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Answering Specific Objections on Tableeghi Jamaat and its methodology

1. What is Tableegh and what is the evidence for it from the Qur'aan and Sunnah?

2. Does a person have to be a scholar to do Tableegh?

3. Where is the evidence for going out 3 days or 40 days in the Sunnah?(Answer 1)

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5. Why do Tableeghees use Ayaat of the Qur'aan & Ahadeeth which refer to Jihad for encouraging people to go in Tableegh?

6. Endorsements of Tableeghi Jamaat by Salafi Scholars

1. What is Tableegh and what is the evidence for it from the Qur'aan and Sunnah?

Our call is as follows and we say to people:

Our success in this life and the life hereafter is in obeying the commandments of Allah (SWT) and in following the noble ways (Sunnah) of Rasul-ullah (Sallaho Alaihe Wassallam)

We believe that there is ABUNDANT EVIDENCE from the Qur'aan in our call as Allah (SWT) has said:

نُرَحِّمُونَ لِعِبَادِكُمْ وَالرَّسُولَ اللَّهَ وَأَطِيعُوا

[3:132]Obey Allah and the Messenger, so that you may be blessed.

الْكَافِرِينَ يُحِبُّ لِمَا اللَّهُ فَإِنَّ تَوَلَّوْا فَإِنَّ رَسُولَ اللَّهِ أَطِيعُوا فَلِ

[3:32] Say: .Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.

الْمُؤْمِنُونَ أَفْلَحَ قَدْ

[23:1] Success is really attained by the believers

*عَدْنِ نَّتَجِدَ فِي طَيِّبَةٍ وَمَسْكِنٍ فِيهَا خَالِدِينَ الْأَتْهَرُ نَحْيَهَا مِنْ تَجْرَى جَنَّتِ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ اللَّهُ وَعَدَّ
الْعَظِيمُ الْقَوْرُ هُوَ ذَلِكَ *أَكْبَرُ اللَّهُ مَنْ وَرَضُوا

[9:72] Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success.

We remind our Muslim brothers and Sisters to change their life according to Qur'aan and Sunnah and we believe that our reminder also has evidence from the book of Allah (SWT):

الْمُؤْمِنِينَ تَنْفَعُ الذِّكْرَى فَإِنَّ وَدَكَرَ

[51:55] And keep reminding, because reminding benefits the believers.

How to actually change their life? We refer them to the Ulama (& people of knowledge) and we believe that we evidence for that from the book of Allah (SWT) as well:

تَعْلَمُونَ لِمَا كُنْتُمْ إِنْ الذِّكْرَى أَهْلًا فَسَلُّوا

[21:7]...So, ask the people (having the knowledge) of the Message, if you do not know...

Even for Tajweed we exhort people to refer to Ulama (to learn) so how can we (laymen) start teaching people other intricacies of Islam? we leave opening the mouth without knowledge to ignoramus Salafees like you!

Now, if you have some evidence where a normal Muslim cannot remind other Muslims to change their lives according to Qur'aan and Sunnah, please bring your evidence from Qur'aan and Sunnah otherwise take a long walk from a short plank!

2. Does a person have to be a scholar to do Tableegh?

Narrated 'Abdullah bin 'Amr (RA): The Prophet (Sallaho Alaihe Wassallam) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." (Bukhari)

Al-Haafiz ibn Hajar (may Allaah have mercy on him) said in Fath al-Baari: He said in the hadeeth, "even if it is one verse" so that everyone who heard him would hasten to convey whatever he heard of the verses, even if it was very little, so that in this manner everything that he (peace and blessings of Allaah be upon him) brought would be conveyed.

[Shaykh](#) Ibn 'Uthaymeen (may Allaah have mercy on him) said: If a person understands what he is calling people to, it makes no difference whether he is a great and prominent scholar or a seeker of knowledge who is serious in his pursuit thereof, or a regular person who has certain knowledge of the issue in question. The Messenger (peace and blessings of Allaah be upon him) said: "Convey from me, even if it is one verse," and he did not stipulate that the daa'iyah (caller) should have reached a high level of knowledge, but it is essential that he should have knowledge of that to which he is calling people. But calling out of ignorance or calling based on emotion is not permissible.

3. Where is the evidence for going out 3 days or 40 days in the Sunnah?(Answer 1)

4. Where is the evidence for going out 3 days or 40 days in the Sunnah?(Answer 2)

Is going in Tabligh for 40 days Bida'a?

The Simple straight forward answer is that doing any religious work for the pleasure of [Allah](#) (ta'ala) within a fixed 40-day time frame is not a Bida'a (innovative practice). The reason the Salafi's and Ahle-Hadith shout slogans of Bida'a is because they don't understand the guiding principles of Islam. The Ahle-Hadith, unfortunately, are notorious for creating rules and breaking rules. That is why they are branded as laa'madhabiyya – people with no principles.

40-Days from 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. So, this answers the question of, "where did they (meaning the Tablighi Jamaat) get the 40days from?" The Ahle-Hadith tend to ramp up their criticism, by brushing aside the Quranic evidence. Their claim is, "I am not following Musa (alayhis salaam), rather, my [Imaam](#) is the [Prophet](#) of [Allah](#) (sallahu alayhi wa sallam)."

40-Days from the [Hadith](#)

I will make this nice and easy for the critics. [Imaam Tirmidhi](#) (rahmatullahi alayhi) has recorded the following hadith:

"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, declared Hasan by al-Albani in Saheeh al-Jaami' (6365).)

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

What we should ask ourselves is, "have we acted according to this [Hadith](#) knowing well that it brings immunity from Hypocrisy and fire of Hell?" This is the manhaj (way) of the messenger of [Allah](#) (sallahu alayhi wa sallam) that has been implemented in the work of Tablighi Jamaat. Spending some time out of our busy schedules to get closer to [Allah](#) (ta'ala) and His beloved messenger (sallahu alayhi wa sallam) is literally called "fee-sabeelillah" (in the path of Allah).

[Imaam](#) Bukhari (rahmatullahi alayhi) has mentioned a [Hadith](#) [more or less] that whomsoever goes in the path of [Allah](#) (fee-sabeelillah) and dust gathers on their feet, then [Allah](#) will forbid the fire of Hell on them. This [Hadith](#) was put under the Chapter of Juma'a and [Imaam](#) Bukhari has applied it to all [Muslims](#) going for Juma Prayers:

قال رفاة بن عباة حدثنا: قال مريم أبي بن يزيد حدثنا: قال مسلم بن الوليد حدثنا: قال الله عبد بن علي حدثنا

الله سديل في قدماء اغبرت من): في قول وسلم عليه الله صلى النبي سمعت: فقال الجمعة، إلى أذهب وأذا ع بس، أب و أدركني النار على الله حرمة

There is not a single shred of evidence to suggest that this [Hadith](#) was narrated by the messenger of [Allah](#) (sallahu alayhi wa sallam) regarding "Juma'a". However, [Imaam](#) Bukhari has included this in this chapter because "fee sabeelillah" is a broad word. Similarly, when people "go out" (root word Kharaja: noun - Khurooj) in the "path of Allah" (fee-sabeelillah) for 40-days they not only get the rewards mentioned in [Imaam](#) Bukhari's Sahih but are also practicing the [Hadith](#) of [Imaam](#) [Tirmidhi](#) (rahmatullahi alayhi).

A doubt and its clarification

Despite looking at the evidence presented by the Quran and [Hadith](#) people still raise the question that the work of Jama'a Tabligh is not aligned with the Sunnah. It is argued that these ayats and ahadith do not give them (meaning the Jama'a Tabligh) the free ticket to organize themselves in the manner that they follow today. The answer is very simple. [Imaam](#) Nawawi (rahmatullahi alayhi) has quoted a [Hadith](#) [more or less], "whomsoever memorizes and preserves for my people 40-Ahadeeth relating to their religion.....". Based on this weak narration, [Imaam](#) Nawawi produced his work titled "The 40 Ahadith". The salafi's have published this book, with commentaries of their own, yet one never hears them accusing [Imaam](#) Nawawi of Bid'a, eventhough, the actions of [Imaam](#) Nawawi are based on a "Weak" (Dae'ef) narration. Conversely, the Jama'a Tabligh has its actions based on a hasan-sahih [Hadith](#) from [Imaam](#) Tirmidhi, yet they are branded as innovators. The truth is that the messenger of [Allah](#) (sallahu alayhi wa sallam) stated the [Hadith](#) (as recorded by [Imaam](#) Tirmidhi) and left it to the [Ummah](#) to organize themselves in whatever manner (individually and/or in a group) to act on that hadith.

How about 4-Months?

The Ahle-Hadith and Salafi's continue their propaganda that the Tablighi Jamaat is not following the "Manhaj" (way) of the messenger of [Allah](#) (sallahu alayhi wa sallam). But as it is seen above that everything is according to the Quran and Sunnah.

Let us ask the fundamental question, "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?" This question is answered by considering The Battle 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 Ahle-Hadith, Salafee's or [Muslims](#) like [Abu Bakr](#) (ra) today? Maybe; far and few!

2. Sayyidna [Umar](#) (radhi Allahu anhu) contributed 50% (1/2) of everything he had. Are there any Ahle-Hadith, Salafee's or [Muslims](#) like [Umar](#) (ra) today? Maybe: far and few!

3. Sayyidna Usmaan (radhi Allahu anhu) contributed 33% (1/3rd) of everything he had.

It is the contribution of Sayyidna Usmaan (the Manhaj of the sahaba) that the Tablighi Jamaat follows. The Ahle-Hadith will never explain any manhaj clearly, because they follow their own way. Yet they tell people that they are following the Manhaj of the [Prophet](#) (sallahu alayhi wa sallam). And lately, after much exposure they have added a new item to their list, they are now close to the Hanafi's in that they also follow the manhaj (way) of the Sahaba. We welcome this addition, alhamdulillah.

Let us now make "Istinbaat" (inference - derive) based on the 1/3rd contribution given by Sayyidna Usmaan (radhi Allahu anhu). Why? Because the messenger of [Allah](#) (sallahu alayhi wa sallam) wanted his [Ummah](#) to understand the three highest levels of contribution / sacrifice. So, we can derive - make "Istinbaat" - based on the actions of Sayyidna Usman (radhi Allahu anhu).

(a) How many hours are there in a day? 24hrs. What is 1/3hrs of a day? 8hrs a day should be our goal individually (and/or collectively) for the pleasure of Allah. Anyone doing that? Ask yourself this question. 8hrs should include, as a minimum, all the 5 obligatory prayers and extra prayers that are around the clock, including tahajjud prayers, zikr, recitation of the Quran, teaching and learning - self and family, visiting Muslims, entertaining guests, visiting the sick and any actions that are for the pleasure of Allah.

(b) How many days are there in a month? 30 days. What is 1/3rd of a month? 10 days. The month of [Ramadhan](#) is a bench mark because it has the first, middle and last 10 days. Depending on ones level of effort, if one spends everymonth like any of the 10 days then there is a good chance that we will attain success. A cursory look at our condition during [Ramadhan](#) shows that we as [Muslims](#) not only waste time during Ramadhan, but are constantly spending time sleeping, still watching TV and avoiding Tarawih prayers with excuses like "it is not required" - thanks for the Salafi's who have deviated from the Manhaj of the Sahaba and given people a confusing concept of Tarawih where no one has to do anything just attend a lecture!

(c) How many months are there in a year? 12 months. What is 1/3rd of a year. 4months. Is anyone dedicating 4 months a year to exclusively please [Allah](#) (ta'ala). Or is anyone keeping a count of each day spent and adding them up to say that those days were spend for the sake of [Allah](#) and in His path? I think the [Ramadhan](#) is an excellent reflection of our own deception. When we are unable to optimize 8hrs a day at a minimum rate of 10days a month; 4-months is not a goal for the faint hearted and weak.

So, who is really following the MANHAJ of the messenger of [Allah](#) (sallahu alayhi wa sallam) and his esteemed Sahaaba? Clearly, the Tablighi Jamaat is not doing anything contrary, yet they are falsely accused of [Shirk](#) and Bida'a! In reality the [Hadith](#) "An ta'budallah ka annaka tarah" (worship

[Allah](#) as if you see him) is the goal. In order to achieve this we have to become a seeker (Salik) of Allah's ridaa (pleasure) and make the journey from the state of "nafs-ul-ammara (baser desires) to "nafs-ul-mutmainna" (peaceful soul). This journey (sulook) requires one to be on the Tariqa (way) of the messenger of [Allah](#) (sallahu alayhi wa sallam) meaning a lover of [Allah](#) and his messenger (sallahu alayhi wa sallam). The culmination of all of this is described in the following [Hadith](#) (more or less):

"when a person becomes a beloved of Allah, then [Allah](#) becomes his ears, his tongue, his hands and feet." The meaning of the [Hadeeth](#) is that a person begins to live his life for Allah's sake alone and his hands and so on are not used to commit sin. His sole purpose in life is to seek Allah's pleasure. And all this starts from the time when a person begins to remember [Allah](#) and do Allah's dhikr.

May [Allah](#) give us the [Tawfeeq](#) (ability) to remember Him, and do His dhikr with sincerity and in abundance.

5. Why do Tableeghees use Ayaat of the [Qur'aan](#) & [Ahadeeth](#) which refer to [Jihad](#) for encouraging people to go in Tableegh?

Is it permissible to go out in jamaat and label it as "fesabillillah" (since some people say this word can only be associated with going for war)? What is the evidence for using [Jihad](#) verse for this work?

[Allah](#) Taala states in the Quraan: And struggle for the sake of [Allah](#) as it is required. Anas reported that the Messenger of [Allah](#) said: Whoso goes out in search of knowledge, he is in the path of [Allah](#) till he returns. (Tirmizi)

In view of the above, it is permissible to go out in Jamaat as this is also fee-sabeelillah and this has been emphasised in the Quran. Fee sabeelillah includes all kinds of efforts and struggle, e.g. tongue, pen, money, body, etc. [Kanzul Ummaal vol.10 pg.15]

How can Jamaat Tableegh use the [Ahadeeth](#) of [Jihad](#) as a parable to them "going out" in path of Allah?

This question has been replied in full from [Hazrat](#) Maulânâ Zakariyah (rahimuhullah alayh). I will try to present the same content with some additional information which I have understood from my teachers. [Hazrat](#) Maulana Zakariyah (rahimuhullah alayh) mentions that, "...had this question came from laymen, I would have had no surprise to it, but this question has actually been risen by people of knowledge (Ahl ul Ilm)". Ulema know that even though the well known (Ma'rûf) understanding of [Jihad](#) by way of customary understanding is Qitaal (to engage in a battle field) but Juristic proofs (Nass) and Linguistics (Lugha) does not make [Jihad](#) specific to Qitaal alone. It is understood that its meaning is much broader then that. The fact is that the actual meaning of [Jihad](#) revolves around upholding the Word of [Allah](#) and Qitaal is only the last and final resort in a situation where no other way of reconciliation is found. Thus Qitaal is not the actual object (Maqsoodul Asl) of Jihad.

[Tafsir](#) Mazhari explains in the explanation of that the virtue of [Jihad](#) is above all other rewards because it is a means of spreading [Islam](#) and a means of guidance for the mankind. Thus anyone who gets guided from this effort, his reward will be added to the rewards of those strugglers (mujahidîn) who became the means of his guidance. Furthermore, what would be even more virtuous, are the Uloom of apparent (Zahir) and unseen (Baatin) since they propagate the reality of [Islam](#) even more.

Now with that understanding if we see the sheer amount of guidance this work of Tableegh has brought, no sane person can deny it. Thousands of [Muslims](#) have reformed themselves towards praying punctually, even many non-Muslims have come into folds of Islam.

The complete discussion on the meaning of [Jihad](#) is available in the books of [Hazrat Sheikh Maulânâ Zakariya Kandhalvi](#) [“Awjaz ul Masalik Saharh Muwatta Malik” and “Hashia of Laami’ad daraari `alaaJami’ al bukhari”]. According to Shariah, the definition of [Jihad](#) is “to struggle”, and that it refers to the “Qitaal of Kufr” and its generalized understanding (Itlaaq) is even in the meaning of Mujahada of Nafs. This would thus even include struggle against Shaitaan, as well as transgressors (Fussaag).

The [Jihad](#) with Kuffar is by way of hand as well as by way of tongue. The [Hadeeth](#) of Rasul Allah(sallallahu alaihi wasallam) is famous wherein the definition of Mujahid is given.

Actual Mujahid is the one who struggles against ones own Nafs in obedience to Allah

Ulema have clarified that Prayer, Fast etc are more virtuous than [Jihad](#) since they are the actual objectives themselves (Maqasid Li’eihi) and that is above Jihad. This is because the objective of [Jihad](#) is to bring more and more people to practice according to Imaan and good morals. This is even strengthened by the saying of Ibn Abideen who said that, there is no doubt that Faraidh of [Salaah](#) and Zakaah etc. are more virtuous than [Jihad](#) since one is actual obligation (Fardh ul Ain) and the later is sufficient obligation (Fardh ul Kifaaya) and that the [Jihad](#) is ordained only to establish Salâah and Imaan. This is why its goodness is not within itself rather because of the goodness of another action that comes because of it (Hasan lighayrihi). And goodness of Salâah is within itself. Thus any effort made for establishing the Hasan Li’eihi becomes Hasan Lighairihi.

[Imaam](#) Bukhari (rahimuhullah alayh) in his Saheeh has presented the following [Hadeeth](#) in Book of [Jihad](#) (Kitaab ul Jihad)

No dust afflicts a slave in path of Allah, lest that the fire touches it

Then Imam Bukhari (rahimuhullah alayh) establishes a whole chapter regarding walking for the Salaatul Jumma, and presents a similar [Hadeeth](#) as follows:

Those feet which get soiled in path of Allah, [Allah](#) will make fire [Haraam](#) on them.

Please note that the second [Hadeeth](#) is regarding going in path of [Allah](#) and Imam Bukhari (rahimuhullah alayh) has made it precedence (Istadlaal) for going to Jumma Salâah. Thus we may conclude that “fi sabil illah” has more than one connotation. Also, if Imam Sahib (rahimuhullah alayh) can do this much, then why is it so hard to understand that the scholars of Tableegh (Ulema e Muballigheen) have used them as precedence for going out in path of [Allah](#) for uplifting the word of Allah. Why can we blame the muballigheen and not Imam Sahib (rahimuhullah alayh)?

[Hadhrat](#) Dehelvi (rahimuhullah alayh) in his Malfûz has stated that, “this travel (the travel for Tableegh), hold the same qualities as that of battles of Rasulullah (sallallahu alaihi wasallam) (Ghazwaat), and thus the hope is of such a reward as well. This though, is not Qitaal but is similar to it, which even though in some aspect be of a lesser rank, but in other aspects is greater then that.

[Hazrat](#) Maulânâ Zakariya Sahib (rahimuhullah alayh) mentions a narration of [Hazrat](#) Abu Musa Al Ashari (rahimuhullah alayh) that a person asked Rasul [Allah](#) (sallallahu alaihi wasallam) regarding two people who go in jihad, one for the booty and the other to show off his bravery.

Rasul [Allah](#) (sallallahu alaihi wasallam) replied that the [Jihad](#) in path of [Allah](#) is only that which is done for the upholding of the word of Allah. (Bukhari) Hafiz Ibn Hajr (rahimuhullah alayh) says regarding this [Hadeeth](#) that "Kalimat Allah" (Word of Allah) means "Call towards [Allah](#) i.e. his religion" (Da'waah Ila Allah).

From the life of Rasul [Allah](#) (sallallahu alaihi wasallam) we understand that the meaning of [Jihad](#) is not linear as commonly understood rather it is dynamic and its generality encompasses aiding of that which is intended from [Jihad](#) as well. People of knowledge know this very well. Rasul Allah(sallallahu alaihi wasallam) has said that waking (guarding) for one night at the borders is better than the world and whatever is in it. And of course the guarding at the borders is not for Qitaal rather to make safety of the Imaan and Salâah of Muslims.

So much so, that even in battle where Qitaal is made, if the opponent says Shahada and accepts Islam, it becomes necessary to spare his life. The Qitaal was only there so that the other could accept the truth of Tauheed. If that is so, then indeed if he had accepted the truth even before Qitaal could start, his safety would have been necessitated and Qitaal would be avoided. Would any one then argue that that [Muslim](#) did not go for [Jihad](#) because he did not end up fighting the opponent? From this we see that any struggle that brings one closer to the truth, may it be in accepting tauheed for the first time or may it be in starting to practice upon the tenets of that tauheed, all will be Jihad. Rasul [Allah](#) (sallallahu alaihi wasallam) has said that aiding a person coming from [Jihad](#) with wealth is also [Jihad](#) and looking after their family in their absence is also jihad.

Hafiz Ibn Hajr (rahimuhullah alayh) says in Fathul Bâree that attaining the knowledge of the basic principles of [Deen](#) (religion), studying islamic theology, propagation of good and forbidding of evil are all Jihad. Similarly authoring religious book, teaching different problem of [Deen](#) (masa'il), refuting the claims of unbelievers, debating them are also Jihad. So much so that Imam Nawawi (rahimuhullah alayh) has presented thirteen different types of Jihad.It comes in the Quran,

O Prophet! Make [Jihad](#) with the unbelievers and hypocrites. (9:73)

In this Ayah the Prophet(sallallahu alaihi wasallam) has been commanded to do [Jihad](#) with the unbelievers and hypocrites. We know numerous incidents of Rasulullah (sallallahu alaihi wasallam) doing [Jihad](#) bis Sayf (Qital or fighting with sword) with the unbelievers but this has not been the case with the hypocrites. Perhaps, rather certainly, the meaning of [Jihad](#) encompasses other forms besides Qital .

The same is the case in this other Ayah, And those who do [Jihad](#) in our path we certainly guide them towards our way (29:69)

Rasul [Allah](#) (sallallahu alaihi wasallam) sent out a Group of soldiers and said that, one from every two should go, then the reward for both will be same (meaning that the one left behind will look after the others family).

Do we not remember the incident of Khaybar. Sayyiduna [Ali](#) [radiAllahû Anhû] was given the flag. Thereafter he asked Rasul [Allah](#) (sallallahu alaihi wasallam) "Ya Rasul Allah, should I go and do Qitaal with them until they come into folds of Islam?" Rasul Allah(sallallahu alaihi wasallam) replied, "Absolutely not, you go there and give them an invitation to come into folds of [Islam](#) first. If even one person accepts [Islam](#) then that will be better than red camels (booty), and if they deny then convince them to pay Jizya and if they even deny that then do Qitaal with them". It is deduced from numerous ahadith that general conception of [Jihad](#) is not Qitaal rather the actual

intention in it is Imaan and upholding Allah's word.

Hazrat Maulânâ Zakariyya Shaheb (rahimullah alayh) continues after this as well, however I believe the understanding is now made that going out in Tableegh and establishing anything that makes the establishment of Imaan and Salâah etc can be attributed to Jihad and fi sabeelillah.

Finally, one more aspect that needs to be addressed here is that by proving the meaning of Jihad for Da'wah Ila Allah and fortifying the security and safety of Islam, does not mean that Qitaal is completely waived off. Remember that the Military Jihad is a branch within the branches of Jihad, and when one is carrying out one branch, he is not liable to carry out the other at the same time. Just as one would not hold a surgeon doctor, who is teaching in a Medical University to be liable for not carrying out surgery while he teaches. He can only fulfill one of his obligations at a time.

Thus, we have sufficiently addressed the role of Jihad in Tableegh and in Islam as a whole.

6. Endorsements of Tableeghi Jamaat by Salafi Scholars

Shaykh Uthaymeen (RA) on Tableeghi Jamaat:

<http://www.youtube.com/watch?v=wYbIevRnCik>

Shaykh Aidh Al-Qarni's praise of Tableegh & Tableeghees in Paris (France):

<http://www.youtube.com/watch?v=mwBJfA0vBHs>

Shaykh Sheikh Mohammad Al Arifi saying that there is nothing wrong with going in Khuruj with the Tableeghi Jamaat:

<http://www.youtube.com/watch?v=oHikS3YucHE>

SOURCE: <http://fahadmahdi.webs.com/apps/forums/topics/show/4655604-answering-specific-objections-on-tableeghi-jamaat-and-its-methodology?page=last>