

**Had Sahaba left their home,for peaceful
Dawah and to teach Muslims other than
for War in Jihad?**

**What is 3 days 40 Days?
Does Tablighi Jamaat Restrict
Dawah to 3 days 40 Days etc.?**

**What is Dawah Programme of TJ
while being at home other than
Khurooj (Going Outside)?**

KHUROOJ WITH TABLIGHI JAMAAT

Neutral, Rational and Fact Finding Analysis in the light of Allah Command

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: 6)

**Fixing days is a System for
organizational Purpose.
What is Practical difficulty if
Khurooj days are not fixed?**

**Can Any one go in Khurooj
with Tablighi Jamaat for
more or less than this fixed
time of 40 days?**

**While Making a system, Is there
any relation with Quran and
Hadith with 40 days and 4
month?**

How much Shaba Sacrificed for Islam?

**An open question for all of us (Muslim Brothers and sisters) How much
we are sacrificing for deen.**

A FINAL APPEAL & REQUEST TO ALL

A research Article Covering Legal Status and
all discussions on internet around

KHUROOJ (Going out in
Jamaah) WITH

TABLIGHI JAMAAT

Neutral, Rational and Fact Finding Analysis
in the light of Allah Command

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: 6)

[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.

The Compilers Note's

All praises be to Allah *Subhanahu wa Ta'ala*, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahman (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allah's salutations be upon Muhammad *Sallallahu alaihi wasallam*, the Chief of all Prophets and Apostles, and the one sent as a mercy and blessing to mankind. Allah had chosen him, and selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Condition for Allah Love is following of prophet

Allah pak says

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران:

[3:31](

Say (O Prophet): .If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful.

Allah *Subhanahu wa Ta'ala* taught RasGlullah *Sallallahu 'alaihi wasallam* the means of correcting the belief and deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the worlds.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مَلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
وَيَذَلِكَ أَمْرٌ وَأَنَا أَوَّلُ الْمُسْلِمِينَ { (الأنعام: 161 --- 163

May Allah *Subhanahu wa Ta'ala* be pleased with the Sahabah *Radiyallahu anhum*. They acquired the knowledge - knowledge, which is more numerous than the leaves of trees and the drops of rain that continually stemmed from Nabi *Sallallahu alaihi wasallam*. Then they committed it to their memory, and

preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: Da'wah (preaching), Jihad (striving in the cause), 'Ibadah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasulallah Sallallahu 'alaihi wasallam in his presence.

Relation and Obligation between Muslims

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ
يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (الفتح: 29)

Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in Ruku, prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of Sajdah (prostration). This is their description in Torah; and their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.

Blessed are the Sahabah, who acquired knowledge and its application directly from Rasulallah Sallallahu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
(خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (التوبة: 100)

[9:100]

As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (AnSar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live for ever. That is the supreme achievement.

Sahaba, spreaded the Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. These men were fountains of light and guidance; and their lives became firmly grounded on worship and Khilafat.

Quran and Hadith has clearly put the duty of Dawat o Tabligh on Muslim Ummah. Now it is our turn to do something for Deen.

The Education and Nurturing of Muslim Masses

FROM THE BOOK OF SHEIKH ABUL HASAN ALI NADVI R.A.

(Translation of Urdu book *Musalmanon ki Umumi Taleem o Tarbeeat ka Nizam*)

(NOTE: I will put some portions of Sheikh Abu Hasan Ali Nadvi Urdu book “*Deen ki Ummomi Taleem o Tarbiat Ka Nizam*” which has also been published with name of *Ek Aham deeni Dawat* . In this book Maulana has drawn the attention of Muslims on the teaching and learning methodology developed by prophet and How to simulate the Model.

- 1. How prophet Sallallahu Alihi Wsallam educated and nurtured all section of Society of (of Sahaba) in a way that no one remain ignorant.**
2. There was no printed copy of Quran available, no Printed copy of Hadith and there was no formal Institution, Still Prophet imparted religious education to all Sahaba. How?
3. What was the Methodology of this Revolution? How to replicate that system for Present day general Muslims . This book is revolutionary.
- 4. This book is giving a model for teaching for those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates (Labourers, Rickshaw Pullers etc) but also for those Muslims who otherwise are from elite class (Doctors, engineers ,officers, ministers etc) but with respect to knowledge and practice of deen are not in a good position. (i.e. making a viable model for 95 % Muslims) .**

Below is Translation of excerpts from Page no 6,7,10,11 and 12 (*Musalmanon ki Umumi Taleem o Tarbeeat ka Nizam*) The Urdu book is available on this website of Maulana Abul Hasan Ali Nadvi centre. The link for urdu book is <http://abulhasanalinadwi.org/urdu06.html>

Shaykh Writes

“Condition of Arab Nation in terms of literacy, knowledge and Ignorance”

Everyone knows that Prophet was descended in Arab nation who was ignorant and unmannered to the deepest level. Almost all were illiterate. The Holy Quran has mentioned the arab nation as Ummieen. (The illiterate)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (الجمعة: 2)

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom,

Not only they were illiterate but were deep filled in the worst kind of social economic disarray. Having no etiquettes and protocol. No other words can describe it better than the Holy Quran

وَأِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (الجمعة: 2)

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ (آل عمران: 103)

While they were earlier in open error. You were at the brink of a pit of Fire

Prophet Approach for education and Nurturing of Arabs

“On the scale of quantitative and Qualitative Result and long term impact the approach adopted by The beloved prophet With the Guidance of Almighty Allah is itself a Miracle.

The first thing infused by prophet was to make them eager, keen and passionate for Deen and the knowledge of deen. The prophet taught them to believe on the Promises of Allah.

One *Sahabi* states

“TAALLAMANAL EMAAN SUMMA TAALLAMANAL QURAN”

“We learned first *Emaan* (Firm believe on the words and commands of Allah and Prophet) and then learned Quran.”

With this *Emaan* and passion they bore all the sacrifices to the extent of even of leaving home. Everyone was keen to learn the required Ilm for guidance. And those who has learned something considered it obligatory to teach others the same.

Mutaharrak and Amlī Darsgah (Prophet established Practical and Kinetic seats of learning)

Right from Beginning Prophet made a system with the foundation principles as

Knowledge with Practice (*Ilm ke saath Amal*)

Practice based on Knowledge (*Amaal ke saath Ilm*)

Learning with teaching (*Taleem with TAALLUM*)

The whole Islamic society was a practical and kinetic (Mobile) seat of learning (Madarsa) in which everyone was seeker for himself (Taalib) and teacher for others. The lessons of this School were not used to be reinforced alone rather by interdependence i.e. trying to memorize others and in conveying deen to others and to bear the difficulties in this process with enjoyment. This teaching used to get imprinted on heart rather than only tongue. Knowledge, rectification (Islah) and Tazkiya of Nafs was best refined and cemented in meeting different type of people dealing with them in practical life.

To be precise lets understand that their lessons of swimming not to take on dry classes rather in in the river of life. This system of learning was the

same way as a child learn his mother language with company of their parents and society.

As soon as someone accepted Kalima and Islam and believed on the rightness of Allah and rasool he used to be involved in the path of Allah. He used to make himself worthless for the sake of deen and Allah. He used to be in the furnace of sacrifice and a short period of time he will become a pure gold.

Teaching and Learning of deen and its effort is integral part of muslim life.

It is very clear from Quran and Hadith that following is a parts and parcel of a Muslim life.

1. To learn deen for oneself and to practice it in life.
2. To Teach deen (Islamic Knowledge and Practice) to others
3. Encouraging for good and advising to stop from bad
4. Striving for the Spread and Propagation of deen. These all should be parts of a Muslim life.

In the era of prophet and early generation of Muslim people of all walk of life i.e Farmers businessman rich or poor used to spare some time for learning and teaching deen.

He was a businessman or farmer but whenever demanded he was ready to postpone these engagement for the sake of deen. Those who could not do this. Surah Tauba is full with the stern warning for them. (It is actually warning for all of Muslims till the day of judgment)

Hazrat Kaab bin Malik Raziallahu Anhau who could not participate in TABOOK that the same engagements and the city of Madeenah became a thorn for him. He was so much boycotted that no one in the city was to even talk with him and to reply him.

A Downward and Harmful change Happened among today's Muslim

A back revolution has happened today (Both Ideological and Practical). Now learning and teaching of deen and striving in the service of deen are not continuing to be a part of life of a general Muslim.

Rather Service of Deen and striving has become a public work as part of Ummat and not of individual Muslims. Some special people has been engaged for the service of deen. General Muslims got an excuse and became free from service and striving for deen.

This change was a practical turning point in the life of current Muslims compared to the life of Sahaba and first few generations of Muslims.

Among Sahaba there was no exception and there was no segregation for the services of deen. (ISTASHNA AUR TAKHSEES) Rather everyone was involved according to his capability and competence. Remaining away from service of Deen and the message of Allah was a self harming suicidal action .

Service and Teaching of deen along with our daily Engagements.

Another dreaded thought got hold that we can't do Service and learning of deen along with our daily business and jobs. but We started thinking that (Monetary Service of deen is possible but) we are not eligible for Service of deen by (collective effort with life and time) unless we leave our worldly engagement of business and job.

Obviously only few Muslims could do the sacrificial of worldly engagement and consequently the learning and services of deen by general Muslims became rare. By the passage of time under influence of Materialism this trend even further increased. The people who were free for service of deen became rarest of the rare.

Those who could not spare themselves finally became hopeless. Slowly this class became fulfilled with their worldly engagement.

Although Sahaba were having business farming etc but they also learned deen and did service of deen collectively without any exception.

Among Shaba even those who were called as Qurra (Aalim/seeker of Knowledge) they were also doing either manual labor or small business in the day and used to study at night.

The importance of seeking of knowledge was of critical value . Those who were not able to come daily made an association with another sahabi Started coming in the Prophet gathering on alternate days and used to listen and understand the lesson of absent days

from his partner/ associate Sahaba and it was vice versa. (BUKHARI HADITH about Hazrat Umar and his Neighbour tells the picture).They were restless about knowledge and practice of deen.

The Approach to Implement the Model of Prophetic Era

1. Effort should be made that the teaching-learning and service of deen be made integral part of a Muslim life.
2. A call should be given that Muslims should accomplish their worldly engagement under this primary work of Service of deen. This is the real life underneath the WAMA KHALAQTUL JINNA WAL INSA ILLA LIYABUDOON and with the enlightenment Muslim has been created for this work.

The remaining time and resources should be efficiently utilized for lawful earning instead of wasting time in unnecessary and unwanted activities.

3. Today it is the prime need of Muslim ummah to revive the the teaching and learning pattern of prophetic era. There is a need to mix and complement the formal system of Books and syllabus with the system of kinetic mobile learning and teaching.
4. **It is for the education of general muslim mass.All Those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates (Labourers, Rickshaw Pullers etc) but also for those Muslims who otherwise are from elite class (Doctors engineers collectors ministers etc) but with respect to knowledge and practice of deen are not a good position. (A viable model for 95 % Muslims).**
5. It is easy methodology for Muslim Ummah than can be without any need of Financial or other infrastructure help. It will be based on WA TAWANU ALAL BIRRE WATTAQWA.
6. Under the supervision of formal Madarsas and educational Institution there should be some mobile institution,living guide and reformers, and speaking manuscript. (Chalti phirti darsgahein,jeeti jagti khanqahein, bolte chalet saheefe,).They will fill their bucket of knowledge and will deliver to masses.

Temporary Migration Motivation and Striving for deen

The migration and motivation, movement and striving for deen has to be revived. It is the fundamental structure of Islamic knowledge and service of prophet era, that structure has to be replicated and revived.

7. Muslims should be encouraged to migrate temporarily (leave engagements for a short period). In this short period they should be provided with a practical religious environment following Sunnah and Shariat. This environment will make them familiar with a religious life to adopt.
8. This basic skeleton of this environment will be built by accompanying fellows and further cemented by their effort to motivate other people of the area where they have gone and stationed.

Migration and Motivation will be three way Process

- a. Between each member of the group through a bidirectional process. (In group some will be more knowlagable and some less they will learn knowledge and qualities from each other Wa Tawanu Alal birre wattaqwa.
- b. It will also motivate the people of the area where they have gone to learn deen and for service of deen.
- c. By this way it will become a chain and will bring revolution in Whole ummat.

On the above mentioned strong points Maulana Ilyas has called each section of the Muslim Ummah to temporary leave their busy engagements for a short period of time and to utilize time for teaching and learning in a religious environment.”

The quotes from sheikh Nadvi his book ends here. May Allah give sheikh best reward?

A GENERAL INTROSPECTION FOR ALL MUSLIMS

(Below Section is not at all related with any Tabligh or any organization /group issue etc issue. Let's go back 200-300 years when no groupism was there among Muslims)

Disturbing Trend on Internet/ Video TV Talk of Muslim orators/ Article writers /Islamic Forum.....in criticizing any other Muslim Scholar/Group/organization/Movement.

There should not be conflict or competition between Muslims working in different fields of Dawah. Rather all are complimentary to each other. It is not a blame game Rather whatever is good should be appreciated and wrong should be corrected. The approach should be for correction and not for mere criticism or leg pulling. But if internet is any indicator of society an strong trend is there about groupism and sectarianism. Majority of the There are so called scholars and flag bearers

After analyzing content of group affiliated Islamic Forum discussions and video/TV talks on you tube. Certain disturbing trends are emerging. Making group and organisation for a common cause is not a problem but the groupism is a problem. Muslim speaker/forums have very deep and partisan affiliation with certain group/sub ideology. When they come for criticism of other group they violate many of direct command of Quran and Hadith.

Some of the Violations of Islamic Command on internet/TV are summarized here.....

There are many brothers (some of them are considered as good orators also) who made video talks/when they are asked a question from audience/write an article about any negative aspect of other Muslim person/organization/Movements.....

- 1. They don't do ground research. They don't follow the following Requirement of Quran**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: 6)

[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.

2. Many a times they base their talk/article on some other Talks/article and donot check it correctness by this way the wrong information once start enters into a vicious cycle. They violate this Rule of Prophet in Sahih Muslim.

«كفى بالمرء كذبا أن يحدث بكل ما سمع»

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. Another dangerous trend is of suspicion about fellow muslims/Muslim. Allah (SWT) emphatically prohibit suspicion

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
(فَكَرَهُنَّ اللَّهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات: 12)

[49:12]

O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
(يَمَا يَفْعَلُونَ (يونس: 36).

[10:36]

Most of them follow nothing but conjectures (speculation Assumptions). Surely, conjectures are of no avail in the matter of truth at all. Certainly, Allah is fully aware of what they do.

It is narrated in Bukhari & Muslim

on the authority of Sayyidina Abu Hurairah (RA) that Sayyidina Rasul-ullah (Sallaho Alaihe Wassllam) stated,

"Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy..."

There are authentic traditions which instruct us that we should judge matters on the apparent and also make decisions based on the apparent and similar is the statement of Sayyidina Umar (RA) in which he instructs the believers not to interpret the sayings and actions of one's brothers on the evil until it can be interpreted upon the good.

3. **They don't seek any explanation from fellow Muslims and don't take any explanation/interpretation of Khair rather they stick to only explanation/interpretation what they have understood or orator of their group/choice are telling.**
4. **Even if your intention is correction your approach should be polite.** It becomes apparent from the criticism of fellow Muslims on you tube/Articles of many of our brothers that they think that the correct methodology for Dawah/correction is only based on harshness, strict measures and softness and conciliation shouldn't be adopted and they consider adopting softness and conciliatory attitude to be against wisdom and they expect everyone to agree with them and those who disagree are labelled to be as careless in forbidding the evil. We wish for such people to understand and accept the soft, lenient and conciliatory approach because when Allah (SWT) sent Sayyidina Musa (AS) to Fir'aun he was commanded

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (طه: 44)

[[20: 44] So speak to him in soft words. May be, he accepts the advice or fears (Allah).

:(No Muslim group/Person is as bad as Firaun (Pharao) and no Daeer/person who has come for criticism is as good as Sayyidina Musa (AS) who was a prophet.)

And Allah (SWT) states:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالمُهْتَدِينَ ((النحل: 125)).

[16:125] Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners...

فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ مِنْكُمْ رَحِيمٌ لَفُشِقُوا مِنْكُمْ وَكَانُوا فِي الْيُسْفَىٰ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
159: (فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ) (آل عمران: 159)

[3:159] So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you...

Narrated by Aisha: Allah's Apostle (peace be upon him) said: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. [Muslim]

May Allah help the Muslim Ummah and give sense and understanding to all of us.

May Allah give taufeeq to all of us to follow Quran and Hadith in word and sprit? (Ameen)

Intention for writing this Book?

1. **First Intention** (To Help those who are sacrificing for Ummat)
 - a. It is our humble view that Tablighi Jamaat is doing basic crucial important ground work of bringing people back to Deen. Whatever be your field Tablighi Jamaat
 - b. If I am not able to do active dawah work at least I should help those brothers who are doing basic crucial important ground work of bringing people back to Deen.
 - c. They are sacrificing their life time money in this materialistic era where people have not getting time even for close relatives. By reaching people at their doorstep with the message of Allah with love, selflessness and Sacrifice without asking from them in Return.
 - d. No position no Politics, No applause, No limelight Just for sake of Allah and for mankind. Dawah worker should do the work with Baseerah (Cognition and understanding)
 - e. The Benefit of Tablighi jamaat on Muslim Society in general is like Rain that benefit in general without choosing a particular section. Tablighi Jamaat ground work is benefitting Madrsas , Islamic Organisations and Religious Institutions.
2. **Second Intention** (To Stop)
 - a. To stop the trend of Not doing any good and simply doing leg pulling and discouraging of those who have come out to do good.
 - b. If you are not doing at least let others to do something. By this way also you can help them.
3. **Third Intention** (To Clarify)
 - a. Who are supporters or well wishers of Tablighi Jamaat Dawah Movement but have some confusion or chances of being confused by others.
 - b. Who are people with good heart and intention but wants clarification for a possible attachment with the ground work of Dawah.
 - c. Who are well-wishers to the Ummah and good people but they have not adopted the way of justice in matter of the (Tableeghi Jamaat). They have not done basic research to verify the matter reached to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ (الحجرات: 6)

[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.

We are Praying for those

1. Who are deep ridden with groupism and are making baseless allegations on other Muslims to strengthen their groupism Agenda. Do dua for all brothers and for the removal of groupism among Muslims.(That has become Cancer of Muslim Society.)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (النساء: 94)

[4:94] O you who believe, when you go out in the way of Allah, be careful, and do not say to the one who offers you the Salam (salutation), .You are not a believer. to seek stuff of the worldly life. So, with Allah there are spoils in abundance. In the same state you were before; then Allah favored you. So, be careful. Surely, Allah is All-Aware of what you do.

As for writing we fully accept our shortcoming and limitations Whatever is good from Allah and whatever is bad and shortcoming is from My side.It is a team effort Requesting for Dua for all those who helped in this Endeavour in different capacity. Requesting for Pointing for any mistakes that could be corrected in next edition on ittehadummat@gmail.com

JAZAKALLAH O KHAIR

Slaves of Allah and Ummati of Prophet Muhammad ﷺ

(Allah ke Zaeef Banede Nabi Ke Ummati)

Questions that has been dealt in this Book

Question 1 Does Tablighi Jamaat Restrict Dawah to 3 days 40 Days etc.

Q 2. Whether it is proved from Sahaba that they left there home for peaceful Dawah other than for War in Jihad.

Q.3 What is this 3 days, 40 days and 4 Month.? What is Islamic Legal Status of developing a system for seeking knowledge and for Dawah work.

Q 4. What is the Practical difficulties if a Jamaat do not preplan and fix a time and all members are free to Return at any time goes outside and. How the system become easy with making some fixed time.

Q5 Is there Any flexibility in this system of 3 days 40 days.? Is it permissible to go in Jamaat for 10/11/20/23/29/32/.....etc number of days.

Q. 6While fixing time period as a system Is there any relation with Quran and Hadith with these numbers of 40 days and 4 month?

Q 7How much Shaba Sacrificed for Islam? And

Q 8. An open question for all of us (Muslim Brothers and sisters) How much we should sacrifice for deen? How much we are sacrificing.

Finally A call and Appeal to Muslim Brothers and Sisters on following Points

1. To do something positive at ground for deen and Mankind according to your ability.
2. Don't search fault in others with groupism mindset and don't spread anything unless you have confirmed it.
3. Verbal Group fighting on You Tube and facebook gives an impression of a deep ideological divide between Muslim Scholars/organization.It is confusing the general Muslims and Non Muslims alike in the era of Internet where everything goes directly to public domain. Good Muslim

are very much pained with this affairs of leg pulling and maligning episodes on Face book and You Tube.

4. Qualities like deep knowledge Taqwa fearing from Allah sincerity of intention are required for Pointing Mistakes of others for the purpose of correction (NAHI ANIL MUNKAR)

Had Sahaba left their home,for peaceful Dawah and to teach Muslims other than for War in Jihad?

**What is 3 days 40 Days?
Does Tablighi Jamaat Restrict Dawah to 3 days 40 Days etc.?**

What is Dawah Programme of TJ while being at home other than Khurooj (Going Outside)?

**Fixing days is a System for organizational Purpose.
What is Practical difficulty if Khurooj days are not fixed?**

Can Any one go in Khurooj with Tablighi Jamaat for more or less than this fixed time of 40 days?

While Making a system, Is there any relation with Quran and Hadith with 40 days and 4 month?

How much Shaba Sacrificed for Islam?

An open question for all of us (Muslim Brothers and sisters) How much we are sacrificing for deen.

A FINAL APPEAL & REQUEST TO ALL

Question 1 Does Tablighi Jamaat Restrict Dawah to 3 days 40 Days etc.

This question will come only from those brothers/sisters who have not seen the work of Tablighi Jamaat at all. Even if You go once in a Tablighi jamaat you will come to know that

Tablighi Jamaat work has two facets

- 1. KHUROOJ : Going in the path of Allah for a short period of time outside your place (Khuruj) and doing the Amaal e Dawat of**
- 2. AT HOME: Doing Amaal e dawat while being at home (muqami kam)**

Tablighi Jamaat calls the people to make Akhirah as an important primary goal of our life. But They don't tell to leave the worldly commitment rather they emphasize that worldly commitments and Halal earnings and other responsibilities of family should be done in a good manner.

In the words of Maulana Yusuf Rahimullah

“The prophet S.A.W. Made an effort which changed every man's ways of Faith worship, earning, eating, wedding, meeting, dealings etc. The Aim of tabligh to revive that effort on the pattern of Hazrat Muhammad sallallahu Alaihi Wasallam and Sahaba.” (Taken from letter to Saudi Arab Jamaat)

They have a continuous Dawat and Islah Programme while at home in the following format based on encouragement (*Targheeb*)

- 1. Daily meeting with brothers in their locality visiting Homes and market places meeting at doorstep and giving Dawah.**

This is part of basic efforts of Rasulullah. Perhaps the first effort of Deen which he did at Makkah was to go around the markets and common people to tell them 'The greatness of Allah his Tawheed' About the hereafter and try to connect with Islamic Life.

2. Daily Mashoora in mosque for thinking and Planning for Religious life of your are with the intention and Fikr for whole world and Mankind.

(This is also a great Sunnah of our beloved Prophet (s.a.w). There is a chapter called Shura in the Glorious Quran. Our beloved Prophet (sa..w) used to do Mushawara with even the common Sahabi (r.a). Just ask how many of us use this Sunnah in our daily basis. Mashoora will have an Ameer and everyone should say his opinion which is best for Deen and finally whatever Ameer decides is obeyed. (Obeying is only for good cause). In Jamaah, the Mashoora is to utilize the time in the best of manners.

3. Daily learning session of Hadith at mosque (Mosque Taleem)

4. Daily learning session with Ladies member of the Family of Hadith session, Muzakra and Quran Tajweed (House Taleem)

5. Other infaradi (Personal) Aamaal.

They also also encouraged for Infaradi Amal. These actions are neither Fardh nor Sunnh but mere recommendations. E.g All five prayers in congregation with Takbeer e Oola (Imam first Takbeer),Nafil Prayers like tahajjud, Zuha (Ishraq), zikr of 3rd Kalima that details the greatness of Allah Istaghfar and Salution on Prophet (*Salat/darood Shareef*) , recitation of the Quran 1 Juz for Non Hafiz, 3 Juz for Hafiz, teaching and learning for self and family from Pious Ulema, entertaining guests, visiting the sick helping servicing others and any actions that are for the pleasure of Allah.

(In our student life we used to make pneumonic it as 4 Ts (Takbeer e Oola,Tahajjud, Tasbeehat, Tilawat e Quran)

So those Brothers/sisters who are telling/thinking/alleging about restricting Dawah for 3, 40 days have done an error. They are requested not to spread/allege a fellow Muslim without confirmation. Tableegh work is all over the world and for 24*7 and 365 days..

Question 2. Whether it is proved from Sahaba that they left there home for peaceful Dawah other than for War in Jihad?

Discussion:

It is fairly obvious that there is nothing wrong with visiting Muslims as a group to teach them their Deen.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: 122)

It is not (necessary) for all the believers to go forth; So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of Shariah).

The following Narrations gives Example of Prophet time and of Sahaba time. After Hadith there is a long account of Khilafat Period of Hazrat Umar Raziallahu Anhu. When Islam spreaded in his period to new areas for teaching of Muslims He sent Jamaat of Sahaba to Hims Damscuss and Palestine. He also instructed the working plan for teaching there.

Prophet Era Examples

نع قدرب ي ب أ نب دي عس نع عب عش نع عي كو ان شح عب يش ي ب أ نب ركب وبأ ان شح ارس ي لاقف نم ي ل ا ي ل ا اذاع مو هشع ب ملسو هيلع هللا ي لص ي بن ل ا نأ هج نع ه ي ب أ افلتخت الو اع واطتو ارفنت الو ارشبو ارسعت الو

1. It has also been narrated by Sa'd b. Abu Burda through his father through his grandfather that the Prophet of Allah (may peace be upon him) sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them): Show leniency (to the people) ; don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter) ; and do not create aversion. Work in collaboration and don't be divided. [Muslim]

Then afterwards Abu Musa Asharee *Raziallahu Anhu* was also sent to assist them.

سنأ نع قداتق نع دي عس انثدح عيرز نب دي زي انثدح دامح نب ىلع ألدب ع ينثدح
[1501 :ص] اودمتسا ناي حل ينبو ةي صعو ن اوكدو ال عر نأ هن ع دللا يضر كلام نب
انك راصنألا نم ني ع بسب مدمأف ودع ىلع ملسو وهىلع دللا ىلص دللا لوسر
اوناك ىتح لىلللاب نولصوي وراهنلاب نوبطتحي اوناك مهنامز يف ءارقلا مهي مهن
ارهش تنقف ملسو وهىلع دللا ىلص ىلص يبنلا غلبف مهب اوردغو مهولتق ةنوعم رىبب
ينبو ةي صعو ن اوكدو لعر ىلع برعلا ءايحأ نم ءايحأ ىلع حبصلا يف وعدي
ناي حل

2. Narrated Anas: *The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer. [Bukhari]*

3. Hadhrat Aasim bin Umar bin Qataadah *Raziallahu Anhu* narrates that delegates from the Udhal and Qaara tribes, both branches of the Jadeelah clan, came to Rasulullaah Sallallahu Alaihi Wasallam after the Battle of Uhud. They requested Rasulullaah Sallallahu Alaihi Wasallam saying, "Islaam has come to our land, so please send some of your companions with us to teach us the Qur'aan and assist us in understanding Islaam." Rasulullaah Sallallahu Alaihi Wasallam then sent six Sahabah, the Ameer of whom was Hadhrat Marthad bin Abu Marthad *Raziallahu Anhu*, who was a close friend of Hadhrat Hamzah bin Abdul Muttalib *Raziallahu Anhu*. The Hadith then continues to speak about the Battle of Rajee. (I) Haakim (Vol.3 Pg.222).

4. Hadhrat Ali *Raziallahu Anhu* narrates, "Some people from Yemen once came to Rasulullaah *Sallallahu Alaihi Wasallam* saying, 'please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah *Sallallahu Alaihi Wasallam* said, 'O Ali! Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying: "But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' Rasulullaah *Sallallahu Alaihi Wasallam* placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.' (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons." (2) *Ibn Jareer, as quoted in Muntakhab KanzuJ UmmaaJ(Vol.5 Pg.37).*

5. Hadhrat Anas *Raziallahu Anhu* narrates that some people from Yemen once approached Rasulullaah *Sallallahu Alaihi Wasallam* with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah took hold of the hand of Hadhrat Abu ubaydah bin Jarraah *Raziallahu Anhu* and sent him with taleem saying, "This is the most trustworthy person of this Ummah." (3) *Haakim (Vo1.3 Pg.267).*

Another narration states that the people of Yemen requested Rasulullaah for someone who would teach them the Sunnah and Islaam.(4)

(4) *Ibn Sa'd (Vol.3 Pg.299).*

6. Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam *Raziallahu Anhu* said, "Here with us is the letter (of appointment) that Rasulullaah *Sallallahu Alaihi Wasallam* had written for Hadhrat Amr bin Hazam *Raziallahu Anhu* when Rasulullaah *Sallallahu Alaihi Wasallam* sent him to Yemen to educate the people (in Islaam), to teach them the Sunnah and to collect their zakaah. The letter was an undertaking from Hadhrat Amr bin Hazam *Raziallahu Anhu* and a briefing.

The letter stated:

"In the name of Allaah, the Most Kind, the Most Merciful This is a letter from Allaah and His Rasool *Sallallahu Alaihi Wasallam*. O, you who have Imaan, fulfil the undertakings you make.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

{*Surah Maa'idah, verse I*}.

This is an undertaking that Muhammad *Rasulullaah Sallallahu Alaihi Wasallam* is making with Amr bin Hazam *Raziallahu Anhu* when dispatching him to Yemen. His instructions are to have Taqwa in all matters because verily Allaah loves those who have Taqwa and those who do good."

Ibn Abi Haatim, as quoted in the TalSeerof Ibn Katheer (VoU Pg.3).

7. Hadhrat Abu Moosa Ash'ari *Raziallahu Anhu* reports that *Rasulullaah Sallallahu Alaihi Wasallam* send him and Hadhrat Mu'aadh bin Jabal to Yemen with instructions to teach the Qur'aan to the people. (2) *Abu Nu'aym in his Hilya (Vol. I Pg.256).*

8. Hadhrat Ammaar bin Yaasir *Raziallahu Anhu* relates, "Rasulullaah *Sallallahu Alaihi Wasallam* once sent me to a clan belonging to the Qais tribe to teach them the Shari'ah of Islaam. However, I found them to be like wild camels, with their gazes always aspiring for more and with no other interests besides their goats and camels. I therefore returned to *Rasulullaah Sallallahu Alaihi Wasallam*. who asked, 'O Ammaar! What happened?' When I related to *Rasulullaah Sallallahu Alaihi Wasallam* what the people were like and how indifferent they were, *Rasulullaah Sallallahu Alaihi Wasallam* said, 'O Ammaar Should I not inform you of people even stranger than these? They are people who know what these people are ignorant of and are still indifferent towards it as these people are.'", (3) *Bazaar and Tabraani in his Kabeer, as quoted in Targheeb wat Tarheeb (Val.I Pg.91J).*

At the time of Sahabah

There is a long account of Khilafat Period of Hazrat Umar *Raziallahu Anhu*. When Islam spreaded in his period to new areas for teaching of Muslims He sent Jamaat of Shaba to Hims Damscuss and Palestine. He also instructed the working plan for teaching there.

1. Hadhrat Muhammad bin Ka'b Qurazi *Raziallahu Anhu* reports that only five persons (from amongst the Ansaar) had memorised the entire Qur'aan during the lifetime of Rasulullaah . These were Hadhrat Mu'aadh bin Jabal *Raziallahu Anhu*, Hadhrat Ubaadah bin Saamit *Raziallahu Anhu*, Hadhrat Ubay bin Ka'b *Raziallahu Anhu* Hadhrat Abu Ayyoob *Raziallahu Anhu* and Hadhrat Abu Dardaa *Raziallahu Anhu* It was during the Khilaafah of Hadhrat Umar *Raziallahu Anhu* that Hadhrat Yazeed bin Abu Sufyaan *Raziallahu Anhu* wrote to Hadhrat Umar *Raziallahu Anhu* with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. O Ameerul Mu'mineen Do assist me by sending men who will teach them." Hadhrat Umar *Raziallahu Anhu* then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create an understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! YOU may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob *Raziallahu Anhu* is too old, this man Ubay bin Ka'b *Raziallahu Anhu* is ill" It was therefore Hadhrat Mu'aadh bin Jabal *Raziallahu Anhu*, Hadhrat Ubaadah bin Saamit *Raziallahu Anhu* and Hadhrat Abu Dardaa *Raziallahu Anhu* who went. Hadhrat Umar's *Raziallahu Anhu* instructions to them were, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine." The three Sahabah *Raziallahu Anhu* therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrat Ubaadah *Raziallahu Anhu* stayed on there while Hadhrat Abu Dardaa *Raziallahu Anhu* proceeded to Damascus and Hadhrat Mu'aadh *Raziallahu Anhu* to Palestine. Hadhrat Mu'aadh *Raziallahu Anhu* stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrat Ubaadah bin Saamit *Raziallahu Anhu* then left for Palestine and also passed away there. As for Hadhrat Abu Dardaa *Raziallahu Anhu*, he

lived in Damascus until his death. (I) *Ibn Sa'd (VolA Pg.172) and Haakim. as quoted in Kanzul Ummaal (VoU Pg.281). Imam Bukhaari has reported a similar narration in his Taareekh Sagheer (Pg.22).*

2. Hadhrat Haaritha bin Mudarrib *Raziallahu Anhu* narrates that he read the letter Hadhrat Umar *Raziallahu Anhu* wrote to the people of Kufa. The letter read: "I have sent Ammaar *Raziallahu Anhu* as your governor and Abdullaah bin Mas'ood *Raziallahu Anhu* as .your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah *Sallallahu Alaihi Wasallam*, so listen to them and follow them. Take note that I have given precedence to you people over myself by sending Abdullaah bin Mas'ood to you (because I require him here in Madinah)." (4) *Ibn Sa'd (Vol.6 page.).*
3. Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd *Raziallahu Anhu* was there. Hadhrat Umar bin Khattaab *Raziallahu Anhu* had sent him there to create an understanding of Deen amongst the people." (5) *Ibn Sa'd (Vol. 7 Pg.10). (Many of these narrations has been collected at one place in (HAYATUS SAHABA VOL 3 PAGE 236-239)*

No war happened in Many areas. Sahaba Spreaded Islam to East coast of Africa, Indonesia, China (Large Part of the World)...By means of??

Some Orientalist historian (*Mushtashriqeen*) always misprojected Sahaba as warrior. The peaceful missions of Shaba were not highlighted in history. Even at the time war their approach was not highlighted.

Sahaba spreaded Islam to Remote corner of the world. Their mission was spread of message of Allah and not for the conquest or fighting a war. There is no doubt that for the spread of the message of Allah if needed war has been mandated and Sahaba fought that also, and till Qiyamat these command of Allah is en force. *For legal status of Jihad and all the detail about it one can refer the book of Mufti Taqi Usmani on the issue. He has described very detailed view.)*

More or less it has affected Muslims and many of the us think on that line. When we talk about spread of Islam in our mind only comes the picture of Iran Rome Syria etc. War and fighting and We totally forget So many other

countries and areas where no battle was fought. **We also forget the sequence of event before war.(e.g of Iran War)**

The Daees of Islam went to these Places and countries for peaceful Dawah. E.g.

1. Indonesia and Malaysia.

Indonesia is a country that has the maximum number of Muslims in the world. The majority of people in Malaysia are Muslims. May one ask, “Which Muslim army went to Indonesia and Malaysia?”

2. East Coast of Africa.

Similarly, Islam has spread rapidly on the East Coast of Africa. One may again ask, if Islam was spread by the sword, “Which Muslim army went to the East Coast of Africa?”

3. Southern Indian states of Kerala

In Kerala Islam came even before north India even much before Muhammad bin Qasim. No muslim Army came here rather historical evidences suggest that Sahaba Jamaat came here. And Some sahaba graves are also reported in Kerala Malabar Region. In this Malabar region of Kerala 40-80% population is Muslim in different districts.

Even at the time of War...(e.g of Iran War)

If you get detail history, their has been full Dawah to king Rustam before battle. There went at least three delegation of Sahaba on different days and gave Dawah of Islam to king Rusatm before **Battle of Qaadisiyyah. These delegation were**

- 1. Hadhrat Nu'maan bin Muqarrin** The group included Hadhrat Nu'maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib (Ibn Katheer in his *AIBidaaya wan Nihaaya* (Vol.7 Pg.38).
- 2. Hadhrat Mughiera bin Shu'ba**
- 3. Hadhrat Rib'ee bin Aamir**
- 4.** The next day, the Persians asked for another person and Hadhrat Sa'd sent **Hadhrat Hudhayfa bin Mihsin** to addressed them in the manner that Hadhrat Rib'ee did.

(Bidaaya wan Nihaaya (Vol.7 Pg.38). Tabari (Vol.1.4 Pg.105) has \$so narrated it and mentioned the detailed Da'wah that Hadhrat Zuhra, Hadhrat Mughiera, Hadhrat Rib'ee and Hadhrat Hudhayfa g ave .
Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.?. Pg.40). Haakim (Vol.3 Pg.451).

(All these are also in Hayatus Sahaba Vol 1 page no 238-241)

With which sword was Islam spread? Even if Muslims had it they could not use it to spread Islam forcefully because the Qur'an says in the following verse:

“Let there be no compulsion in religion: Truth stands out clear from error”

[Al-Qur’an 2:256]

But there is Sword of the Wisdom, Intellect love, mercy and Passion for mankind.

These sword that conquers the hearts and minds of people. The Qur’an says in Surah Nahl, chapter 16 verse 125:

“Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.”

[Al-Qur’an 16:125].

.....

Question .3

What is this 3 days, 40 days and 4 Month.? What is Islamic Legal Status of developing a system for seeking knowledge and for Dawah work.

This 3 day and 40 day is just a system and a (Tarteeb) for management purpose like any other system that evolved over a period of time for making things easy. It started from Hours to the days till present system and as it is a system it can be modified if Ulemas and expert of these field understand necessary to do so.

Islamic Legal Status on developing a system for seeking knowledge and for Dawat work

Quran and Hadith has two types of command

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

decide the finer detail under the ambit of Shariah.
Two main examples are.....

1. Knowledge/Ilm seeking and

2.Dawah and Tabligh work.

Quran has commanded Knowledge seeking but not prescribed what exactl system Ummat should adopt for knowledge seeking.

The evolution of System of Madarsas

1.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) and Shaba in Taleem/Education. But these are not bidah.

2.There is no Hadith stating that 7/8/9..... years is required for becoming Alim from Madarsa/ Islamic University.This Madarsa system was developed as per need and to make learning easy.

3.Even 200-300 years ago Students used to go separately expert of Fiqh Hadeeth Tafseer for education without any specific time period All the Great Imams Salafus Salehin has studied by this pattern and they were not studied specified syllabus or degree.

4.One of the great scholar of last century Faisal Award winner Sheikh Abul Hasan Ali Nadwi has not attended Regular Mdarsa Pattern Rather he has studied on old Tafseer from Maulana Ahmad Ali Lahori at Lahore Pakistan Hadeeth from Hussain Ahmad Madni Rahimullah at Deoband Some books from his Brother, Some other books at Lucknow.

5.But as the students number increased to make the things easy Mdarsa/Islamic university system was started. Student can learn all subjects at one place hostel system will solve his Problems of food and stay. There will be a minimum prescribed syllabus and examination for an objective evaluation and different time period for degrees.

These all are system of Madarsa/University is a system by expert of the field and There is it is not bidat.

This 3 day and 40 day is just a system and a (Tarteeb) for management purpose like any other system that evolved over a period of time for making things easy.

Sheikh Salih al Uthaiymeen Rahimullah has rightly 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.**

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

This 3 day 40 system was also not from beginning and has evolved with time as it was necissated for organized effort. Some has even Readjusted in

The evolution of SYSTEM of Tablighi Jamaat

1. In 1920 (approx) The initial idea of 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 Haryana India. They WERE DOING IT IN INFORMAL WAY AND REPORTED THIS TO maulan ilyas. Maulana ilyas LIKED THIS METHOD FOR CALLING PEOPLE WHO ARE NOT SEEKERS AT ALL.

2. Then it evolved to the meeting in nearby villages. It was for 1-2 hours only it was not in organized or formal way and continued for few years.

First Jamaat from Firozpur to work outside the village in 1927

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

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

(First Jamaat went for 13 days even that was not fixed)

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). There was no time period fixed for these Jamaat

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 Baseerat 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) Mufti Kifayatullah Rahimullah 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 Other 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 maulaana 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 TAHREK (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 Abdurrah 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)

Maulana Yusuf kept the example of Sahaba in the sacrifice of deen and there was no 3 day 40 days 4 Month System.

Maulana Ilyas has died in 1944 and still there was no system of 3 days ,40 days or 4 month. Maulana Yusuf the compiler of Encyclopedic book Hayatus Shaba was a great scholar of Seerat and Sahaba Life Even in the Initial period of Maulana Yusuf Rahimullah there was no system.

Maulana Yusuf Rahimullah increased the horizon of sacrifice He even used to exhalt that I don't want days Rather I want people who are ready for life for the sake of deen.

He sent Jamaats without any time frame with giving them target of reverting back to Islam those Muslims who has left Islam in the turmoil of partition of India in the areas of Haryana and Punjab. In these areas there was an exodus of large number of Elite Muslims to pakistan and many of remaining Poor Muslims left Islam out of fear. Apart from fear another reason was Shuddhi movement going among poor Muslims to take them away from Islam in areas of Haryana Punjab and Western U.P. (Indian States).

Maulana Yusuf used to send Jamaat criss crossing large part of India without time frame. He sent four jamaat from delhi to four corners of India. In Feb 2005 at Meerut (U.P.,India) I personally got a chance to meet one brother who

was part of Jamaat who went from Delhi to Calcutta en route of famous Grand Trunk Road (It has been renamed as Sher Shar Suri Path, after the name of Muslim king who made this Giant road built). His Jamaat reached in one year.

.....

Question 4. What is the Practical difficulties if a Jamaat do not preplan and fix a time and all members are free to Return at any time goes outside and. How the system become easy with making some fixed time.

AS THE WORK SPREADED AND PEOPLE OF ALL WALK OF LIFE JOINED IT BECAME NECESSARY TO MAKE A TARTEEB AND SYSTEM

1. All those who are going in the path of Allah with jamaat have family and also the Job commitments so if you are going preplanned knowing certain days it becomes comfortable for them.

2. One can apply for leave for certain number of days. They can adjust job commitments

3. Your family will remain informed that you are returning on a particular date.

4. Booking of tickets specially of return Journey is possible in many countries only if you do it advance.

If they don't fix a time Period What may happen a Practical Example

Take an example .. a group of say 15 brothers went to Calcutta from Bombay in jamaat and days are not fixed,..... 3 BROTHERS say they want to leave after 15 days, 5 after 18 days, 4 for 22 days and rest 35 days .So after 22 days only 3 will be left and managing jamaat will be very difficult.....

Likewise so many Problems is solved by making a system.

And tabligh jamat dont go outside just for dawah. Dawah is only part of it. Self Reformation is very important aspect. 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.** 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. Just go and tell local markaz that you are ready for 1 day or 13 day or 16 day the next question they will ask from when.....)

So my request is, please go nearest Markaz as early as possible to taste this fact and to taste the path of Allah also.....Bhai Batao kaun kaun tayyar hai...Tell brothers who are ready.....)

.....

Question 5.

Is there Any flexibility in this system of 3 days 40 days.? Is it permissible to go in Jamaat for 10/11/20/23/29/32/.....etc number of days.

There is much flexibility in the system. System is always ready to accommodate anyone with whatever time he has Rather it is.....

Routine at some Places 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 any number of days.** Work has an open door for all 24 hours 365 days. Anyone can check these facts.

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. Just go and tell local markaz that you are ready for 1 day or 13 day or 16 day the next question they will ask from when.....

So my request is, please go nearest Markaz as early as possible to taste this fact and to taste the path of Allah also. *Just go and tell local markaz that you are ready for 1 day or 13 day or 16 day the next question they will ask from when.....*

As all of us has family and Job commitments so if you are going preplanned with fixed number of days, it becomes comfortable applying leave etc. Your family will remain informed that you are returning on a particular date. Likewise so many system benefits are there.

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 10 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.

Summary of our discussion till now.

1. Tablighi Jamaat 3 days 40 days is a system for organization Purpose.
2. Tablighi Jamaat is not claiming it to be a sharaee ruling, or the fixed number of days as Sunnah.
3. Going in the path of Allah for peaceful Dawah is proved from Sunnah but there is no ruling about number of days.
4. You may go for one minute one hour or 1 day or 39 day or 40 day or 41 or 56 day etc.. These days are not sharaee ruling.
5. As the work is at very large scale and all of us has Job/business commitments so it is necessary to fix some number of days



Question.6

While fixing time period as a system Is there any relation with Quran and Hadith with these numbers of 40 days and 4 month?

Answer. As we came to know that it is a system for organizational purpose So now the question is What number to be fixed

May be any number from 1 2 3 4 5 656 57 58 59 60.....111 112 113.....

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

The Holy 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.

HADITH of Genesis of Humans in Bukhari mentions 40 days and 120 days (4 Month)

Genesis of humans as mentioned in the Authentic Hadeeth of Sayyidina Rasul-ullah (Sallallaho Alaihe Wassallam) in Bukhari as follows:

عن ابن مسعود (رضي الله عنه) قال : قال رسول الله (صلى الله عليه وسلم) :
: " إن أحدكم ليجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم ليرسل إليه الملك فينفخ فيه الروح، ويؤمر بأربع كلمات : رزقه وأجله وعمله وهل هو شقي أو سعيد "

((رواه البخاري و مسلم والترمذي و الإمام احمد ، و غيرهم))

اس حدیث میں انسان کی خلقت کے اطوار و مراحل کا ذکر ہے۔ انسان کی خلقت رحم میں تین مراحل سے گزرتی ہے، اور تینوں مراحل

میں چالیس، چالیس دن لگتے ہیں، اس عدد کی حکمت اور اصلی راز اللہ ہی خوب جانتا ہے۔

Sayyidina Abdullah Ibn Masood (RA) narrates that Allah's Apostle (Sallallaho Alaihe Wassallam) the true and truly inspired, narrated to us, "**The creation of every one of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period.** Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his

livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing (good) deeds characteristic of the people of Paradise and ultimately enters Paradise."

[Bukhari]

Similar matter is also in this Hadith.

وروى الإمام مسلم في صحيحه كما أخرج الإمام أحمد في مسنده حديثاً عن حذيفة ابن أسيد الغفاري قال : سمعت رسول الله (صلى الله عليه وسلم) ، يدخل الملك على النطفة بعدما تستقر في الرحم بأربعين ليلة فيقول : يا رب ماذا، شقي أم سعيد ؟ وذكر أم أنثى ؟ فيقول الله، ويكتبان، ويكتب عمله وأثره، ومصيبته، ورزقه، ثم تطوى الصحيفة، فلا يزداد على ما فيها ولا ينقص -

((رواه مسلم والإمام أحمد والطبراني في المعجم الكبير))

Hadith : 40-Days congregational Prayer gives immunity from two things: freedom from the Fire and freedom from hypocrisy

عن أنس بن مالك قال : قال رسول الله (صلى الله عليه وسلم) : “ من صلى أربعين يوماً في جماعة يدرك التكبيرة الأولى كتب له براءتان : براءة من النار، وبراءة من النفاق ”

((حديث حسن رواه الترمذي سنن الترمذي، وبمعناه في الترغيب والترهيب للمندري))

Imaam Tirmidhi (rahmatullahi alayhi) has recorded the following hadith:

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

"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).)

Now This Question and Answer in relation with Tablighi Jamaat and 3 day and 40 day is over. Forget all these issues and.....

Ask two fundamental question from ourself.

OPEN QUESTION FOR ALL

All Muslim Brother /Sister Let us ask 2 fundamental question from ourself.

Question 7: How much Shaba Sacrificed for Islam? and Question 8. How much we should sacrifice for deen? How much we are sacrificing for deen?

"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

وَعَدَا^ط وَيُقْتَلُونَ فَيَقْتُلُونَ اللَّهَ سَبِيلَ فِي يُقَاتِلُونَ^ع الْجَنَّةَ لَهُمْ يَأْنَّ وَأَمْوَالَهُمْ أَنْفُسَهُمُ الْمُؤْمِنِينَ مِنْ اشْتَرَى اللَّهَ إِنَّ^ن وَذَلِكَ^ع بِهِ بَايَعْتُمْ الَّذِي يَبْيَعُكُمْ فَاسْتَبَشِرُوا^ع اللَّهَ مِنْ بَعْدِهِ أَوْفَى^ع وَمَنْ^ع وَالْقُرْآنَ وَالْإِنْجِيلَ التَّورَةَ فِي حَقًّا عَلَيْهِ الْعَظِيمُ الْفَوْزُ هُوَ

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.

Take the example 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.

4. **All other Sahaba** contributed more than their Salahiat.

4. **Some Very Poor Shaba** worked in the field as labourer and collected some dates and brought as contribution. (Imam Bukhari has made a chapter in Hadith book on these kind of Sahaba)

Anyone among us doing that? Even any figure closer to that.....May Allah help us.

May Allah Pardon us.

DON'T DO PLEASE.....

Instead of doing positive Many of us are busy in searching Fault in Others

Instead of doing Good we are simply wasting our time accusing other Muslims and searching fault in Muslim Brothers/Organization.

Simply watching TV/INTERNET SURFING/FACEBOOK /FORUM POSTINGS and Criticizing others is not going to solve any PurposeFor Ummah and for Yourself.

Dont MAKE YOUR BOOK OF ACTION BLACK.....DAY OF JUDGMENT IS NOT FARFEAR 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.

Finally A call and Appeal to Muslim Brothers and Sisters on following Points

1. To do something positive at ground for deen and Mankind according to your ability.
2. Don't search fault in others with groupism mindset and Don't present them on You tube/Face book.
3. Verbal Group fighting on You Tube and facebook gives an impression of a deep ideological divide between Muslim Scholars/organization.
4. It is confusing the general Muslims and Non Muslims alike in the era of Internet where everything goes directly to public domain. Just ask a general how much pained he is with this affairs of leg pulling and maligning episodes
5. Qualities like deep knowledge Taqwa fearing from Allah sincerity of intention are required for Pointing Mistakes of others for the purpose of correction (NAHI ANIL MUNKAR)

May Allah help us

Maulana Ibraheem Dewla (HA)

(Elder of Basti Hazrat Nizamuddin R.A.New Delhi ,India)

(Translated pages from urdu book *Dawat aur uske inaamaat*)

Maulana Advices Facts and Requests on.....

“The blessed work of Dawat o Tabligh must remain in on its correct Path”

Maulana Words starts

“It is collective responsibility of all the Ulema of Muslim Ummah to preserve this great work of Dawat o Tabligh in its original and correct form in the light of Quran o Hadith as adopted by the Great Akabireen (Scholar) of Ummah.”

Maulana Mentions Following Point about great effort of Dawat o Tabligh to be preserved.

1. The great effort of Dawat o Tabligh has always been done under direct supervision and control of the Pious and knowledgeable Ulema.
2. The Blessed work of Dawat o Tabligh is always being done primarily with intention of own correction and Islah.
3. The Basic ambit of the work of Dawat o Tabligh has been to inculcate in life the six chosen qualities of *Sahaba Karam*.
4. In this Great Movement of Dawah o Tabligh always has been appreciation admiration and respect for all other of Deen and all people of capabilities.
5. This work of Dawat o Tabligh has been free from criticizing others, or competing or negating others.
6. There is no high claims and Exaggeration (*Dawe and Gulu*) in the work rather middle and inclusive attitude has been.
7. The work has been free from Groupism, Secterianism and *Taassub*.
8. Through the work of Dawah always emphasis has been on establishment of Islamic Society.
9. The Preservation of the Manhaj of Dawah has always been by the Taqwa piety of the workers (Dae'e's).
10. In the work of Dawah always the collective conscience of Ummah has been preferred over any individual Opinions.

A kind Request for those who are doing the effort of Dawat o Tabligh.

Allah has done blessing on you that You have connection with the blessed effort of Dawat-o-Tabligh. You are doing the basic, crucial important ground work of

bringing people towards the way of Almighty. You have understood the effort of Dawah, it is not your ability but Allah blessing only. You are treasure and asset of Ummah. Your energy and time is very precious. So devout Your time in Dawah Work as being instructed by elders and be careful that qualities are coming in your life. Concentrate Dawah work among common mass. This is from Manhaj of Beloved prophet Muhammad sallallahu Alaihi Wasallam.

2. **95% of Great Ulema /Scholars all over the world including Arab world are supporting Tabligh work.** Although they are working in service of Islam in different fields e.g Madarsa etc so they may not always have active Participation.

3. **Some Ulema Scholars may have some misunderstanding,** Your work and character should convince them. This method was successfully used by Maulana Ilyas Rahimullah. He not only convinced Rather He even took active work from those who were initially even against the effort. Some Scholars may be pointing the mistakes of workers. Don't take it as opposition. Rather it should be listened carefully and should be corrected.

4. **Don't be discouraged with baseless allegations by some**Groups/ persons on You Tube/Face book/Internet. Do Sabr ,Do dua for them and leave the matter to Allah. Don't waste your time in it

5. Answers to their Points are on the internet although not at one Place. Some of these answers have been collected on this blog. **Alhamdulillah there are scholars who individually have now taken the issue of dealing these baseless allegations. Do dua that they should reply with humbleness, with knowledge, without abusing /disgracing anyone and in scholarly Manner.**

6. If anyone ask you any question/Ashkal/objection about the effort of Tabligh, You should give only one answer,..... Request him to go in the path of Allah in Jamaat. Tell him this is only option to understand the work. If still question is remaining give him address of Bangle Wali Masjid, Markaz Nizamuddin New Delh India and ask him to write letter/to meet them.

7. Somegroup / organisation /You tube/face book/TV scholars will try to confuse you on the name of Aqeedah. They will approach you and will do mischieves and will try to keep you away from the work of Dawah. They are working for their group and nothing to do with Islam or Aqeedah of Islam. They simply has come to confuse you . They ask some terminologies and try to confuse you..... We also got trapped in it We were knowing the fact but not terminologies so they confused us and createddoubts against work of Tableegh..... So please be clear that **Islamic Aqeedah is very simple and clear without any confusion**

and well described in Quran and Ahadith and has been well explained by Imams muhaddethin of Salafus Salehin. You should have **Aqeedah Knowledge.**

You can read this book for Aqeedah knowledge in Islam.

This book contains full Aqeedatut Tahawi with translation that is original text and source book of Islamic Aqeedah. It has some advices from Scholars so that you could face any fitnah on the name of Aqeedah.

All About Aqeedah In Islam

(AQEEDAH OF AHLE SUNNAT WAL JAMAAT WITH SAHABA SCHOLARS OF SUNNAH & SALAFUS SALEHIN POSITION IN AQEEDAH) MUST KNOW SHOULD KNOW and need not to know about Aqeedah

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7. If anyone bring issue related with Fiqh e.g Position of Hand in Prayer etc. These issue are not under scope/Jurisdiction of Tablighi Jamaat. Don't argue with them. Refer him to a Madarsa e.g In India Darul Uloom, Nadwatul Ulema, any Madarsa in your country etc. You can also give him mail ID ittehadummat@gmail.com. He may get help from us.

8. Increase the amount of Dua specially at night. Elders are telling that we are severly lagging in this area. It is very important area for any Daae/caller to Allah. Allah taala specially commanded

the greatest Dae, Prophet Muhammad Sallallahu Alaihi Wasallam. He used to be in Night Prayer regularly. Dont forget us also in Dua.JAZAKALLAH

The Prohibition of Lying

Lying is one of the worst sins and defects

Allah, the Almighty, says: “And do not pursue that of which you have no knowledge.” [Al-Isrâ 17:36]

{... عَلَّمُ بِهِ لَكَ لَيْسَ مَا تَقْفُ وَلَا }

36: ءارسإلإ

Transliteration: Wala taqfu ma laysa laka bihi AAilmun

Allah, the Almighty, says: “Man does not utter any word except that with him is an observer prepared [to record].” [Qaf: 18]

{ عَتِيدٌ رَقِيبٌ لَدَيْهِ إِلَّا قَوْلٍ مِّنْ يَلْفُظُ مَا }

18: ق

Transliteration: Ma yalfithu min qawlin illa ladayhi raqeebun AAateedun

On the authority of Ibn Mas’ud (may Allah be pleased with him) who narrated that the Messenger of Allah said: Truth leads to piety and piety leads to Paradise. A man keeps on telling truth till he is recorded as a truthful person. Lying leads to falsehood, falsehood leads to the Hellfire. A man keeps on lying till he is recorded as a liar. [Agreed upon]

«إِن الْفُجُورَ، إِلَى يَهْدِي الْكُذْبَ وَإِنْ صَدِيقًا، اللَّهُ عِنْدَ يُكْتَبُ حَتَّى لِيَصْدُقَ الرَّجُلُ وَإِنْ الْجَنَّةَ، إِلَى يَهْدِي الْبِرَّ وَإِنْ الْبِرَّ إِلَى يَهْدِي الصِّدْقَ إِنَّ»
«إِبَادُكَ هَلْ لَاحِدٌ دَنَ عَ يُكْتَبُ حَتَّى لِيَكْذِبُ الرَّجُلُ وَإِنَّ النَّارَ، إِلَى يَهْدِي الْفُجُورَ»
هِيَلَع قِفْتَم

Scholars say: Truth leads to good deed pure of any detestable thing.

Piety means anything good. It was once said, that piety also means paradise. It could also bear both meanings.

Lying leads to falsehood, which keeps one away from the Right Path. It was said “dipped in sins.”

On the authority of Abdullah Ibn Amr Ibn Al-'As (may Allah be pleased with him) who narrated that the Messenger of Allah said: "Whosoever possesses these four characteristics is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up: When he makes a covenant, he acts treacherously; When he talks, he lies; when he makes a promise, he breaks it; and when he quarrels he deviates from the Truth (he begins to abuse)." [Agreed upon]

حَدَّثَ إِذٍ، نَاحٍ نَمَتُوا إِذٍ: أَعَدِي حَتَّى نَفَاقٍ مِنْ خَصْلَةٍ فِيهِ كَانَتْ مِنْهُنَّ، خَصْلَةٌ فِيهِ كَانَتْ مِنْ خَالِصًا، مُنَافِقًا كَانَتْ فِيهِ كُنَّ مِنْ أَرْبَعٍ»
«رَجَفَ مَصَاحِ إِذٍ، رَدَّ دَعَا إِذٍ، بَذَكَ
هِيَ لَعْنَةُ قَفْتَمِ

In another Hadith, which the Prophet shunned the one who transmits everything he hears. It is narrated by Abu Hurayrah, that the Prophet said: It is enough falsehood for a man to transmit everything he hears.
[Reported by Muslim]

«عَمَسَ أَمَّ بَكْلًا يَحْدِثُ أَنْ كَذَبًا بِالْمَرْءِ كَفَى»
مَلْسَمِ هَاوِرِ

Abdullah bin 'Amer said: The Prophet came to our home when I was a young boy. I went out to play and my mother told me: Abdullah, come here and I will give you something. Then the Prophet asked her "what were you going to give him?" She answered "Dates", He then said: If you hadn't given him, it would have been recorded upon you as a lie. [Reported by Abu Dawud]

لَوْ سَرَّ أَمَّ لَأَقْفَ كَيْ طَعَّ لَأَعْتَاهُ تَلَقَّفَ انْتَيْبِ يَفْ دَعَا قَ مَلْسَوِ هِيَ لَعْنَةُ لَلَا يَلْصُقُ لَلَا لَوْ سَرَّ أَمَّ يَنْتَعِدُ»
هِيَ لَعْنَةُ لَلَا يَلْصُقُ لَلَا لَوْ سَرَّ أَمَّ لَأَقْفَ، أَرْمَتْ هِيَ طَعَّ: تَلَقَّفَ؟ هِيَ طَعَّتْ نَأْ تَدْرَأُ أَمَّ مَلْسَوِ هِيَ لَعْنَةُ لَلَا يَلْصُقُ لَلَا
«تَبَذَكَ كَيْ يَلْعَنُ تَبْتَكُ أَيُّ شَيْ هِيَ طَعَّتْ مَلَّ وَلَ كُنَّ أَمَّ: مَلْسَوِ
دَوَادٍ وَبِأَ هَاوِرِ

The Prophet said: "One keeps telling lies till he is recorded by Allah as a liar." [Reported by Al-Tirmizi]

يَذْمُرْتَلَا هَاوِرِ» «أَبَاذَكَ لَلَا دَنَعَ بَتَكَيْ يَتَحَبَّذَكَ لَ وَيَتَحَرَّى يَكْذِبُ الْعَبْدُ يَزَالُ مَا»

Dear Muslim brother be careful not to lie, as lying is the base of falsehood. The Prophet said: " lying leads to falsehood and falsehood leads to the hellfire." [Agreed upon]

«رَأَى لَ يَلْعَنُ يَدَّي رُوحَ فَلَا نَأْ، رُوحَ فَلَا يَلْعَنُ يَدَّي بَذَكَ لَ نَأْ»
هِيَ لَعْنَةُ قَفْتَمِ

**Had Sahaba left their home,for peaceful
Dawah and to teach Muslims other than
for War in Jihad?**

**What is 3 days 40 Days?
Does Tablighi Jamaat Restrict
Dawah to 3 days 40 Days etc.?**

**What is Dawah Programme of TJ
while being at home other than
Khurooj (Going Outside)?**

KHUROOJ WITH TABLIGHI JAMAAT

Neutral, Rational and Fact Finding Analysis in the light of Allah Command

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: 6)

**Fixing days is a System for
organizational Purpose.
What is Practical difficulty if
Khurooj days are not fixed?**

**Can Any one go in Khurooj
with Tablighi Jamaat for
more or less than this fixed
time of 40 days?**

**While Making a system, Is there
any relation with Quran and
Hadith with 40 days and 4
month?**

How much Shaba Sacrificed for Islam?

**An open question for all of us (Muslim Brothers and sisters) How much
we are sacrificing for deen.**

A FINAL APPEAL & REQUEST TO ALL