

ONE DAY IN
TABLEEG
JAMAT

SHEIKH ABUL HASAN ALI NADVI RH.

In the name of Allah, Most Gracious, Most Merciful.

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

It is basically translator's note but any note on the writing of such a great scholar is not at all appropriate for a person of low capabilities like me.

So in the translator's note instead of writing from my side 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*

Maulana in the above book has presented, How prophet Sallallahu Alihi Wsallam educated and nurtured all section of Society of (of Sahaba) in a way that no one remain ignorant. Although without a printed copy of Quran, Printed copy of Hadith and without any formal Institution, educated and What was the Methodology and how to replicate that system for Present day general Muslims who. This book is revolutionary. 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. A viable model for 95 % Muslims) .

The Urdu book is available on this website of Maulana Abul Hasan Ali Nadvi centre.

Below is Translation of excerpts from sheikh Nadvi urdu book (*Musalmanon ki Umumi Taleem o Tarbeeat ka Nizam* also published as *EK AHAM DEENI DAWAT*) Page no 6 and 7. Page No 10,11 and 12

Maulana 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 Amli 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 very important. 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 khaanqahain, bolte chalet saheefe.). They will fill their bucket of knowledge and will deliver to masses.

Temporary Migration Motivation and Striving for deen

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

8. 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.

9. 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.”

Component of A Muslim Life

The learning and practice of deen ...Now and Then??

Muslim Life in Shaba and Salafus Salehin Period

1. To acquire religious knowledge and to develop true religiousness was an essential component of the life of a Muslim in Sahaba Period.

2. Merely to earn and spend and remain negligent towards the Faith was not an act of a Muslim.

3. Similarly, a Muslim's life cannot be altogether devoid of the urge and effort for the propagation and preservation of Faith. There must be some place for it.

4. The lives of the holy Companions were, generally, marked by four things: i. learning knowledge, ii. Rememberance of Allah, (*Zikr*), iii. Propagation of Deen (*Tableegh*) and iv. Earning of Halal (lawful) livelihood.

Muslim life at Present(In General)

1. But now livelihood has swept aside the other three things, and left little room for any other activity.

2. Other than those who are teaching in Madarsas or working in any special religious field What is common condition for General Muslim?

3. At many Places 70-80% of Muslims are not offering even five time prayers. What to talk about Zikr and Islamic Propagation and others. Those who are considered as Religious they offer Five times Prayer that's all. And

What is the Solution?

Solution is not in calling upon the people to give up their worldly occupations for the sake of the neglected tasks of deen.

Rather

1. The wisest thing was to work for the revival of the way of life of the Companions.

2. Instead of demanding from the people to abandon the worldly interests, they should be induced to find time for Faith in the midst of them and make the best use of it by spending it in the company of the seekers of religious knowledge and men of Faith.

3. Faith ought not to be studied in parts, but as a whole. Not only the rules and proprieties of worship and other obligatory duties, but the rules and regulations prescribed in the Shariat concerning social behaviour, moral conduct, monetary dealings, companionship and eating and drinking, too, should be learnt and acted upon. Together with it, religious spirit, also to be cultivated.

One Possible way of gaining and Practicing Religious life and basic knowledge

The Maulana Ilyas had got together all these things in his programme of the *Tabligh* tours (Khurooj/Going in Jamaat). He illustrate this way of gaining the higher advantages of religious instruction, without the prerequisite of formal institutions, the money and organisation needed for them, for millions of Muslims who were engaged in various occupations to be introduced and made current in the Ummat.

1. He said *"If this way of life becomes common and this path is opened even at the cost of laying down our lives it would be possible for the busiest people in the Ummat to avail themselves of religious instruction and guidance and to practice deen."*

2. Moreover, along with religious knowledge, a man, also, gains in general understanding and matureness by living religion the practical way, and dealing with different people, and keeping regular company with men of Faith during the tours.

What is done in Khurooj of Jamaat?

It would be difficult for those who never had a personal experience of *Tabligh* tours to appreciate their significance. The following extracts from the letter of a University graduate will give some idea of the educative value of the tours. The names of persons occurring in it have, deliberately, been omitted:

"The *Jama'at* left for Kharagpur (Indian city in west Bengal near Calcutta) at 3 p. m. on Saturday, the 4th of November from Calcutta (KolKata).was appointed as the Ameer (leader) of the *Jama'at*. It consisted of 32 persons representing all the Zonal (area) except one. Ten of them had already been on *Tabligh* tours before this while for the rest 22 brothers it was the first experience of its kind.

"Kharagpur is 72 miles from Calcutta. To find accommodation, without any difficulty, for the whole of the party in a third class compartment, and that, too, on Bombay Mail during war-time (Second World War was going on) was itself a pleasant surprise.

"We reached Kharagpur a little before the Maghrib prayers (Sunset). The prayers were offered up in congregation on the platform. After it, the *Jama'at* left for the town. We made the Dua to Allah before entering the town. Permission for stay at the Jama Masjid had already been obtained from the Chairman of the Managing Committee. was incharge of the meals. We ate together. After the Isha service, the aims and objects of *Tabligh* were explained in a brief speech which lasted for about 15 minutes, and an appeal was made to those present to do effort with the *Jama'at*. Afterwards we listened to the reading out of a

few pages from Hikayat e Sahaba (Lives of the Companions) before retiring to bed.

"Next Morning Most of us offered the *Tahajjud* prayers. We had the breakfast together after the Ishraq (Dhuha) prayers, and Remembrance of Allah (*Zikr*) etc., was, also, completed. The session of instruction (Taleem Halqa, reading Quran Ayats Hadith, Muzakra) went on uninterruptedly till 12:30 p. m. At first, an article by Maulana Mohammad Manzoor Nomani was read out which had appeared in *Al-Furqan* of Lucknow and contained necessary guidance regarding the work of *Tabligh*, and, then a part of Hikayat e Sahaba.

With us was a *Qaari*..... (Reciter of Quran with Tajweed) who had everyone recite *Sura-i-Fateha*, to him, turn by turn, and corrected the mistakes. After it, the rules and proprieties of *Wuzu* were taught from a book on Fiqh, and, then, the six principles of *Tabligh* were narrated by some members of the Jamaat which was followed by a Muzakra (discussion). After it, I and the leader of the Jama'at gave an account of the tours of Delhi and Mewat. All this took about 4 1/2 hours and the meal-time had arrived when the programme ended.

"The *Zuhr* Prayer was offered with congregation after the meal. By that time, a fairly large number of persons had assembled to whom I explained the guidelines of door-to-door approach, and the *Jama'at* left on the round. I, the leader of the Jama'at, and were to act as the spokesmen. Many local people, also, had joined us. The *Tabligh* was very successful, and the Muslims everywhere listened to us attentively.

Our round took us to another mohalla where we offered the *Asr* prayers in the mosque, and, after the Prayer, people were told briefly of the revolution that had come over Mewat. With the co-operation of the Imam of the mosque a *Jama'at* was formed, and we returned, with the new *Jama'at*, to Jam'i Masjid by the time of the *Maghrib* prayers, showing to it, in the way, how the work of *Tabligh* was actually done.

The congregation at *Maghrib* was very large and it was heartening to see that the people, to whom the appeal was made during the

round, had come to begin a new life, after taking a bath and putting on a clean dress.

"The Amir asked me to speak after the service. I do not exactly remember what I said, but, by the grace of Allah, it made an impact on the audience and the response was enthusiastic. Twenty-five persons spontaneously enrolled themselves for the *Jama'at*, including the President of the Managing Committee of the mosque who was selected the Ameer of the *Jama'at*.

"As is here these days, he was appointed to guide the activities of the *Jama'at* along the right lines. Visitors continued to come long after the congregation.

"After Isha Prayer and dinner, the party left for the railway station on foot with everyone carrying his luggage on his shoulders. On reaching the station, we lay down to rest. The train arrived at 2:30 A.M ., and even in those days of heavy rush on the trains a compartment was found which could accommodate the whole of the party and enough space was still left for four or five of the younger colleagues to lie down and sleep. We offered Fajir Prayer in Train.

"We arrived back at on Monday at 7:45 A.M and after the prayers at the railway station, we embraced each-other (as an expression of goodwill) and left for our homes."

Summing up his impressions of the tour, the writer says:

(i) ".....fulfilled his responsibilities as the Amir so well that we all felt very happy over it. I have not found the Amir of any *Jama'at* more efficient and considerate. He looked after everyone's comfort throughout the journey, carried the luggage of others on his shoulders, in addition to his own, in spite of old age, filled the glasses with water at mealtimes and refrained from sitting down to eat until everybody had been seated comfortably, helped others to perform *Wuzu* on the train and drew their attention to its rules and proprieties, kept watch while the others slept and exhorted the members of the party to remember God much and often, and did all this most willingly. For a person who was superior to all of us in age, social status and wealth to behave as

the servant of everyone was the most unforgettable experience of the tour.

(ii) "After the Amir, the man to impress us most was...He arranged for our meals, railway tickets etc., in an admirable manner. He paid for everything himself and, at the end of the journey, presented to every one of us an account of the expenses and accepted the payment.

(iii) "Members of the party who had not undertaken a *Tabligh* tour earlier said, with one voice that those were the best days of their lives."

The *Tabligh* endeavour is ideally suited to meet the demands of time and repel the mounting challenge of irreligiousness. The present-day Materialists make a direct appeal to the masses and sedulously sow the seeds of doubt and disbelief among them. They are a dedicated and resourceful people who know how to sell their ideas. Ideological combats, religious literature and plans and activities that are confined to the elite and do not involve the common man cannot arrest the progress of Apostasy and Materialism. Only a religious movement which begins at the grass-roots and goes straight to the farmer's cottage and the artisan's workshop and ignores no section of the society can provide an effective answer to the menace of irreligiousness."

Design of work

The plan of work, in the Maulana's own words, was as follows:

"The real *Tabligh* is of two things, and the rest consists only of giving it a definite shape. One of these things is material and the other is spiritual. By 'material' we mean what is related to the limbs i.e. revival of the practice of travelling in batches from place to place and country to country for the propagation of the Guidance brought by the Prophet, while the 'spiritual' half denotes the engendering of sentiments i.e. giving rise, once again, to the custom of laying down one's life at the command of God, as has been set forth in the Quran:

"But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find

within themselves no dislike of that which thou decides, and submit with full submission.(IV : 65)

"I created the jinn and humankind only that they might worship Me. (LI : 86)

1. To strive for the things brought by the sacred Prophet in proportion, to their importance. As, unfortunately, we are getting unacquainted with the *Kalima*, its preaching should receive paramount attention, which, in truth, lies in the affirmation of the godhead of God, i. e., our sole ambition should be to lay down our lives at the behest of Allah.
2. To pay attention, after the correction of the *Kalima*, to the correction of *Namaz* and ending it with as much likeness to the *Namaz* of the holy Prophet as possible.
3. To engage, in morning and evening and in some part of the night, in gaining the knowledge of Faith and remembrance of God.
4. To travel in order to spread the teachings of the Prophet in all parts of the world.
5. To train oneself in good moral and social behaviour during the travels and to fulfill the duties to God and fellowmen with sincerity.
6. (Correction of intention), i. e., to seek Divine good pleasure and betterment of life in the Hereafter through carrying out the Commands of God with fullest faith in the promises made by Him on each Command."

A great evil which is the source of a thousand evils these days and has deprived the Muslims of each-other's virtues and Islam of the collective goodness of the Muslims is the disparagement of fellow Muslims. Every Muslim has taken it for granted that he is the embodiment of virtue while all the other Muslims are mean, vicious and sinful, and, hence, he, alone, is worthy of esteem. This attitude is responsible for all the ills and evils that are plaguing the religious and social life of the Muslims.

There was a special favour of the Lord on Maulana Mohammad Ilyas in this regard and he made respect for Muslims a cardinal point of his endeavour. The nature of the *Tabligh* movement is

such that, in it, one has to deal with all sorts of Muslims and numerous difficulties can arise if this basic principle is overlooked.

In place of the prevalent attitude of self-righteousness, the Maulana insisted that people saw their own faults and learnt to admire the good qualities of others. It was the only way to ensure peace and co-operation in individual as well as collective life.

As the Maulana, once, wrote:

"There is no man or Muslim who is wholly good or wholly bad. Everyone has his own virtues and weaknesses. If the practice of appreciating the good and ignoring the bad points of each-other became current among us, many evils will disappear, by themselves, from the world and virtues will take their place. But, unfortunately, what obtains in actual practice, today, is far different."

By his own example and through instruction and exhortation the Maulana had instilled into the Mewatis and other *Tabligh* workers reverence for the *Kalima* and respect for the Muslims so well that it had become a part of their nature. Together with it, the emphasis on *Zikr* and *Ilm*, and on abstention from vain and fruitless conversation, and rendering obedience to the leader, and working as a united body, in accordance with the rules, had made the Movement safe against the sad experiences that, generally, befell those who are associated with the work of religious reform and instruction.

Preparing the ground

According to the Maulana, the Faith was the soil and to travel from place to place for its propagation among the masses was like the preparation of the soil, while theological institutions and other manifestations of the religious life of the Muslims could be compared to the orchards, and, naturally, the more fertile and well-irrigated the soil, the more flourishing would be the orchards. The primary need, therefore, was to prepare the soil and make it fertile. As he writes:

"Striving in the cause of *Tabligh* and going from place to place is, for theological institutions and all other religious affairs, like preparing the soil, and the other religious activities are like

planting trees on it. Groves are of many kinds. There are groves of dates, apples, pomegranates, bananas, and, so on. But no grove can be grown without hard work in two directions. One is the preparation of the soil without which nothing can be done, and the other is taking care of the trees. The Tabligh movement, thus, is the soil of the Faith, and the institutions are the groves. So far, the soil of the Faith has been lying neglected. How, then, can trees be grown on it?"

And, again:

"How can a community whose degeneration has gone so far that it has sunk even below the words of the Kalima of *Laa Illaaha illallaah* be reformed at the top without starting from the bottom. The end cannot be corrected without the correction of the beginning. If it is corrected at the starting point and set on the right course, it will reach the top by itself, while to hope for reformation at the top when the base is unsound is pure illusion."

The Maulana, thus, regarded his Movement essential for the preservation of Faith and believed no effort or sacrifice to be too much for it. He said:

"I cannot think of any other way to the progress and advancement of our Movement, the need of which is accepted on all hands, than that everyone got ready to sacrifice whatever he had.

Like Jihad, it, too, in its typical form, is a foremost religious duty, and it is binding on all Muslims to take an active interest in it. Doubtlessly, among all the efforts that are being made today, it is nearest to the method of the holy Prophet."

In a talk with Maulana Ataullah Shah Bukhari, during his last illness, the Maulana explained his viewpoint in these words:

"In the beginning, when I taught in the Madrassa, a large number of pupils came to study, and there were many good and promising boys among them. I thought that the net result of the time and energy I spent on them could only be that after graduating from the Madrassa, they would become *Molvis* and *Alims*, and, then, take to professions that were, generally, accepted during those days. Some of them would learn the Unani system of medicine and open their clinics, some would pass the university examinations and become

teachers in schools and colleges, and some would have to rest content with serving as Molvis in the Madrassas. That was all. I, thereupon, lost interest in teaching in the Madrassa.

Then a time came when my spiritual mentor gave me the permission to teach *Zikr* to the seekers of Truth, and I, also, felt inclined towards it. By the grace of God, those under my instruction made such a rapid progress that even I was surprised. With it, I, also, started thinking what it all was and where would it lead to. At the most, some men of spiritual merit would be produced and people would come to them with requests to invoke Divine favour on their behalf to win a law-suit, or give them an amulet for having children. It could, also, be that the chain of guidance and instruction endured for sometime because of them. Ultimately, I lost interest in it as well, and resolved that the proper use of the capabilities God had endowed me with was that those were employed for the same purpose for which the holy Prophet had employed his own capabilities, i. e., for leading the bondmen of the Lord, specially the heedless and the negligent, towards Him and giving rise to the practice of striving to the utmost, even to the extent of sacrificing one's life, for the glory of the Word of God. This, solely, is our endeavour, and this is all that I say to everyone. If this work is seriously undertaken, a thousand times more Madrassas and Sufi-lodges will get established automatically, or, rather, every Muslim will become a Madrassa and a *Khanqah*, and the boon and blessing brought by the sacred Prophet will come to be distributed at the level of the common man."

To a friend asking for an amulet, the Maulana wrote:

"May God bless you, brother. I possess no knowledge of the amulets, charms and incantations. It will, however, be most beneficial if you learnt *Tabligh* from me for steadfastness in Faith. It will make the life of this world easy and the life of Futurity pleasant for you. I want to devote all my time to *Tabligh* though I know it not as well."

Similarly, in another letter, he said:

"I know nothing of amulets and charms. For me the panacea for all the ills and evils is *Tabligh*. God is pleased with the ascendancy of

Faith and cool comfort is brought to the Prophet in his mausoleum. Thus, God will mend everything by Himself when His good pleasure will be sought and comfort brought to the sacred Prophet."

In yet another letter, the Maulana wrote:

"My friend, I am neither a conjurer nor a soothsayer. I, also, know nothing about charms and amulets. I am an ignorant man lying in the corner of a mosque. By the grace of God, I strive for the correction of the life of Futurity, and my sole anxiety is that God made me of those who derive benefit from the holy Prophet. This is my one and only occupation. If you and your friends are in need of it, pay heed to what I say. Maybe, it does you some good."

[Tending to the roots of the Faith](#)

The Maulana had realised that the leaves and branches of the tree of Faith were withering because its roots had dried up. The freshness and radiance of supererogatory deeds was diminishing owing to the neglect of fundamental duties. Says he:

"The supererogatory acts of worship, prayer-formulas, entreaties and supplications, in fact, everything in the line of religion are the leaves and flowers of Faith. Now, how can the leaves and flowers of a tree preserve their freshness when it has dried up at the root? That is why, in my humble opinion, neither the prayer-formulas are being effective these days nor supplications nor the spiritual attention and inclination of anyone. As a Tradition has it, 'When the endeavour for the preaching and propagation of Faith, which consists of sanctioning what is right and forbidding what is wrong, will have ceased, the prayers of the devotees who spend their nights in crying to the Lord and their supplications will avail nothing. 'The Gates of Mercy have been closed. It is futile to hope for improvement in the condition of the Muslims until they make efforts for the preservation and propagation of Islam.' It is the Will of God that He will turn with mercy towards the Muslims only when they strive for the glory of Faith and spend their time and energy on it."

To feel earnestly for Faith was an essential attribute of a Muslim. There was, he said, a great danger of being put to humiliation and

disgrace in the Hereafter for the Believer who remains indifferent to the Call of *Tabligh* and does not participate in the endeavour for the revival and regeneration of Faith.

"Believe me", says the Maulana in a letter, "Whoever dies without grief in his heart over the extinction of Islam dies the worst kind of death. On the Day of Resurrection, he will rise with a blackened face."

In the same way, on the occasion of a *Tabligh* meeting in Mewat, he wrote:

"Give glad tidings to those who worked towards the success of the meeting. Tell them that as they have striven to change the scene of mutual discord and hatred into that of the glory of the Word of God, this act of theirs shall, Insha Allah, be mentioned, on the Day of Final Requital, from the pulpit where all the men and jinn and angels and Apostles will be present."

Change of outlook is essential for reform

The religious surroundings in which the Maulana had been brought up did not permit of any laxity or hesitation in the forbidding of what was wrong and sanctioning of what was right in the eye of the Shariat. In fact, it was owing to this constancy and resoluteness that many lawful things were made current in the religious circle to which he belonged and unlawful things were eradicated, and numerous defunct Sunnats were revived.

The Maulana knew that the way to remove the evils was not to grapple with them one by one for often a life-time was spent in uprooting a sinful practice, and, yet, no progress was made, and even if some success was gained, it remained confined to a particular class or group, and, sometimes, it, also, happened that if one evil was eradicated, another took its place. It would, thus, take centuries of struggle to rid the world of the innumerable vices and iniquities that were prevalent in it. The wisest course would be to avoid a direct assault on them and concentrate on the promotion of religious conscience and giving rise to lawful and virtuous acts and practices.

The Maulana did not believe in piecemeal reform. He would say, "Come from far and near, changing the environment all the way

and spreading what is good and lawful. The evil and forbidden things will disappear by themselves. The more the positive virtues and legitimate acts will flourish, the more will the moral and religious faults and sinful deeds and habits lose their hold and pass from existence."

It was related to me by a Mewati that, once, he was wetting the ground with water to make it cool. He poured the water all around him, but the place where he was standing remained dry, and, then, a cool breeze came and the temperature of that place, also, fell down. At that time, he realised that if he had poured water only where he was standing and the surrounding ground had remained dry, it, too, would not have become cool, and, it was with it, that the wisdom of the Maulana's method dawned upon him.

About a village which was devoid of religious feeling, the Maulana wrote:

"It would not be correct to make a direct approach. A better course would be to persuade the people of the adjoining village to take *Tabligh* parties to it. They should first be brought into a proper frame of mind and it is only then that a direct appeal can bear fruit; otherwise the consequences will be even more disastrous.

A man is always influenced by his environment. This is the guiding principle of our Movement. It is most difficult to take a man out of his surroundings. The aim should, therefore, be to change the surroundings."

The Maulana insisted that the whole life should be brought under the influence of Faith.

"Keep your spirits high in the service of Faith", said he to a friend. "You cannot imagine how much joy will it bring to the soul of the sacred Prophet, and, God willing you will see a marvellous improvement."

Similarly, to a friend who was, probably, interested in the religious uplift of the trading classes, the Maulana wrote:

"In my humble view, the ultimate purpose of *Tabligh* to which I invited you and for which I am, also, striving to the best of my ability is to bring the trade, commerce and agriculture of the

Muslims under the control of the Shariat. The starting point of *Tabligh* is worship, and without the perfection of worship, no progress can be made towards the observance of the teachings of Islam in social conduct and monetary dealings. The primary object of the earnest bondmen should, therefore, be the propagation and perfection of the A, B, C. of *Tabligh*, i. e., worship in the world. Moral conduct, social behaviour and monetary dealings can be reformed only through it."

Popular method of *Zikr* and *Ta'allum*

Maulana Mohammad Ilyas gave a general call of *Zikr* and *Ta'allum* to the Muslims, but in his scheme of things, these terms possessed a special significance. Throughout India, or, rather, the Islamic World there are in vogue some definite prayer-formulas for *Zikr* and a special course of study is prescribed for the Madrassas. Gradually, *Zikr* and *Ta'allum* have become so institutionalised that to observe or pursue them outside the traditional design is considered inconceivable. The Maulana held a revolutionary idea in these matters as well. He felt that while the established order was necessary, only a few persons could profit by it. The general body of Muslims could make little or no progress in *Zikr* and knowledge within a limited period of time.

After a deep study of the life-record of the holy companions, the Maulana had concluded that the method which was followed during the early phase of Islam was the most natural way for the education and instruction of the Ummat. About *Zikr* he felt that it would be a grave folly to neglect it, yet, at the same time, he was sure that it should not be confined to the repetition of a few set prayer-formulas. To bear in mind the rules and principles laid down for various walks and circumstances of life and to abide by them at each step was the sum and essence of God-remembrance, and the main task lay in reviving, in the Ummat, the spirit of *Iman* and *Ihtisab*. All the same, it was, also, necessary to include vocal *Zikr* in the plan of *Tabligh*. He wrote:

"Believing *Tabligh* to be an easy and unfailing means of seeking the countenance of the Lord, keep yourselves engaged in this task, carrying out *Zikr* much and often and making earnest entreaties to Him, with the head bent low in genuflexion. Tell others, also, to do

the same. Remembrance of God and supplication are the essence of Tabligh."

As for education, the Maulana believed that to confine it to books and Madrassas was to exclude a large section of the Ummat from acquiring it. Only a small minority of Muslims would be able to profit by it, and that, too, only intellectually. The direct method through which the masses could acquire not only religious knowledge but, also, realise its inner reality without the usual paraphernalia was that of personal contact, association and congregation and active participation in religious effort and coming out of one's traditional environment. Just as language and good manners were learnt best in the company of men of culture and education, in the same way correct knowledge of religion was acquired in the company of and close association with men of Faith and piety. Faith was a living and dynamic thing while books were lifeless and devoid of feeling and spirit, and to obtain the animate from the inanimate was contrary to the law of nature. A part of the Faith was related to the limbs and it could be acquired only by moving the limbs, and a part of it was related to the heart which could be transmitted only from one heart to another and a part of it was related to mind and this could be gained, of course, by reading the books. As he said:

"Every limb of a man has a function to perform. The eye is meant for seeing and it must do that. It cannot be used for hearing. In the same way, it is the function of the heart to react to the surroundings, and the mind gives a definite form to what the heart feels. Mind is governed by the heart and feeling is produced in the heart by external environment, and the giving of form to it is called knowledge. The mind will form the correct image, i. e., acquire knowledge only when the response of the heart is correct and this is not possible through the books. It can be produced only by action. I do not say that the Madrassas should be closed down. The Madrassas are for the perfection of education, but they are not suited for the elementary stage."

Another thing needed for the advancement of education was to share with others the knowledge one had acquired. To put it in Maulana's own words:

"Know that a scholar cannot make progress in learning until he imparts what he has learnt to those who are inferior to him in knowledge, particularly to those who are on the borderline of Apostasy."

JAZAKALLAH O KHAIR

APPENDIX

(Quetes from Scholars On the Principles and Methodology of Dawah)

A. Maulana Muhammad Ilyas (R.A)

B. Shaykh Muhammad Amaan Jami (HA) & Shaykh Abdul-Kareem Murad (HA) faculty of Hadeeth and the faculty of Shariah Jamia Islamiyya (Madina Munawwara)

C. Shaykh Yusuf Ibn Isa Al-Malahi (HA)

D. Qari Muhammad Tayyab (R.A)

E. Maulana Muhammad Yusuf (R.A)

F. Maulana Manzur Nomani (R.A)

G Maulana Ihtashamul Hasan Kandhalvi R.A.

H. Maulana Saad Kandhalvi (HA)

"The actual aim of this movement is to teach the Muslims everything with which The Holy Prophet Muhammad ﷺ came, (That is to get the Ummah attached to the complete system of thought and practice of Islam.) This is our aim.

As for this movement of jamaats and Tablighi Gusht- these are the initial means of achieving this aim; and the instruction and teaching of Kalimah and Salah (Kalima Namaz correction) are, in other words, the ABC of our complete syllabus.

It is also clear that our Jama'at cannot do all the work. What can be done by them is only that where ever they go, they can only produce a motion and awakening by means of their effort, and attach those people. who are unmindful of religious concerns, to the possessors of deen to their place- and can inspire those people

of their place who have the worry for deen (i.e. ulama and reformers) for making efforts to reform the

ignorant common people. [That is. connecting the public with the ulama and ulama with the public],..."

From Book Words and Reflections of Maulana Ilvas

Tableeghi Jamaat performs the work of Dawah with Hikmah (wisdom) and words of wisdom and eloquence and refrain from all those action which have the potential to alienate (others) and spread hatred for Islam. They may delay (and defer) chastisement on certain evil but it doesn't mean that they accept the evil but seek the right opportunity to uproot the evil! The purpose of Dawah is to snatch people from sins, innovations and misguidance and bring them towards Tawheed & Islam through words of wisdom and eloquence and they attempt to make those (absorbed) in sins companions in their work (of Dawah) until those who oppose and those who support witness that those who were immersed in sins, crimes and opposition of sin and those who were a headache (to the Government) sat in the company of these people (of Jamaat) and they spent time in good and conducive (environment) and they changed! They became those who invite towards Qur'aan and Sunnah and became eager to sacrifice their life, time and wealth in the path of Allah (SWT) in Dawah.

Tableeghi Jamaat has a set methodology which is based upon the principles present in the Qur'aan and Sunnah and they follow these principles which are based on Tawheed, correct (acts of worship), Dawah and necessities of the religion. They have deferred issues which may cause animosity and disrespect towards Scholars (or evil) and rulers so that dissension doesn't spread amongst the Jamaat but it doesn't mean that they reject the (nature of) evil rather Dawah is accepted due to softness (in their approach) as Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) has stated that Allah (SWT) likes those with softness and prefers softness and blessings are granted on softness which are not granted with harshness and there are other narrations on the subject as well.

It is from the administrative methodology of Dawat & Tableegh for these people (of Jamaat) to request from others to spare some of

their time and accompany them depending on their circumstances in order for new comers to be affected by the righteous environment, and for them to be affected by the qualities of religions and for them to engage in righteous deeds in their free time so that it becomes easier for them to let go of their sins, thus they regard this going out as a way for their (personal) reformation and that of others and you will notice that due to this system and methodology the lives of many have been transformed and eventually many who were far from the religion become its Da'ees.

Anyone who ponders upon the matter of Tableeghi Jamaat will learn that these people only desire what is good for themselves and for the believers through their Dawah and they desire nothing but reformation through their effort. They are not exempt from error but they are satisfied that they are treading the path of truth and they give Dawah for people to tread the path of the book and Sunnah and to tread the path of Salaf (As-Saliheen) and why shouldn't it be when they proclaim and announce:

"O people! Our success in this world and the next is in obeying the commands of Allah (SWT) and the way of Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam)"

Those who spend time with these Daees, becomes familiar with their circumstances, recognises their methodology, if not overcome with the desires of the Nafs and external factors and is desirous (to seek) the truth will witness many astonishing matters e.g. how Eemaan is strengthened and how people accept their words so his heart shouldn't have any doubt that Allah (SWT) has granted Hikamh in their Dawah. It is from wisdom that sincere intention should be made and some time should be spared from daily chores of life to seek the pleasure of Allah (SWT) and to seek permanent abode of the hereafter and to seek personal reformation (and that of others) and alongside it sincerely beg and beseech Allah (SWT) to grant us and the whole Ummah, guidance. It doesn't mean that those going in the path of Allah (SWT) abandons his family and children or opposes the parents or disregards his livelihood but he organises his affairs just like a businessman or the one travelling (for medical treatment) arranges his program (when travelling). There are (many) who are unfamiliar with this work even amongst

practising Muslims and they look at this (going out) in astonishment and consider this an innovation in religion and a waste of time, when in reality this is neither a waste of time nor an innovation. In fact this (methodology) is based on wisdom which is necessary for the reformation of the believers because going out is hard against the Nafs because this work requires certain sacrifices which are to endure hardships by letting go of comforts and to separate oneself from family (and loved ones) and to endure the sacrifice of wealth, time and effort. The purpose of this work is that the one going out in the path of Allah (SWT) should perform Jihad against his Nafs, Shaytaan and this world (Dunya) until this religion and hereafter becomes dearer to him and the pleasure of Allah (SWT) becomes foremost. Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) endured a lot of hardship during this (Dawah) trip to Taif, and 70 of his Qari companions who were sent to various Arab tribes for Dawah were murdered (by deception)

[9:122]...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 work of Dawah & Tableegh is Jihad

What Imam Ibn Qayyim (HA) stated can be summarised as follows:

Indeed, Jihad includes many matters but the foremost amongst them are four namely Jihad against Nafs, Jihad against desires, Jihad against Shaytaan and Jihad against this world (Dunya) and when a believer overcomes these then he overcomes the (external) enemy and when these things overcome a man then the (external) enemy overpowers the man.

I would like to end my treatise by briefly describing the methodology of (this) Jamaat, their Dawah primarily revolves around six fundamental principles:

- 1 The reality of faith and Kalima (of Shahada)
- 2 Devotion and concentration in Salah
- 3 (Islamic) knowledge & Dhikr (remembrance of Allah (SWT))

4 Honouring the believers

5 Sincerity of intention

6 Dawah (invitation) and Tabligh (conveyance)

These fundamentals are not meant to be (merely) memorised but the intention is that these fundamentals should become attributes in the tongue, hearts and the limbs and it is to be achieved by sparing some time to go in the path of Allah (SWT) for them to become manifestations in the internal and external aspects of life and however is endowed with the real manifestations of these fundamentals then indeed the manifestations of Sayyidina Rasulullah (Sallaho Alaihe Wassallam) and his companions (RA) will enter his life. These fundamentals are chosen because as it is not hidden from those who ponder that these are always needed and it is from the reality that it is difficult to attain the qualities of Jamaat by anyone except that he accompanies them for a long period (with the intention of benefit) and his heart is devoid of desires of the Nafs and in the path of Allah (SWT) they spend their time in 4 (four) activities:

1 Dawah towards Allah (SWT)

2 Teaching & learning (of Islam)

3 Acts of worship

4 Service (of others)

None has the power to truly and fully know, ascertain and understand the methodology of the Jamaat and to know their principles and fundamentals which are extracted from the book and the Sunnah and ways which they act upon unless he accompanies them (for sometime) and spends time with them until he gains an insight and if he decides to ground his judgement on hearsay then his judgement will be flawed. Why? Because the basis is devoid of (firm) foundation and facts when the affairs of the Jamaats and those who participate in it are clear and manifest in front of peoples' eyes:

Despite cultural, methodological and other differences these people of Tableegh always ask other believers to join them in their work (of Dawah) and to inform them of their shortcomings so they can reform (themselves):

"The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it." [Tirmidhi]

I beseech & invoke Allah (SWT) that he may penetrate the words of guidance in our heart and to protect us from the evils of the Nafs and to make truth appear as truth and for us to follow it and to make evil appear as evil and the ability to abstain from it and not to make it ambiguous for us because we will be misguided (due to its ambiguity) and to assist his religion and to surmount his Kalima and to give us all the ability to assist in his religion.”

Shaykh Muhammad Amaan Jami (HA) & Shaykh Abdul-Kareem Murad (HA)

Muhammad Amaan Ibn Ali Jami from the faculty of Hadeeth and Abdul-Kareem Murad from the faculty of Shariah Jamia Islamiyya (Islamic University Madina Munawwara, Saudi Arabia)

Taken from Eye witness account of Bangladesh (Tableeghi) Ijtema send as a fact finding mission.

“A noteworthy trait of this Jamaat is that this Jamaat concerns itself with matters which other Jamaats don't find appealing and it is that they take people with them (for reformation) and remain patient (on their excesses) and make their Tarbiyah (nurture them) in an excellent manner and have concern for their guidance. Their worry and concern is similar to a merciful mother towards her beloved son. Allah (SWT) has guided many kinds of people through them and foremost amongst them are those youth whom we have sent to America & Europe for education and then left them to their (affairs) and not worried about their welfare and Tarbiyah. Allah (SWT) has deputed this Jamaat for many such individuals when these youngsters had left this (Deen of Islam) after being impressed by the irreligious society around them and I have many such eye witness accounts and stories and it will be too long to write them all so I will suffice with recounting only one incident.

A resident of Riyadh brought a group (Jamaat) of American youth to the Dhaka Ijtema. Allah (SWT) had enable him to climb out of the abyss (of misguidance) through the work of Jamaat. This youth

desired to perform Umrah as he longed for the Umrah to become a means of his (forgiveness of sins) and his distance from his actions (of Jahilliyah). I congratulated him and told him about the virtues of repentance to which he embarrassingly replied "O Br Muhammad! I intend to perform Umrah but don't know how to actually perform it and I don't know what I should do when I reach Makkah and before going to America whatever I had learned in primary (education), I have forgotten and lost it." I told him to go to one side so we may be away from the (rush of people) and that I may describe the actions of Umrah to him in detail. He requested of me to record it on a cassette to which I replied that if you have a cassette recorder and a cassette then there is nothing preventing us from this matter. So he brought me a cassette and I recorded the actions of Umrah and then also he also asked for a cassette of actions of Hajj and I also summarised those actions for him. I also encouraged him to visit Masjidun-Nabawi and to also visit Jamia Islamiyya so that he may obtain beneficial books and magazines from there.

The purpose of recounting this incident and other (incidents) which I have presented in your presence and there are many other successes of this Jamaat and the mention of these will be rather long and these success are real (and palpable so that can be touched by hand) and some of other Jamaats which are engaged in Dawah (towards Allah (SWT)) are not able to achieve these and no one (friend or foe, alike) can deny this. The secret is that this Jamaat has made Dawah-Ilallah and the work of reformation of morals (of people) its primary objective (of life) and it is not so that they have taken the work of dawah in their left hand and the (fame and enjoyments due to Dawah) in their right; rather this Jamaat has grasped the work of dawah (itself) with both hands and these people are far from the greed of fame and popularity and to them praise and condemnation is equal until the life of this world has no value in their eyes.

And I suffice at this hint and since the issue is clear so the effects of the Dawah of this nation is also clear as I previously elucidated so the ones to make decisions can do so as the work, its effects and its successes are in front of them to decide.

We spent 3 days in the environment of this Ijtema and on the fourth day on Monday after Dhohar prayers we returned to Karachi and on the 23rd of Safar 1399 on Sunday we returned to Jeddah via our flights and we hope that this journey will be a blessed one, Insha'Allah.

Observations:

1 The name "Tableeghi Jamaat" is not an organized adaptation, rather it is an identity and they didn't propose but people witnessed their work (of Dawah and Tadhkeer) and gave them (this name).

2 Dawah, discipline and repeated Ijtemaas have inculcated in them skills of organisation and structure which enables to perform their duties in an excellent manner without getting tired.

3 They have the ability to organise and conduct large-scale Ijtemaas in a structure and organised manner and if someone else was to organise such a large scale Ijtema they would need to exert themselves (heavily), require large sums of money while they (Tableeghi Jamaat) are able to do so with the minimum of expenditure except for when they host (long distance foreign) guests. All participants of Jamaat consider themselves responsible for the work of the Ijtema.

Every person performs his assigned task and presents his belongings (according to his capacity) and performs his duty himself and it is the intention of every individual that he may become a Khaadim (i.e. serve others) and not a ruler and strives to benefit his brothers as to them it is an exalted action, indeed.

Recommendations:

There are clear and apparent qualities and successes associated with this Jamaat (and its work) which we have highlighted and are accepted by friends and foe, alike. Subsequently, we deem it appropriate to present the following recommendations:

1 For benefit and advantage, practical and sincere cooperation with the Jamaat should be done.

2 We recommend that this movement (of Tableegh) should also be present amongst our students so that they may benefit from it and

for them to benefit Jamaat. Our students are in need of this blessed Dawah compared to many other people.

3 Jamia Islamiyya (Madina) should frequently (and in great numbers) attend these Ijtemaas and teachers and students alike should be represented here.

We beseech Allah (SWT) to make our actions pure and exclusive for His Benevolent Diety (SWT) and to keep show and fame away from us for surely He (SWT) is the most exalted and the one towards whom beseechment is directed.

Muhammad Amaan Ibn Ali Jami (HA)

10th of Rabiul-Awwal 1399 (8th of February 1979)

Hazrat Qari Muhammad Tayyib R.A. said....

(Founder President of All India Muslim Personal Law Board (AIMPLB))

(Taken from his urdu book (*Islah e Nafs and Tablighi Jamaat*))

"There are four ways of attaining self reformation and by good chance, they all happen to be found in the tablighi jama'at. It includes sitting in the company of the pious, it includes dzikr and fikr, it includes brotherhood for the pleasure of Allah, it includes taking lessons from enemies and also taking account of oneself. The tablighi jama'at is a conglomeration of the four. For an average person there can be no way better than this for attaining self-reformation.

Hazrat Maulana Manzoor Nomani R.A. said..

(The Hadith Scholar and compiler of Maariful Hadith)

It (Tabligh Movement) is the start of an era of purely religious effort. Those people who will take part and move forward with courage are certainly the distinguished one. The only thing is at stake is the proper utilisation of time and capabilities given by Allah Tabarak o Taala and the reward is so precious that is even beneficial at the cost of life.....

This description is not only to read and close it, Rather it is a live Dawah.....(30th March 1946)

KHURROOJ OF TABLIGHI JAMAAT?

The Great Hadith Scholar and compiler of Maariful Hadith Maulana Manzur Nomani Rahimullah writes”

“I have always been of opinion that this name TABLEEGH and those who are working in it as TABLIGHI JAMAAT is creating many confusion for many people. It causes many misconceptions.

From the word TABLEEGH people think that it is a work of Naseehah & Preaching (Nassehat o Waaz) and TABLIGHI JAMAAT is a team or Party of these Preachers.

“Here TABLEEGHI JAMAAT means a system of developing a deeni (Religious) and Dawah Environment in with a person will be will do the 1. Aamal of Dawat 2.Taleem o Taallum (teaching and learning) 3.Ibadat and 4. Khidmat (Service) with certain Usools.

With this environment it is expected that he will have an increase in 1. Attachment to Islam, 2.increase in Emaan (Belive in Allah and Rasool command and words), 3. Reformation of Action 4.seeking of knowledge and 5.Islah e Nafs and the 6.development of aspiration (Jazba) for sacrifice for Islam.

That’s why all muslims with whatever lag in his knowledge or action (Ilm o Amal ki Kmee) is not only invited rather sometimes pulled and no minimum condition is put as eligibility for going in TABLIGHI JAMAAT. it is expected that with this Environment he will take good effect and Allah the actual caller and the master of our heart will bless him with hidayat.”

Maulana Yusuf R.A. said.....

(Translated from his Letter to a Jamaah in the path of Allah)

To achieve strong connection with Allah and to gain his divine help, the only means are the way of Muhammadﷺ.If the following the prophet will be in all sphere of our life then Allah will make us successful irrespective of the situation & worldly means. (Biography page 767)

Maulana Ihtashamul Hasan Kandhalvi R.A.

The Root-Cause of Allah Anger with Ummah and Collective Punishment

From the above Hadith it is clear that giving up the act of enjoining the good and forbidding the evil has usually been the root cause of Allah (SWT)'s anger and displeasure and His eventual punishment. And if this Ummah becomes guilty of that neglect and omission, the punishment to be given to them will be more severe than to the earlier Ummah because they would have failed to recognize their exclusive obligation and neglected to fulfil the sole mission in their life.

1. For this reason, Sayyidina Rasulullah (Sallallahu ,alayhi wa sallam) has enjoined the act of enjoining the good and forbidding the evil as "the essence and special feature of the faith of Islam" and declared giving up this act as the cause of decay and decline of the faith.

2. In the Hadith of Sayyidina Abu Saeed Al-Khudri (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu ,alayhi wa sallam)* it is stated: *"When anyone of you witnesses the commission of evil, he should use his hands to prevent it; and if he has not the power to do this, he should use his tongue; and if he has not the power to do even this, he should use the power of his heart; and this last represents the weakest degree of faith."* [Muslim]

3. Even clearer is the Hadith of Sayyidina Abdullah bin Masood (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu ,alayhi wa sallam)*: *"Never a Prophet had been sent before me by Allah (SWT) towards his nation who had not among his people; his disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer; he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed."* [Muslim]

4. The vital importance of Tabligh (the task of propagation of Islam) has been further emphasized by *Imam Ghazali (RA) in the following manner:*

5. *“There can be no doubt that the act of enjoining the good and forbidding the evil is that solid pillar of Islam on which each and every article of faith rests. It is for this very mission that Allah (SWT) deputed all the Ambiya. If, unfortunately, it is ignored or forgotten and its methods and practices are given up, one has to say that the very purpose of Nubuwwah is totally defeated and rendered meaningless. Thereafter, conscience, which is the capital wealth of man, will decline and worsen, inactivates and dullness of mind will prevail. The highway to sin and highhandedness will be opened up and inhumanity will spread in the whole world. All achievements of man will become dangerous and even harmful. Human relationships will break down. Civilizations will be ruined. Mankind will be reduced to utter moral poverty. But, the clear realization of all this will come only on the day of Qiyamah, when all of mankind will be on trial before Allah (SWT) and be called upon to account for each and every action.*

6. “Alas! Alas! The fear has come true, that which was feared is before our very eyes. *وكان أمر الله قدرا مقدورا ، فإننا لله وإنا إليه راجعون* The tower of knowledge and enlightenment has been destroyed and its benefits and effects have been completely wiped out.

7. Consequently, mutual disrespect and disgrace are common. Nothing of the grand relationship between man and his Creator is left in human hearts; on the contrary man like an animal has become the slave of his desires.

8. Indeed, not only is there scarcity of true Muslims in this world now, but it is practically impossible to meet anyone who is prepared to bear hardship for the sake of propagating Islam.

9. Any Muslim who dares to take steps to remove the present state of breakdown and destruction, endeavors to revive the Sunnah of Tabligh and comes forward to shoulder that heavy responsibility will surely rank as the noblest and the most distinguished being among all of mankind.

10. He (RA) said this nearly eight hundred years ago, but his statement is very accurately applicable to us today. We must consider and calmly think out what is to be done in these circumstances. There are some well known causes which seem to be responsible for the indifference that prevails today. These are discussed below:

First Cause of Muslims not doing (Left)/neglecting work of Dawah o Tabligh & Islah

We generally perceive that the act of Tabligh is the sole and special responsibility of the Ulama, even when the related orders of the Quran are clear and fully applicable to each and every living Muslim.

1. The actions and the hard work of the Sahabah of the Nabi (Sallallahu „alayhi wa sallam) and all those distinguished Muslims who immediately followed them, bear definite testimony to the view that each and every Muslim is responsible for Tabligh.

2. To give the responsibility of Tabligh (enjoining the good and forbidding the evil) solely to the ranks of Ulama and not to ourselves is a sign of great ignorance on our part.

3. The duty of the Ulama is to state the truth and to point out the right path. To enforce righteousness among the people and to keep the people moving on the right path is the responsibility of all other Muslims.

4. The following Hadith of Sayyidina Ibn Umar (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam)* is a clear warning for this: *“Beware! Every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware,*

every one of you is a guardian and every one of you shall be questioned with regard to his trust.” [Muslim]

5. In another place, a yet clearer account is given: *Sayyidina Abu Ruqayya Tameem ibn Aus ad-Daaree (RA) narrates that Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said: “The Deen (religion) is Naseehah (advice with sincerity). We said, “To whom?” He (Sallallahu „alayhi wa sallam) said, “To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.”” [Muslim]*

6. Even if we suppose as an extreme case that this task has to be carried out by the Ulama only, the present emergency and the critical situation demand that every one of us should put his shoulder to the wheel and strive hard for establishing Allah's supremacy on the earth and for protecting the Muslim way of life.

Second Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

It is commonly perceived that if a person is firm and steadfast in his own Imaan the wrong belief of others will bring him no harm because of the meaning attached to the following Ayah of the Quran: O you who believe! Watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you [Surah Al-Mai"da:105]

1. In fact, the real meaning and sense of the above Ayah is not what is being apparently attached to it, because in that case, the meaning would appear to be against the Divine wisdom and spirit and against the teachings of the Shariah which considers the collective life, progress and salvation of the Muslim society as a whole to be fundamental.

2. The Muslim people must be considered like a single body having several limbs and when any limb receives an injury, the whole body suffers from the pain.

3. Mankind may progress to any limit and it may reach the highest peak of glory in any sphere of life, yet there will be some who will go wrong and become involved in godlessness.

4. In such an event, the above Ayah reassures the righteous people that as long as they remain steadfast and keep moving along the right path, no harm can be brought to them by those who decide to give up the right way of life.

5. Another point is that full enlightenment will be received only when all the rules of Shariah are accepted and practiced, including all the Divine commands, which naturally cover enjoining the good and forbidding the evil.

6. This interpretation is supported by the following words of *Sayyidina Abu Bakr (RA)*: *“O people! You quote this Ayah “O you who believe! Watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you [Surah Al-Mai”da:105] But I have heard Sayyidina Rasul-ullah (Sallallahu ,,alayhi wa sallam) say that when people see something evil and do not seek to change it, Allah will send down punishment for all of them.” [Tafsir Ibn Katheer]*

7. The Ayah in question has been similarly explained by all the truly learned personalities such as Imam Nawawi (RA) who explains in his book Sharh Muslim: *“The agreed opinion of the learned personalities regarding the meaning of this Ayah is that When you have performed the duty enjoined on you, the carelessness of those who refuse to profit by your counsel will not harm you as Allah (SWT) says “No one shall carry another man’s burden [Surah Al-Faatir:18]”*.

8. And of the several commandments addressed to all, one is that regarding enforcement of good and prevention of evil. Therefore when an individual has performed this duty and the addressee does not obey, the former shall not be penalized for it. He has performed his duty of enjoining the good and forbidding the evil and acceptance or rejection of it by the other party is not within his ability.”

Third Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

People of distinction as well as the common man, the learned and the uneducated all alike have become indifferent or even lost hope of the improvement of society. They all seem to have accepted the

fate that it is difficult, rather impossible these days for Muslims to make any progress to regain their lost glory.

1. Whenever any scheme for improvement and correction is presented to anyone, the usual reaction is how can the Muslims progress in the circumstances when they have neither a state of their own nor any power to rule, neither wealth nor any financial standing nor army and equipment of war nor any influence?

2. They lack even in physical strength, mutual agreement and unity of purpose. Even the religious people seem to have decided by themselves that, it being the fourteenth century Hijra and the people having drifted so far away from Nabi (Sallallahu „alayhi wa sallam)“s teachings that the downfall of Islam and the Muslims is inevitable.

3. They maintain that in these circumstances it will be useless to make any effort towards the betterment of Muslims. It is true that the effects of the light of Nubuwwah become less and less as we are removed farther and farther away from it, but this does not mean that no effort should be made to revive that light by enforcing Shariah and upholding and defending it with all our energies and power i.e. the way of life taught by Mohammed (Sallallahu „alayhi wa sallam).

4. For, had the Muslims before us thought so there would have been no trace of Islam left anywhere by now because there would have been no means through which the lessons and the teachings of the Shariah could have reached us.

5. Therefore, it will be deadly for us not to check the present negative attitude towards Islam. We should adopt a forcefully positive line for our own sake and also for the sake of future generations. Time is moving swiftly and so is the pace of fall in the religion of Islam.

6. The situation demands a strong, quick and determined effort by one and all for arresting the corruption and stopping further decline of Muslim society. As a rule, existence of true Islam depends entirely upon the steadfastness and collective effort of its followers. Unfortunately, they seem to be inferior in these very requirements.

7. We must appreciate that the Quran and Hadith are full of the lessons in calling Muslims to be active and to stand firm in the path of Allah (SWT). There is a Hadith about a very pious person who may be busy in Salaah night and day all his life, but he cannot come to the level of one who struggles and sacrifices his pleasure and comfort for the sake of guiding and helping people to move on the right path of Islam.

8. On this very point, many commands and injunctions in the Quran exist. It is clearly brought out that the one who strives hard in the path of Allah (SWT) remains superior and noble compared to all others, for example it occurs in the Quran: The believers who, without a reasonable excuse, sit at home cannot equal those who perform Jihad in the path of Allah (SWT) with their lives and wealth. Allah (SWT) has raised the status of those who perform Jihad with their lives and wealth as compared to those who stay at home.

9. To the former, He has promised a blessed abode. Allah (SWT) has exalted the Mujahideen over those who stay at home, with glorious rewards, eminent positions, His mercy and forgiveness and Allah (SWT) is forgiving and Merciful [Surah An-Nisa:95] Although the above Ayah refer directly to Jihad against the infidels and unbelievers in order to uphold the teachings of Islam and to crush and suppress faithlessness and belief in more than one god and although we are unfortunate in not having the opportunity of fulfilling that great task, we ought not to throw away any chance of doing something, however small, in the direction of propagating the truth.

10. Only then can we expect that one day our humble efforts and insignificant steadfastness may gather strength for bigger and higher performances. We shall most certainly guide to Our ways those people who struggle for Our Deen [Surah Al- Ankaboot:69] Undoubtedly Allah (SWT) has promised to provide protection for the way of life propagated by Sayyidina Rasul-ullah (Sallallahu ,,alayhi wa sallam).

11. However, human effort and perseverance have been defined as the only media for its promotion and advancement. The Sahabah of the Nabi (Sallallahu ,,alayhi wa sallam) strove untiringly for that

purpose and assuredly, they succeeded and were given high rewards. They had the honour of receiving Divine help and assistance.

12. We being their admirers and believers, should try and follow them and prepare ourselves for working to establish Allah (SWT)'s supremacy on the earth and for propagating the message of Allah (SWT). Thus, we will also be favoured with Divine help and assistance. *"If you (come forward to) help the religion of Allah (SWT), He shall help you and make you steadfast" [Surah Muhammad:07]*

Fourth Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

Most of us think that, as we ourselves do not possess the essential worthiness and qualities of Islam, we are not competent to perform the duty of propagation of those qualities to others. This is a clear misunderstanding.

1. Since an obligation has to be fulfilled, particularly when we have been commanded by Allah (SWT) for that task, there can be no question of denying obedience to it.
2. We must set ourselves to work in obedience to the Divine command. Our efforts then shall InshaAllah (if Allah (SWT) wills) gather greater strength and make us more determined and bold.
3. In this way, our continued endeavor on proper lines will one day bring us the great honour of being dear to Allah (SWT). It is against the law of Allah (SWT) that, if one perseveres and strives for His sake (religion), He would not grant favours and kindness because the person was not competent or fit for the task!
4. This point is fully brought out in the following Hadith: Sayyidina Anas (RA) states that we asked Sayyidina Rasul-ullah (Sallallahu ,alayhi wa sallam), *"Should we not enjoin good until we practice it all and should we not forbid evil until we avoid it all? He (Sallallahu ,alayhi wa sallam) said, "No enjoin good even if you do not practice it all yourself and forbid evil even if you yourself are not able to avoid all of it."* [Tabarani]

Fifth Cause of Muslims left work of Tabligh o Dawat & Islah

Cause

Most of us believe that the religious schools, the Ulama, the presence of places like Islamic research Institutes, Islamic centers, Maktabas ,Madarsas Khanaqah (where practitioners of Dhikr devote themselves to teaching Dhikr to those who come to them) and the religious books and magazines are sufficient activities for the fulfillment of the mission of enjoining the good and forbidding the evil. These efforts (many of us think) are enough to meet the requirements of Tabligh.

1. Undoubtedly, the presence of all these is absolutely essential and one must look upon them with respect and pay attention to their problems, as the remains of Islam that exist today owe their existence to these very institutions, but they are not enough to meet the situation even partially.
2. The task (of reformation) is difficult considering our present weaknesses and the extent of the problem. To be content with the existence of these few methods will be a folly on our part.
3. Even to get full benefit from these institutions, we have to create within ourselves, a true and a deep respect for the faith of Islam and a burning desire to adopt it in our practical life.
4. Even until fifty years ago, people did possess real love, urge and passion for Islam and there were visible signs and products of the Islamic way of life. In those days these institutions could perhaps meet the demand satisfactorily.
5. But today all our sentiments and feelings for Islam are practically dead, because of the continuous onslaught on our faith and society by various foreign elements and forces.
6. Alas! They have succeeded in their object, since instead of love; we seem to possess a hidden inferiority complex towards our religion and faith! Therefore, we must act quickly and take the initiative from the hands of opposing forces and launch a strong counter effort whereby we are able to revive the dead spirit of each and every Muslim and reawake in him the love and attachment for Islam.

7. Only then we get full benefit from existing religious institutions which in turn, can serve the community in a right manner and unless such steps are taken strongly, the present state of false satisfaction will spread deep and wide and these institutions which are doing good in this limited way, may meet the fate of total destruction.

Sixth Cause of Muslims not doing work of Tabligh o Dawat & Islah

There is great danger that whenever someone takes up the work of commanding good and forbidding evil, he is not received well by the people. People will treat him badly, using harsh and insulting language and sometimes people will adopt a rude and insulting attitude towards religious workers.

1. This is all true, but we are likely to forget the fact that the performance of the act of propagation means simply to follow in the footsteps of the Ambiya of Allah (SWT), who were always the victims of the worst type of treatment.

2. That is the usual and certain fate of those who take to the mission! Indeed, all Ambiya had to suffer untold miseries on account of this, as is clear from the following Ayah: *And we sent down Ambiya before you amongst people gone by, and no Rasul came to them but that they ridiculed him [Surah Al-Hijr:10]*

3. Nabi (Sallallahu „alayhi wa sallam), *“No Rasul or Nabi has suffered more than me in the propagation of truth.”* It is clear therefore, that there is no excuse for such doubts. As we declare ourselves to be the followers of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) who himself had suffered in the performance of this very mission. He persevered with everything patiently and with tolerance, we must also follow his noble example and show patience and calmness while performing the essential duty of Tabligh.

The Solution

1. It has been clearly brought out in the previous pages that the current disease in the body of Muslims has sprung from the weakening of the true spirit of Islam in our hearts. As a result, real feelings and love for Islam are practically dead in us and our belief in it has become weak.

2. Obviously, when the very source becomes dry, the channels of justice, good deeds and fine character, which can flow from it, are not to be benefitted from any longer.

3. This is exactly what is being witnessed today. It has been fully discussed and brought out earlier that the only means for the building up of this source and maintaining a flow of religious benefits from it is the act of Tabligh which really and truly is the life blood of Islam.

4. Unless we are able to renew it, we cannot achieve anything in this life, because no nation or people can rise to fame without having in them the high human qualities and character which only the religion of Islam can give. We should now clearly realize the disease from which we suffer and judge the treatment which can bring the cure.

5. It is now up to us to set about the renewal of the compulsory task of Tabligh. It is only then that we can hope to restore the true faith of Islam in the people.

6. By this method alone can we recognize and truly understand both Allah (SWT) and His Rasul (Sallallahu „alayhi wa sallam) and will be able to clearly understand and finally agree to follow their commands and wishes. To achieve it, we will have to adopt the exact methods and ways which were expressed and shown by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) himself when he reformed the unbelieving Arabs.

7. Allah (SWT) says in the Quran: *Indeed Rasul-ullah (Sallallahu „alayhi wa sallam) is the perfect example for you to follow [Surah Al- Ahzaab:21]*

In this regard Imam Malik (RA) said: “In other words, the people who come as the last part of the Ummah of Sayyidina Rasul-ullah

(Sallallahu „alayhi wa sallam) will never be reformed until the same way is used to reform them as was used in the beginning.”[Tanqīḥ Taḥqīq Aḥādīth at-Ta“līq]

8. In the beginning, when Nabi (Sallallahu „alayhi wa sallam) had started to call the people to Islam, he did not have a single supporter behind him nor had he any political power or wealth. The non believer Arabs were proudly independent, unyielding and uncompromising.

9. None from among them was prepared to listen to reason or truth or obey another person. They strongly disliked and were deady opposed to the message of Truth which Nabi (Sallallahu „alayhi wa sallam) had the sole mission to teach.

10. In these circumstances, one wonders what gave such invisible power and force to that one single man who was worldly poor and without any means that he eventually was able to draw the whole of the Arab nation towards him.

11. After all, what was it towards which Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) called people and whoever responded to it would remain Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam)“s forever?

12. The whole world knows that it was a single lesson which was Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam)“s goal and real purpose which he presented in front of people, as elaborated in the following Ayah: *That we worship nothing but Allah and associate none with Him as His compeer or rival and none of us considers another god except Allah [Surah Ale-Imran:64]*

13. The propagation of very truth can bring the same results, today. Nabi (Sallallahu „alayhi wa sallam) disallowed his followers from looking upon any being except Allah (SWT) for worship or obedience. Not only did he succeed in achieving his aim but was able to cut all ties between his followers and every foreign system and bound his people in one unchanging system of life from which they never tried to break away again.

14. They really became the embodiment of: Follow that which has been sent to you from the Sustainer, and do not follow other

(considering them) as Protectors except Allah (SWT) [Surah Al-A`raaf:03]

15. This was the real lesson, which Nabi (Sallallahu ,alayhi wa sallam) had been commanded (by Allah (SWT)) to teach and spread. It is further clear from the following Ayah: *O Mohammed (Sallallahu ,alayhi wa sallam), invite (people) to your Allah with wisdom and better counsel, and argue with them in such a way as is best; verily your Allah knows the one who wanders astray from His path and He knows those who are on the right path [Surah An-Nahl:125]*

16. The highway marked for the progress of the Nabi (Sallallahu ,alayhi wa sallam) and his followers is further described in the following Ayah: *(O Mohammed (Sallallahu ,alayhi wa sallam)!) say, this is my path, and I invite you towards Allah (SWT) with full wisdom, I and my followers too: and Allah is all Pure, and I am not one of those who associate others with Allah (SWT) [Surah Yusuf:108]*

17. *And whose words can be better than those of one who invites (you) towards Allah (SWT), does good deeds and say "Verily, I am of those who submit their will to Allah [Surah Fussilaat:33]*

18. To call mankind to Allah (SWT) and show the right path to all those who had gone astray was the only mission and the sole purpose of the life of Nabi (Sallallahu Alaihi Wassallam).

19. To serve this very purpose, thousands of Ambiya had been deputed before him. As Allah (SWT) says: *And we did not send any Rasul before you, but that we revealed upon him that verily there is no Allah but Me and so worship Me [Surah Al-Anbiyya:25]*

20. The noble life history of Sayyidina Rasul-ullah (Sallallahu ,alayhi wa sallam) and also those of other Ambiya show one single aim as the sole mission of their lives: i.e. to believe in One True Allah (SWT) and His one Divine Personality and His Divine Attributes. This belief is the essence of the faith of Islam.

21. It was to practice and prove this very faith that man has been sent on this earth, in other words: *I have created the Jinn and Human beings only so that they live their lives as My slaves [Surah*

Az- Zaariyaat:56] We should by now be able to understand the real purpose behind the creation of man and the way we particularly Muslims should live. We should also know the true disease from which we suffer and its treatment should consequently not be difficult. We need to find out how to apply that treatment and regain our lost strength. If we bear in mind all which has been discussed so far and as a result act sincerely, the method adopted will Insha Allah (by the will of Allah (SWT)) prove beneficial and successful. The proven successful method is described below.

Course of Action

With my very limited knowledge and understanding, I have proposed a scheme of work and action for the improvement of Muslims and their progress in Islam. Actually what I have to say is nothing else than a brief outline of the practical way of life which had been followed by our forefathers and early Muslims.

1. The first and the foremost thing to do is to change the aim of our life from material intention and collection of wealth to the work to establish the supremacy of Allah (SWT) on earth and Islam and this needs to become a defined objective for ourselves.
2. A sincere effort needs to be made for the enforcement of the commands and orders of Allah (SWT); to sincerely decide to obey all commands of Allah (SWT) i.e. to try to practice them in our daily lives and to turn away from the disobedience of Allah (SWT) in all circumstances. The fulfillment of this decision must be made the primary objective of our lives. We can plan and act on this foundation by adopting the following practical method and procedure.
3. To memorize and correctly recite the Kalimah لا إله إلا الله محمد رسول الله And to understand its exact meaning as well as what it actually suggests. That is to believe, to say, and to act on the faith that Allah (SWT) is the only Power, the only Authority and the Sole Controller of all things, and it is He alone who is to be worshipped and obeyed, and it is He alone who grants success or failure in life. Success will depend on our truly adopting the way of life preached and taught by Sayyidina Rasul-

ullah (Sallallahu „alayhi wa sallam) and our accepting him as true and last Prophet of Allah (SWT).

4. Having this as a foundation, we then begin to change our own life on the requirements of the Kalimah.

5. To become punctual and regular in offering our Salaah five times daily. The performance of this most obligatory duty should be strictly in accordance with the procedure laid down by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam), to be performed in utmost humility and devotion.

6. The greatness and superiority of Allah (SWT) must be held supreme in mind throughout the prayers, whilst maintaining the feelings of our humbleness and helplessness.

7. In other words, Salaah should be performed as if one was actually being presented to Allah (SWT) in a manner befitting the Height of His Greatness and Glory. If the procedure of Salaah is not known, it should be learnt properly with each of its details committed to memory.

8. To develop attachment of body and soul to the Quran in the following manner:

9. a) To recite daily a portion of the Quran, however small with highest respect and reverence for the Holy Scripture along with understanding of it's meaning, if possible. If one is unable to understand the meaning, he may still recite the text with the purpose and hope that his salvation and progress depends upon it. Simple recitation of the original words and lines is also a great blessing. If a person is unable to read, he should spend a little time daily to learn to recite it (properly).

10. b) To ensure that one's own children as well as those of the neighbours and friends are taught the Quran and other essential religious books as a first step in their learning.

11. Some time should be devoted each day to Dhikr Rememberance for Allah which means concentrating on the Omnipotence, the Greatness, and the Attributes of Allah (SWT), and to offer Durood [Prayers & Salutations] for Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam). In this connection, guidance

should be sought from a Sheikh-e-Tariqat (a learned and saintly person) who should be carefully selected for his distinction in piety and his capacity to follow Shariah and Sunnah. He may prescribe certain Wazaif (litanies) to be recited during the times of Dhikr. In case no such person can be contacted, it is suggested that the following Wazaif (litanies) may be repeated a hundred times both in the morning and in the evening: a) Third Kalimah:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَ اللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
b) Durood [Prayers & Salutations] for Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) c) Istighfaar (seeking forgiveness of Allah)

12. Every Muslim must be considered as one's real brother and must always be given affection, sympathy and sincere attention at all times, particularly when he is in need. The fact that a person professes the faith of Islam automatically entitles him to brotherly respect and reverence from all Muslims, who must at all times refrain from causing him any physical or mental harm.

13. The above practices should be strictly enforced in one's own life and, at the same time, efforts should be made so that other people may follow them as well.

14. The only and the best way to achieve this is to devote some time specifically for learning and inculcating in oneself these fine Islamic qualities, and also persuading others to make similar efforts.

15. Thus a joint and collective campaign will automatically ensure for the growth and expansion of Islam in its true form, which is the real and urgent need of the day. It was exactly this type of work, which every Prophet of Allah (SWT) had to do as his sole occupation.

16. For the sake of this work, almost all Prophets had to bear untold miseries and perils. The worthy Companions of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam), as well as many other distinguished Muslims of the early period of Islam, spent the whole of their lives in striving hard and struggling for the religion

of Islam in this very manner. Most of them sacrificed their lives in the sacred path of Allah (SWT).

17. It will be our misfortune and enormous loss if we do not devote a part of our lifetime, however small a period it may be, towards propagating and perpetuating Islam.

18. We must confess that it is due to our negligence in this vital task that the Muslim society has reached its present state of low morale and virtual collapse and, therefore, we must rise and make manifold efforts.

19. Previously, the very purpose of being a Muslim was to be ready to sacrifice one's life, honour and wealth for upholding Islam and the Kalimah. In those days, whoever didn't aspire to sacrifice his life for the sake of Islam and the Kalimah was considered to be ignorant and a useless person.

20. But alas! Today, although we feel proud to be called Muslims, we remain totally unmoved by the fact that every particle of Islam is being destroyed one by one before our very eyes, and not a finger is moved to check this terrible loss.

21. If we realised it only then we could have appreciated that the propagation of Islam is our real mission in life, and therein is the key to our very existence as Muslims and also our success, glory and ultimate salvation.

22. The opposite is also true that by neglecting this important task we suffer from moral degeneration and social degradation. The only remedy is that all of us must sincerely repent our lethargic and injurious past and take immediate steps to revive the act of Tabligh as our major occupation. It is only then that we can expect the mercy and compassion of Allah (SWT) to flow, to bring us triumph and happiness both in this life and the hereafter.

23. This does not mean that we should give up everything else, i.e. our professions, trades or employment and take entirely to this work. It actually means that as we devote our whole-hearted attention and time to other material vocations, in a similar manner we should also attend to this work.

24. As and when someone finds himself ready to pickup this sacred task, he should try to contact his friends or such people in his neighbourhood who may already be engaged in this work and spend a few hours a week in their company.

25. The next step will be to spend under the guidance of those people, full three days every month outside in a locality or a village other than one's own. Later, but as early as possible, to pass one full month, or better still, forty days annually in some distant area in a similar manner.

26. Lastly, the real requirement in Tabligh is to spend continuously four months once in the lifetime, in a given place or area. All these periods are to be spent entirely in the pursuit of learning and propagation of the true faith of Islam and adopting the actual way of life under the sacred code of Shariah.

27. Thus our efforts will become extensive and ultimately reach every person, rich and poor, employer and employee, Land-Lord and Peasant, learned and ignorant, to join hands in this work and become bound in the ties of true Islam as ordained by Allah (SWT) and Sayyidina Rasul-ullah (Sallallahu ,alayhi wa sallam).

Summary of the Model of Dawah Work of Every Muslims

A brief outline of the work of Tabligh, its importance and urgent need have been discussed and it now remains to be seen as to how all this can guide us and bring us the desired relief and benefits in our times which are filled with confusion, unrest and conflicts. For this, once again, we have to seek guidance from the Quran which refers to the hard work and patience for the faith of Islam as a highly profitable business and puts it across in the following manner: O you who believe! Shall I point out to you a trade that will shield you from a grievous doom? Believe in Allah and His Rasul and perform Jihad in His way with your wealth and lives. This is best for you, if you understand. Your Allah will forgive your sins and you shall enter Jannah, under which ripple (beauteous) streams and stately abodes in everlasting gardens and this is great success.... And another which you covet much, i.e. succor from Allah and victory near at hand, and give glad tidings to those who believe" [Surah As-Saff:10-13] The above Ayah

describes a trade, which, if accepted, promises rescue from all types of sufferings and punishments. The trade meant is to have a firm faith in Allah (SWT) and His Rasul and to struggle hard in the path of Allah (SWT), without avoiding using one's life and wealth. This again points to the act of Tabligh, which can ensure for us everlasting well being and happiness. It is this simple work that will bring us great benefits, such as the forgiveness for all our sins, deliberate mistakes and shortcomings and high rewards in the Akhirah. So much for the success in the next life which really is the greatest joy for a Muslim, but there is also a clear hint for benefits in this life, too. We shall get what we like most such as prosperity, divine help and success against all our adversaries. In other words, Allah (SWT) has demanded two things from us, first to have firm faith in Him and His Rasul and secondly to struggle hard in His path, giving if need be, our lives and all that we possess. In return for this, He has also promised two things first a beautiful and peaceful house in Jannah with an eternal life and everlasting happiness and second honour and success in this life. The first demand on us is that of Imaan. This is exactly what Tabligh is meant to bring about in us that we should all be gifted with the wealth of true faith. The second demand is of striving in the path of Allah (SWT) which actually means Jihad, which may sometimes mean fighting a war against oppressors and non believers. However, it also means striving in belief of Allah (SWT) being One and enforcing Allah (SWT)'s commandments, which is also the ultimate aim of Tabligh. It should be clear to us that happiness and success in the life after death is solely dependent on having firm faith in Allah (SWT) and His Rasul (Sallallahu Alaihi wassallam) and in striving hard in the path laid down by Him. Similarly, success and prosperity in this life, also depend entirely on that very faith and on spending all our efforts in the path of Allah (SWT) When we fulfil these basic requirements, firstly, of faith in Allah (SWT) and His Rasul (Sallallahu Alaihi wassallam), and, secondly, of struggling hard in their path, through these two qualities alone, we can decorate ourselves with high noble qualities and excellence of character and then can we be fit to receive the promised Khilafah of Allah (SWT) and His kingdom on earth, which are bound to come to us as is promised in the Quran: To those of you who believe and do righteous deeds, Allah promises

that He will certainly give dominance to them in this world as He gave to those before you, and the religion that has been chosen for them shall be strengthened for them, and He will thereafter certainly transform their fear into tranquility; provided they worship Me and associate none with Me [Surah An-Noor:55] The above Ayah describes a direct promise of kingdom, but through Imaan and righteous deeds. This was actually fulfilled in the days of the Nabi (Sallallahu Alaihi wassallam) and remained in effect right through the period of the first four caliphs of Islam who were guided by Allah (SWT) i.e. Sayyidina Abu Bakr (RA), Sayyidina Umar (RA), Sayyidina Uthman (RA) & Sayyidina Ali (RA). Practically the whole of Arabia had become an Islamic State in the days of the Nabi (Sallallahu Alaihi wassallam) himself and the rest of the countries (Muslim countries of today) mostly joined Islam during the period of the first four Caliphs or immediately after their time. Later on the promise continued to be fulfilled in favor of a number of Muslims kings and caliphs and it would still happen if someone fulfills the conditions, as is clear from another Ayah: Surely Allah's followers shall dominate [Surah Al-Maida:56] In these pages, a study of the present situation and a practical solution for improving it has been given. In fact, the solution is nothing other than the actual Islamic way of life which belonged to our forefathers and early Muslims. Conclusion In conclusion, it can be said that there is no way to gain honour, happiness, peace and rest in this life other than to adopt and firmly hold on to the work and system of Tabligh, for which everyone of us must use all our energies and wealth. Hold fast to the rope of Allah and do not create dissension's [Surah Ale-Imran:103] Final Appeal This very system has actually been put into practice in the recent past, in the territory of Mewaat and a few other districts around Delhi (India). Although the work in that region has not yet reached the final stages the progress of the local Muslim has been noticeable. The blessings and benefits of the system of Tabligh are clearly visible and worth witnessing. If all Muslims collectively resolve to follow the noble example described above and adopt the correct system of life, as described in this book, there is every hope that through this effort, Allah (SWT) may remove all our hardships and troubles and we may be able to regain our faith, the power to do righteous deeds and the resultant honour, greatness and glory in this life and attain

permanent success in the next. The Muslims can then set an example for the rest of the world to live in peace, rest and happiness, which is the natural desire of every man on earth. An attempt has been made to explain as clearly as possible the real purpose behind the publishing of this book, which is to present the readers the sketch of a practical way of life which about sixty years ago, had been started and faithfully followed by Maulana Mohammed Ilyas (RA). He had in fact devoted all his life for this sacred purpose and mission. It is up to us, the Muslims of the present time to understand our obligations towards Islam and fulfil them in our own interest and that of the coming generations and of mankind at large. The way is clear and well set. Let us begin the march and fix our minds on the final goal, which is to earn the pleasure and approval of Allah (SWT).

Maulana Muhammad Saad Kandhalvi (HA)

(Madarsa Kashiful Uloom Basti Hazrat Nizamuddin Rahimullah)

(Taken from preface of Muntakhab Ahadith)

“Such Daae (one who invites towards Islam) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islam following the aspirations of prophets, particularly Muhammad ﷺ. Not only should they possess a strong Iman (Faith) and virtuous deeds, but their inner inspirations should be on the pattern of prophets. They should cherish a fervent love of Allah and His fear, and a state of intimacy with Him. In character and habits, they should adhere to the Sunnah of the Prophet ﷺ. Their love or hatred should be for the: sake of Allah. The motivating factor behind their inviting to Islam should be a deep compassion and mercy and kindness for all mankind. The often repeated Divine principle for prophets. "Our reward is solely with Allah," should be their hallmark. They should have no other objective except the pleasure of Allah. May Allah help us (Ameen)”

JAZAKALLAH O KHAIR