

Translation of Urdu Book

Tablighi Jamaat Aur Iski Dawat Ke Usool O Adaab

Tablighi Jamaat & Principles and Methodology of its Dawah

Two Chapters Of Book Are Writing And Bayan Of

Hadhrat Maulana Muhammad Yusuf (R.A.)

Detailing Aims, Principles, Dawah Manhaj Of The Emaan Movement

Compiled & Edited In Urdu By

Fazilatus Shaykh Dr. Abdur Razzaq Iskandar

Mohtamim, (The Chancellor) Jami'a al-Uloom al-Islamiyyah, `

{The Islamic University Allamah Binnori Town, Karachi (Pakistan)}

ABOUT THE BOOK

This book is Translation of Urdu Book **Tablighi Jamaat Aur Iski Dawat Ke Ussol O Adaab. Urdu book is available on the below links**

<http://islamicbookslibrary.net/2012/11/29/tableeghi-jamaat-aur-iss-ki-dawat-kay-usool-o-aadaab-by-shaykh-muhammad-yusuf-kandhelvi-r-a/>

<http://ia601500.us.archive.org/10/items/TableeghiJamaatAurIssKiDawatKayUsool-o-AadaabByShaykhMuhammadYusuf/TableeghiJamaatAurIssKiDawatKayUsool-o-AadaabByShaykhMuhammadYusufKandhelvir.a.pdf>

English translation has been Titled as

Tablighi Jamaat & Principles and Methodology of its Dawah

- One chapter of book is a long letter by Shaykh Yusuf R.A. detailing Aims, Principles, Dawah Manhaj and Methodology of the movement . **(Shaykh Dr. Abdur Razzaq Iskandar has also translated the letter in Arabic that has been published.)**
- Another is departing advice about the practical approach of work By Maulana Muhammad Yusuf R.A. These `articles has been published separately in Urdu.

Fazilatus Shaykh Dr. Abdur Razzaq Iskandar Mohtamim, (The Chancellor) Jami'a al-Uloom al-Islamiyyah, `{**The Islamic University Allamah Binnori Town, Karachi (Pakistan)**}` has added following chapters and has compiled in Urdu as book.

- I. Starting Words
- II. The Preface
- III. My opinion about tablighi jamaat
- IV. Some misconceptions about Tablighi Jamaat and its clarification
- V. Report of Fazilatus Shaykh Salih Ibn Ali Al-Shawaymaan (HA) about Tablighi Jmaat in Pakistan.

This Book is Dedicated

To

All slaves of Allah

Working in Different Field

like

Dawah Taleem Tazkiya

With

Ikhlas (Sincerity of intention)

For

Helping mankind enter

into

Paradise

(Eternal life after death).

*There is no copyright on English translation. For pointing any mistakes/
suggestion in translation please write to ittehadummat@gmail.com*

Translator's Request

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين, والعاقبة للمتقين, ولا عدوان إلا على الظالمين, والصلاة والسلام على
خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين. وآله الطاهرين, وصحابته, ومن تبعهم
بإحسان إلى يوم الدين.

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

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

Condition for Allah Love is following of prophet

Allah pak says

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

[3:31])

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

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

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

[6:161]

Say, .As for me, my Lord has guided me to a straight path, the straight religion, the faith of Ibrahim who was upright and was not of those who associate partners with Allah.

[6:162]

Say, .My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds.

[6:163]

For Him there is no partner. And thus I have been commanded, and I am the first one to submit.

May Allah Subhanahu wa Ta'ala be pleased with the Sahabah Radiyallahu anhum. They acquired the knowledge - knowledge, which is more numerous than the leaves of trees and the drops of rain that continually stemed from Nabi Sallallahu alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: Da'wah (preaching), Jihad (striving in the cause), 'Ibadah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasulallah Sallallahu 'alaihi wasallam in his presence.

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

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

[9:100]

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

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

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

What is Tablighi Jamaat Movement??? Hazrat Maulana (Ilyas) رحمت الله عليه said:

"The actual aim of this movement of ours is to teach the Muslims everything with which the Holy Prophet صلى الله عليه وسلم 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 jama'ats and Tablighi Ghust- these are the initial means of achieving this aim; and the instruction and teaching of Kalimah and Salah 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 this 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 Words and Reflections of Maulana Ilyas رحمت الله عليه

Muhammad Ilyas al-Kandhlawi Rahimullah said to one of his relative

“People out there are burning in the fire of ignorance and you are wasting your time here inquiring after my health!”

(From book Life and mission of Maulana Ilyas written by Mufakkire Islam Maulana Abul Hasan Ali Nadvi. Truly reflecting the cause concern about Ummah in the heart of Great Dae Maulana Ilyas Rahimullah

This quotes has been given On the description of Haji Abd Al-Wahhab Hifzullah in the document of 500 Most influential Muslims edition 2012 page no 68)

Maulana Yusuf Rahimullah Said

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

The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

1. Dawaah (invitation)
2. Mashq (practise)
3. Dua (supplication)

Maulana emphasised the need to read every section and every word of this, letter may Allah give us taufiq (ability) to practise it. Aameen.

Maulana Ibraheem Dewla (HA)

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

(Translated pages from urdu book)

Maulana Advices Facts and Requests on.....

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

Maulana Words starts

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

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

1. The great effort of Dawat o Tabligh has always been done under direct supervision and control of the Pious and knowledgeable Ulema.
2. The Blessed work of Dawat o Tabligh is always being done primarily with intention of own correction and Islah.
3. The Basic ambit of the work of Dawat o Tabligh has been to inculcate in life the six chosen qualities of *Sahaba Karam*.
4. In this Great Movement of Dawah o Tabligh always has been appreciation admiration and respect for all other of Deen and all people of capabilities.
5. This work of Dawat o Tabligh has been free from criticizing others, or competing or negating others.
6. There is no high claims and Exaggeration (*Dawe and Gulu*) in the work rather middle and inclusive attitude has been.
7. The work has been free from Groupism, Secterianism and *Taassub*.

8. Through the work of Dawah always emphasis has been on establishment of Islamic Society.
9. The Preservation of the Manhaj of Dawah has always been by the Taqwa piety of the workers (Dae'e's).
10. In the work of Dawah always the collective conscience of Ummah has been preferred over any individual Opinions.

As for translation we fully accept our shortcoming and limitations in Translation of the Article. Urdu is a very rich language with words of Arabic and Persian. And many a times finding exact word in English becomes difficult. **Although words have been translated there can be no translation of effect and sentiments of the sheikh which is reflected in urdu** . For the sake of keeping language simple and easily understandable some additional words and Subheadings has been made for.

This Translation is a team work done by group of slaves of Allah. Requesting for dua for all those who have contributed in this Endeavour. There are chances of mistakes in translation. Please Point out our mistakes for correction in next edition on ittehadummat@gmail.com.

JAZAKALLAH O KHAIR

Few Slaves of Allah & Ummati of Prophet

(Allah ke kuch Zaeef Bande Nabi ke Ummati)

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I. Starting Words

It happened in 1984; I met The honorable minister of Religious affairs of an Arab country at Karachi Airport. He was going to participate in the *Seerat* conference to be held in Pakistan capital Islamabad. We started talking on Religious issues.

It was a good fortune that the flight to Islamabad became late and by this way our meeting also got extended.

The minister became very much acquainted to me. He asked me “Can you give some concrete and authentic information about *Tablighi jamaat* and its activities? Whose centre is in India Pakistan. Apart from this he told me to give my personal opinion also on the subject.

With this he also invited me to attend an Islamic conference in his country that was scheduled after one month. I accepted his invitation and told him that when I will come for conference I will provide this information.

Afterward I contacted some elders of Tabligh in my city (Karchi, Pakistan) in search of some material in Arabic about the *Jamaah*. I thought it to take with me to present the Arab Minister. But no one was aware about any written material in Arabic. Whatever little available was in Urdu. When only two three days were left in my departure the local *Zimmedar* of my locality (Allama Binnori Town) Brother Nazeer sb came to me with photo copy of a long letter written by former Ameer Maulana Yusuf Rahimullah. The letter was written to a Jamaat which was in *Khurooj* in the path of Allah.

In this detailed letter Maulana Yusuf R.A. has explained the six qualities in detail and working pattern of Jamaah. Alhamdulillah after getting this letter I became very happy to be able to fulfill my promise. The next day was my journey day. After sitting in aero plane I started translating this detailed letter in Arabic and it got completed before reaching the destination.

As the minister has asked my personal opinion also, so in the light of my observations, witnesses, and talk content of the elders of Jamaah, I compiled my views also. When I met him in conference I handed over it to him. The minister became very happy on the fulfillment of promise.

After returning from Journey I thought it as proper to publish it in book form. So that brothers who are involve in the work may do it with *Baseerat* (cognition and understanding). It was published in Arabic and Arabs like dit much and gave me dua. Till now its six editions has already published. As this letter of Maulana Yusuf *Rahimullah* was not published as separate but with his biography only so many were not aware of it.

After Arabic translation many brothers advised to get it published in book form in urdu also. So those who are involved in the work may do it with *Baseerah*. So keeping on this advice it is being published in book form for general benefit.

First there is a preface in which there is a brief introduction, clarification of some doubts, and then the detailed letter of Maulana Yusuf Rahimullah, in which he has explained the six qualities and working pattern of Jamaah. May Allah make it beneficial.

Abdur Razzaq Iskandar

Preface

A BRIEF INTRODUCTION OF TABLIGHI JAMAAT

Nearly 100 years ago one Pious Aalim scholar of combined India (At that time India Pakistan and Bangladesh was one country) saw the alarming degradation in religious condition of Muslims. He pained with the situation that in many parts Muslims are only name sake and they even do not know the Kalima La ilaha Illallah and Salat (The very Arkan of deen).

Maulan Ilyas became much aggrieved with this situation he went into deep distress over this. He started pondering over the way of correction and effort to bring back these Muslims towards their Almighty and his deen.

In this deep distress and thinking he went for Hajj and he prayed to Almighty Allah over there. He Prayed and asked Allah to open the ways and means to do Dawah and Reformation work among common Muslim mass. Allah accepted his Prayers.

After returning from Hajj back to India he started the work of Dawah calling people to Allah from a locality *Basti Hazrat Nizamuddin* at the outskirts of Dehi.

He used to visit the Muslims in houses and markets of towns and villages calling them to Allah. He called them to attach themselves to mosques and established the system of teaching and learning over there. He encouraged them to learn basics of deen. And to make it a continuous and chain process he called them that the same message that you have learned should be given to other Muslims. To establish this teaching and learning method at large scale for common Muslims he encouraged them to spare some time. He demanded that on our own expenses we should spare 3 days per month, 40 days in a year, and 4 months in life for the path of Allah. (It is a system and voluntary basis.).

This pious man kept on doing this. Allah gave Barkat in his effort. And effort brought up many muslims fall section of Muslim society to work for the effort of deen. These people were Ulema,students from Religious and Modern Institutes, Businessman, laborers Farmers,Government and Non government employees i.e all section of society.

Maulana Ilyas Rahmatullah Alaihi made some Usools for doing work in systematic way.Some of them being described here.

1. To do effort on our own expenses. Whosoever will go in the path of Allah will bear his expences himself. There will not be any money collection for this purpose. If you are not having money or time keep on doing effort at your local Mosque and the local Dawah work over there.
2. They should keep themselves away from interfering any Political issue/Politics.
3. The superficial issues of religion having difference of Opinion, Fiqh and Jurisprudence issues will not be touched. All are free to follow their Fiqh (Jurisprudence) or whatever is common in his country.
4. He should be concentrate and engage his effort on Imaan and Yaqeen (The Islamic faith), Sincerity of intention, Salat, Seeking knowledge and Rememberance of Allah *dhikr* (to attain quality of Ihsan), to fulfill obligation and rights of all with special *Ikram* for Muslims. He should remain engaged in Dawat ilallah (Calling people towards Allah).

Allah gave so much Barkat in the effort of this Pious scholar that the movement which started from a small locality became national and translational Movement. This is my information about this Movement.

MY PERSONAL OPINION ABOUT TABLIGHI JAMAAT

(In response to the request made by Minister of Religious Affairs as mentioned in starting word)

I am convinced that effort of Tablighi Jamaat in any country is a blessing for both its Public and government. As this Jamaat do effort for the reformation of individuals to make them good Muslim. As a person who will become a faithful to his creator Almighty Allah and Islam says to think for others same good as you are thinking for yourself. So He will be a well wisher of his country and countrymen. As whole humanity is slave of Allah so he will become a well wisher of whole mankind. By this way individual will become a responsible citizen. He will not do anything that harm his country or countrymen. He will not tell lies, ill-behaved, theft, robbery, assault on life respect or property.

All these qualities are beneficial for public and government of the country.

The government whether Muslim countries or Non Muslim countries are much anxious for law and order problems from antisocial elements. They complain of theft, robbery, smuggling, addiction. They remain busy in making and implementing laws without full proof success.

The effort of Tablighi Jamaat concentrate on developing qualities and morals in Individuals so they will keep themselves away from Antisocial habits. This will develop hatred from wrongdoings. They stress on high morals that will help both public and Government.

Hazrat Muhammad sallallahu Alihi wasallam has said.

Translation: Deen is really the name of well wishing. We asked to whom o Rasulullah. He replied: For Allah his messenger, His book, the leaders of Muslims and general persons.”

It is a certain fact that if individuals of any society will be corrected it will have impact on whole society, the moral and spiritual standards will come up and people of society and country will be in peace and tranquility.

If you analyze closely any Government remain apprehensive because of two reasons.

1. Someone from outside comes and interfere in Political matters of the country.
2. The outsider may develop religious and sectarian differences among public.

For both of these two reason Government has no threat from Tablighi Jamaat.

They don't interfere in politics at all and they do not do any sectarian divide in public.

1. **Tablighi jamaat originated and centered in India Pakistan (with very wide support base.) They have the legal right by law of these countries to enter the politics of these countries. Tablighi Jamaat has voluntarily and totally left his right.** So a group which is not utilizing even in those countries where they have legal right to do so How they will do politics in a country where they don't have legal rights. So the government of any country has no threat from Tablighi Jamaat.
2. The second point of concern about dividing the public on sectarian or religious line, the Tablighi Jamaat has no threat at all. **As the ambit and scope of Tablighi Jamaat effort is on basics of deen in which no difference of opinion in Ummat. They don't touch the superficial issues having difference of opinion and cause of disagreement.**

For Example

The Tablighi jamaat call a muslim for Salat (Namaz/Prayer) that is the pillar of deen, and all are agreed about Farziat of Salat. Tablighi Jamaat calls people to attach themselves with mosque, and no muslim has problem with this.

Now if a Muslim get convinced and start praying Salat regularly then it is Alhamdulillah.

Now Tablighi Jamaat is not bothered that whether he prays acoording to Hanafi, Maliki, Shafae, and Hanabali Fiqh (Jursiprudence). So on this account also any government should not be fearful.

For this reason we see that many of the Islamic and Non Islamic countries who has understood this Jamaat has opened their door for this Jamaat. They facilitate them and their public is also welcomes their arrival and effort.

Some Misconceptions about Tablighi Jamaat and their clarification

This is a well known fact that people of all section of society are in Tablighi Jamaat. There are Ulema Scholars, buisennessman, students, Employee, Farmer and laborers etc. And all of them are not perfect that's why at times they do some mistakes.

Now some brothers in emotion blame whole Jamaat for individual mistakes. They attribute it to whole Jamaat.

This is against Justice. Justice is that it should be attributed to that person and not to whole jamaat. Tablighi Jamaat also considers these mistakes as wrong.

During a visit of an Islamic country I met head of an institution of a anti smuggling /drug trafficking organization. Introducing himself he said that our role is to prevent the youth from drugs etc with the help of Laws and punishment.

I said him it is a very good thing. Country should have strict laws to deter people from these wrong doings. Specially students of Schools and colleges are asset of society.

I told apart from law one additional means to protect these youth from drugs and related wrong doing is to put them on the path of deen.

The option is that they should be persuaded for the path of deen and the faith on Allah has to be ignited in them. Then they will become a good muslim and naturally a good citizen of country. They will themselves away from all these drugs, addiction etc. They will be a responsible citizen and fulfill the rights of government and society honestly.

I further told him “ Last night with my colleagues I visited the local Tablighi Markaz in your city. There was a big gathering of Youth there. Most of them were students and teachers of schools and colleges. They were youth with shining face with looking very responsible and mannered. It is not expected that they will do something wrong like drug addiction etc.

The head of institute replied that I am totally agree with you. I have also observed that those who comes in touch of this Jamaat they become good and pious with fearfulness of Allah.

But I have two complain from them

1. If an employed person get attached with them and spend some times suppose 40 days. Then at times it has come to my notice that after this he does not much care about his Job and Family. And become wholesome with the Dawah effort.
2. It has also come to notice that students of school colleges who go in the path of Allah in vacation. He even continue with Jamaat after vacation missing some days of School.

I replied that certainly some sporadic (one or two) incidents happens like this in our country also. These are individual mistakes. Tablighi Jamaat policy is not at all endorse it. **Tablighi Jamaat does not tell any employee to leave/miss his office/job. They never tell to miss school colleges even for a single day. They don't tell to join Tabligh at the cost of school colleges or job or worldly responsibilities.**

Rather they tell “O Brother, You do your worldly engagement sincerely and honestly and spent the free time for the effort of deen and bringing qualities into yourself.

Then I said that in my Jama Masjid every week Jamaat organize Program me. The students and residents of locality attend it. One of the elder of Jamaat talks there. I have never heard from anyone to leave Studies and go in jamaat. Rather they always encourage to do hard work in studies and to do it honestly . But

they do tell to come Madnai Masjid (Karach Town Markaz for weekly Religious Reminder talk) and to go in Student Jamaat for 18-20 hours in weekly holiday. And they tell to spare time in vacations.

The real fact is that in all section of society some emotional people are found. These emotional people exceed the limit.

You must have heard some brothers (not related with Tabligh) who have left their Job emotionally for some reason or the other. Similarly you must have heard examples in which students have left studies for different reasons.

So personal mistakes and exaggeration should be attributed to the person concerned and not the whole Jamaat. And it is not at all Policy of Jamaat. The person got very much convinced with my Talk.

Sometimes doubts against Tablighi Jamaat come because of ignorance of Islamic rulings and etiquettes of the questioner. (example..)

I met an Arab youth in an Arab country. When our talk turned to tablighi Jamaat he said. This Jamaat is Really doing a very good work. But there are some Bidats in it.

I replied the young man” If you could point out any Bidat it will be better. As I will inform the elders of Tabligh for a possible correction.

He replied. “When Tablighi Jamaat go out in Khurooj for Dawat ilallah then they select one of them as *Ameer. However it is Bidah.*

I understood that this criticism is because of inadequate knowledge of Islam.

I asked from the young fellow” Where are you working”/

He said that I am working in the department of religious affairs.

I aske how many people are working in your department.

He replied nearly 20-25.

I asked is there anyone as head for these employees.

He said yes One *Mudeer* is there who is head and incharge of all these.

I aksed “ In your department is it not a Bidat to have one person as Mudeer and other one is Mozefeen.

He said it is not a Bidat, Rather it is a system to conduct the affairs. And it was compulsory that someone should be there to run the affairs and supervise all.

Then I said “O brother, If you being in small department working with 20-25 same people, with role of each defined by his designation. Still you need a *mudeer* to supervise all the affairs.

Then you should yourself realize that if a group of 10-15 brothers will go in the path of Dawah will not require a system. Someone should be there to supervise them, to make a smooth system. He should take care of them.

It become still more important during travelling. Their must be a person to supervise and guide their affairs. Arrangement of Food, Arrangement of salat during journey, care of their belongings, the execution of Dawah and Teaching and learning programme all these need an organizer. You may make this name as Mudeer or Ameer.

The young fellow nodded his head in affirmation saying it was my fault in understanding the issue.

Then I said “To make an Ameer is not only lawful rather it is among sunnah and Adaab of Journey. Prophet has reported to say that whenever we out in travelling in groups we should make one as Ameer.

Some Brothers has also raised an objection that Jamaat has taken the six qualities from deen and have left over the rest.

This criticism is also based on little knowledge and misunderstanding. Obviously deen is encompassing all field of life but along with it there is some specialization also. As different people are working in different field of deen like Madarsa, Jihad fi sabilillah, similarly they (Elders of Tablighi

Jamaat) have made six important qualities as specialized quality under the ambit of Quran and hadith with their cognition and far sightedness . These qualities will bring change and reformation and it will be easy for them to be on whole deen. In whatever field they go With these qualities they will be on deen.

I have a live example of this.

Once an auto driver came to Hazrat Maulana Yusuf Ludhianvi Shaheed Rahimullah (A famous Scholar of Pakistan Authority on contemporary jurisprudence issue). And he started asking many question about the fare calculator meter of auto. He asked about ruling on meter tempering etc issues and lawful and unlawful methods of charging.

After giving the required answer Maulana asked him out of curiosity “You are driving Auto for so long, how it came now to your mind about all these Ruling on lawful and unlawful.”

He said Hazrat By the Taufeeq of Allah I started going in path of Allah for some time, then I realized about Halal and Haram. Allah has commanded to earn Halal only and to spend Halal only on dependents. That’s why I asked these ruling to save myself from these Haram.

From the talk and letters of Ameer e Jamaat Maulana Muhammd Ilyas it is mentioned many a times that those who are involved in Madarsa, any other field are also doing the work of deen.

Bahar Haal

These were some doubts and their answers. If someone wants detail he may refer Hazrat sheikhul hadith books 1. Some common criticism on Tablighi Jamaat and its Answeres 2. *Al Aitadal* (The middle Path). 3Virtues of Tabligh books can be referred.

A very important point always to be kept in mind that Tabligh work is like an open book (24x7x30x365x Whole world).Its work pattern is like that nothing is

hidden or can be hidden. Anyone can read it from close. Those who have any doubts or misunderstanding should go with them in Khurooj. They may visit Markaz (Nizamuddin/Raiwind/Kakrael), can attend Ijtema to listen what they are telling. There he can put his questions also and can get their doubts clarified.

Here I consider it proper to present two witness account.

1. One witness is an Arab youth who went in khurooj in a Non Muslim country and after observing good results has narrated it..
2. Second is of an Arab scholar who along with his friends attended the annual Ijtema of Raiwind. And presented eye witness account to the chief Aalim of his country.

The first account.

During my visit to Chicago in 1995 I met an young Arab in a mosque. It happened in a way that along with my team members I prayed Isha Salat in that mosque. We were very glad to see that the mosque was full of its capacity. We got information that a Jamaat of Arabs has arrived in this mosque. We went to meet them. We were untrouced. When Ameer sb came to know that I am from Pakistan he hold my hand and went in a corner and started asking many questions. I replied them.

He said “O sheikh in my country some brothers talk against this Jamaah, but I myself have witnessed such an amazing effect of them in these countries that is itself a sound proof that it is a Jamaah of Haqq.

What was the meaning of young arab telling about amazing effect. He was actually pointing that in these non Muslims country the glimpse of Islam is being seen as a result of their effort. Although Muslims are in minority. They are turning towards deen, for themselves and educating their children. They are building mosques and Maktabs, Madrsas for Quran education. They are coming to mosque with their children and getting them taught in Maktabs. Before they were largely neglecting it. They were so deep ridden with the materialism that they almost forgot their deen and life after death.

Now as they reverted to deen they brought Imams, and scholars from their country to teach them deen.

The Second Account

The second narrative is of a big scholar who was from a Arab country. And he is Fazilatus sheikh Slaih bin Ali Alshaweemaan Hifzullah. He himself attended the Raiwind Ijtema and presented his report to the chief Mufti of his country. Lets see his report.

Report on Tableeghi Ijtema of Raiwind (Pakistan) by Shaykh Salih Ibn Ali Al- Shawaymaan (HA).

(He presented it in 1407H. This report has been taken from a book “Jalaul Azhan Ama Ashtaba Fi Jamatut Tabligh Li Baaz Ahle Eeman”. This is collection of many report. It has been collected by Janab Maulana Mustafa Hasan sb and has been published by Maktaba Muhammadia 86-V Kashmir Road Muhammada Baad Faisala Baad)

In the name of Allah (SWT), the most beneficent the most Merciful,

To my respected father respected Shaykh Abdul-Aziz Ibn Abdullah Ibn baz (RA) دللا هظفح (داش ربال او قوع دل او اءاتفبال او ةي مل عل ا شوح بل ا تارادبال ماعلا سي ئرلا (RA) (Ameen) هاطخ ددسو هق فوو ءوس لك نم

Asslamo Allaikum Wa Rahmatullahi Wa Barakatuh,

And thereafter, today dated 1st of Raibul-Awwal 1407 (4th of November 1986) my holidays started and on the 3rd of Rabiul-Awwal I travelled to Pakistan along with Ulamah and students of different groups to Pakistan. These Ulamah and students belonged to "Al-Jamia Al-Isamiyyaa", "Jamiatul-Imam Muhammad Ibn Saud Al-Islamiyyah", "Jamia Al-Malik As-Saud" and others and we witnessed some astonishing events there. When we landed at Lahore airport a Jamaah (group) of pious youngsters welcomed us whose faces and beards were illuminated with the Noor (light) of Ilm (knowledge) and Eemaan. We went to the Airport Mosque and after praying the Sunnah gathered together and sat down in a Halaqah. We were from various localities and then from

amongst those youth one of them stood up and spoke in an amazing manner which penetrated the hearts. Then the buses came and transported us to Raiwind Ijtema site and the Ijtema was on such a beautiful site that it filled the heart with "Al-Khushu" and the eyes became wet with tears of fear (of Allah (SWT)) and happiness.

This Ijtema resembled the gathering of Jannah in the sense that there was no shouting or yelling, no Laghw (irrelevant and useless matters), no lies and no chaos but the surroundings were nice, clean, organised and free from foul smell and filth. It was organised and structured in a disciplined and graceful manner with no traffic (jams), no police and no security guards although there were in excess of a million souls there but life was continuing along its natural course and this natural course (of life) was encircled with Halaqaahs of Dhikrullah, speeches, teaching and learning day and night. I swear by Allah (SWT) that it was an Ijtema through which dead hearts are revived and Eemaan strengthens and gets illuminated. So how wonderful and majestic (of a scene) it was! A scene which placed the pictures of the lives of the Sahaba (RA), Taba'een (RA) and Taba-Taba'een (RA) in front of our eyes. There were talks of effort of Deen, Ilm & Dhikrullah, (inculcating) good habits and (to make) movements for Islam and faces radiant with knowledge and Eemaan. You would not have heard anything but Tauheed of Allah (SWT), Dhik'r, Tasbeeh, Tamheed, Takbeer and recitation of the Qur'aan. Saying Asslamo Allaikum wa Rahmatullahi and Jazakullah Khairun was the norm there. Everything there was pleasing to the heart and Sunnahs of Rasul-ullah (Sallaho Alaihe Wassallam) were being revived and freshened every moment. In short, there were practical teachings of adopting the life based upon the book of Allah (SWT) and Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam) and how fortunate and wonderful such a life is! A desire arose in my heart many times that such an Ijtema should have taken place in Saudi Arabia as the era of Malik Abdul-Aziz (RA) has given rise to an illuminated age and every moment is competing to surpass the last one (in virtue and goodness).

There were people from various countries of the world in the Ijtema but as if they were of the same face, same intention and of the same the purpose like they were children of the same man as if Allah (SWT) had created a single heart and then distributed it amongst them (all) and it served no purpose but to fulfil all the commandments of Deen and to reform the Muslim youth and to bring Non-Muslims to the path of Allah (SWT). Those (unknown people) who spread rumours about them dare to criticise these pious souls when Shaykh Abdul-Majeed Zindaani (HA) said, "These are heavenly beings who walk on this earth!" So who are those who dare to criticise them and accuse them of matters which are not present in them? In my opinion, Tableeghi Jamaat has the same objective as Saudi Aabia which is to reform all of humanity and to bring them to the straight path and to spread peace and harmony in the world. So which of these (matters) is objectionable?

After Esha (Salah) when the Bayans are all completed and when you gaze your eyes to the right and to the left you will find nothing but gatherings of knowledge and you will find beneficial information from wherever you may find yourself and you will benefit no matter which Halaqah you may sit in. When people are fast asleep you will witness them standing (in Salah) like Pillars and in the last part of the night you will hear their crying in the presence of their Lord (SWT) like buzzing of a honey bee and you will witness that they are beseeching their Lord (SWT) with utmost humility for the sins of the whole Ummah to be forgiven and for the whole Ummah to be delivered from the fire of Jahannum and for the entire Ummah to be given Taufeeq (of Hidayah) and to live their lives according to the Sunnah of Mustafa (Sallaho Alaihe Wassallam).

So this Ijtema deserves that every Scholar and every student and every Muslim who fears Allah (SWT) and has hope in the day of judgement should attend it. May Allah (SWT) give the best of reward to those who worked in it and to give steadfastness and to assist them and to benefit the Muslims from them, for verily he is the Listener, the Acceptor.

Those who were appointed to serve were Hafidh of the Qur'aan. The one grinding the flour commenced his task with "Bismillah" and then continued with "Subhanullah, Alhumdolillah, Allahu-Akbar", the one kneading the dough commenced his task with "Bismillah" and then continued with "Subhanullah, Alhumdolillah, Allahu-Akbar" and the one making bread commenced his task with "Bismillah" and then continued with Tasbeeh, Tamheed and Takbeer. We heard them and we witnessed their Dhikr and yet they didn't know that we were watching them. So Purified and Exalted be Him (SWT) who opened their eyes and granted them Taufeeq for their Dhikr and showed them the straight path and surely this is desired by every Muslim. O honoured Shaykh! The reality is that whoever will sit in their company will become a Daee Illallah (inviter towards Allah (SWT)) due to their experience and companionship.

I wish! That while I was a student at the Jamia I would have recognised this Jam'aah (Tableegh) and engaged in this work so today I would have been an Allamah of the knowledge of his work. I swear by Allah (SWT), I consider this Deen! And soon I will be questioned regarding it, that day when no wealth and no sons will help anyone.

I wish that all those who work (under you) would attend this Ijtema and for them to proceed in the path of Allah (SWT) along with them so that they may learn Ikhlāas (sincerity) and the work of Dawah with the Akhlāaq (mannerism) of the the Sahaba (RA), Taba'een (RA) and Taba-Taba'een (RA).

In the end I beseech Allah (SWT) to give us the correct understanding of the truth and to follow it, to give us the fervour of doing righteous deeds and to grant us the Tawfēeq of Ikhlās (sincerity) and action, to protect us from the evil of our Nafs (self) and the evil of our desires and Shaytaan and to grant honour to His Deen, to elevate His Kalima and to strengthen our kingdom with Islam and to strengthen Islam with it and verily He (SWT) is the owner of it and has control (over it).

Written by your Son

نب دللا دبعبن زيزعلا دبعب خيشلا ميركلا دلاولا ةحامس ميحرلا نمحرلا دللا مسب
دللا هظفح(داشراو او قوعدلاو ءاتفال او ءيملعلا ثوحبلا تارادل ماعلا سيئرلا) زاب
دقف :دعبامأ :هتاكربو دللا قمحرو مكيلع مالس . ني مآ ,هاطخ ددسو هقفوو عوس لك نم
نم ةعومجم عم -3/3/1407 ي ف ناتسكاب ل ترفاسو -1/3/1407 ي ف يتزاجا تادب
دمحم مامل ءعامجو ,ءي مالمسإل ءعامجل نم ,تاعماجل فل تخم نم ملعلا بالطو ءاملعلا
باجعلا باجعلا اندهاشف ,اهريغو دوعس كل مل ءعامجو ,ءي مالمسإل دوعس نب
قرشي ني ذللا ني حل اصل بابشلا نم ءعامج انلبقتسا روهال راطم انلوصو دعبف
قنسللا هي ف اني دأف راطملا دجسم ل ان هجتاو ,مههوجوو مهاحل نم نامي ل او ملعلا رون
بيجع مالكب ملكتي مهنم دحاو ماقف ,ءفلت تخم دالب نم نحنو انضعبلوح انسلج مث
,دنويار ي ف عامتجالا رقم ل ان تلقنو تاراي سلا تئاج مث . بولق ل عامجمب ذخأي
عومد لب او نوي علا هنم فزذتو بولقلا هببسب عشخت ي ذللا لي مملع ل عامتجالا كل ذ
الو ,بصن الو ,بخص ال ,ءنجل له ءعامتجا هبشي ,دللا نم فوخل او رورسل او عزفلا
,قيقد بيترت بترموم ,خاسوا الو حئاور ال جدأ فيظن . بذكالو ,يضوف الو ,وغل
ءي عيبط ءايح . نوي لملا قوفي هنأ ملعلا عم ,سارح الو ءدجن الو ءطرش الو رورم الف
هنأ دللا و ف ونهارأ ,اليل ركذ قلحو سور دو تارضاحمو ملع ,دللا ركذ اطوحي ءي رطف
كبيطعي هلمجأ امو هعورا امف ,دادزيو نامي ل ا هب ل قنني و بولقلا هب ييحت عامتجا
ملعو دهج ,مهيلع دللا ناوضر مهعابتاو ني عباتلاو ءباحصلا ءايح نع ققطن ءروص
نامي ل رونب ققرشم هوجوو ,ءعئار ءي مالمسإل تاكرح ,ءلي مملع ل اعفا ,لي مملع مالك ,ركذو
لي لهتل او ,ديمحتل او حي بسبتل او ,ركذل او ديحوتل مالكال ا عمست الف ,ملعلاو
الو ,خيرا دللا مكازجو ,دللا قمحرو مالمسلا مكيلع عومالمسل او ,نارقلا ءعارقو ,ري بكتل او
لك ي ف ا هب عتمتت ءي رطيفطصملا ننس ءايح ا نم كبلق ج هبيو كرس ي ام ال ا يرت
دللا باتكل ي لمع قيبطت ءلمجل ابو . ميظعي مالمسإل عامتجا نم هالح امو هلمجأ ام ,ءظحل
اذه نوكي نا ي بلق نم تي نمت مك ,ءدي عس ءبيط ءايح نم اهل اي ف ,هلوسر ءنسو
سبأة هنألو ,ريخ لكب ءري دج هنأل ,ءي دوعسلا ءي برعلا ءكل مملع ل عوبر ي ف عامتجالا
ي ف هحور وقدس هل دللا رفغقرشملا زيزعلا دبعب كل مل ءعامج دهع رجف ذنم ريخ لك ل ا
ل عالا س و درفلا ي ف هب مكاي او انعمجو ,مي عنل تانج .

مالمكو ,دحاو عبطو ,دحاو لكش ل ع ملعلا تاهج عي مملع نم صاخشأ عامتجالا اذه دارفأو
ل ع واحد أفوزعه قلباً قلخ هن احبس دللا نأك و ,دحاو لجر ءانبا مهنأكو ,دحاو فدهو ,دحاو

بابش حالص او ،ني دلا باده أب كس متلا ريغ برآم الو ،عم اظم مهل سيل ،ءالؤه نوفجرملا ورجي فيكف ،ديم حلا دللا طارص لى لى نيملسملا ريغ ةيادهو ،ني ملسملا :ني اندن زلا ديجملا دب ع خيشلا مهيف لاق دقو ؟ ني حل اصلا ءالؤه نملينلا لى ع امب مهماهتا و أمه بس لى ع ئرتجي بلق ي أف . "ض رأل لى ع نوشمي ءامسلا لهأ ءالؤه" ،ةي دوعسلا ةي برعللا ءكل ممللا ءموكح فده وه ءعامجلا هذو فده نأ معزأ ي ننا ،مهيف سيل اذو ... ءروم عملا عي مج يف نامأل او نامأل رشنو ،ملاعلا عي مج يف سانلا حالصا ! وهو ةي ملع رأيتهموروداً ءرسى و ءنمي كفرطت حرسو ءاشعلا دعب تارضاحملا تهنتنا اذو ،ءدئ افباهنم جرخت نأ دب ال اءيف سلجت ءقلح ي أف ،تئش امثي ح اءيف هكفتت لى لى رخأ ناك اذاف ،مونلا لبق نولصي ءدم ءالك مهت ي أرنى علا تمانو لجرلا تاده مه بون ذهللا رفغي نأب ،هللا لى لى لاهتباو بيحنو ءاكب لحن ةيلخ مهنأكو مهت عمس الناسمياً يدهي نأو ،رانلا نم نيملسملا مهن او خاو هللا مهيجني نأو نيملسملا بونذو ملاع لك هرضحى نأب ري دج ءامتجا هنأ لوقلا راصقو ،ى فطصملا ءنس ءايح لى لى هيلع نيمى اقللا هللا يزجف ،ءرخأل رادل و جريو هللا فاخي ملسملا كو لب ،ملع بلاط . بي جم عي مس هنأ ،ني ملسملا مهب عفنو ،مهناع او مهتبشو ءازجال ريخ

نحطي ءنحظملا بحاصف ،ميركلا نأرقلا هظفح نم مهلكف ءمدخل لى ع نومئ اقللا اما ربكأ هللاو هللا مساب نجعي ءنجملاب حاصو ،حي بس تلو ري بكتلابو هللا مساب حي بس تلو هللا ركذبو هللا مساب نوزبخى نيزابخل او ،هلل دمحل او هللا ناحبسو نم ناحبسف ،نورعش يال مهو مهناع مسو مهناعدهاش دقو أيضاً ،ري بكتلو دي محتل او . ملسم لكه انم تي يذلا حي حصللا قى رطللا لى ع مهلدو ،هاركذل مهق فوو مه رئ اصب حتف

لى ءي ءاد نو كى نأ دب ال مهب حص نم لك نأ خيشلا ءحامس اى ءقى قحلاو ءعامجالا يف طالباً تنك نأ ذنم مهتفرع ي نتي ل اى ف ،ءبحصلا لو طو نى رمتلاب هللا ،هب هللا نى دأ ام هللاو ! اذهو .مولعلا رئاسو ءوعدل اى ف ءمال عمويلا تنكل نع دحأ ي نغى الو نونب الو لام عفنى ال موي ،كذل نع هناحبس رابجالا نى لاسى سو . دحأ

ءامتجالا اذه يف نو كرتشى ءكرابملا مكئتسائى رل نى عباتلا ءاعدلا عي مج تى ل اى و ءباحصلا قال خاو ،ءوعدل بولس او ،صالخال او ملع تى ل ،ءعامجالا هذو عم نوجرخى و نى عمجأ مهيلع هللا ن او ضر مه عباتو نى عباتلا و

اندشر انمه لى نأو ،هعابتا انقزرى و حقاً قحلا انى رى نأ هناحبس هللا لاسأ وختاماً ،ن اطي شلاو لى وهلاو ان سفنأ رورش انى فكى نأو ،باوصل او صالخال ل انق فوى و

هنا، اهاب مالسإلا زعيو مالسإلاب انتموكح زعي نأو، هتملك يلعويو هني درصني نأو
هب حصو هلاو دمحم اني بن يلع هللا ي ل صو، هيلع رداقلاو كذا يلو

قزيع قطنمب داشرإلاو قوعدلا بوردنم ناميوشللا يلعنبا حل اصم كنبا هبتك

In Response to this report Fazilatus Shaykh Abdul-Aziz Ibn Abdullah Ibn baz (RA) replied with letter no 1007 dated 17/08/1407 Hijri.

In the name of Allah the most benevolent and merciful.

From Abdul-Aziz bin Baz to his Respected Shaykh Salih Ibn Ali Al-Shawaymaan (HA). May Allah bless you wherever you are.

Assalam o Alaikum Warahmatullah wa Barakatuhu,

I read the report presented by you. In which you have detailed the visit of Ijtema organized by Tablighi Jamaat in Raiwind in Rabiul Awwal 1407 Hijri attended by you alongwith other scholars from Islamic University of Madeena, Imam Muhammad bin saud university and Malik Saud university.

I read the report and satisfied with it. You have presented a very detailed account and it encourage the reader and looks like a running commentary of the event.

I also become pleased to know that you and your collueges got benefitted from the Ijtema and discussed with elders. May Allah give them best reward. It is important to have more and more such Ijtema and May Allah befit the Muslims from them.

Certainly muslims are in crying need of pious meetings, in which the Dawat of Allah, to hold Islam firmly, to obey the commands of Allah, and to clean Tawheed from Innovation and Khurafat should be given.

I prey to Allah to give taufeeq to all Muslims, e.g rulers and general public to accompolish these good.

Abdul Aziz Bin Abdullah Bin Baaz

Chief Idara Al Josul Ilmia wal Ifta Wal Dawat Wal Irshad

A Long Letter detailing aspects of Aims, Principles Dawah Manhaj and Methodology

Written By

Hadhrat Maulana Muhammad Yusuf Khandhlavi

[Now detail letter written by Hadhrat Maulana Muhammad Yusuf is being presented, which was sent to a jamaat which has gone to Harmain Shareefain for Umrah and ziyarat. And from there it had an intention to visit various Arab countries, so that they could work according to these instructions . In this letter he has detailed Aim, Principles, Methods, and the common Rules of Khurooj fi sabilillah. This letter is fruitful for all those who go in the path of Allah for Dawat o Tabligh. It also an guide for those who is searching the Aim Principles and methodology of Tablighi Jamaat. This letter is part of Biography of Maulana Yusuf Rahimullah written by Maulana Muhammad Sani Hasani (Forwarded by Maulana Abul Hasan Ali Nadvi)]

[This letter has published in Urdu with title of Ek Aham Khat and in English as An Important Letter of Hadhrat Maulana Muhammad Yusuf Khandhlavi. This Translation is mainly taken from the available translation on internet with some editing and making subheading. Jazakallah o Khair for Brother who translated it and made available on internet.]

He dwelt at length of the aims of tabligh (dawaah), its principles, method, expected benefits, barakat and to provide right guidance etc. Maulana might not have written on the subject in a more elaborate manner at any other time.

He described that the Aim and objective of dawah on two front.

1. Personal level to change belief from creations to creator, From Makhlooq to Khaliq, From over engagement for this world to concern about life after death, to reach up to the reality of a'mal (action) with devotion and sincerity of Intention.
2. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc. The Aim of tabligh to revive that effort on the pattern of Hazrat Muhammad sallallahu Alaihi Wasallam and Sahaba.

The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

1. Dawaah (invitation)
2. Mashq (practise)
3. Dua (supplication)

Maulana emphasised the need to read every section and every word of this, letter may Allah give us tawfiq (ability) to practise it. Aameen.

(The subheading and index has been made for easy understanding and was not in original letter.)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, most gracious, most merciful)

Dear respected and brothers Assalamu 'alaykum wa rahmatullah wa barakatuhu we hope and pray to Allah that you are well.

Your letters regarding your Islamic efforts make me happy and a cause for strength. May Allah grant acceptance & progress. Aameen.

IMAAN/CORRECT BELIEF

Allah has kept the secret of total success of human beings upon the human's internal treasures, success and failure is another name for the human internal condition. Success and failure is not a name of external shapes and objects. Dignity and

dishonour, happiness and problems, tranquillity and anxiety, health and disease, are human being's internal conditions. The improvement and deterioration of these conditions is not related to external shapes and materials.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty. A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of inner success, even if material possession is totally exhausted.

Allah is the creator and owner of everything and every being of this universe. He made everything with his own power. Everything has been created by Allah. He is the creator and he is not created. And whoever is created is incapable of creating.

Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes.

He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction.

He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of material and he can spoil life even in the midst of plenty of materials.

The prophet hadhrat Muhammad S.A.W brought many ways from Allah by which one can gain closeness with Allah and one can derive benefit directly from the power of Allah.

When these ways are adopted in our life, Allah will grant success in every shape and condition.

La ilaha illallah demands a change of our faith and zazba, (thoughts, temperament), and our ways. Just by changing the yaqeen (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith.

To acquire this yaqeen/belief in our life:

SALAAT

We have been given the a'mal of salaah so that

To learn such salaah:

Invite others to perform salaah with such concentration and devotion. Explain the benefit in this life and in the next life upon performing such salaah.

Mention examples of salaah of the prophet S.A.W and his companions.

To practise it to improve our own salaah. Perform wudhu with great care.

Maintain concentration in standing, sitting and in ruku and sajdah. We should try to concentrate at least three times that Allah is watching me.

After salaah we should think that the salaah was not according to the high status of Allah and cry on this reflection, saying that, Allah please grant me reality in my salaah.

KNOWLEDGE (ILM)

Knowledge is to create within us a zeal for research: what does my Allah desire from me in this condition?

And then, in order to get myself doing that action with the thoughts and remembrance of Allah, is zikr.

Virtues of Knowledge

Whoever travels to learn the religion, his journey is counted as worship. Under the feet of this traveler 70,000 angels spread their wings. The whole creation of the heavens and earth seeks forgiveness for such a traveler. One scholar is more difficult for Satan than thousands of worshippers,

For attaining this:

We should try to create an attraction among others for the knowledge, by describing its virtues and rewards.

We should sit ourselves in circles of ta'aleem

We should go to visit scholars and take lessons it will be regarded as worship.

And we should cry to Allah asking him for the reality of knowledge.

Zikr/Azkar/Tazkiya

Remembrance of Allah is to create remembrance of Allah in every action. Whoever remembers Allah, Allah remembers him. Allah remains with the person for as long as his tongue continues to move in zikr of Allah. Allah grants him his love and recognition. Allah's zikr is a fortress for protection from satan.

To create the remembrance of Allah:

Encourage others to do zikr of Allah.

Remember Allah with deep concentration, thinking that Allah is watching me.

Supplicate to Allah, crying and begging that Allah please grant me the reality of zikr.

IKRAM E MUSLIM (Respect for Muslim)

We have to respect all Muslims because they are having Kalima La Ilaha Illallah the most precious thing of this world, we have to lower ourselves in front of all Muslims We have to fulfil the right of everybody and should try to pardon our own rights.

Whoever covers up the faults of other Muslims, Allah will cover up his faults. Allah will carry out your tasks so long as you are busy helping other Muslims in their tasks. Whoever

forgoes his own rights, Allah will grant him a place in the middle of paradise. If anybody has tolerance and humility for the sake of Allah in front of others, Allah will raise his honour.

For attaining this quality

Encourage others to respect fellow Muslims. Describe the value of a Muslim. Mention the incidents of good behaviour of the prophet S.A.W and his companions. Practise it ourselves.

Ask Allah crying that Allah please grant me the good character, love and sacrifice of the prophet S.A.W.

IKHLAS E NIYAT (Sincerity of Intention)

Every action should be only for the pleasure of Allah. We should not do anything for material gain or improving our own status. Even a small action with intention to please Allah will attract great rewards and with the wrong intention even great actions will be a reason for punishment.

To improve our intention :-

We have to invite others to sincerity and raise their interest and concern for correction of our intention.

We should also practise for it by checking our intention before and during every action, that i am doing this to please Allah.

On the completion of the action, we should think that our intention was faulty and cry to Allah, we should ask him for sincerity in our intention.

DAWAT E ILALLAH

To some extent, there exists among this ummah of performing our own individual actions although its reality has gone out. The entire ummah has been given the effort of dawaah because of the finality of the prophet hood of the prophet S.A.W. We have to make effort so that everybody gets closer to Allah. For this we have to spend our life and wealth, and not expect anything in return from those among whom we are working.

For this we have to travel and also give help to others who travel to our area for this effort.

He, who shows mercy upon the creation, is shown mercy by the creator. He who makes effort to bring people closer to Allah by promoting Imaan (faith) and good actions, Allah will grant them reality of Imaan and good actions and this creates closeness to Allah.

To go out in this path for a morning or an evening is better than the entire universe and all its contents (material as well as spiritual deeds).

Rewards for expenses and deeds, salaah zikr etc. are multiplied 700,000 times in this path. Dua of people going out in this path are accepted like the Dua of the bani Israel prophets i.e. Allah responded to the Dua and gave them success by using his power against the apparent means and destroyed the false power. In the same way Allah will respond to the Dua of those who go out in this path by using power against the apparent means.

If the effort is made on an international level then Allah will bring changes in the heart of all human beings of the whole world as a result of the people's efforts. Like other actions of Islam, we do not know how to make this effort.

For this:

Encourage others to do this effort. Show them its importance and virtues. Mention to them incidents of the prophets and of the companions.

We have to involve ourselves in this effort with sacrifice and hijrat & nusrat.

The companions used to go out in the path of Allah in every condition, at the time of nikah, at the time of childbirth in the house, or death, in heat or cold, when hungry, poor, in good health or in illness, strong or weak, young or old in age, they went out in the path of Allah.

So we have to cry and ask Allah to accept us for this great effort, to get acquaintance with this work, every brother is asked to give four months no matter which condition of life he is in. We will leave our homes, jobs and worldly business and spend time giving dawaah for these qualities practicing them ourselves, going from town to town, state to state, country to country and from one continent to another continent.

AMAAL(actions) OF MASJID E NABWI

The prophet S.A.W made every follower to be part of the mosque. He gave specific a'mal (actions) of the mosque. These actions or activities distinguished Muslim lives.

There was the discussion in the mosque about Islam, about the greatness of Allah and about Imaan. There was the discussion that only actions can change or make lives successful.

There was training to improve actions. Tashkeel (encouragement) for going out to make Imaan and good actions, to cities and countries, were also made in the mosque.

Circles of remembrance of Allah, zikr took place in mosques. Deeds of helping others, love and benevolence also took place in mosques.

Everyone, ruler or citizen, rich or poor, businessman, farmer, servant they all came to the mosque to learn true life, and went back to their different jobs, living according to the way they learnt in the mosques.

Today we are fooled that our money runs the mosques. Mosques have become empty of actions and filled by materials.

In the mosque of the prophet S.A.W There was no light, no water and no washrooms. There was no show of any expenditure. By coming to Mosques people became inviters, teachers, scholar, remembers, prayers, followers, pious and strivers.

They went out and led the proper life. Mosques trained and managed the people for the market. By going out for four months, we should try and practice to bring every Muslim to the mosques in every town.

While learning these mosque actions we encourage others for four months so that they can also learn these actions. When we return to our locality, we have to start these actions in our local mosque.

Masjidwar Jamaat will do following work

Do two gasht every week to bring our locality's Muslim to the mosque and encourage them to learn these actions by going out; at least one member from every house for four months.

One gasht around our own mosques and the second gasht around another mosque.

People in every mosque should do ta'leem of virtues and rewards daily.

We will send three day jamaat to every village within five miles of our town, so that the same good atmosphere is created in their mosques too. Every brother should spend three days monthly with punctuality. According to "Al Hasanatu Ashri Be Amsaliha" (three days will be rewarded as if thirty days are spent). If we spend three days every month it will be rewarded as if we spend a whole year in the path of Allah.

We have to fulfil the demands for jamaat for the all the countries and with the intention to continue our own practice. For this we should go out for forty days every year. The minimum course is to give four months at least once in a life-time; then forty days, every year; three days every month; two

gasht every week; ta'leem daily, with zikr and tilawat. This will ensure that our life is according to Islam.

If we desire to become a means for bringing the whole world's human beings to the correct path and for their hidayath and to destroy falsehood, then we will have to increase beyond this minimum course, to spend half our time and income in the path of Allah and the other half for

our business and family, or at least one third of our time and income in the path of Allah and two third for business and family. We need to go out for four months every year.

You should give very firm dawaah for four months in a lifetime. Do not fear this at all. Without it the direction of life will not change. Those brothers who have not yet given four months should also give very strong dawaah for 4 months with the intention that Allah will accept me also for it.

GASHT(Jawla/Meeting brothers for sake of Allah)

Purpose

The gasht in this work is as important as the back-bone in the body. If gasht is proper, and accepted, the dawaah will be accepted. When dawaah is accepted, Dua will be accepted, and when Dua is accepted, hidayath (guidance) will come. And if gasht is not accepted, the dawaah will not be accepted, and if dawaah is not accepted Dua will not be accepted and if Dua is not accepted, hidayath will not come.

The purpose of gasht is that Allah has kept the solution of all problems of this world's and the next life's problems in following the ways of life of the prophet S.A.W.

To acquire these ways in our life, an effort is needed. To encourage for this effort, we need to gather all the Muslims in our locality in the mosque.

How to start and Adaab/etiquettes

So we need to request the people to stay in the masjid by making an announcement after a salaah. It is better if the announcement is made by an influential person of the locality or by the imam of the mosque. If he tells us to do, then one of our brothers may make the announcement. Then we should tell them the necessity, virtues and the importance of gasht and encourage them to join the gasht.

Whoever agrees to take part we should explain the etiquettes of the gasht properly.

We need to go with zikr of Allah and lower our gaze. All our problems are connected with Allah. All the materials in the market have no connection with our problems. We should not look at materials or draw attention to them. If by chance we look at them just think of them as a piece of earth. If our heart is influenced by these materials, how can the heart of those whom we are visiting divert from these materials to Allah?

We should have the life of the grave in front of us. One day we have to go under the earth. We should walk together.

When talking only one person should talk. A successful inviter is the one who gives only a short dawaah and gets the brother out to the mosque.

What to talk in Gasht

“Brother. We are Muslims. We have recited the kalmia: la ilaha illallah, muhammadur rasulullah. Our belief is that Allah is the sustainer. Profit and loss, dignity and respect are only in the hands of Allah. If we spend life according to the orders of Allah and the ways of the prophet S.A.W, then Allah will be pleased and grant us success. The life of each one of us should be according to the ways of the prophet S.A.W. Concerning this there is a Lecture in the mosque.” Even if he has completed his salaah, take him to the masjid immediately.

Use the reason of joining the next salaah to encourage him to go to the masjid immediately. “Allah's greatest command is salaah. If we are punctual in salaah Allah will increase our sustenance, forgive our sins, and will accept our Dua. Give them good tidings and not warnings. That the time of salaah is ending so please come to the masjid now.”

Other Etiquettes

We have to obey the Amir. Return and make istaghfar (repentance) on the way back. Now, after concluding the discussion of etiquettes, go out for gasht by making Dua.

Ten brothers should go to gasht. Do gasht in the houses near the mosque? If there are no houses, then do gasht in the shopping area. The majority of brothers in the jamaat

should be those who follow the etiquettes properly. Leave two or three brothers in the mosque. If there are many new brothers explain to them the situation and leave them in the mosque. Only three or four new brother should be in the gasht.

One brother should remain in zikr Dua to Allah with concentration.

One brother should welcome those who are arriving in the mosque. If necessary ask the arriving brother to make wudhu and complete his missed salaah.

First one brother should sit and continuously talk to the brothers until the next salaah. Explain the objectives of this life.

Gasht should last for 45 minutes.

End the gasht seven or eight minutes before salaah. Everybody should join the salaah early, with the first takbeer.

What to talk in Bayan in Mosque after gasht

Whichever brother is selected should give dawaah. Explain that, if we develop connection with Allah, what will be its benefit in this and the next life, and what will be the loss in this life, and what will be the loss in this life and the next life if the connection with Allah is not developed.

Talk about the six qualities as mentioned at the beginning of this letter.

Speak about their objectives, their virtues and rewards and the methods of acquiring them.

The talk should be in simple language. This will help in making the gathering's listeners understand easily and they will feel that they also can learn them.

Our brothers should also sit in the talk with punctuality and listen attentively, feeling its necessity.

Whatever is being spoken we should confirm it in our heart as being the truth. This will raise waves of Imaan (faith) in the heart, and create a zeal for practicing.

TASHKEEL (Encouragement and request)

The request for four months should be made firmly, and take their names to go out cash. After that take names for 40 days. And then take the names for whatever length of times brothers are prepared to give.

Effort made during the request for intentions (and tashkeel) will create the mind of dawaah. If firm effort is not made in tashkeel then a useful task will be left out, sacrifices will not be made, and the spirit of this work will depart. The speaker should make the request for names.

One brother should stand up and take down names. He should not start another lecture. He may speak one or two sentences to encourage the brothers.

Then we should ask brothers to speak to others sitting nearby to encourage them to give names. Give them solutions to their problems with great care and feelings.

Point out to them incidents of sacrifice from the lives of prophets and of the sahabas.

Make a local Masjidwar jamaat

Then make a local jamaat and decide about their daily tasbih and ta'leem, weekly 2 gasht and three days every month.

Some general Adabs

In dawaah we may mention the help of Allah which came to prophets and companions and then encourage them, but we should not mention help of Allah that came to us.

Do not mention the current affairs and conditions and problems during the talk. Instead Of discussing the weakness which exists in our Imaan, actions, work, characters, it is better to mention the real goodness, about these things which have to be developed in our lives.

TALEEM (Daily learning in mosque)

We should practice sitting in ta'leem with great respect, love, concentration and etiquettes, sit with wudhu. Do not leave during ta'leem with minor excuses. Do not talk during ta'leem. If we sit like this angels will cover this gathering.

All brothers sitting in this gathering will have the zeal to obey. Because of love, the light of hadith will enter the heart this will bring hidayath. At the start we should mention the objectives and etiquettes of ta'leem.

The objective is to develop the zeal within us for Islam. We should practice the correct reading of those chapters of Qur'an which we normally read in salaah. We should not read or correct qunut dua, attahiyyat etc. In the

main gathering. This should be done in private time on an individual basis.

If Allah gives taufiq, in ta'leem we should read 3 or 4 pages from each book. Do not start own lecture in ta'leem. After reading a hadith, we should try to say one or two sentences which create zeal and courage for practicing. (The hadith should be read three times, and its commentary only once.)

We should read from only those books written by Sheikh-Ul-Hadith Maulana Zakariya Sahib i.e. Virtues of Qur'an, virtues of salaah, virtues of tabligh, virtues of zikr, virtues of charity (vol.1 & 2), virtues of Ramadan, virtues of haj, (during Ramadan and haj days) and Maulana Ehtishamul Hasan Kandhalavi's book (Muslim degeneration and its remedy). Only these books to be read

and listened to in congregational ta'leem. We should also read them individually on our own.

After reading these books we should discuss the six qualities. Brothers are to speak about the six qualities.

When ta'leem is started, send two brothers for ta'leem gasht for fifteen minutes. Then send two other brothers. In this way we should invite local brothers, to join ta'leem. When we are travelling in the path of Allah, ta'leem should be done in the morning and after zikr for 2-3 hours. When we are at home, we should do ta'leem for one hour daily in the same way or for as long as brothers can sit, to start with.

MASHWARA

Brothers should be collected for mashwara for thinking about the demands of this work, to organize their sequence, to shape the means, to fulfil the demands, to make plans to send out those brothers who have made intentions and to discuss any other problems.

We should not try to enforce our own opinion in mashwara. Doing so will remove the help of Allah. When our opinion is asked we should regard it as a trust from Allah and give whatever opinion comes into our heart.

We should be soft in giving our opinion. We should not adopt confrontation against another brother's opinion. We should remember that my opinion carries the evil of my own nafs (self).

If the decision is not according to other opinions, I should feel happy that everyone has been saved from the evil of my own nafs.

And if any decision is according to our own opinion, we should fear, and make excessive Dua.

In mashwara there is no room for majority opinions, and it is not always necessary to take opinions from everybody.

It is necessary to win everybody's heart the Amir should regard himself as in need of mashwara. After taking opinions he should, after much thinking and worrying, decide, on whatever comes in his heart he should then declare it in such a way that nobody's opinion is belittled.

If there are different feelings then he should prepare brothers by encouraging interest and attraction. Brothers should follow the Amir's decision with such happiness as if it is their own opinion. In this there is great training. If after this it appears that my opinion was more appropriate, even then do not rebuke or even give any hint towards it think that, in it lies the best outcome. Those who slander the Amir, they carry severe warnings.

Correct feature of weekly night's ijtema (Shabguzari)

When there is encouragement in every house to send at least one person for four months, by regular two weekly gasht in local mosques, and when brothers are joining ta'leem and zikr, and

when there is an effort to send a three days jamaat every month from every mosque, then the weekly Friday night ijtema will be on a proper level and there will be a scope for advancing this work.

All brothers should go with their food and their sleeping bag to the ijtema location at the time of asr. After mashwara select a person for dawaah who is active in this effort and who has strong feelings about the demands of this work.

Tashkeel should be done with great firmness of attention. If nobody is ready to go out cash, then work should continue at night, with crying and sincere Dua. The jamaat should be tashkeeled and sent out in the morning. Jamaat arriving from local masjids for three days should be sent to locations up to

seven or eight miles away. From every Friday night ijtema we should try to send jamaat out for four months and forty days. If, Allah forbid, the demand is not fulfilled at the weekly ijtema, then effort must continue during the week in our own localities to prepare brothers to go out, to fulfil demands from next Friday night's ijtema.

Qualities for this work

Brothers and friends, this work is very delicate. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc. How many ways did the prophet S.A.W have showed us for the work of dawaah itself?

Proper work yet to Start

We do not know the proper way for dawaah; the fact is that the proper work of dawaah has not yet begun.

The proper work of dawaah will being when people will go out, with Imaan and yaqeen (faith & conviction), with Allah's love and concentration, with Allah's fear, worries for the next life, with struggle and piety and filled with the excellent Character of the prophet S.A.W.

And with the sole intention to seek the pleasure of Allah; when people will go out in the path of Allah with all these, only then the real work of dawaah will begin.

Hadhrat Umar RA Used to say

"May Allah shower mercy upon Khalid bin walid RA. His heart's desire was only one, that the truth and the people of truth should prosper, and falsehood and the people of falsehood should perish, he had no other desire.

All the blessings of this work that we are seeing today are blessings before the start of this effort. Just as blessings were seen at the time of birth of the prophet S.A.W. But real blessings were seen forty years later when he became the prophet.

At present we are working to prepare those who are ready to do this work. Allah will accept those people for the work of dawaah and make them the means to spread hidayath whose lives have change according to dawaah.

Those whose life is not changed, Allah will not take the work of his religion from them. This is the work of prophets.

Necessity to follow etiquettes in this work

Keeping within the real, original way of this work

If we do not consider ourselves in need of learning the etiquettes of this work and if the work of dawaah is not done according to its etiquettes, then there is great danger of corruption. When the prophet S.A.W. Intended to do work in foreign countries, he first of all gave encouragement to all companions for over three days, saying that the way this work is done here, it must be done at exactly the same level in outside areas as well. This is the feature of this work.

Etiquettes of this work cannot change with the change in location, language, atmosphere, weather, etc.

It is also necessary to meet and mix with those people who spent time with hadhrat ji and since that time they have been still busy in this work and in this atmosphere continuously. Without this it is apparently impossible to maintain the level and etiquettes of this work. That is why our workers kept sending brothers constantly to this atmosphere.

All prophets came in their own times in opposition to different schemes, and they said that this scheme has no relation with success or failure. Only Allah has direct influence on success or failure. If actions are good, Allah will give success in the smallest of means. If actions are bad, Allah will bring failure by destroying the biggest of means. To be successful, improve your actions in your given means. Every prophet worked against the schemes and means that existed in their times. And the prophet Muhammad S.A.W. Arrived and made effort against all schemes of his time such as majdom, wealth, agriculture and manufacturing industry, his effort was not maintained by these schemes. His effort progressed with striving and sacrifices.

Falsehood progresses With the means of luxuries but the truth progresses through struggles and difficulties. Falsehood sparkles with kingdom and wealth but truth sparkles with suffering from poverty.

All those corruptions which are created by kingdom and wealth will only be corrected by bringing truth through suffering and tolerance of poverty. We have to create the capacity for sacrifices and striving through this work. The biggest danger facing this work is that it becomes associated with material possessions. This will take out the soul of this work. This work will be saved only when workers continue to maintain the means for striving and sacrifice and do not try to eradicate the means of sufferings even if the means for luxuries are available. Increase our effort among poor people; increase the number of walking jamaat. People will come saying here use our money for this work of deed" then you will have to sacrifice this means. So say that in this work we teach the clean and correct way and the zeal of spending your wealth. So you can spend it yourself later when you find a suitable occasion. First learn here the way of spending.

Work is non customary

For advertising this work it is also necessary to abstain from the customary ways of advertising like newspapers, leaflets, press and usual advertising phrases. This entire work is non-customary. Customary ways only strengthen customs, and not this work. The real means of this work is dawaah, ta'leem and tashkeel etc. If mashwara is essential, then take a few appropriate brothers away and make mashwara. It shouldn't happen that the mashwara people lose connection with collective actions at any point of time.

Work among Students

This work is to be established among college students. To establish local work in hostels jamaat should be deputed. Hostel residents should do one weekly gasht in their hostel and the second gasht in any near-by area or another hostel. Near-by locality jamaat should also go to the hostel gasht. Hostel residents should also establish their daily ta'leem and monthly three days jamaat.

Ladies Work of Dawah (Masturat Jamaat)

Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing.

Women must never be brought into usual gatherings. Women should gather in a near-by house where women use veils, once a week, and do their ta'leem. It should be by this way.

Men should inform their own women everything they heard, in ijtema, dawaah and ta'leem etc. This will insha Allah begin to influence women's thinking in a short time.

Occasionally three days jamaat should be sent in a near-by locality.

In masturat jamaat women must be accompanied by their husband or any other sharia (Mahram) relatives.

Women must go in full veil and stay in the house with veils. Men are to stay in a near-by masjid.

This journey of umrah can become a means for re-starting this work of dawaah from the same place where the prophet S.A.W started this work originally by encouraging people of those localities to go in the path of Allah and re-start the international movements and efforts through those original routes.

This is the best opportunity to mix with old workers from every place and to maintain unity in this work and acquire details of rules and etiquettes of this work. I was very pleased to learn that haji Hanif sahib and Brother Mohammed Idris sahib have prepared themselves for umrah. May Allah accept it. Please to bring other old workers with you.

This letter has become very lengthy in my attempt to right usool (rules). If all brothers try to read attentively its every word and section then there is hope of maximum benefits. You should keep me informed of all your local conditions every 15 days, this will make us very happy. Salaam to all brothers.

Muhammad Yusuf

Instructions and departing advices to Jamaat going in the path of Allah

By

Hadhrat Maulana Muhammad Yusuf Khandhlavi

“TABLEEGHI JAMAAT is an effort of deen based on a system of developing a deeni and Dawat Environment in with a person will be with certain Usools will do the Aamal of Dawat Taleem o Taallum (teaching and learning) Ibadaat and Khidmat (Service) .This environment bring 1. Increase in attachment to Allah, Rasool and Quran o Hadith 2.increase in Emaan,(Belive in Allah and Rasool command and words), 3. Aamaal e Saliha (Reformation of Action) 4.Seeking of knowledge and 5.Islah e Nafs and the 6.development of Jazba of sacrifice for Islam.So every jamaat going in the path of Allah is instructed in detail for these objectives and how to achieve it. This is called as Rawangi ki baat (Rawangi is urdu word for departure and Baat means talk) Whether jamaat goes from local mosque, or Markaz Nizamuddin, or from an ijtema these instructions are given to them. In Markaz Nizamuddin daily an important talk session is devoted for this Rawangi baat. In this session all the people going in the path of Allah are advised. In ijtema at the concluding session these advices are given.

Every jamaat going in the path of Allah is instructed in detail for Objectives and how to achieve it. This is called as *Rawangi ki baat* (Rawangi is urdu word for departure and Baat means talk).

The following article is Translation of Rawangi Baat (departing advice) by Maulana Muhammad Yusuf Rahimullah on the occasion of Ijtema of Magra Haat in April 1962 (A suburb near Calcutta/KOLKATA one of the metropolitan city in India). This has been noted and published in urdu by Maulana Manzoor Nomani Rahimullah in biography of Maulana Yusuf Rahimullah page 175).

After Khutbae Masnoona Maulana said...

“The Sun is Noorani (Illuminated) . It has illumination. It gives light to the earth and hence illuminates the earth. If the sun itself would have been dark and would have darkness instead of light then it would have spreaded the darkness.

You people have temporarily left your house and will be going near and far all around the world. If you will have Noor (light) then only you can illuminate others. If you will have darkness then darkness will spread.

That’s why your first effort should be on yourself to make yourself lightened. Noor is not inherently attached to a person rather it comes with the Aamal. That’s why you should do the noorani Aamaal so that nor should come in your life and it should spread from you.

At the same time you should refrain from those actions that bring darkness in yourself and spread it.

The Aamaal with Noor (Illuminated and bright actions)

The amaal with nor are those which is done for the pleasure of Allah and has been preached by Prophet Muhammad Sallallahu Alaihi wasallam. These Aamaal has to be done so continuously and permanently that you should get colored in those Aamaal.

Some of them are.

1. To give dawah to mankind with Ikhlas for attainment of Emaan and Faith that is the core of the calls of Prophet and the most valuable sympathy for the mankind.
2. The Salat and all other prayers that also includes Zikr Tilawat Dua and Istaghfar.
3. To get involve in seeking Ilm (Knowledge) specially those Ilm which relates the result of Akhirah and actions bearing effect on success in Akhirah.
4. Good manners that were the IkhlAQ of Hazarat Muhammd sallallahu alaihi wasallam and that has been preached by him, the essence of

these areTo get involve in the service of creations of Allah and having good treatment with them for the pleasure of Allah.

These are those Noorani Aamaal, the continuous practice on these will enlighten you. So you should involve yourself into it.

Two Enemies

Please remember, You are temporarily leaving your home, your special circle but you are not leaving at home your Nafs and Shaytan. These two enemies on each step will be with you. Your bad habits are also with you. These all will try to divert you to those actions that darkens you and you will be away from the pleasure of Allah.

Plan to save yourself from Enemies.

You can save yourself from these enemies only if you keep yourself busy with the above mentioned Noorani Aamaal for whole 24 hours except the six-seven hours of sleep. Either you should be busy with calling to Allah, giving Dawah of Emaan and Aamaal, or you should be engaged with offering prayers, zikr o Tilawat or should be involved in Taleem o Taallum (teaching and learning) or should be in service of creation of Allah.

The only way to save yourself from Nafs and Shaytan is that you should not have any spare time other than the above mentioned Aamaal.

The Pleasure of Allah

All the above mentioned Aamaal will have any good effect only if these will be done only for the pleasure of Allah and for the sawab of Akhirah. May Allah forgive us if it will not be done with ikhlas then they may lead towards Hell. Famous Hadith of Abu Huraira Raziallahu Anhu narrate from the prophet

“Narrated Abu Huraira (r.a.): I heard Allah's Messenger (s.a.w.s.) saying: (Muslim Shareef Hadith No 4688)

The first of the people to be judged on the Day of Judgment will be a man who died as a martyr. He will be brought forth. Allah will make him know about His blessings (Which He had bestowed on him in the world). The man will acknowledge them. Then Allah will ask him: What did you do with them? He will say: I fought in Your way until I died as a martyr. Allah will remark: You are lying. You fought so that you may be called a brave warrior. Then orders will be passed against him. So he will be dragged along on his face and cast into Hell.

Second will be a man who studied (religious) knowledge. Then he taught it to others and recited the Qur'an. He will be brought (for judgment). Allah will remind him of His favours (showed on him in the world). He will admit them (having enjoyed them in his life). Then Allah will ask him: What did you do with them? He will reply: I acquired knowledge and imparted it and also recited the Qur'an for Your sake. Allah will observe: You have told a lie, for you got knowledge to be renowned as a scholar; and you recited the Qur'an to be marked as Qari (one who recites the Qur'an according to the rules). Then orders will be passed against him. So he will be dragged along on his face and thrown into Hell.

Third will be a man to whom Allah had made abundantly rich and granted him every kind of wealth. He will be brought for Judgment. Allah will let him know about His gifts conferred upon him in the world. He will recognize them. Then Allah will inquire: What did you do with them? He will say: I left no way in which You like money to be spent without spending in it for Your sake. Allah will say: You are lying, You did so to be described as generous (in the society); (It means you got your reward in the world according to your intention). Now you deserve nothing in the Hereafter except Hell). So orders will be passed against him and he will be dragged along on his face until he will be hurled into Hell.

(This Hadith is reported by Muslim)

Just think how terrifying this hadith is. When abu Huraira used to narrate this hadith he used to cry very much and sometimes even became unconscious. When one Tabae after listening it from abu

huraira narrated to Hazrat Maawia raziallahu anhu, then hazrat maawia became so sad and cried so much that people became apprehensive of life. After some time he became normal and then he said. "Allah Taala has told the truth in The Holy Quran, and his prophet has conveyed the true message, that whosoever will seek the luxury and fame of this world by their Aamaal, we will give them every bit and piece of return in this world. And in Akhirat they will not get anything except the fire of the hell. And all their good deeds will become waste, and useless and of no value.

So, the noorani Aamaal will create noor only if they are done with Ikhlas only for the sake of Allah and Akhirah. That's why on one hand you have to engage yourself in these Aamaal and at the same time to be careful about your intention.

If shaytan fails in removing someone from good deed then he infiltrate through the corruption in intention. If the action ordered by Allah is not done for the sake of Allah then it will not have connection with Allah, and they cannot become waseela to Allah for acceptance and his pleasure. That's why you have to strive on both fronts.

One is the deep involvement in those Aamaal that please Allah and second to be careful about the intention. This means that with all actions only pleasure of Allah should be sought. Alla success is in acceptance of Allah and his displeasure carries only failures.

The actual work to do in the path of Allah are four

I have already talked that during your stay in the path of Allah in jamaat you have keep yourself busy in four works.

The first Priority work

1. The Dawah of Emaan Faith and the Aamaal related with it. For this Dawah you have avenue like Umoomi Gusht (Meeting in locality door to door) Khussosi Gusht (Going to meet a particular person in the locality). The manners and etiquettes will be told at the time of Gusht.

You should listen to them carefully. When you will go out in market for giving Dawah, the shaytan will draw your attention towards the materialism of market places. So before going out you should pray to Allah to save yourself from the the Shar (ill effect) of your Nafs and Shaytan. May Allah give us taufeeq to do the work of dawah according to his pleasure? You should have full Faith on Allah, his greatness, his high and incomparable qualities, his name and attributes. The gaze should be lower down. Your objective of pleasing Allah should be always in front of your eyes, like when a diseased person goes to hospital then the ill person and his relatives' donot involve in buildings, and decoration Rather they only remain concerned about the treatment of the diseased.

In Khusoosi Gusht if the person to whom you have gone to meet is not interested at that time, you should wrap up the talk with intelligence and should arrange meeting at different time. And we should do dua for him. If he is free and ready to listen at that time, we should put complete Dawah and should also encourage him to spare some time for the Path of Allah.

In this khusoosi gusht if you are meeting an Aalim, religious scholar,

In Umoomi gusht it should be tried that people should gather in mosque and then a talk is arranged on Emaan Faith, Salat, Zikr of Allah, Ilm e deen, Akhlaq Islamic etiquettes, and deeni jad o jehad. There must be attempt to do Tashkeel for making Jamaat to go in the path of Allah. Don't limit upto doing tashkeel rather those who have given their name for going in the path of Allah make arrangement for their proper Jamaat. And to the best of your ability you should ensure that their time in the path of Allah be utilized properly so that they could get full befit.

Rest of the brothers who are not ready to go in the path of Allah at this time should be encouraged for joining local gusht, local ijtema,

Taleem at Masjid and at home, zikr and to be punctual for Salat. Proper arrangement should be made for all these.

Dua is the most important and soul of all effort of Dawah

When in connection with dawat all the above effort is complete then like a farmer who mix his seed in farm and then repose faith on Allah for crops, do dua to Allah with full attention that only Allah has control over the heart. Only Allah give taufeeq for Emaan and Aamal e saleha to whom he wants and does not give who he rejects.

The second Priority work

After Dawah the second important work is Taleem o Taallum (Learning seeking knowledge and Teaching through interdependent system). When you sit for taleem sit with respect, and your heart should feel the greatness of knowledge brought by prophet Muhammad Sallallahu Alaihi Wasallam from Allah. There should be muzakra of the Fazail and you should also remember Masnoon Dua. (Dua reported by Prophet for different occasion)

The third Priority work

After Dawah and Taleem remaining time you should devout for Ibaadat, Offer the Nawafil, Recite The Holy Quran or do zikr of Allah.

The fourth Priority work

The fourth work is Service of slaves of Allah. (Service of creations of Allah will bring you closer to Allah)

One example

As during offering Salah a person always remain attentive and engaged either in Ruku Sajda or Qayam similarly a person in the path of Allah

should remain attentive either to dawat, Taleem o Taallum, or zikr o ibaadat and service of creation of Allah.

So these four work will be done as main work during stay of the jamaat in the path of Allah so much so that these work should become an all time routine and become Mizaj.

These work will be done Ijtemai (collectively) and Infaradi (individually) both.

The Ijtemai means those programme that are done under a Nizam like

- Dawat in Umoomi gusht and Khususi Gusht,
- Taleem in the time prescribed in Mashwara,
- Offering Farz prayer with Jamaat (Takbeer e oola) Sunnah praryer before and after the Farz Prayer (as applicable),

- Collective arrangement of stay and food etc.

Infaradee Aamal (Individual Aamal)

This will include Individual Dawah, Individual Taleem (seeking knowledge/learning), Individual Ibaadat, Individual Service. These individual work will be done in those hours where no Ijtamaee work is there. For example After lunch there is no collective Aamaal so this is a very good time for going to someone for Dawah, teaching learning of Dua, correction of Salat (Khushu Khuzu and Masael), offering Nafil Salat, or doing khidmat to anyone, these all will be counted in Infaradi Aamaal.

So these four work will be done as main objective work and we should devout in these work on full scale. Then these will bring Noor in their life and it will also spread to others.

Four Unavoidable Work (Basic necessities)

There are four unavoidable work. We have to engage in it but should not attend more than the requirement. These are

1. Eating and drinking
2. Sleeping
3. Taking bath and nature calls
4. Necessary talk with each other.

These are unavoidable necessities. We should give them as much time as required. Time should not be wasted other than requirement. For e.g normally six hour sleep is enough for a person.

Four thing to be abstained Fully.

Four things to abstain are (Don't Do)

1. **Don't do Sawal** (asking something from anybody other than Allah like food, money etc), Rather you should not present your need to any human being in a way that he should give something. This is also a kind of Sawal. (Rather Jamaat will prepare its own food etc will not ask anything from local. Although if someone from local want to invite for food then it is different thing.)
2. **To save yourself from Ishraf** (Ishraf can be defined as not telling something from tongue but in heart it is coming that locals should give us food etc, or any similar things.) It is sawal of heart in place of sawal of tongue.
3. **To save yourself from Israf and Fazool Kharchi** [Spending money etc as immoderate (Lavis/wasteful/extravagant/unnecessary expenditure)]. This is an unwanted act all the time even being at home but in the path of Allah it affects other members of Jamaat also.

4. You should not use anything without the prior permission of its owner.(even belongings of your fellow of jamaat). Sometimes it troubles the owner and islamically it is Haram. Although there is no harm in using it after taking permission from the owner.

These all were some important things necessary to practice and abide yourself in the path of Allah. Your day and night should be spent on these line.

You will travel and move on the earth of Allah with these Aamaal and will do effort on Allah creations and seek guidance from Allah for yourself, for ummat e Muslima, and for whole humanity. These all are your Amaal and your Wazeefa.

If you will do all this Allah who is Aarhamur Rahemeen will not keep you Mahroom (Unattended without acceptance).

JAZAKALLAH