

198665 - Do those who are travelling to mosques and staying there for the purpose of calling people to Allah come under the heading of travelling for the purpose of visiting those mosques?

the question

I am currently living in the United States and I have been longing to dedicate all of my life for Allah the exalted and the glorious. I wanted to set out for Jihad in the sake of Allah but my parents would not give me permission and I did learn that if Jihad is not fard ayn(obligatory) then I do have to seek permission. (Correct me if I'm wrong).

So another thing came up. I met brothers who said there's been a programming going on for 70 years where we go to other masjids and doing itikaaf for couple of days. The purpose is to do taalim (teaching) and reminding brothers about living like the companions of the prophet sallallahu alayhi wassalam. We also go and visit local brothers and convince them to pray with us and even invite those who pretty much left prayer. I know there's a hadith referring to not visiting any other masjids but al-Haram, Nabawi, and Al-Aqsa. Would I be falling into that? My intention is not the mosque but to visit the people but using the mosque as the means to stay and pray there. Please let me know if this is something good and to do and may Allah have mercy on you and forgive you for taking your time.

Detailed answer

Firstly:

If jihad is a communal obligation (fard kifaayah), then it is obligatory for a person to seek his parents' permission to go out for jihad. If they give him permission, he may go out, otherwise it is not permissible for him to do so.

This applies if jihad has not become an individual obligation for him; if it has become an individual obligation in his case, then he must go out even if they refuse and do not give him permission.

Please see the answer to question no. [9506](#)

Secondly:

The Jamaa‘at at-Tableegh (Tableeghi Jamaat) is a da‘wah organisation that is striving to spread Islam and call people to it. It has played a good role in calling sinners and those who have deviated from Islam, putting in a great deal of time and money, and putting up with the difficulties of travelling, visiting people, and so on.

In light of what has been transmitted from a number of the shaykhs and founders of this group of some mistaken ideas and objectionable beliefs, a number of scholars have issued fatwas stating that no one should go out with them except people of knowledge, who go out with them with the aim of teaching and guiding them.

This group is the one which the brothers whom you have met belong and have adopted their methodology, and whom you mentioned here.

Please see also the answers to questions no. [39349](#), [8674](#) and [14037](#).

What we advise you to do is focus your da‘wah efforts on the place where you live, so call your family, your relatives and those who are around you of your friends and acquaintances, and other people whom you meet; call all of these people to Islam, and to obey Allah, according to what you have of Islamic knowledge, even if that is by very simple means. “Convey from me, even if it is just one verse.”

There is nothing wrong with there being some kind of cooperation with these brothers for that purpose, within the boundaries of the place where you are living first of all, and so that you do not become a full member of that group; rather your principle should be to cooperate in doing good deeds with anyone who does them and encourages others to do them.

Thirdly:

Although we do not agree with the idea of travelling to mosques in this manner as required by Jamaa‘at at-Tableegh and the timeframe they stipulate, it does not come under the heading of

travelling to mosques that is prohibited in the hadith in which the Prophet (blessings and peace of Allah be upon him) said: “No journey should be undertaken to visit any mosque but three: this mosque of mine, al-Masjid al-Haraam and Masjid al-Aqsa.” Narrated by al-Bukhaari (1189) and Muslim (1397). That is because the purpose in travelling to these mosques is to call people to Allah, not to visit those specific mosques for their own sake, to worship there and to draw nearer to Allah by doing so; the latter is not permissible except in the case of three mosques. This is the reason for the prohibition.

The scholars of the Standing Committee said:

What this hadith means is: it is not permissible to travel to a place with the aim of worshipping Allah there, by praying or offering supplication (du‘aa’) or reading Qur‘an, except these three places, namely: al-Masjid al-Haraam (Makkah), al-Masjid an-Nabawi (Madinah) and al-Masjid al-Aqsa (Jerusalem).

End quote from *Fataawa al-Lajnah ad-Daa’imah* (2/285)

Based on that, if a person sets out to visit any mosque, or travels to it in a country or city other than his own, but it is not his aim to worship Allah by setting out on that journey or to do acts of worship in that other mosque, rather he has some legitimate and valid purpose, such as listening to a lecture or seeking beneficial knowledge or calling people to Allah, or other similar aims, then there is no blame on him and this is not included in the prohibition.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked:

In our city there is an excellent reciter whose performance of the prayer is very focused and deliberate and people come to him from distant cities. What is the ruling on these people’s coming? Is it true that they are included in the prohibition mentioned in the hadith, “No journey should be undertaken to visit any mosque but three: al-Masjid al-Haraam, the mosque of the Messenger (blessings and peace of Allah be upon him), and al-Masjid al-Aqsa”?

He replied:

We do not think there is anything wrong with that; rather it comes under the heading of travelling to seek knowledge or to learn the meanings of the Holy Qur'an, or to listen to one who recites beautifully. Travelling for such purposes does not come under the heading of travel that is prohibited.

End quote from Majmoo' Fataawa Ibn Baaz (3/352)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

In our town there is a mosque in which Jumu'ah prayers are held, but some brothers prefer to go to a mosque in another town, that is approximately 30 km away, and some other brothers objected to them by saying, "No journey should be undertaken to visit any mosque but three," as is well-known. We hope that you can explain in detail, may Allah reward you.

He replied:

We say that this group that goes to a mosque outside the town are not seeking to travel to that mosque itself; rather they are seeking what they can attain of knowledge, benefit and exhortation from the khutbah of that khateeb who preaches in the mosque to which they go. This does not come under the heading of undertaking journeys to visit mosques other than the three mosques. Rather it comes under the heading of undertaking a journey in pursuit of knowledge, and the Prophet (blessings and peace of Allah be upon him) said: "Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise." So their going to that khateeb so that they may benefit from his khutbah and exhortation and his explanation of Islamic rulings does not come under the heading of undertaking journeys to a mosque, because what is meant by undertaking a journey to a mosque is when a person seeks to travel to that mosque and to that place itself. The difference between the two must be understood.

End quote from Fataawa Noor 'ala ad-Darb (8/2)

For more information, please see the answers to questions no. [8674](#) and [50591](#)

And Allah knows best.