

1. An elderly man becomes ill in the 1800's in India, so he is assured, in a dream, by the Prophet (salallāhu alaihi wassallam) that he will be cured. The Prophet then plucked two hairs from his (salallāhu alaihi wassallam) beard and left them with him. The man awakes to find the two hairs in his hand, so he gave one of them to his son.
2. In another narration, the same elderly man states that, in a dream, the Prophet (salallāhu alaihi wassallam) granted him some bread and he shared a piece of it with Abu Bakr. Upon waking, he explained, "**I concluded that my Naqshbandiyah connection meets Sayyidunā Abū Bakr.**" A clear proof that Tablighi Jamā'ah upholds the beliefs and practices of the most deviated of the sects of Sufism. So, if their followers take the same evil path, they regard it as praiseworthy! Naqshbandiyah is a Sufi order, a sect of misguidance. They perform innovated and polytheistic practices such as seeking intercession through their dead shaikhs, and seek nearness to Allah by holding vigils at the graves of these saints. Naqshbandis believe that the founder of their order Bahā Ad-Deen Naqshband (d. 789H) would say to a man, "Die!" And he would fall dead. Then he would say, "Arise and live!" And he would come back to life again.
3. Jamā'at At-Tabligh believe that the Prophet (salallāhu alaihi wassallam) descended from the sky on a cloud with a piece of bread in his hand in order to feed his pious follower.

Through such narrations, Tablighi Jamā'ah instill into their followers a notion that their leaders and shaikhs have a special station above and beyond the other Muslims, even above the Sahābah, therefore they are to be followed without question. In fact Muhammad Zakariyyah Al-Kandahlawi stated about these shaikhs who wake up with bread in their hands, or having been fed through the night by the Prophet (salallāhu 'alaihi wassallam) such that they could still smell food on their fingers(!)

Al-Kandahlawi stated, "**One should not question such stories because the basis of these stories is present in the hadiths of continuous fasting in which the Noble Prophet (salallāhu alaihi wassallam) said, 'My Lord feeds me and gives me to drink.'**" Meaning that the shaikhs and "peers" revered by Jamā'at At-Tabligh are nourished just as the Prophet (salallāhu alaihi wassallam) was nourished! The actual narration from Abu Hurayrah (rādiyallahu 'anhu) states, "**Allah's Messenger (salallāhu alaihi wassallam) forbade continual fasting.**" Then he narrated that the Prophet (salallāhu alaihi wassallam) said, "**Who among you is like me? Verily my Lord feeds me and gives me to drink during the night.**" This hadith proves the grave error of this sect in their raising their shaikhs above the Sahābah by claiming miracles for themselves that were not even granted to the best of mankind! The Sahābah (rādiyallahu 'anhum) were informed by the Prophet (salallāhu alaihi wassallam) that they are not like him because he is fed and given to drink by Allah (the Most High) and they are not. So, are the sheikhs of Tabligh more deserving than the Sahābah such they are granted that which only the Prophet (salallāhu alaihi wassallam) was granted?!

These narrations are just the tip of the iceberg. That is why Shaykhul-Islam 'Abdul 'Aziz Ibn Bāz, when asked a question about Jamā'at At-Tabligh founded in India and Ikhwān Al-Muslimīn founded in Egypt, he said that they are from the seventy-two deviated sects, meaning that they are from Ahlul-Bid'ah and are to be treated as such.

We do not say that Jamā'at At-Tabligh are unbelievers. They are Muslims.

The question is: Are they to be warned against? Yes.

Should one go out with them? No.

Should one seek knowledge from them? Certainly not.

Should one read their books? Never.

Are they from the misguided sects of Ahlul-Bid'ah? Yes, they are.

Imagine if your son or daughter came home with these ideas, and they said that they want to go to Madinah because they want to sleep next to the grave of the Prophet (salallāhu alaihi wassallam) as his guest so that maybe he will give them a loaf of bread. How would you react to this deviated belief? Or that they want to go and seek to be cured by the Messenger of Allāh (salallāhu alaihi wassallam) at his graveside, or expecting to see him step out of a cloud to rub their faces and bellies? Do you want your children to come home with these beliefs? May Allah keep us and our children safe. Bārakallāhu fikum.

So, this is why we warn against Jamā'at At-Tabligh, it is a new faction founded in the 1920's. It is an innovated sect and their book is filled with fabrications, and I have mentioned to you a just few of them. Some of the scholars of Sunnah declined to do a checking on the book because they said that the checking of the book will be many times larger than the book itself due to the fabrications, deviations and mistakes that can be found in the book.

This man, Muhammad Ilyās al-Kandahlawi and the author of *Fadā'il Al-A'māl*, Muhammad Zakariyyah, introduced numerous deviations and innovations. Muhammad Ilyas was a Chisti-Sufi from Deoband in India. How can one say that this person is not a person of innovation and that his sect is not a sect of innovation? Yes, they are Ahlul-Bid'ah so we warn against them. We warn against them not because we say that they are not Muslims, but because we wish to protect ourselves and others from their misguidance. And perhaps, this short article may awaken some of them from their trance. We want them to recognize the falsehood that they are upon so that they come to the truth that is with Ahlus-Sunnah wal-Jamā'ah.

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Jamā'at at-Tabligh was founded by Muhammad Ilyās al-Kandahlawi, a Deobandi Chisti-Sufi. His upbringing was upon the Maturidi creed, Deobandi school and Sufi mysticism.

'Tablighi Jamā'ah affirms this, and it is written in their biographies of him. Muhammad Ilyas deviated in his belief and methodology from the first three generations.

Muhammad Ilyas was born in 1885CE and he died in 1945CE at the end of the Second World War. He was ardently loyal to the Hanafi Deobandi movement and he set up his Jamā'at at-Tabligh based on a dream. The Deobandi movement is a staunch Hanafi and Sufi school established in 1867CE – they are Ahlul-Bid'ah from among the seventy-two sects of misguidance.

This is the headquarters. Nizamuddin Markaz, also called Banglewali Masjid — a mosque located in Nizamuddin West, in South Delhi, India. It is the birthplace and former worldwide centre of the **Tablighi Jamaat**, the movement started by Muhammad Ilyas Kandhlawi in 1926. The Tablighis revered him so much that they placed his grave within their Masjid, Nizamuddin in India.

Muhammad Ilyās gave his pledge of allegiance upon Sufism to Rasheed Ahmad Al-Kankoohi (d. 1905CE). He took some of the sciences of the religion from Ashraf 'Ali Thanawi, the famous Deobandi ideologue (d. 1943CE). Muhammad Ilyas had a dream and, in that dream, the path of Tablighi Jama'at was decided for him.

Sufis everywhere place a huge emphasis on graves and esoteric practices that have no basis in the Qur'an and Sunnah. It is known that Jamā'at at-Tabligh and Deobandis venerate the graves of their leaders and they seek intercession from the deceased through adherence to various Sufi orders. Muhammad Ilyas himself is buried in the Nizām Ad-Din Mosque, the headquarters of the organisations in Delhi, India. Four graves are inside the mosque complex behind the rear pillar of the prayer area. This fact is denied by many who are part of the Tablighi sect, especially its Arab members. Placing graves inside a mosque or building a mosque over a grave is sure a pathway to Shirk. So how can it be said that they do not exaggerate regarding graves? The Prophet (salallāhu alaihi wassallam) stated, "**Those that came before you used to take the graves of their Prophets and righteous ones as places of worship, so do not take the graves as places of worship. Indeed, I forbid you from that.**" He (salallāhu alaihi wassallam) also said, "When a righteous man or pious servant from amongst them would die, they would build over his grave, a place of worship – and they would make in it these pictures. And they are the worst of creation in the sight of Allāh." And he (salallāhu alaihi wassallam) said, "Indeed the most wicked of people will be those who are alive when the Final Hour reaches them and those who take the graves as places of worship."

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

Tablighi Jamā'ah sect has a source reference book entitled Fadā'il Al-A'māl authored by Muhammad Zakariyyah Al-Kandahlawi. It is a well-known and widespread book that is translated into many different languages. And it is available in English. This book is filled with fabricated narrations, invented stories of Sufi mysticism, veneration of graves, worship at shrines and innovated types of dhikr and worship. Many of these stories reach the level of polytheism and disbelief!

For example, in the chapter Fadā'il Ad-Durūd they claim that a saint saw the Prophet (salallāhu alaihi wassallam) in a dream saying, "**Whoever wants something from anyone should go to his grave and supplicate to Allah for it.**" This is a clear example where Muhammad Zakariyyah Al-Kandahlawi ascribes to Allah's Messenger (salallāhu alaihi wassallam) that which is not found in any authentic narration. The true religion of Islam and Prophetic hadith are not based upon mystic dreams – and especially dreams which oppose the authentic texts. The Tablighi Jamā'at's leaders hold that it is allowed for a person who requires something from anyone, that he should just go to the grave of that person and ask! They believe that when you stand next to a grave, it is likely that your supplication (du'a) will be accepted.

The Tablighi leader, Al-Kandahlawi, reports from another shaikh who said, "**I travelled to Madīnah Munawwarah and went to the blessed grave of the Noble Prophet (salallāhu alaihi wassallam). I conferred salutations and heard 'wa alaykas-salām' from within the blessed chamber.**" These fabricated stories encourage innovation and are a pathway to polytheism (shirk), that you believe by standing next to the grave of a dead person, Allāh is more likely to accept your du'a, and that responses are heard from beyond the grave! If that was the case, then why did not the Sahābah (radiyallāhu 'anhum) stand by the graves of each other and make du'a to Allāh to give them children, or to cure them or to give them victory in Jihād and so on. The Sahābah (radiyallāhu 'anhum) never did this at the graves, and nor did the Prophet (salallāhu alaihi wassallam) before them. This is Jamā'at at-Tabligh and their ideology, and the means they take that lead to the worship of the dead in their graves, and to polytheism. Muslim reported from Jundub ibn 'Abdullah (radiyallāhu 'anhu) who said,

"I heard the Prophet (salallāhu alaihi wassallam) five days before his death saying, **'Indeed, those who came before you would take the graves of their Prophets as places of worship. Do not take graves as places of worship, for indeed I forbid you from that.'** This is a clear prohibition against worshipping at graves, and he (salallāhu alaihi wassallam) cursed those who took graves as places of worship as is reported in the texts.

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

These types of stories are fabricated by Jamā'at at-Tabligh due to their esoteric, Sufi and superstitious leanings. It is amazing that these 'miracles' seem to befall their pious ones but were never granted to the Companions of Allāh's Messenger (salallāhu alaihi wassallam). Muhammad Ilyās Al-Kandahlawi was a disciple of the Chisti Sufi order of India, from Deoband. So, it is no wonder that these fabricated stories (that are a pathway to shirk) end up in their book "Fadā'il Al-A'māl". They are encouraged to seclude themselves at graves and shrines, to perform i'tikaf, speak to the dead and expectantly hope for a response. They converse with the Prophet (salallāhu alaihi wassallam), call upon him "**O Messenger of Allāh, I am your guest tonight.**" And then sleep somewhere near his grave.

These are fabricated stories, so beware of this sect! The Prophet (salallāhu alaihi wassallam) never gave bread to his Sahābah (radiyallāhu 'anhum) from his grave, so how will he give it to one of the Sufi saints of the Tableeghis? The Prophet (salallāhu alaihi wassallam) never gave bread to 'Āishah (radiyallāhu 'anhā) and she slept in the very room where he was buried. He never gave her a loaf of bread, but he gave it to a Sufi saint revered by Jamā'at at-Tabligh? We seek Allah's (the Most High) refuge from such misguidance.

These narrations wherein the dead are invoked give license to their followers to call upon the dead. You saw in this narration how the man called upon the Messenger: "**O Messenger of Allāh, I am your guest tonight!**" And then he slept near the grave. Did the Sahābah (radiyallāhu 'anhum) go to the grave of the Prophet (salallāhu alaihi wassallam) and address him like this, sleep at his grave or sleep near his grave? This is not reported from the Sahābah at all! Prophet (salallāhu alaihi wassallam), "**Indeed the most wicked of people will be those who are alive when the Final Hour reaches them and those who take the graves as places of worship.**"

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

His young man was not asleep according to this story. He saw the Prophet (salallāhu alaihi wassallam) whilst he was awake! He said that the face of his mother had gone black and her stomach had started to swell. This is Fadā'il Al-A'māl authored by their so-called scholar of hadith, Muhammad Zakariyyah Al-Kandahlawi. They claim that the Prophet (salallāhu alaihi wassallam) stepped off a cloud, touched a woman he was not related to, he touched her face and he rubbed her stomach! Ask yourself the question my brothers and sisters: When the Prophet (salallāhu alaihi wassallam) was alive in this world, did he ever touch an unrelated woman to whom he was not related? Yet, here he came, as these misguided people claim, out of the cloud for this young man to rub the swollen belly of his mother?! This is a fabricated accusation against the Prophet of Islam (salallāhu 'alaihi wassallam) who said, "**Indeed I do not shake the hands of [unrelated] women.**" And 'Āishah (radiyallāhu 'anhā) said, "**By Allāh, the hand of Allāh's Messenger never ever touched the hand of an [unrelated] woman.**"

Furthermore, it is from shirk (polytheism) to believe that aid and cure come from other than Allah. How is it possible for a Muslim to think that Allah's Messenger (salallāhu alaihi wassallam) floats on a cloud seeking out people to help?

Muhammad Zakariyyah Al-Kandahlawi wrote in Fadā'il Ad-Durūd, "**Sayyid Ahmad Rafā'i was a famous elder [saint] and was among the senior Sufis. His story is famous that when he went to perform Hajj in 555 AH, he stood near the grave of the Prophet (salallāhu 'alaihi wassallam) [in Madīnah] and recited two lines of poetry. Upon that, the hand of the Prophet came out of his grave, and he kissed it.**"

These Sufi exaggerations are common within the writings of the Deobandi and Tablighi movements, and one is astounded at their claims of adherence to the Sunnah. The truth is that Jamā'ah At-Tabligh is a misguided sect that has misguided and continues to misguide millions of Muslims. Those who are sincere among them will read these few examples and realise the error of this sect. And there are numerous other fabricated and false fables found in their teachings.

Their book "Fadā'il Al-A'māl" is filled with fabrications and lies upon the Prophet (salallāhu alaihi wassallam), his Companions (radiyallāhu 'anhum) and the early generations. The author, Muhammad Zakariyyah, cites reports that are barely referenced (if at all) and devoid of chains of narrations (asanid), in opposition to the way of Ahlus-Sunnah wal-Jamā'ah. Tablighi Jamā'ah is an innovated group that has led millions of Muslims astray and continues to do so. Here are a few more of the deviations of this sect.