



تزكیه و احسان اور اكابر تبليغ

Spiritual Practices of the Tabligh Elders

Hazrat Qutbuddin Mulla Sahib

(Daamat barkaatuhum) MBA ED.

Majaaz Bay'ah of Hazrat Aqdas Manzhoor Numani qaddasallahu sirrahul aziz
Majaaz Bay'ah of Hazrat Mawlana Muteeur Rahman Sahib Qasimi Daamat barakaatuhum
Majaaz Bay'ah of Hazrat Pir Zul Fiqaar Ahmad Sahib Naqshbandi Daamat barakaatuhum

Translated By: Sulayman al-Kindi

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Translator's Foreword



A translator's task is not as easy as some would believe. Careful thought is needed in balancing the often conflicting requirements of maintaining the flavour of the original language, keeping the author's style, balancing figures of speech of the two languages, bearing the target audience in mind etc. A translator who intends giving a work its due chooses each word carefully. He cannot jump at the first word the dictionary offers (a probable cause of many an incoherent translation).

It is my view that Muslims worldwide have adopted certain common vocabularies, and Islāmic translations should acknowledge this unity. For example, Muslims generally know who *Rasūlullāh* ﷺ is. What is the need to lose the Islāmic flavour of a book by saying, "Prophet, Apostle or Messenger of God"?

On the other hand, I translate terminologies which every Muslim might not understand, e.g. *lḥsān*.

The topic and intended audience of this book however require me to abandon my usual methodology and maintain the technical terms as is. I have however compiled a glossary which can be referred to. Some words might also have an English equivalent in brackets. A problem which arises from such a method (of not translating terminologies) is the Arabic-Urdu transliteration variance. As far as is practically possible, I give preference to the language of Rasūlullāh ﷺ, hence *Bay'ah* is used instead of *Bayat*, for example. On the other hand, the common usage of an Urdu form, might give that preference over the Arabic form, e.g. *Hazrat* is used, even though the word is actually *Ḥaḍrah* in the Arabic original.

I acknowledge that many of these decisions might seem arbitrary and ask Allāh ﷻ for His guidance.

A major proportion of this book consists of lengthy quotations and extracts, which I have distinguished by means of a separate font. Where it is unclear if it is a quote or the author's words, I have left the font as if it is the author's words. The respected reader may use his own discretion.

The transliteration system is based on that of McGill University.

Note: () is retained exactly as from the Urdu manuscript. [] are translator's additions.

Translator
Sulaymān al-Kindī

4th Jumādal Ūlā 1433

Dedication

1. The founder of Tablīgh, Hazrat Mawlānā Ilyās Ṣāhib Dahlawī *rahmatullāh ‘alayhi*. Through his efforts, the sleeping *Ummah* was awakened from its playful dreams. He blew a fresh breath into those who were completely lost in the stupor of their dreams.
2. The Second Hazratjī, Hazrat Mawlānā Muḥammad Yūsuf Ṣāhib *rahmatullāh ‘alayhi*. He established that absolute conviction is linked to action; love conquers the world; Jihād is the struggle of life. These are the swords of men.
3. The Third Hazratjī, Hazrat Mawlānā In‘āmul Ḥasan Ṣāhib *rahmatullāh ‘alayhi* who guided the *Ummah* onto the path of moderation. Holding the goblet of Sharī‘ah in one hand and the anvil of love in the other. Full of desire the goblet flows into a sea, the anvil is struck.
4. All the people of Tablīgh and striving, from the movement’s inception until now. Through their efforts and sacrifice a brand new story came about.

The sun of the world equals not your merest spark. A new world is inhabited by your virtue. No glance can encompass what has been granted of *Firdaws*. Jannah is your abode through the blood of your heart. See now the reward of the battle waged on earth.

I dedicate this compilation to the names of the above personalities.

The weak slave,
Quṭbuddīn Mullā,
Belgām, India

The Ways of the Elders

When Allāh’s ﷻ mercy becomes focussed upon His slaves, He manifests the means of their guidance. This is in fact the reason for sending the *Ambiyā’ ‘alayhimus salām*, they call Allāh’s ﷻ slaves towards Him. By virtue of Prophethood terminating in the personality of Rasūlullāh ﷺ, this task has become the responsibility of each member of the *Ummah* of Muḥammad ﷺ, especially the ‘*Ulamā’* and *Mashāikh*, who bear a special responsibility in this regard.

The virtues of *Da‘wah* (calling towards Dīn) and the effort in this regard are mentioned in the Qurān and Ḥadīth. The statements of the ‘*Ulamā’* and *Mashāikh* are also to be found. To deny it is to deny the system of the *Da‘wah* of Rasūlullāh ﷺ, because the great

work of Da'wah and Tablīgh require no new interpretation. It is great and important as it is.

Blessed is he whom Allāh ﷻ has given the ability to participate in this effort. That is why despite one's weakness and unworthiness, one should keep striving with full devotion with an attitude of gratitude and reciting much *Istighfār*.

Those who have been blessed with participating in the effort of Da'wah should think about and strive to understand the outlook, uniqueness and sensitivities of this effort. The effort should not be harmed to any word or deed of theirs. Our dealings should be in order, our every utterance should be in order.

When a movement spreads, it becomes extremely difficult to remain upon its original outlook and principles. Hazrat Mawlānā Ibrāhīm Ṣāhib Dewlah *dāmat barkātuhum* said, "In the era of ascendancy and in the era of being welcomed, just as the effort progresses, the workers also become prone to arrogance and deception. This is indeed a disaster. The arrogance of wealth, the arrogance of worship, everything has the ability to breed arrogance and deception. It's similar to food, when digested, it strengthens the body. If it does not digest, one suffers from indigestion. In the same way there is a kind of indigestion in the works of Dīn. Once arrogance sets in, love, affection and unity are gone." (*al-Furqān, April 2011*)

Hot heads who go out into the field of practice should be made to understand that those whom Allāh ﷻ uses for this work should also take great care in its involvement. Because of his pain and concern for this Ummah, Allāh opened this blessed work and effort at the hands of Hazrat Mawlānā Ilyās. However, his extreme caution can be gauged from his following statement, "Do not think my status to be above that of an ordinary believer's. To act on something just because it is I who says so, is in fact irreligiousness. Examine what I say in the light of the Qur'ān and Sunnah. Thereafter act upon what is your responsibility. I am but offering advice."

Later he continued, "Hazrat 'Umar ؓ used to say to his companions, 'You have placed a heavy burden upon my head. You should all oversee my deeds.' I also implore my friends that that they should supervise me. When I commit an error, you should question me and offer du'ā' for my guidance and rectification."

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P169)

Thus those involved in the effort and direct the effort where it is required, should always be vigilant. They should try to understand the concern, will and broad scope of the view of their elders. This will keep the work on its original mode. There is much scope in this work. We should proceed with broad hearts. In this first half of the 19th century, some writers composed such topics and books that the following occurred amongst the Ummah:

1. People began objecting against the 'Ulamā'.
2. People no longer had confidence in the previous generations. Libertine views and self-opinion became the order of the day. Similarly the Ummah began to harbour feelings of dislike and disrespect for the Madāris and Khānqahs.

The elders of that era turned full attention to preventing the Ummah from becoming prey to such diseases. The ‘Ulamā’ of truth also exposed these corrupt views and responded to them. This was the same time that the effort of *Tabligh and Da’wah* arose. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* also sensed the danger and set about to close its door.

- a. He encouraged those going out in *Jamāt* that when they reach any place, they should find out about the ‘Ulamā’ and the pious who reside there. They should then present themselves in their service, request their *Du’a’* and deeply think of a way to obtain their assistance. He gave this kind of encouragement so that there be no gap between the ‘Ulamā’ and the masses.
- b. Secondly, it is important that people should not lose confidence in our predecessors and become victim to their own libertine views. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* clearly stated, “A principle of this movement is that there shall be no libertine and personal opinions. Rather, you should tie yourself to consulting with those elders upon whom the deceased elders had expressed confidence, those about whom it is known and accepted that they have a special relationship with Allāh.” (*Malfūzhāt Hazrat Mawlānā Muḥammad Ilyās, p120*)
- c. The third aspect he focussed on was that the Ummah risked breaking its relationship with Allāh ﷻ, by abandoning *Ẓikrullāh*. Those involved in the effort should give due importance to the knowledge of Dīn and *Ẓikrullāh*. He said, “All your efforts, strivings and sacrifice will be to no avail if you have not paid the knowledge of Dīn and *Ẓikrullāh* their full importance. In fact if these two are neglected, then there is a severe danger and I strongly fear that this effort and sacrifice will amount to just another door for a new *Fitnah*.”
(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P39)

Thus Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* stressed simultaneous attention to learning, Tazkīyah and Da’wah. This was the only way to create unity amongst the Ummah, which is in fact the original aim of this effort. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* had declared the unity of the Ummah to be the primary goal of his effort. He said, “By means of this effort, we wish to create integration, peace and reconciliation amongst the ‘Ulamā’, the religious people as well as the worldly people of every place. **The creation of affection, love, mutual assistance and unity amongst the various groups of the ‘Ulamā’ and the religious people, was a special focus of this effort. In fact, it is our most important goal. This Da’wah of Dīn shall, by the will of Allāh, become the means of attaining this.**”

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P39)

We should therefore conduct ourselves with the utmost care, lest any act or word of ours becomes a cause of disunity and division. May this blessed effort become the

unifying force amongst all these branches of Dīn, as per the expectations of Hazrat Mawlānā.

Again, it is important to understand the broad-heartedness, desires and aims of the original elders of Da‘wah. We should also understand how our three elders of Tablīgh (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*, Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* and Hazrat Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh*) explained this great work and what they desired to achieve through it. It is with these matters in mind that this book has been written. May Allāh ﷻ grant that these objectives direct our thoughts and visions, for otherwise we fear that all our efforts and sacrifice will be to no avail. May Allāh ﷻ grant that this book be a means for the workers of the immense effort of Da‘wah and Tablīgh to understand its reality, correct features and its delicacies – Āmīn.

O Allāh! Show us the truth as truth and grant that we follow it. Show us falsehood as falsehood and grant that we avoid it.

Jumu‘ah, 23rd Jumādal Ukhṛā 1432

Corresponding to 27th May 2011

The Weak slave,

Quṭbuddīn Mullā

Belgām, India

Tazkīyah & Iḥsān: An Important Branch of Dīn

A most important branch of Dīn is Tazkīyah and Iḥsān which is also known as, “Sulūk” and “Taṣawwuf.” Without it the Dīn of Allāh’s slave is not perfected and he does not taste the sweetness of Īmān. In regards its correction and realisation, Hazrat Mawlānā Muḥammad Manzhūr Nu‘mānī *raḥimahullāh* wrote:

For about a thousand years, in fact for longer than that, the pious section of the Ummah of Muḥammad ﷺ have agreed that in order to achieve the light of conviction and a link with Allāh i.e. the relationship of Iḥsān, the way of the noble Ṣūfis (known as Sulūk and Ṭarīqat) is *correct in its principles and successful in its outcome*. Who can deny that the famous saints of the Ummah were the bearers of this link, or rather leaders of this path and called towards it? Thousands, or rather hundreds of thousands of slaves of Allāh ﷻ achieved this treasure through the companionship and training of each of these saints. These saints included the likes of Khājah Ma‘rūf al-Karkhī, Bishr al-Ḥafī, Sirrī as-Saqāṭī, Shaqīq al-Balkhī, Bā Yazīd al-Bisṭāmī, Junayd al-Baghdādī, Abū Bakr Shiblī, ash-Shaykh ‘Abdul Qādir al-Jīlānī, ash-Shaykh Shihābuddīn as-Suharwardī, ash-Shaykh Aḥmad ar-Rifā‘ī, ash-Shaykh Abul Ḥasan ash-Shāḥalī, Khājah ‘Uthmān al-Hārūnī, Khājah Mu‘īnuddīn al-Chistī, Khājah Bahāuddīn Naqshbandī. Then there were also those in our second millennium in the past three centuries, such as Khājah Bāqī Billāh, al-Imām ar-Rabbānī Mujaddid Alfī Thānī ash-Shaykh Aḥmad Sirhindī and his

Khulafā', Shāh Waliullāh Dehlawī and as-Sayyid Aḥmad ash-Shahīd – may Allāh ﷻ have mercy upon them all. Anyone who has knowledge of these personalities will know that whatever they achieved was because of this path. What doubt can there then be about such a path is indeed correct and successful if it produced such perfect and esteemed personalities of Iḥsān and conviction amongst the Ummah of Muḥammad ﷺ? Such personalities who are rightfully called the cream of the crop of this Ummah.

(DĪN WA SHARĪ'AT, P246)

Da'wah & Tablīgh is not opposed to Madāris

A common objection is that the blessed effort of Da'wah and Tablīgh is opposed to Madāris and the Khānqah system. The reality is that there is no substance to this objection. In regards Madāris, Madrasah Kāshiful 'Ulūm runs in Banglah Walī Masjid, New Delhi (i.e. the *Markaz* of Tablīgh). There are many other Madāris which are run in various provinces of the country under the auspices of the elders of Tablīgh. Dārul 'Ulūm Nepānī is near to us in Nepānī (District of Belgām). Hazratjī Hazrat Mawlānā Muḥammad In'āmul Ḥasan *rahimahullāh* laid the foundation stone with his own blessed hands. Hazrat Mawlānā Muḥammad Yūnus Punwī *rahimahullāh* was its spiritual guide. Up until today, those in charge are dear ones who have deep ties with Da'wah and Tablīgh.

Mawlānā Muḥammad Yūsuf said, "We regard teaching as the foundation work"

Once Hazrat Mawlānā Muftī 'Azīzur Raḥmān Ṣāhib Banjūrī complained to Hazratjī Mawlānā Muḥammad Yūsuf that he was busy with teaching. He remarked, "I am so busy teaching. I so much wish that I could find someone to whom I can hand over my responsibility for a few days. Then I can spend some time in Tablīgh."

"Most certainly not!" Hazratjī *rahimahullāh* replied, "Do this work before Tablīgh and after Tablīgh. People accuse us of opposing the Madāris, but this is not true. We regard teaching as the foundation work, to the extent that we ourselves are involved in teaching. What we wish for is that alongside teaching, there be involvement in Tablīgh as well."

(MALFŪZHĀT WA IQTIBĀSĀT HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF, P113-114)

Hazrat Mawlānā Muḥammad Yūsuf Ṣāhib *rahimahullāh* wished that by means of this effort, every branch of the Islāmic sciences should attain importance in the hearts of the people.

Once a session of a study circle of 'Ulamā' had concluded in which Hazrat Mawlānā 'Abdul Ḥaqq Madanī *rahimahullāh* was present. Hazratjī *rahimahullāh* then said, "It is not our wish that those who teach Bukhārī should be engrossed in teaching *at-Taḥīyāt*. What we wish is that those who teach Bukhārī should regard the teaching of *at-Taḥīyāt* to be of great importance, since this is also from the knowledge of Rasūlullāh ﷺ. There should be none who regards it as insignificant. We also wish that that level of teaching should also be under the supervision of the experts of Bukhārī." (TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P53)

The above lines also prove that according to those seniors, Tablīgh was to revive the entirety and each organ of Dīn. This is being forgotten these days.

Da'wah & Tablīgh is not opposed to Taṣawwuf

The matter of *Taṣawwuf* remains to be discussed. It is one of the essentials of Prophethood and who can oppose it?

The essentials of Prophethood are:

1. Da'wah and recitation of the Kitāb [Qurān].
2. Purification of the hearts and training of the self.
3. Teaching the Kitāb and Wisdom (Sunnah).

This is based on the following Noble Verse:

It is He who sent amongst the illiterates a Messenger from amongst themselves to recite His signs to them, to purify them and teach them the Kitāb and Wisdom. (al-Jumu'ah: 2)

The Commentators of the Qurān explain that, "...to recite His signs to them..." means Da'wah by means of the Qurān. This is supported by a second verse:

So remind by means of the Qurān those who fear My warning. (Qāf: 45)

Since Da'wah, teaching and purification of the self are amongst the essentials of Prophethood, all the elders of this Ummah attached themselves to all three branches in equal proportions. What needs to be asked is, "To what extent do the elders of Tablīgh associate with Taṣawwuf; and what was the foundation which fashioned the attitude and served as a model for Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*?" (Hazrat *rahimahullāh* lived from 1303 Hijrī - 20 Rajab 1363, corresponding to 12th July 1944).

To understand this, we shall have to look at the past. Without examining history and gaining its insight, opinions should not be presented.

The Light of guidance

The light of Allāh's Oneness and Īmān spread through the efforts of the Chief of both worlds ﷺ. After his earthly mission, his Ṣaḥābah ﷺ continued spreading this light by virtue of which they are the guiding stars of the heavens. The Ṣaḥābah ﷺ earned the

status of being the standard of guidance which must be followed. Their shining lives have the ability of dispelling the darkness up to today. They spread out from the blessed land of al-Ḥijāz, until light reached the Indian subcontinent. Without doubt it is through their efforts that the hearts of countless people there became enlightened.

Assault of tribulations against Islām

However, just as night and day interchange, similarly...

“The holy traveller of Islām entered its second millennium, at which tribulations assaulted it from all directions. This holy traveller from Arabia was especially assaulted in India. From one direction the Empire with its pro-Hindu policies, or rather its worship of Hinduism, trampled Islām underfoot. From another direction the machinations of evil ‘Ulamā’ placed obstacles in the path of Islām. Thirdly there arose pseudo-Ṣūfīs whose self-opinionated claims of an “Inner-Islām” completely mutilated the true spirit of Islām. This trinity of tribulations was overpowering an Islām which had no heirs. Its weakness and defeat reached the absolute ultimate.”

(HAZRAT MAWLĀNĀ NU‘MĀNĪ, TAẒKIRAH MUJADDID ALFI THĀNĪ, P138)

The Zeal of Mujaddid Alfi Thānī

“Those were the circumstances under which Mujaddid Alfi Thānī *raḥimahullāh* [Renewer of the Second Millennium] faced. He undertook the lofty task of attempting to rectify this situation, and he did it with great zeal. Hazrat Mujaddid himself referred to this several times in his schools.

(HAZRAT MAWLĀNĀ NU‘MĀNĪ, TAẒKIRAH MUJADDID ALFI THĀNĪ, P141)

Allāh ﷻ intended that the Ummah should be revived and Dīn re-established at the hands of Mujaddid Alfi Thānī *raḥimahullāh*. In this regard, Hazrat Nu‘mānī *raḥimahullāh* wrote:

In reality, his actual task was to cure the sick body of the Islāmic world and to present the truth unto the world in its original pristine and glorious form, which at that moment was hidden under a veil of falsehood. He had to make the Divine Word triumph and displace disbelief and innovation with Islām till the horizons.

May Allāh send thousands upon thousands of mercies upon his soul. With the resolve and effort of a Mujaddid [Renewer], he fulfilled this task. Everyone witnessed the occurrence of which nobody had any hope left of happening.

(HAZRAT MAWLĀNĀ NU‘MĀNĪ, TAẒKIRAH MUJADDID ALFI THĀNĪ, P142)

The question arises as to how this renewer of the Ummah and Dīn manage these conditions which had deteriorated beyond all limits; and without any material resources or

government support, what plans did he affect which led to changing the environment of the entire Empire? The changes were of such a scope that even in the government he caused changes which normally only transpire by means of revolution. Sometimes even violent revolutions are unable to cause such change.

(HAZRAT MAWLĀNĀ NU‘MĀNĪ, TAẒKIRAH MUJADDID ALFI THĀNĪ, P142)

Mujaddid Alfī Thānī revived Islām by means of Taṣawwuf

In another place Hazrat Nu‘mānī *rahimahullāh* wrote:

Imām Rabbānī [another title of Mujaddid Alfī Thānī *rahimahullāh*] fulfilled all these tasks in the capacity of a Shaykh and Ṣūfī of the times. He made Taṣawwuf the main means, as opposed to Jihād of the tongue and pen which is the beloved preoccupation of so many Mujāhidun of the tongue and pen these days. Renewal and revival of Dīn is possible without a governmental revolution, political movement and political programme. It is also possible without establishing an “Islāmic” party based on the model of a political party. Yet thus it transpired that such a successful renewal and revival of Dīn is difficult to find in the entire history of Islām.

(HAZRAT MAWLĀNĀ NU‘MĀNĪ, TAẒKIRAH MUJADDID ALFI THĀNĪ, P10-11)

Fruits of the efforts of Mujaddid Alfī Thānī

Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* wrote in regards the fruits of the efforts of Mujaddid Alfī Thānī *rahimahullāh* as follows:

On the one hand Muḥīyuddīn Aurangzeb ‘Ālamgīr ascended the throne of Akbar. On the other hand, there arose Ḥakīmul Islām Hazrat Shāh Walīyullah Dehlawī and his Khulafā’ and students who inherited the spiritual and inner legacy [of Mujaddid Alfī Thānī *rahimahullāh*]. They spread the Qurān and Sunnah and made them practised upon. They established schools for its understanding, translation and teaching. They undertook the lofty task of purification of the self and rectification of beliefs and customs. Finally, they not only established Jihād and the raising of Allāh’s Word in India and made the tree of Islām fruitful and flowering, they made India a world centre of Islāmic sciences (especially Ḥadīth), thought and Da‘wah.

(TA‘RĪKH DA‘WAT WA ‘AZĪMAT, V4, P192)

Continuing with this chain, there arose many distinguished ‘Ulamā’, Muḥaddithūn, spreaders of Qurān and Sunnah and callers to the Dīn who maintained as their hallmarks the effort of Mujaddid Alfī Thānī, the following of the Sunnah, sincerity and dedication to Allāh ﷻ. In the same Mujaddidī chain, there arose after Hazrat Shāh Walīyullah Dehlawī *rahimahullāh* and Sirājul Hind Shāh ‘Abdul ‘Azīz Dehlawī those who

desired to change matters all at once with the outmost zeal for Jihād. They achieved martyrdom. They were Hazrat Sayyid Aḥmad Shahīd *raḥimahullāh* and his Khalīfah, Sayyid ‘Abdur Raḥīm Walāyatī *raḥimahullāh*, through whom this zeal eventually reached the innermost essence of Hazrat Nūr Muḥammad Jhinhānwī *raḥimahullāh*.

Effort of the Ṣābirīyah Chistīyah Chain

On the other hand, the Ṣābirīyah Chistīyah chain made a great effort to spread the breeze of faith and practice throughout the length and breadth of India. From their ranks, many great Shaykhs, recognisers of Allāh ﷻ, researchers and reformers arose, for example, Hazrat Aḥmad ‘Abdul Ḥaqq Rodlawī *raḥimahullāh*, Hazrat Shaykh ‘Abdul Quddūs Gangohī *raḥimahullāh*, Hazrat Shaykh Muḥibullāh Ilāhabādī *raḥimahullāh* etc. This chain eventually linked to Hazrat Nūr Muḥammad Jhinhānwī *raḥimahullāh* in whom all four chains of Taṣawwuf were combined.

Conditions after the Revolt

The aftermath of the revolt against the British was utter defeat in the political field. Western culture and civilisation dominated. The Islāmic Ummah faced irreligiousness, ignorance and a breakdown in society – fertile ground for the threat of apostasy. It was under these circumstances that certain men undertook such labours which should never be forgotten – the weeping and sighing during the middle of the night of Hazrat Ḥājī Imdādullāh Muhājir Makkī *raḥimahullāh* (1230 Hijrī – 1317 Hijrī); the thoughts and insight of Hazrat Mawlānā Rashīd Aḥmad Gangohī *raḥimahullāh* (1244 - 1323); the services to learning and teaching of Hazrat Mawlānā Muḥammad Qāsim Nānotwī *raḥimahullāh* (1248 – 1297); and the Jihād efforts of Shaykhul Hind Mawlānā Maḥmūd Ḥasan Ṣāhib *raḥimahullāh* (1268 - 1339).

Mawlānā Ilyās & Self-Purification

There were certain important factors which made the thoughts and character of Mawlānā Ilyās *raḥimahullāh* have great effect. The qualities of love of freedom, defending Dīn and exerting oneself in effort and sacrifice are essential for those who wish to revive Dīn. It is a long established fact of history which is also found in the lives of the Ṣaḥābah ﷺ. These great personalities who revived Dīn were zealous like the Ṣaḥābah ﷺ in the field of action. It was in such an environment that Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* opened his eyes. Great personalities do not rain from the sky or spring from the earth. Divine wisdom decrees their coming. Thereafter it is their environment, thoughts, deeds and exertions which bring them to their status.

The family in which Mawlānā Ilyās *rahimahullāh* was born, was a cradle of religiosity. Males are as males are, yet even the females of that family were such that the stories of their religiousness, their acts of worship, their night vigils, their remembrance of Allāh ﷻ, recitation of the Qurān and daily programmes are unbelievable in this age of low spiritual ambition.... At that time, the stories and talk of the family of Hazrat Sayyid Şāhib *rahimahullāh* and Hazrat Shāh ‘Abdul ‘Azīz *rahimahullāh* abounded both outside his [Mawlānā Ilyās’s] home as well as during gatherings in the home and amongst their companions. Both men and women spoke of the stories of these saints. Mothers and the daughters of the house would relate these spiritually inspiring stories to their children instead of silly tales. ... One day Mawlānā Ilyās Şāhib *rahimahullāh* said to me [Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh*], “You do not have more knowledge than me about Sayyid Şāhib *rahimahullāh*. I gained no extra information from reading your book, ‘Sīrat Sayyid Aḥmad Shahīd.’”

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P39-40)

Thus Hazrat Mawlānā Ilyās *rahimahullāh* acquired the sincere outlooks and views of Mujaddid Alfī Thānī *rahimahullāh* and Hazrat Shahīd *rahimahullāh* from the environment of his home and its surrounds. Together with this, he was also imbued with their spirit and zeal for sacrifice.

A passion for defending Dīn was placed in his innate nature. Later on in life it would take a more codified form. A religious environment coupled with the stories and narrations of the pious served as winds blowing on the sparks of that passion.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P42)

The Effects of companionship in Gangoh

Mawlānā Ilyās *rahimahullāh* spent his boyhood in Gangoh. Mawlānā ‘Alī Mia [Abul Ḥasan ‘Alī Nadwī] *rahimahullāh* writes in this regard:

Gangoh was a centre of the pious and learned at that time. Mawlānā Ilyās *rahimahullāh* gained the treasure of being day and night in their company and gatherings, and that of Hazrat Mawlānā Rashīd Aḥmad Şāhib *rahimahullāh* himself. An upbringing with religious zeal which resulted in an understanding of Dīn and its ways, together with the alchemy of the company of the pious and sitting in their gathering, entail such matters which are not hidden from those who have insight. The spiritual and religious life of Mawlānā *rahimahullāh* always included the effects of that childhood environment. A man can choose to acquire the effects of the best place and environment he experiences in life. In the case of Mawlānā Muḥammad Ilyās *rahimahullāh*, it was the time he spent at Gangoh. He came to Gangoh at the age of 10 or 11. He was a youth of 20 years upon the demise of Mawlānā

Gangohī *rahimahullāh* in 1323 Hijrī. He thus spent a decade in the company of Mawlānā Gangohī *rahimahullāh*.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P53)

The company of ‘Ulamā’, the pious and Shaykh is effective in every era. Their company creates zeal for the faith and ability to fulfil its requirements. During his residence in Gangoh, Mawlānā Ilyās *rahimahullāh* had the opportunity of being in the company of Mawlānā Rashīd Aḥmad *rahimahullāh* and other pious personalities and ‘Ulamā’. He paid great attention to these opportunities. Mawlānā Yaḥyā Ṣāhib *rahimahullāh*, was not only his brother, but also his teacher who participated in his upbringing. Mawlānā Ilyās *rahimahullāh* said:

When those ‘Ulamā’ who were imbued with the spiritual light and lessons of Hazrat Gangohī *rahimahullāh* visited Gangoh, my brother would terminate my lesson and say, “Your lesson is to sit in the company of these pious ones and listen to their words.”

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P44)

Effect of the Four Elders

In addition to Mawlānā Rashīd Aḥmad Gangohī *rahimahullāh*, Hazrat Mawlānā Ilyās *rahimahullāh* maintained spiritual relationships and affection for several other saints. He continuously benefitted from them as well. Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* wrote:

During this period he also maintained confidence in other Mashāikh and the Khulafā’ of Mawlānā Gangohī *rahimahullāh*. He was constantly in their company and benefitted from them. He maintained such contact with Shāh ‘Abdur Raḥīm Ra’ypūrī *rahimahullāh*, Mawlānā Maḥmūd Ḥasan Ṣāhib Deobandī *rahimahullāh* and Mawlānā Ashraf ‘Alī Thānwī *rahimahullāh* that he said, “These saints imbued my very body and soul.” On their side they maintained a special love and attention for Mawlānā due to his distinguished qualities.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P49)

The result of the company of these saints was that calm, seclusion and meditation became part of his nature in a way which is normally only found in selected personalities who acquire these qualities after much labour. Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* wrote:

He took to increased silence and meditation during the period he spent in Gangoh after the demise of Hazrat Mawlānā Rashīd Aḥmad Gangohī, may Allāh’s mercy be upon him. An entire day could pass in which he would perhaps utter only one word.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P48)

In addition, he increased his Nawāfil Ṣalāh to an extreme amount. He engaged in Nawāfil from Maghrib until just before 'Ishā'. At that time he was somewhere between 20-25.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P48)

Love of liberty and Bay'ah for Jihād

Mawlānā Ilyās *raḥimahullāh* acquired knowledge from his brother, Mawlānā Muḥammad Yaḥyā *raḥimahullāh* as well. In 1326 he went to Deoband to learn from Shaykhul Hind Mawlānā Maḥmūd Ḥasan *raḥimahullāh*. There he studied Tirmizī and Bukhārī. He had a strong relationship with Shaykhul Hind *raḥimahullāh*, whose zeal for Jihād greatly affected him. Hazrat Shaykhul Hind *raḥimahullāh* initiated the "Silk Scarf Movement" with the aim of ending the British rule over India. However, the enemy's spies intercepted his letters, as a result of which he had to endure 5 years of difficult imprisonment in Malta. The fire for Jihād also burned in the chest of Hazrat Mawlānā Ilyās *raḥimahullāh*. He thus pledged Bay'ah for Jihād on the hand of Shaykhul Hind *raḥimahullāh*.

Relationship with the Khānqah system

We have mentioned that the revolutionary changes of Mujaddid Alfi Thāni *raḥimahullāh* were achieved by means of the Khānqah system. When Allāh ﷻ wishes to utilise someone for the service of Dīn, He creates opportunities from the very beginning for that person to gain purity of heart, cleanliness of the self, a relationship with Allāh ﷻ and power of the heart and soul. Since Allāh intended that Mawlānā Ilyās *raḥimahullāh* would be utilised for a great revolutionary task, He made such opportunities easy for him. Hazrat Gangohī *raḥimahullāh* had attained the rank of Quṭbul Irshād. Mawlānā Ilyās *raḥimahullāh* loved him intensely, and in turn, gained his spiritual attention and Du'ā'. Mawlānā Abul Ḥasan 'Alī Nadwī wrote:

Mawlānā Gangohī *raḥimahullāh* would generally not accept the Bay'ah of children and students of Dīn. He however accepted the Bay'ah of Mawlānā Muḥammad Ilyās *raḥimahullāh* because of his unusual condition and upon his request and desire.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P48)

Hazrat Gangohī *raḥimahullāh* passed away in 1323 Hijrī. Thereafter Mawlānā Ilyās *raḥimahullāh* requested to render his Bay'ah to Shaykhul Hind *raḥimahullāh*. Shaykhul Hind *raḥimahullāh* however instructed him to render Bay'ah with Mawlānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh* (Ṣafar 1269 – Rabīuth Thānī 1346). He thus rendered his Bay'ah to Mawlānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh* under whose supervision and guidance, he traversed the spiritual path.

Rigours & Practices

Mawlānā Muḥammad Yaḥyā *raḥimahullāh* passed away on 10th of Ṣul Qa'dah 1334. Two years later his elder brother, Hazrat Mawlānā Muḥammad *raḥimahullāh* also passed away, on 25th of Rabīuth Thānī 1336. Mawlānā Ilyās *raḥimahullāh* thereupon went to Nizāmuddīn. Mawlānā Abul Ḥasan 'Alī Nadwī *raḥimahullāh* describes the period when Mawlānā Ilyās *raḥimahullāh* came to Nizāmuddīn:

During this time Mawlānā undertook much rigours and spiritual practices. A taste for this was already in his blood and nature, but became more manifest during his stay at Nizāmuddīn. He had a special inclination in those days towards isolation and Riyāḍāt [spiritual exercises]. Ḥājī 'Abdur Raḥmān Ṣāḥib narrates that Mawlānā used to spend time in isolation in the ancient room where Hazrat Nizāmuddīn Awliyā' *raḥimahullāh* used to worship. He used to eat his lunch there and return for supper. (The room is in the south of Humāyūn's graveyard, near to the graves of 'Abdur Raḥīm Khān-e-Khānān and Hazrat Sayyid Nūr Muḥammad Badāyūnī).

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P60)

Zeal for defending Dīn

A time approaches when men of achievement have to face the tasks ahead. When that time approached for Mawlānā Muḥammad Ilyās *raḥimahullāh*, he faced the same unspeakable conditions, dangers and falsehoods which Mujaddid Alfī Thānī *raḥimahullāh*, Hazrat Shāh Walīullāh *raḥimahullāh*, Mawlānā Qāsim Nānotwī *raḥimahullāh* and Mawlānā Rashīd Aḥmad Gangohī *raḥimahullāh* had to face in their own times.

Zeal for the defence of Dīn was in Mawlānā's innate nature. The most powerful mover in this Da'wah, the cause of his restlessness and pain in his heart and a major cause of him finding no peace; was the continuous decline of Islām and ascendancy of disbelief. His sensitive and alert nature which could brook no dishonour [to Islām], could not tolerate this for even a second.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P209)

The need for striving

Western colonialism, Hindu nationalist revival movements and the rapidly transforming political scene of the country all bode ill for the Muslims. There were so many fields which required attention and effort. Conditions were no less than that of a battlefield, and to be geared for that battle was no easy task. Yet even such conditions are because of Allāh's ﷻ will and wisdom. Opportunities were grasped to preach Islām amongst non-Muslims, i.e. Christians and Hindus. It would be appropriate to mention the efforts of Ḥājī 'Abdur Raḥmān Ṣāḥib *raḥimahullāh* at this juncture, as people are generally unaware of this.

Ḥājī Ṣāḥib was born in Atāwad, Mewāt, to a non-Muslim merchant family. During his childhood he was blessed with a dream of Rasūlullāh ﷺ, as a result of which he embraced Islām at the hands of Mawlānā Muḥammad Ṣāḥib. He then learnt Qurān and Islāmic lessons from Mawlānā Muḥammad Ṣāḥib in the Madrasah of Nizāmuddīn. He pledged the Bay'ah to Mawlānā Khalīl Aḥmad Ṣāḥib *raḥimahullāh*.

He remained the special confidante and right hand man of Mawlānā Muḥammad Ṣāḥib, throughout Mawlānā's lifetime. He was at the outset a companion and assistant to Mawlānā Muḥammad Ilyās *raḥimahullāh* in all his Dīnī work. Mawlānā used to utter high words in his praise and considered him to be a guiding spirit of the movement. He was the wise man of Mewāt who recognised Allāh ﷻ. Allāh ﷻ had blessed him with great treasures of religion. His initial inclination was to preach to non-Muslims, for which he possessed a special talent. More than a thousand people embraced Islām at his hands.

He founded a madrasah at Sangār for new Muslims, whom he regarded as his children. The reformation of the customs of Mewāt was amongst his achievements. He passed away in Rabī'ul Awwal 1364.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P59-60)

Hazrat Mawlānā Ashraf 'Alī Thānwī *raḥimahullāh* advocated an independent Islāmic government because of changing political conditions. On the other hand, Hazrat Mawlānā Ḥusayn Aḥmad Madanī strove with his entire organisation to protect Indian Muslims by preserving the Indian nation. Hazrat Mawlānā Qāsim Nānotwī *raḥimahullāh* defeated Christian and Hindu revivalist movements in debates. Dārul 'Ulūm Deoband, Mazhāhirul 'Ulūm Sahāranpūr and Nadwatul 'Ulamā' Lucknow were centres of preserving and propagating the knowledge of Dīn. Hazrat Mawlānā 'Abdul Qādir Ra'ypūrī *raḥimahullāh* and Hazrat Mawlānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh* used their Khānqahs as means to encourage the Muslims to repent and turn unto Allāh ﷻ under those dark circumstances.

Focussing on the masses

However, nobody had as yet undertaken the task of creating religious zeal amongst the Muslim masses; awakening their religious senses; and instilling the importance of Dīn within them. A beckoning towards this task was issued to Hazrat Mawlānā Ilyās

rahimahullāh from the sacred resting place of Rasūlullāh ﷺ. He fulfilled the command by beginning the effort on the public.

What was desired through effort on the masses?

An effort must have a goal. To define this, it was necessary that the prime disease of the Ummah be defined. After much thought and pondering, Hazrat Mawlānā Ilyās *rahimahullāh* reached a conclusion on what the prime disease of the Ummah was.

Ummah's principal disease

He stated:

In our opinion the principal disease of the Ummah at this time is that their hearts are devoid of desire and value for Dīn. If they inculcate concern and desire for Dīn in their hearts and feel a sense of the importance of Dīn, then we shall see a rejuvenation of their practical Islām. At the moment the prime goal of our movement is merely the effort of creating desire and value for Dīn, not just the correction and encouragement of the Kalimah, Ṣalāh etc.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P77)

The movement's prime goal

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* envisioned creating a desire for Dīn amongst the Ummah and attaching the Ummah to the Dīn. He said:

The primary goal of our movement is to teach the Ummah, "All that which the Nabī ﷺ had brought" (i.e. attaching the Ummah to the entire knowledge and practical system of Islām). This is our original goal. What then of those groups who travel all about, gasht, etc? This is but the initial means to our aim. Encouraging and teaching the Kalimah and Ṣalāh is but the A, B, C of our syllabus.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P32)

The original application of outer & inner strengths

Outer and inner strengths are applied to create the desire for Dīn amongst the Ummah. The following must always be borne in mind according to Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*:

I have determined that whatever outer and inner strengths Allāh Ta'ālā may have granted, their correct application is to apply them in the way Rasūlullāh ﷺ had applied these

strengths. That work is to bring Allāh's slaves – in particular those who are unaware and not desirous – back to Allāh and make it common that people should consider their lives to have no value when it comes to glorifying Allāh's Word. If this is implemented, then thousands of Madāris and thousands more Khānqahs will be established. In fact, every Muslim will become a Madrasah and a Khānqah. The bounty brought by Rasūlullāh ﷺ will be widespread in its greatest splendour.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P137)

The essence of his concern for Dīn

By means of this effort, Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* wished that utilising the power of worship become common amongst the Ummah. It does not mean that he ignored 'Ibādah (worship) by calling 'Ibādah a drop and Da'wah a sea. Rather he gave Da'wah towards encouraging people to give attention to the real status that Dīn has accorded 'Ibādah. The following quotation clarifies the importance with which he regarded 'Ibādah. Writing to a friend who focussed on Muslim professionals and craftsmen:

In the opinion of this unworthy slave, that Tablīgh for which you too have been called for and which I too have striven for, ultimately aims for every Muslim in the world to apply his crafts, profession, agriculture and trade in subservience to and according to Sharī'ah.

The A, B, C of Tablīgh is derived from 'Ibādah. Without perfecting 'Ibādah, one cannot reach the stage of observing Islāmic dealings and interaction. The real plan of the sincere ones should be to spread the ABC of Tablīgh, which is 'Ibādah, in the world, whilst striving to reach the ultimate aim. By means of perfecting dealings, interaction and character, perfect politics will be achieved. Anything else which entails focussing on some other tiny aspect is nothing but handing over one's programme to Satan.

The direction you have taken goes not to the Ka'bah, O Bedouin;

That is the road to Turkistān.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P268-269)

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* said:

In our Tablīgh there are three levels recognised by three particular aims:

1. Learning Dīn and acquiring the good effects of Dīn by means of being in the company of 'Ulamā' and the pious.

2. Perfecting and entrenching one's Dīn by means of spreading Dīn amongst those of lower levels.
3. Absorbing the various good of various groups.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P75)

Ilyās's sword in the Jihād of life

Yet there were so many other factors which Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* kept in perspective – the zeal of Mujaddid Alfī Thānī *rahimahullāh* in revival and reformation of Dīn; the services of Shāh Walīyullāh *rahimahullāh* and his family; the sacrifice of Sayyid Aḥmad Shahīd *rahimahullāh* and Mawlānā Muḥammad Ismā'īl Shahīd *rahimahullāh* (passed away 4th Shawwāl 1315 A.H); the night vigils, sighing and weeping of Ḥājī Imdādullāh Muhājir Makkī *rahimahullāh*; the depth and understanding of knowledge of Hazrat Nānotwī *rahimahullāh*; the insight and illumination of Quṭbul Irshād Hazrat Mawlānā Rashīd Aḥmad Gangohī *rahimahullāh*; and the restlessness and concern of Hazrat Mawlānā Khalīl Aḥmad Sahāranpūrī *rahimahullāh*.

It was as if he inherited a great treasure from these pious predecessors – zeal for the defence of Dīn, sensitivity for the honour of Dīn, an inclination to rectify conditions, a taste for Du'ā' and 'Ibādah, the reality of Zikr and Shughl, the blessings and effects of staying in the company of the elders, following the Sunnah, concern and restlessness, a strong relationship with Allāh ﷻ, an intense love and devotion to the ruler of Madīnah ﷺ, the examples of the efforts of the noble pious ones and their spiritual strength. Without these lofty qualities, no religious work can occur.

Lack of confidence in the predecessors opens the doors of tribulations

In the first half of the 20th century, there arose many movements which were bereft of these inner spiritual treasures. Thus instead of succeeding, they merely compounded the tribulations. Due to these movements, the Muslims no longer had an emotional attachment or confidence in the elders and the Mashāikh. They lost all appreciation for the reformations and efforts of the revivalists of the previous centuries. They viewed Tazkīyah and Taṣawwuf as more dangerous than poison. They stated that that which the predecessors thought to be the antidote merely worsened the Ummah's disease. These statements and their results are known to the people who have eyesight. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* too was aware of these scenarios. He however did not separate himself from the efforts of the predecessors. Instead, he based his call to rectification upon their thoughts and efforts. He also included the treasures of the

four spiritual orders, especially the Chistīyah, in his call and made an all out effort to disseminate them.

Khalīq Aḥmad Nizāmī had correctly written in, “Tarīkh Mashāikh-e-Chist”:

No saint of the past century had absorbed the reformatory principles of the Chistīyah as much as Mawlānā Muḥammad Ilyās *rahimahullāh* had.

(TARĪKH DA‘WAT WA ‘AZĪMAT, V3, P49)

In this regard he himself said:

A principle of this movement is that there shall be no libertine and personal opinions. Rather, you should tie yourself to consulting with those elders upon whom the deceased elders had expressed confidence, those about whom it is known and accepted that they have a special relationship with Allāh. After Rasūlullāh ﷺ, the general custom of the Ṣaḥābah ؓ was to place their greatest confidence upon those to whom he used to display special confidence. Thereafter those personalities were regarded as most reliable if Hazrat Abū Bakr ؓ and Hazrat ‘Umar ؓ had shown confidence in them. Confidence in matters of Dīn requires great alertness when selecting, otherwise there is a great danger of going astray.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P120)

On another occasion he said:

Do not think my status to be above that of an ordinary believer’s. To act on something just because it is I who says so, is in fact irreligiousness. Examine what I say in the light of the Kitāb and Sunnah. Thereafter act upon what is your responsibility. I am but offering advice.

Later he continued:

Hazrat ‘Umar ؓ used to say to his companions, ‘You have placed a heavy burden upon my head. You should all oversee my deeds.’ I also implore my friends that that they should supervise me. When I commit an error, you should question me and offer du‘ā’ for my guidance and rectification.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P169)

Mawlānā Ilyās & the spiritual path

It has already been mentioned how Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* absorbed the principles of the Chistīyah order into his effort. Only someone who is intimately acquainted with the subtleties of *Sulūk* and *Ṭarīqah* would be capable of such an accomplishment and ambition. He was indeed an expert in these fields, and

understood their goals and ends in the proper manner. If one ponders over the matter, there is in fact no conflict between the goals of *Sulūk* and *Ṭarīqah* on the one hand, and *Ṭablīgh* on the other. In addition, if one wishes to implement something amongst the public, it is necessary that it be presented in a simple and easy to enact manner. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* said:

The degree to which something is necessary in Dīn is the degree to which it should be easy and simple. Thus correction of intention and sincerity for Allāh's sake are absolutely essential- and in fact the soul of every matter of Dīn – they are extremely easy. In addition, since sincerity for Allāh is the essence of the entire spiritual path, we understand that the spiritual path too must be easy.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P15)

Then in regards its ultimate aim he said:

The special end of the spiritual path is that Allāh's rules and commands should become appealing to one's nature and His prohibitions should become despicable to one's nature. (i.e. such a condition should be achieved that one feels pleasure and joy in fulfilling the divine commands and one feels difficulty and revulsion in contravening the prohibitions). That is the ultimate in the spiritual path. As far as the remainder goes (special Aẓkār, special spiritual exercises, etc.) they are but the means to achieve it. Many people now consider these media to be the original path.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P15-16)

This is in fact a disease which occurs in all eras. People elevate a medium to the level of a goal, which creates all sorts of problems. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* was greatly concerned that going out in the path of Allāh and travelling for this purpose should not be perceived as the actual goals. We have already discussed that Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* had declared the bringing of Dīn in one's life to be the real aim. One's attention should never be diverted from this aim. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* said:

A great error is being perpetrated these days in regards Dīn. Initial matters are regarded as finalities and mediums are elevated to the status of actual goals. If one examines the situation, it would be seen that this error has penetrated all branches of Dīn. This is the root cause of thousands of problems.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P88)

The System of Bay'ah

The first step in the spiritual path is to render Bay'ah.

Since Mewāt was the initial area of his efforts, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* focussed his special attention there. The Mewatī people had had deep ties with his family since ages before. He too stayed for a while in Mewāt. Many people attached themselves to his spiritual order.

He was linked to the Mashāikh of the Ṣābirīyah Chistīyah order which was coloured with the revivalist effects of Hazrat Mujaddid Alfī Thānī *raḥimahullāh*. The system of Bay‘ah was maintained even after the progress of Tablīgh right until the demise Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. Before his death he also authorised several people with *Khilāfah* and *Ijāzah* of Bay‘ah. This will be discussed later.

Khilāfah is a trust. It should only be transferred to the worthy and its responsibilities should be upheld. He told his son, Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh*:

This affair of mine and yours should not become a game. That which is received from Allāh’s people is the truth.

(ĀP BETĪ, V4, P209)

Command of his Shaykhul Ḥadīth for Bay‘ah

The importance of maintaining the system of Bay‘ah after receiving *Khilāfah* and *Ijāzah* can be gauged from the incident in the life of Hazrat Shaykhul Ḥadīth Mawlānā Muḥammad Zakarīyyā *raḥimahullāh* (10th Ramaḍān 1315 – 1st Sha‘bān 1402, 24th May 1982) who had received *Ijāzah* from Hazrat Sahāranpūrī *raḥimahullāh*.

Hazrat Shaykh thereafter refused to accept anyone’s Bay‘ah for some time. If anyone came to him with this intention, he would make him render Bay‘ah to some other Shaykh. Finally he continued the system of Bay‘ah upon the command of Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. It was according to his command as well, that he went home to Kāndhlah and accepted the first Bay‘ah from the females of his family.

(TAḌKIRAH-E-SHAYKH, P31)

The relation between Da‘wah, Knowledge & Ṣikr

After Bay‘ah, Ṣikr must be instructed. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* used to emphasise the importance of knowledge and Ṣikr to those engaged in his effort. He said, “Without these two things our effort will remain but a futile exercise in running about.”

He expressed his concern and worries thus, “I am sensing a great deficiency in this amongst the workers.”

He gave such importance to knowledge and Ṣikr and the people of these fields, that he would give preference to such people in appointing the responsible person (*Amīr*) for the purposes of *Da'wah*. This will be discussed further under the issue of the leadership of Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh*. We shall now mention certain quotations in regards his concern for knowledge and Ṣikr.

Knowledge should breed action. Action should breed Ṣikr. This will be when knowledge is action and action is knowledge. If knowledge does not lead to action, then it is definitely darkness. Actions which do not bring about Allāh's remembrance in the heart are without substance. Ṣikr without knowledge is in fact a Fitnah.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P62)

There are two things which greatly concern me. The first is in regards Ṣikr. It is becoming deficient amongst my group and they have to be told to engage in Ṣikr. The second matter is that people who do have wealth, are being considered for receipt of Zakāh.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P61)

Knowledge and Ṣikr have great importance in our Tablīgh. Without knowledge there can be neither action nor the understanding of action. Without Ṣikr, actions are darkness, yes darkness! They can never have any light in them. Yet there is a deficiency of it amongst our workers.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P46)

Lack of Knowledge & Ṣikr may lead to Fitnah and misguidance

One day after Fajr Ṣalāh, there was a large gathering of the movement's activists. The health of Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* was so weak that he could not even utter two or four words whilst lying on his bed. He carefully selected a certain attendant, and through him, conveyed this message to the entire gathering:

All your efforts, strivings and sacrifice will be to no avail if you have not paid full importance to knowledge of Dīn and Ṣikrullāh. (These two are wings without which one cannot fly in these winds). In fact if these two are neglected, I strongly fear that there is a severe danger that this effort and sacrifice will amount to just another door for a new Fitnah.

If there is no knowledge of Dīn, then Islām and Īmān are rituals and names. Even if there is knowledge but it is without the remembrance of Allāh, then it is downright darkness. Similarly an abundance of Ṣikr without the knowledge of Dīn is also very dangerous. What I mean to say is that light is created in knowledge by means of Ṣikr, whilst without the knowledge of Dīn, the true blessings and fruits of Ṣikr are not attained. In fact, sometimes Satan manages to utilise such ignorant Ṣūfīs as his tools. Thus knowledge and Ṣikr should never be neglected in this movement. They should always be paid their importance, lest

your movement of Tablīgh becomes a futile running around and, Allāh forbid, you people fall into a grievous loss.

(Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* intended by these guiding words that the workers should not consider their efforts and difficulties, travelling and Hijrah, preference to others and sacrifice to be the original aim, as has become common today. They should consider learning and teaching Dīn, instilling the habit of remembering Allāh ﷻ in oneself and others to be their most important duty. It is not a matter of becoming a soldier or volunteer by just another name. It is also to become seekers of the knowledge of Dīn and a slave who remembers Allāh.)

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P39-40)

Without knowledge & Ṣikr this movement is pure materialism

During his final days Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* paid special attention towards knowledge and Ṣikr. Hazrat Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* records his final days as follows:

During those days he discussed a few matters which I shall hold important for the rest of my life. Firstly - that which he spent the most time on - was to encourage and emphasise knowledge and Ṣikr. He spoke with this vision that that this work should not become like the general movements of the time – a conglomeration of rules and regulations, but nevertheless a soulless skeleton of a materialist organisation. He shook with fear at this thought and this remained a constant fearful burden to him. He was continuously apprehensive about this. He therefore continuously emphasised knowledge and Ṣikr. He continuously said and instructed others to say that knowledge and Ṣikr are two wheels of this car, without which it cannot ride or two wings without which there cannot be flight. Knowledge requires Ṣikr and Ṣikr requires knowledge. Knowledge without Ṣikr is darkness. Ṣikr without knowledge is Fitnah. This movement and organisation without these two is nothing but materialism.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA‘WAT, P184-185)

Verbal & extra Ṣikr

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* did not consider Ṣikr with the tongue and extra Ṣikr to be useless. Hazrat Mawlānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* recorded what he envisaged:

[I have translated “Nafī Ṣikr” as extra or additional Ṣikr, assuming this to refer to Ṣikr outside the parameters of those specifically prescribed by the Tablīgh programme – translator]

Mawlānā felt that there was a special need for Ṣikr with the tongue and additional Ṣikr to be combined with the effort, sacrifice, movement and striving for Dīn. This was the way of the Ṣaḥābah ﷺ. They combined Ṣikr in their programme of Da'wah towards Dīn, in their Jihād and, in their efforts and actions towards spreading Dīn. This should still be enacted today. He wrote in a letter:

“The easiest and most powerful means of gaining closeness to Allāh is to remain engaged in Ṣikr and to place one's head in Sajdah, offering an abundance of Du'ā, whilst continuously engaged in this effort. Ṣikr and Du'ā' are its engine and soul.”

He wrote to someone who had engaged for a long period in this effort:

“During your private moments you should engage in Ṣikr with sincerity and the utmost regard for Allāh's majesty, then call towards truth in your public moments.”

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P310)

Ṣikr is necessary after Bay'ah

If someone rendered Bay'ah, yet did not engage in Ṣikr, he would encourage him with great concern and sincerity. In this regard Hazrat Shaykhul Ḥadīth *raḥimahullāh* wrote about a very interesting incident:

Although I had rendered Bay'ah to Hazrat Murshidī (Hazrat Mawlānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh*) in Shawwāl of 1333 A.H. upon the occasion of his completing a year in al-Ḥijāz, I had still not engaged in Ṣikr and other spiritual practices. May Allāh ﷻ grant my beloved paternal uncle (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*) high stages. He had always showered his affection upon me since childhood. After Bay'ah, he always insisted that I should engage in Ṣikr. Due to my unworthiness, I would reply, “Every person has his own path of guidance. You recite your Ḍarb (zikr) and I shall teach. I am not suited to this line. I am not worthy...etc, etc.” Yet I always required the affection of my beloved uncle.

(ĀP BITĪ, v4, P160)

Stressing Ṣikr to his Murīds

He used to encourage and stress Ṣikr to those who pledged Bay'ah to him and also prescribed specific Ṣikr for them. On one occasion he said:

At the beginning I teach Ṣikr thus – Tasbīḥ Fāṭimah and the Third Kalimah (*Subḥānallāh wal ḥamdu lillāh wa lā ilāha illallāhu wallāhu akbar. Wa lā ḥāwla wa lā quwwata illā billāh*) after

every Ṣalāh; salutations upon Rasūlullāh ﷺ and seeking forgiveness 100 times each, morning and evening; recitation of the Qurān but recite it correctly; emphasising Tahajjud amongst all the optional Ṣalāh; and going to the people of Ṣikr. Knowledge without Ṣikr is darkness. Ṣikr without knowledge opens the doors to many a Fitnah.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P50-51)

At the next stage he would teach the *Bārah Tasbīḥ* as well, and for those capable he would teach *Pās Anfās*.

[These are Aṣkār of the Chistīyah order. *Bārah Tasbīḥ* is a Ṣikr composed of 12 “units”. *Pās Anfās* is to utilise one’s every breath in Ṣikr - translator]

Ṣikr should be under the supervision of the Mashāikh

Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* was also concerned that Ṣikr should be done under the supervision of the Mashāikh.

Hazrat Mawlānā Muḥammad Manzhūr Nu'mānī *raḥimahullāh* wrote that Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* said:

All people involved in this Dīnī Da'wah effort of ours should properly understand that the aim of Tablīghī Jamāts going out is not only to convey a message to others and to inform them. Through this means, self-reformation, acquiring knowledge for oneself and training oneself are also aimed at. Thus when going out, place great emphasis on knowledge and Ṣikr. Going out means nothing if it is without the knowledge of Dīn and Ṣikr of Allāh.

It is also essential that engagement in knowledge and Ṣikr should be done by maintaining contact with one’s elders. Do it under their guidance and supervision. Allāh Most High guided the Ambiyā’ – upon whom be peace – in their knowledge and Ṣikr. The Noble Ṣaḥābah ﷺ acquired knowledge and Ṣikr from Rasūlullāh ﷺ who completely supervised them. In the same way, the people of every era acquired knowledge and Ṣikr from their elders and completed them under their supervision and guidance. Till today we are in need of our elders, without whom there is grave danger of falling into Satan’s snares.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P110-111)

Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* said:

All those engaged in this work should properly understand that during the time they go out, they should pay special attention to knowledge and Ṣikr. Without progress in knowledge and Ṣikr there can be no progress in Dīn. Thus in this path one should maintain contact with one’s elders in order to acquire knowledge and Ṣikr and to complete them. Remain under their guidance and supervision.

The knowledge and Ẓikr of the Ambiyā' – upon whom be peace – were acquired under the guidance and command of Allāh Most High. The knowledge and Ẓikr of the Ṣaḥābah ﷺ were acquired under the guidance and supervision of Rasūlullāh ﷺ. Thereafter in every age there are the Qurān's people of knowledge and Ẓikr. They are like the successors of Rasūlullāh ﷺ. Thus one cannot be independent of one's elders for knowledge and Ẓikr.

It is also necessary that during the time one goes out, one should only engage in the special activities and avoid other activities. These activities are as follows:

1. Tablīghī Gasht/ Jawlah.
2. Knowledge
3. Ẓikr
4. Those who leave their homes for the sake of Dīn should serve their companions specifically and Allāh's creation in general.
5. Pay heed to rectifying your intention, sincerity and awareness of the rewards of deeds. Whilst paying attention to one's own rights,, continuously renew this sincerity and awareness.

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P146-147)

Supervision of Ẓikr

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* paid attention to supervising those linked to him in the Tablīgh effort. It was not as if he abandoned each to his own condition. See how he had the names of the veterans of Mewāt written in one of his letters:

My friends and dear ones!

I have just been made happy at the news of you each giving a year [in the path of Allāh]. Writing about what you have given is beyond the scope of my pen. May Allāh accept you and grant you further Tawfīq. There are however certain matters which I wish to draw the attention of you gentlemen to:

1. Compile a list of those people who compose your circle. Write to me and Shaykhul Ḥadīth Ṣāḥib about which Ẓikr has been started, continued and stopped.
2. Are those who have rendered Bay'ah observing the instructions given to them after Bay'ah or not?

3. Supervision should be maintained of those Dīnī primary schools which are at various Tablīghī centres. New schools (madrasahs) should be established wherever there is a need.
4. Are you yourself involved in Ẓikr and teaching? If not, repent of this neglect with all haste and begin your involvement.
5. A basic point is, are those who have been instructed with Bārah Tasbīḥ upholding it or not? Are they doing it having asked us or have they implemented it themselves after having observed those engaged in Ẓikr? Question each person and record their numbers and details.
6. Each headquarter should keep as a priority, the sending of written reports to myself and Shaykhī Ḥadīth about these numbers and details.
7. Those who are engaged in Bārah Tasbīḥ should be encouraged to spend 40 days at Ra'ypūr.¹
8. [Not mentioned]
9. [Not mentioned]
10. My friends! The summary of your going out, are three things which you have to do for the rest of your lives - Ẓikr, learning and Tablīgh. That is to say, go out for Tablīgh but be consistent with Ẓikr and knowledge....

(MAKĀTĪB HAZRAT MAWLĀNĀ SHĀH MUḤAMMAD ILYĀS, P136-138)

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* wrote in reply to a Murīd's letter thus:

You have written incorrectly about the amount of Ẓikr. *Lā ilāha illallāh* [should be] 200 times. Then *illallāh* 400 times. Then *Allāh Allāh* 600 times. All should be recited with power and energy, with respect and sweetness. It is necessary that the heart should be present at all times. Be constant in this. Do not leave it.

(IRSHĀDĀT WA MAKTŪBĀT BĀNĪ JAMĀ'AT TABLĪGH HAZRAT MAWLĀNĀ SHĀH MUḤAMMAD ILYĀS, P135)

His programme of Ẓikr

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* not only prescribed Ẓikr and spiritual practices for others, but paid great attention to engaging in Ẓikr himself. Till his last breath, he strove in Da'wah and Tablīgh as well as Ẓikr and spiritual practices.

¹ i.e. at Raypūr, Saharanpūr district, in the company of Hazrat Mawlānā 'Abdul Qādir Šāhib *rahimahullāh*, Khalīfah of Hazrat Shāh 'Abdur Raḥīm Šāhib Raypūrī *rahimahullāh*.

Hazrat Mawlānā Muḥammad Zakarīyyā *raḥimahullāh* wrote:

I witnessed amongst my elders those who were extremely particular about their loud Ṣikr – Mawlānā ‘Abdul Qādir Ṣāḥib, may his resting place be filled with light, until just before his severe illness; Hazrat Shaykhul Islām (Hazrat Mawlānā Ḥusayn Aḥmad Madanī *raḥimahullāh*); and my paternal uncle (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*). There is a famous saying amongst the Mashāikh of the spiritual path, “I feel ashamed to abandon that thing through whose blessings I reached here.”

(ĀP BETĪ, v5, p162)

Hazrat Mawlānā Sayyid Muḥammad Shāhid Ṣāḥib said:

He (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*) never omitted his Ṣikr regimen right until his terminal illness. During the entire year, he would engage in Ṣikr after Tahajjud except during the Blessed Month during which he would do it from ‘Aṣr until Maghrib. Such a sense of sweetness and freshness could be felt when he engaged in Ṣikr that listeners would feel greatly purified. In addition to collective activities, he would also emphasise individual deeds until the very end to his attendants and those who permanently resided at the headquarters.

The effect of this is that according to the register which Hazrat Shaykhul Ḥadīth - may his resting place be filled with light - compiled, his death occurred in the presence of those men of the Markaz who were particular about Ṣikr.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN’ĀMUL ḤASAN, V1, P64-65)

Du‘ā’ & turning to Allāh

Together with this great and high effort of Da‘wah, he also wished that the Muslims become people of Du‘ā’. There is a link between Da‘wah and Du‘ā’. Both aspects were present to a perfect degree in the lives of the Ambiyā’, peace be upon them.

He desired that the Muslims develop the condition of turning their attention towards Allāh ﷻ. This condition is perfected in the state of slavery unto Allāh ﷻ. Hazrat Mawlānā Abul Ḥasan ‘Alī Nadwī *raḥimahullāh* wrote in this regard:

Turning and submitting oneself to Allāh Most High, humility, Du‘ā’ and an abundance of Ṣikr were the essence of Mawlānā’s life. According to him, they were the heart of this Da‘wah and movement. He said, “The correct sequence of this movement of ours is that the heart should do the most work, (i.e. humble yourself before Allāh. Place your complete reliance upon Allāh’s help. Seek His help and utterly cut yourself off from the world and all that is in it as you turn towards Him). Thereafter the second level is the work of the limbs, (i.e. to make an all out effort and sacrifice in order to earn Allāh’s pleasure). The third level

is to work the tongue. (i.e. the least work is done by the tongue. More than that is physical effort and exertion. More than that is the work of the heart in turning towards Allāh and seeking His help).

(HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS AWR UN KI DĪNĪ DA'WAT, P234-235, TAKEN FROM NUṢRAT-E-DĪN WA IṢLĀḤ-E-MUSLIMĪN KĪ EK KOSHISH BY MAWLĀNĀ MUḤAMMAD MANZHŪR NU'MĀNĪ)

Purification of the self, I'tikāf & Khānqahs

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* had a great concern for the purification of the self. He had a deep relationship with *I'tikāf* [seclusion for worship, especially during the month of Ramaḍān – translator] and the Khānqah system. Hazrat Mawlānā Muḥammad Zakarīyā *rahimahullāh* narrated several incidents of Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* in his *Āp Bītī* from which we may understand the above:

A regular habit of my paternal uncle (Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*) was that whenever he returned from a Tablīghī Ijtimā' [gathering] (and this is a very delicate point), then he would definitely make a trip to Ra'ypūr (which was a gathering point for multitudes due the great saint and reformer of people, Hazrat Mawlānā Shāh 'Abdul Qādir Ra'ypūrī *rahimahullāh* and his mentor, Hazrat Mawlānā 'Abdur Raḥīm *rahimahullāh* – *Quṭbuddīn*). If not, then at the least he would go to Sahāranpūr. If he was unable to go to either place, then he would spend three days of I'tikāf in his Masjid. He would say, "A feeling of being muddled arises in my heart due to constant interaction with the crowd during gatherings. I therefore do this to wash it away."

I was writing this topic when coincidentally Mawlānā Muḥammad Manzūr Ṣāhib *rahimahullāh* arrived from Deoband and said, "This topic is found in the direct words of the Delhī Hazrat (Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*) amongst his collected quotations."

I thus requested the quotations of my paternal uncle and found this, "Whenever I go to Mewāt, I always go with a group of people of goodness and Ṣikr. Despite that, mingling with the general masses changes my heart's condition to such an extent, that unless I bath it by means of I'tikāf or spending a few days in the special gatherings and environments of Sahāranpūr and Ra'ypūr, my heart does not return to its [original] condition."

Sometimes he said to people, "Those who go out for the work of Dīn must wash the effects they pick up during gasht and going around, by means of Ṣikr and meditation in private."

This topic is established from the Ḥadīth. The crowds can affect great ones. In Kitābuṭ Ṭahārah of Mishkātul Maṣābīh a narration describes Rasūlullāh ﷺ performing Ṣalātuṣ Ṣubḥ. He was reciting Sūrah ar-Rūm when he became uncertain in the recitation. After reciting

Salām, he said, “People are not performing their Wuḍū’ correctly. (They join the Ṣalāh) and cause confusion in my recitation of the Qurān.”

(AL-MISHKĀT, FROM AN-NASĀI)

If people not performing Wuḍū’ correctly can affect the pure heart of Rasūlullāh ﷺ, why then can gatherings which include all kinds of sinners not affect the Mashāikh? Those elders and Mashāikh who attend gatherings should think about and greatly concentrate on the purification of their hearts – be it Tablīgh gatherings, Taṣawwuf or lectures. In my opinion teachers should also do this, since students include all kinds of people. Regular I’tikāf is of course difficult for everyone. Yet some time should be taken during and after the gatherings to engage in abundant meditation, *Tasbīḥ*, *daily spiritual recitations [wird]*, *salutations upon Rasūlullāh ﷺ* and *seeking forgiveness*.

(ĀP BETĪ, V4, P179-80)

Mixing with people affects the heart. It is necessary to clean it. In this regard Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* said:

The Ambiyā’ – upon whom be peace- were innocent and protected against sin. They received knowledge and guidance directly from Allāh Most High. Despite that, when they spread their knowledge and guidance by meeting and coming and going by people, the murkiness of the common folk would affect their them. They would then engage in Ṣikr and worship in solitude in order to wash the dirt and dust away.

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* said:

In Sūrah Muzzammil, Rasūlullāh ﷺ is commanded to stand in the night i.e. Tahajjud and then it says, “In the day you have much going around to do.” This also indicates that due to the going around people in the day, the leader of all Ambiyā’ ﷺ needed to spend time alone in the darkness and solitude of the night. The very next verse says, “And remember the Name of your Rabb and turn into Him, cutting all else away.” This only adds to the topic that those striving in Tablīgh should definitely undertake Ṣikr, meditation and especially worship Allāh in solitude. We too should practice upon this. In fact we need it more since we are ourselves filled with imperfections and darkness. In addition, even the elders from whom we derive spiritual light and guidance are themselves not sinless, and those whom we meet for Tablīgh are normal human beings. In short, we are filled with uncleanness and on both sides we are surrounded by human uncleanness. This necessarily and naturally affects us. We are therefore in great need of giving importance and clinging to Ṣikr and the worship of Allāh in the darkness and solitude of the night. This is the special treatment for the effects which befall the heart.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P90-1)

Second Hazratjī, Mawlānā Muḥammad Yūsuf and Tazkiyah & Iḥsān

Mawlānā Muḥammad Yūsuf pledged Bay'ah to his father

Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* was born 25th Jumādal Ūlā 1335 (20th March 1917) and passed away 29th Zil Qa'dah 1384 (2nd April 1965). Had rendered Bay'ah to his distinguished father, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. In regards his Bay'ah, it is written:

In 1935 (1354 Hijrī) Hazrat Mawlānā Muḥammad Yūsuf rendered Bay'ah to his illustrious father, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. This blessed act occurred after Hazrat Shaykh – may his resting place be filled with light – had cast his spiritual attention. After the Bay'ah, Hazrat Mawlānā instructed him with *Pās Anfās*. He also had to recite “Allāh” 3000 times daily. After establishing this spiritual relationship, his high-minded capacity and capabilities were enhanced at a daily rate; to this extent that Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* once told Hazrat Mawlānā Abul Ḥasan ‘Alī Nadwī *raḥimahullāh*, “Amongst all the people who stay here, Yūsuf has the greatest capability.”

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P87)

Mawlānā Yūsuf becomes Khalīfah Amīr

Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* became Amīr [leader] after Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*, and was chosen to have Bay'ah pledged to him. Hazrat Shaykh writes in this regard:

My uncle (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*) told this sinner two days before he passed away, when he was already in a hopeless condition, “Amongst my men there are a few who have a deep spiritual relationship – my beloved Mawlānā Yūsuf Ṣāhib, Qārī Dāwūd Ṣāhib, Sayyid Raḍā Ṣāhib Bhopālī and Mawlānā In'ām Ṣāhib. Besides them, Ḥāfizh Maqbūl Ṣāhib and Mawlawī Iḥtishām Ṣāhib had been given Ijāzah from before.”

My beloved uncle continued, “Consult with Mawlānā Ra'ypūrī and choose one of them to whom Bay'ah should be rendered after me.”

In my opinion Ḥāfizh Maqbūl Ḥasan Ṣāhib should have been chosen as he had received Khilāfah quite a long time previously...but Hazrat Aqdas Ra'ypūrī's elevated opinion was in favour of Mawlānā Muḥammad Yūsuf *raḥimahullāh*... I presented the entire matter to my beloved uncle. He concurred with Hazrat Aqdas Ra'ypūrī by saying, “I also had this thought that the people of Mewāt will not rally to anyone the way they will rally to Yūsuf.”

I then wrote a document on behalf of my uncle stating, “I give those people permission for Bay’ah...” My uncle then interrupted my writing and added, “I give those people permission on behalf of Rasūlullāh ﷺ.”

(ĀP BĪTĪ, v4, p181-2)

A particularly noteworthy point is that Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* greatly valued and esteemed the people of Ṣikr, knowledge and the Mashāikh. Just like his predecessors, he had complete confidence in such people, to this extent that in choosing the leader for Da’wah and Tablīgh, he consulted the Mashāikh of the Khānqahs instead of experienced veterans of Tablīgh. He handed over this task to Hazrat Mawlānā Zhafr Aḥmad Thānwī *rahimahullāh*, Hazrat Mawlānā ‘Abdul Qādir Ra’ypūrī *rahimahullāh* and Hazrat Shaykhul Ḥadīth *rahimahullāh*.

In addition, Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* attached great importance to the fact that the one who would shoulder the responsibilities of Da’wah and Tablīgh should be of the people of Ṣikr who would be able to continue the chain of permission of Bay’ah and Khilāfah. This importance can be gleaned from the following quotation:

This morning a message arrived from Hazrat Aqdas Mawlānā Muḥammad Ilyās Ṣāhib, “There are many capable people in my group – Shaykhul Ḥadīth, Mawlāwī Zhafr Aḥmad (Thānwī) and ...”

(The third name was probably that of Mawlānā ‘Abdul Qādir Ṣāhib – may his resting place be filled with light - whose name had been omitted in the narration)

“Whosoever amongst them is chosen, those people who wish to pledge Bay’ah to me, should do so to him.”

Then another message reached me, “I have confidence in certain people. (Their names were mentioned).”

After Zhuhr, I attended his presence in order to obtain clarity on these words. I said, “A message reached us stating, ‘I have confidence in certain people.’ Does this ‘confidence’ translate into permission and Khilāfah or something else?”

He kept silent for a while and then said, “Mawlāwī Shafī’uddīn Ṣāhib (Khalīfah of Hazrat Ḥājī Imdādullāh Muhājir Makkī *rahimahullāh*) expressed confidence in Qāri Dāwūd and Ḥāfizh Maqbūl Ḥasan. The people living in the Ḥaram immediately gave them Ijāzah due to their respect for them. In my case I have had supreme confidence in them from before as well as on some others. Mawlāwī Yūsuf has great potential. I instructed him with Pās Anfās and he has been practicing it for quite some time. Sayyid Raḍā too, is engaged in Ṣikr and spiritual practices. He works with great ardour and pain in his heart. I had given Mawlāwī Iḥtishām Ijāzah, but upon one condition.”

(Mawlāwī Iḥtishām did not recall the condition when we enquired from him). He then continued, “The condition was that he should respect the ‘Ulamā’ and maintain a humble relationship with them.”

(According to [Shaykhul Ḥadīth] Zakarīyā, “He told me that it was also in the condition that he not maintain relationships with the well-to-do.)

Upon our further request he added, “Mawlāwī In‘ām is very good. He too has performed much Ḍikr and spiritual practices. He too belongs to the same calibre. However, he is more in awe of knowledge.”

We said, “It is the view of all three of us that you first give Yūsuf – may Allāh preserve him - Ijāzah. In our opinion he fulfils the conditions of Ijāzah – he is a practicing, pious ‘ālim. We have hope that he will perfect himself. Besides him, you should also grant Ijāzah to the others on condition that they do not neglect their advancement.”

“Yes,” he replied, “The opinion of you three is most blessed. In regards them perfecting themselves, you should tell them this with great emphasis.”

Matters remained at that until he then said, “This is not from my side. Understand that this is from Rasūlullāh ﷺ.”

He then offered Du‘ā’, “O Allāh! Bless the undertaking these three have initiated. Pardon those shortcomings which were in me. “

He then said, “My opinion is that those people who wish to be initiated into Bay‘ah at this moment should do so at your hands. Do it like this – Hazrat should hold one end of a cloth in your hand while one person instructs all those wishing to enter into Bay‘ah with the words of Bay‘ah [while they hold the edges of the cloth].”

Then he said, “No, this is not necessary. I have fallen much. I am so very tired.”

We said, “Then should an announcement be called that whoever wishes to render Bay‘ah should do so at the hands of Mawlāwī Yūsuf Ṣāhib, representing actual Bay‘ah to Hazrat?”

“Yes,” he replied, “That is appropriate, and the hands of you three will be upon it.”

(ĀP BĪTĪ, v4, p206-208)

The Bay‘ah of Mawlānā Yūsuf

We have seen how Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* upheld and emphasised the system of Bay‘ah. Similarly the Saint of Delhi’s successor, Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* also started accepting the Bay‘ah of the people. The following is quoted to illustrate his practice and how he conducted Bay‘ah:

His method of Bay'ah was to first explain the realities, importance, etiquettes, responsibilities and virtues of Bay'ah. Thereafter he enacted the usual method of Bay'ah (which was common amongst his Mashāikh). He would then explain the virtues of Dīnī Da'wah and persuade them to pledge their lives and time...Hazrat Mawlānā used to utter the words of the Bay'ah in his unique way and in a tone which affected the listeners. Callers would relay the words to others. Then the entire gathering would repeat the words aloud. The entire place would echo. The inner and outer portions of the Masjid would shake. All present – be they there for pledging the Bay'ah or not – would involuntarily repeat the words.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P100-101)

Ramaḍān I'tikāf

The elders of Tablīgh especially adhered to the practice of I'tikāf. They observed I'tikāf with a large crowd and simultaneously continued the works of Da'wah. I'tikāf is absolutely essential for those who hold responsible positions in Da'wah and Tablīgh, as explained below:

Blessed Ramaḍān was a month of particular enthusiasm and sweetness for the elders and Mashāikh. During this month their acts of worship – in particular the recitation of the Pure Qurān – multiplied in both quantity and quality. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* paid great attention to the blessed month of Ramaḍān and its last ten days of I'tikāf. Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* too was amongst the special ones of Allāh who acquired a special pleasure and happiness out of this month. In addition to the works of Da'wah he was particular about increasing his recitation of the Qurān, Tasbīḥ and daily spiritual practices. Furthermore, his writings and compilations were more in this month than the rest of the entire year.... Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* lived for another 21 years after becoming the Khalīfah of Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. Details of the Ramaḍān of those 21 years is worth elucidating on here, so that a holistic picture of Da'wah, Tablīgh, writing, compilation, solitude and I'tikāf can be portrayed.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P122)

The details of the above would be too lengthy to mention here. We shall therefore suffice by mentioning the I'tikāf of a few years. Further details may be obtained from the first volume of (SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN.

Ramaḍān 1365 Hijrī – Hazrat Shaykh arrived in Delhi on 28th Sha‘bān (29th July 1946) in order to spend the blessed month in Nizāmuddīn Markaz. He thereupon spent the entire month in the Markaz Masjid in a state of I’tikāf. Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* and approximately 40 companions spent the final ten days in I’tikāf.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P128)

During that Ramaḍān (1365), Nizāmuddīn became like a garden during spring time. The entire Masjid shook with Ḍikr and recitation of the Qurān. At one moment it was a Khānqah and Madrasah as well. Big and small, all were engaged day and night in Ḍikr and the Qurān. Some completed the entire Qurān daily. Others did less than that or even more. What then can one say about the worship, practices, efforts and Qurān recitation of Hazrat Shaykhul Ḥadīth and Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh*? Not a second passed when these saints were sitting and doing nothing. They never slept during the nights of Ramaḍān. They only slept a few hours during the day. Besides that, their days and nights were spent in worship.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P128-129)

Ramaḍān 1383 Hijrī – Hazrat Mawlānā In‘āmul Ḥasan *raḥimahullāh* quotes a detailed letter which Hazrat Shaykh had written in Sahāranpur about this month:

There have been so many multitudes arriving from the very beginning of this month, that I cannot give thought to travel. Let alone Mewāt and Doābah, there are many people from other districts as well. There are still a hundred people observing I’tikāf and many more could not do so due to lack of space in the Masjid. Place had to be allocated to the people like passengers on a ship.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P140-141)

Ramaḍān practices of Mawlānā Yūsuf

He would immensely increase his sacrifices, worship and practices during Ramaḍān. During the *Ramaḍān of 1352 Hijrī* Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* was only 17 years old, yet Hazrat Shaykh describes what he did as follows:

Till now his constant routine has been to drink tea after ‘Ishā’ followed by recitation of one Manzil [a seventh of the Qurān]. He would then recite the Juz [one thirtieth part] for the coming day. Thereafter he would engage in his writings until half-past-one. From about 2-3, he would recite that Juz in Tahajjud, then engage in seeking forgiveness and reciting salutations upon Rasūlullāh ﷺ. From half-past three until a quarter-to-five he would recite 1

and a half Juz thrice. From a quarter-to-five until a quarter-past-five he would have *Suḥūr* [meal before fasting]. Thereafter was Fajr. From Fajr until sunrise, he would complete whatever tasks had remained and engage in the Third Kalimah. After sunrise he would offer Ishrāq Ṣalāh and then sleep. After Ṣuḥr he would recite the Juz for someone to listen to. (After Maghrib Aẓān) he would have tea and food. After Maghrib he would recite those one-and-half Juz in Ṣalātul Awwābīn. Then it was Tarāwīḥ. That night the Qurān was completed and there is intention of starting another recitation. May Allāh grant success.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, p123)

Those were his deeds when still a fledgling youth, not yet the Amīr of Tablīgh. Going through each Ramaḍān from 1352 until 1377 would be too long. We shall therefore suffice by mentioning his final Ramaḍān, that of 1384. However, I shall first mention one matter - Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* did not travel during Ramaḍān. These days when someone sits for I'tikāf, he is regarded with disdain and attacked with a sermon on, "virtuous deed versus more virtuous." He is in fact accused of being a cause of defocusing the work. Yes, certainly if there is some dire need, then such a person should definitely leave for the path of Allāh. There can be no objection against that. If however there is no dire need, then in the opinion of this worthless one, I'tikāf is more appropriate for veteran workers. Since they had engaged the entire year in fulfilling the requirements of Da'wah, they had no opportunity for solitude and attending to the purification of their hearts. The greatest Da'wah giver was Muḥammad Rasūlullāh ﷺ. He not only declared I'tikāf to have great virtues, but practiced it himself. Surely then, those who are involved in the effort of Dīn should follow Rasūlullāh ﷺ and observe I'tikāf.

Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* and his associates used to observe I'tikāf. He generally did not travel during Ramaḍān. The final Ramaḍān of his life will now be discussed:

After Fajr Aẓān and Ṣalāh, Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* lectured for two-and-a-half to three hours.... After Tashkīl [encouraging the listeners to go in Allāh's Path and recording their names], he would offer optional Ṣalāh and recite the Qurān by looking in the manuscript. At about 11 o'clock he would enter the Masjid and offer Du'ā', bidding farewell to the Jamāts. He would also then shake hands and meet with those who had returned. Then he would rest as time permitted. The Ṣuḥr Aẓān awoke him to prepare for Ṣalāh. As he did not have a habit of travelling during Ramaḍān, he would lead all five Ṣalāh [during Ramaḍān] himself. After Ṣuḥr, those who would recite in Tarāwīḥ, would recite unto Ḥāfiẓ Muḥammad Shahī' Ṣāhib. After Aẓān he would dictate replies to special letters until 'Aṣr Aẓān.

After ‘Aṣr he went home for a while, meeting with his respected mother, wife and other females of the household. He asked about their conditions and talked about domestic matters. Ten minutes before sunset he turned his full attention towards Allāh and would then break his fast in his room, as per his habit. 10-15 special and close ones would join him. All eating and drinking of tea were completed before Maghrib. After Maghrib he spent roughly an hour in Awwābīn. Thereafter he rested until ‘Ishā’ Aẓān. Thereupon he arose for [‘Ishā’ and] Tarāwīḥ.

The custom of Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* was to recite Qurān at ease in the Tartīl style. This resulted in a two hour long Tarāwīḥ. He then spent some time in his room after Witr, where Mawlānā Mu‘īnuddīn Bulandshahrī gave him some tonic or medication. Returning to the Masjid, he read from the book, *Ḥayātuṣ Ṣaḥābah*, together with his translation and explanation. By this time, about half the night had already past. With difficulty he would squeeze in one-and-a-half to two hours for rest. Thereafter he arose for Tahajjud, followed by Suḥūr.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P142-143)

Third Hazratjī, Mawlānā In‘āmul Ḥasan and Tazkiyah & Iḥsān

Bay‘ah of Mawlānā Muḥammad In‘āmul Ḥasan

The third leader of Tablīgh was Hazratjī Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh*. He was born on the 8th Jumādal Ūlā 1336 (20th February 1918) and passed away on the 10th Muḥarram 1416 (10th June 1995).

He arrived in 1930 (1349 Hijrī) at Nizāmuddīn to serve Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*. From that moment it was as if he was under his personal training. He however pledged Bay‘ah only after 5 or 6 years. He said, “When Hazrat Shaykh discovered that we had not pledged Bay‘ah to the Great Hazratjī, he remarked, ‘I thought that both of you (Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* and Hazrat Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh*) had already rendered the Bay‘ah. In any case, do not delay further.’ We then requested to render Bay‘ah to Mawlānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh*. Hazrat agreed. He first bathed and then accepted our pledge with pleasure, saying, ‘May Allāh bless you, for indeed Allāh is blessed.’”

...After accepting their Bay‘ah, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* instructed both of them with Pās Anfās. He instructed Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* to recite Allāh’s name 3,000 times and Hazrat Mawlānā Muḥammad In‘āmul

Ḥasan *raḥimahullāh* 12,000. In addition, he emphasised those recitations from the Sunnah and reading al-Ḥizb al-A'zham and al-Ḥiṣn al-Ḥaṣīn.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P222)

Mawlānā In'āmul Ḥasan & the importance of Ṣikr

After establishing his spiritual link by means of the Bay'ah, he displayed great zeal for that path. In fact it could be said that he consumed his very soul in this passion. He was consumed in both the works of Da'wah and Tablīgh as well as Ṣikr and other spiritual practices. He had started reciting Allāh's Name 12,000 times and slowly increased it to 70,000 times [daily]. For a long time he maintained a habit of going to the (nearby) tomb of Humāyūn. There he would sit in a room and complete his Ṣikr and other practices. Sometimes he would sit there for hours at end. During those long sessions he would engage in silent Ṣikr and Pās Anfās... Amongst his various practices, the recitation of the Qurān was amongst his most beloved... Daily he would recite 15-16 Juz.... and during Ramaḍān he would recite such an extraordinary amount that the mind cannot comprehend it. According to Hazrat Shaykh's writings, during one Ramaḍān, he completed the recitation of the Qurān 61 times.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P223-224)

Two lamps of Mawlānā Ilyās

After they had traversed many stages in the path of purification and training, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* expressed his confidence in Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* and Hazrat Mawlānā Muḥammad In'āmul Ḥasan *raḥimahullāh*, by saying, "Just as Hazratjī Imdādullāh Ṣāhib *raḥimahullāh* had the likes of Mawlānā Muḥammad Qāsim Ṣāhib and Mawlānā Rashīd Aḥmad Ṣāhib, I have Yūsuf and In'ām."

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V1, P227)

Khilāfah of Mawlānā In'āmul Ḥasan

After continuous efforts and sacrifice, he reached such a stage that he received Ijāzah of Bay'ah and Khilāfah from Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*.

On the final day of his life, Wednesday 12th July 1944, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* granted Ijāzah to six people in the presence of the ‘Ulamā’ and Mashāikh...He also mentioned about five of them having acquired his spiritual effects. In regards Hazrat Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh*, he said, “Mawlāwī In‘ām is very good. He too has performed much Ṣikr and spiritual practices. He too belongs to the same calibre. However, he is more in awe of knowledge.”

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P228-229)

Mawlānā In‘āmul Ḥasan becomes Amīr

After the demise of Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh*, Hazrat Shaykh – may his resting place be filled with light – consulted with the elders and workers of Tablīgh. He thereupon appointed Hazrat Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh* as Amīr of Da‘wah and Tablīgh. He then made a general announcement and Bay‘ah was rendered to the new successor.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V1, P274)

Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* had granted him Ijāzah of Bay‘ah on the 20th Rajab 1363 (12th July 1944)...for the next 21 years he only accepted the Bay‘ah of three people. It was only upon being appointed Amīr on 3rd Ṣul Qa‘dah 1384 (13th April 1965) that he accepted Bay‘ah from the public. Thereafter each day encompassed more than the previous. Daily there would be a great gathering of the elite and the public at his residential chamber. There they would render Bay‘ah and then leave. Similarly his travels slowly became the means for thousands of people to reform themselves and turn unto Allāh.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V3, P329)

The period of Hazrat Mawlānā’s leadership was a most revolutionary time. A massive number of people established a relationship with him based on trusting his views, wishes and guidance. They linked their lives to his instructions and acquired training of spirit and faith from him. The enthusiastic way in which both commoners and elite flocked to him during his 32 years of leadership, had not been witnessed since Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* had established this spiritual chain. “We have pledged Bay‘ah to Mawlānā Ilyās - upon whom be Allāh’s mercy – by means of In‘ām,” echoed great ones from throughout the world.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V3, P330)

His insight in regards Bay'ah & spirituality

What is Bay'ah, Sulūk and Taṣawwuf? What is their reality? Hazratī tackled these questions like an Islāmic jurist, explaining it most clearly. Think deeply on the following quotes:

Hazrat Mawlānā's habit was to explain the necessity and benefits before accepting Bay'ah. Only then would he utter the words of Bay'ah. This was so that those entering into the Bay'ah could understand its importance and not think it to be a mere ritual or custom, a minor affair. On such occasions he would say, "Some important guides will now be mentioned."

Once he explained Bay'ah as "effort," "word" and "affirmation" He said, "Bay'ah is a word and affirmation for making the life of the Hereafter. If we lose out on these things, then we harm our Hereafter. Those who label it as a sin and still go out in Jamāt should be avoided. Rather engage in some beneficial deed. The matter is with Allāh. The man in between is but a means. Man should first render Bay'ah, then speak with the tongue, then practice deeds."

In another gathering he elucidated on those concise words thus, "Bay'ah is a word and affirmation of an effort, which is that Allāh should save one from deeds which incur His anger. Whoever breaks this pledge will only harm himself. 'He who breaks the agreement breaks it against himself.' (al-Fath: verse 10)."

"There are four kinds of rules of Allāh upon every person. First is slavery unto Allāh. Second is a human need. Third is Divine Khilāfah. Fourth is representing the Ambiyā'. These are the four categories of rules. The first amongst them is slavery, such as Ṣalāh, fasting, Zakāh, Ḥajj, etc. The second is human need, such as eating, drinking, residence, business, marriage, farming, etc. The third is Divine Khilāfah such as mercy, compassion, generosity, service unto others, hiding faults, etc. The fourth is representing the Ambiyā' such as in Da'wah, ordering good etc. To fulfil all these four rules is each man's prime responsibility.

"Breaking the laws of representing the Ambiyā' has resulted in the breaking of the laws of slavery, or at the least they have become lifeless. Nothing remains except for a skeleton. In the same way, the breaking of the laws of Khilāfah has resulted in the breaking of the laws of human need. Its system has gone upside down. When the laws of Khilāfah are not fulfilled, the balance in human need is displaced. Lies become common and disturbances become rampant. Understand well that two matters are linked to another two matters. Representation is linked to slavery and Khilāfah is linked to human need."

[I have translated 'abdiyah as slavery. Many translators prefer servitude but a slave and a servant is not the same thing. Why should we be shy of being Allāh's slaves? – translator]

Once in explaining how Bay'ah affirms one's life decision, he said, "It is absolutely necessary to rectify the deeds which emerge from the body, and the conviction of the heart. In rendering Bay'ah, a man makes this decision. Allāh has no need of anyone. What one affirms in Bay'ah, one brings into practice in Tablīgh. What one declares in Bay'ah, one will go out in Jamāt and enact. Affirmation without deed is a weak affirmation, timid and vanishing. Those pledging Bay'ah should understand that this is not mere words. It is a decision to always do the work which earns Allāh's pleasure, and avoid that which incurs his wrath. They will live their life correctly until death. According to the amount of effort one puts in, one will be accordingly coloured by it. He who makes no effort and goes into another environment will have that colour wiped away."

Once he explained the battle between light and darkness in a gathering. He explained how obedience and worship are a means of illuminating a splendid spiritual relationship. He said, "Today the legions of egotism dominate. The army of the heart is light and the army of the ego is darkness. We have to make such an effort that the heart's army, light, triumphs over the army of egotism. Light is acquired by means of sacrifice, obedience and worship. The path towards Allāh becomes defined. Perform Ṣalāh with utmost zeal. Pay heed to your Ṣikr and Qurān recitation. The light which these deeds emit will lead one towards Allāh. The ultimate destination is simply to establish a relationship with Allāh. There are of course means, implements and vehicles for reaching that destination. Many bandits await and will not let you reach the destination. These bandits are the desires of the ego. Remember that each person has a link to Allāh, which is by being a created being of Allāh, everyone has the link of creation. He is sustained, so there is the link of sustenance. However, all these links are hidden within man. By means of effort and sacrifice, the dust is removed from the surface and the shining glory of the relationship blazes forth. The first item amongst these efforts and sacrifices is Ṣalāh."

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P332-334)

Once he explained the benefits and goals of Bay'ah thus, "Friends! What does it mean to become Bay'ah? It means to mould one's life according to the beloved Rasūl's ﷺ pattern. Allāh sent him as a role-model. How close one patterns oneself on this role-model, accordingly will one be close to Allāh. We should strive until we die so that our lives should be according to the commands of Allāh and His Rasūl ﷺ. Whether it is day or night. Whether we are awake or asleep, eating or drinking, we must live according to the orders of Rasūlullāh ﷺ. This is the essence of Bay'ah. This is not a mere ritual that you grab the cloth and pledge Bay'ah and you are done. In fact we have to vow to avoid sin. May Allāh Most High save us from walking the path of Satan and ego. Seek Allāh's forgiveness that He pardons our sins."

Just like all his elders and Mashāikh, Hazrat Mawlānā did not consider Sharī'ah and the spiritual path to be separate entities and was not of the opinion that there is any conflict

between the two. Rather he considered Sharī'ah to be Allāh's laws in regards the outer aspects and Ṭarīqah (which includes Bay'ah) to be Allāh's laws in regards the inner aspects. He used to frequently explain this in both his special and general gatherings. Thus he said during the Bangalore Ijtimā', "There are two paths of Allāh's commands. One is related to outer aspects such as Ṣalāh, fasting, Ḥajj and dealings such as buying and selling. These commands deal with outer aspects. The other commands deal with the inner aspects of humanity. Inner commands are for example Taqwā, abstention from the world, pleasure with Allāh's decree, patience, gratitude, forbearance, bravery, pardoning, humility and not having worldly hopes. These too are commands of Allāh and are called Ṭarīqah, the spiritual path. Ṭarīqah is not something different to Sharī'ah. That which Sharī'ah decrees outwardly also has an inner basis. Fulfil both laws – Sharī'ah and Ṭarīqah."

"Some people focus on laws. There are very vigilant about imbuing these laws in themselves and are known as the friends of Allāh. In our effort, we focus on fulfilling the outer laws, but in such a way that the inner laws shine through. We perform Ṣalāh, teaching and Da'wah, during which we may experience various situations. If we show patience during difficulty or gratitude during pleasing situations, and over and above that we place our reliance upon Allāh, mighty is His Name, and are pleased with whatever Allāh made to transpire, then indeed we shall progress. We shall continuously rise and Allāh will establish us as practitioners of Dīn. This is combining the outer and inner laws in practice. This is man's original responsibility. If one strives upon the outer laws only, neglecting the inner laws, then bad qualities arise in one. There are outer prohibitions, such as lies, gossip, wine and fornication. All these are forbidden. In the same way there are prohibitions of the inner laws, such as pride, looking down on others, gossip, vanity and making a habit of elevating one. These are forbidden in the inner law. If we do not strive to fulfil the inner laws, then these inner prohibitions will multiply. Prohibitions will increase until the outer laws too, become soulless."

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p335-337)

His way of Bay'ah

At this point it would be appropriate to mention where Hazratjī *rahimahullāh* used to accept Bay'ah and what was his way of Bay'ah.

His one kind of Bay'ah was during general gatherings **at** Ijtimā's, when he sat at the Mimbar. The general public were included, even non-Muslims attending the Ijtimā' would repeat the words of the Bay'ah. However, this kind of Bay'ah was limited to Mewāt and sometimes on rare occasions in some other village or rural area.

The second kind was in his residential quarters at the Ijtimā'. During city and regional Ijtimā's, time was allocated after Maghrib for this task. Hazrat Mawlānā would first

complete his Awwābīn. He would then attend the gathering and perform the Bay'ah ceremony. Before that, Mawlānā Muḥammad bin Sulaymān Jhānjhī would explain to those who came for that purpose, what the etiquettes and principles of Bay'ah are.

The third kind of Bay'ah was that which Hazrat Mawlānā performed daily in his room in Nizāmuddīn Markaz (after bidding the Jamā'āt farewell). (Males and females) pledging Bay'ah would gather in two separate chambers. A special chamber was allocated for the females where his voice would reach by means of a microphone.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P337)

The method of Bay'ah of Hazrat Mawlānā was that he held one end of a long rope (or sometimes a large scarf, or shawl etc.) whilst those pledging Bay'ah would firmly grip the edges with both hands. He would utter a few words in regards the reality of Bay'ah followed by the Sunnah sermon. He would then make them pledge. Then he would instruct them with daily practices, and terminate with Du'ā'.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P339)

Teachings after Bay'ah

As has been discussed, Bay'ah is not an empty ritual but a requirement for action. That is why it has been the way of all Mashāikh to offer a few words after Bay'ah. Hazratjī too used to speak some words to those who had linked themselves to him. He said:

Dear brothers, examine which sins you have repented from and keep abstaining from them. By abstaining from the major sins and engaging in the following five acts, then by the will of Allāh, you will become His good slaves. The first act which is required of all Muslims is Ṣalāh. Be observant of praying the five Ṣalāh in congregation. Practice your Ṣalāh before someone who is knowledgeable that you may learn the correct way of performing Ṣalāh. As far as possible, observe four optional Ṣalāh – Tahajjud, Ishrāq, Duḥā and Awwābīn.

The second act is Allāh's remembrance. This includes three recitations of 100 times morning and evening with proper concentration and devotion. 100 times *subḥānallāh wal ḥamdu lillāh wa lā ilāha illallāhu wallāhu akbar. Wa lā ḥāwla wa lā quwwata illā billāhil 'Alīyil 'Azhīm*. 100 times salutations upon Rasūlullāh ﷺ. 100 times seeking Allāh's forgiveness. All three should be recited in the morning and all three in the evening.

The third act is recitation of the Qurān. That brother who can recite the Qurān should do so daily. He who cannot, should learn it daily.

The fourth act is the Faḍāil Books [by Mawlānā Zakarīyā]. Listen to it with regularity, although a little, in your Masājid after a particular Ṣalāh.

The fifth act is to go for *Gasht* [Jawlah]. Every eight days you should form a Jamā'ah in your area and go for Gasht. Form monthly Jamāts and go to the neighbouring areas for three days. Go out for at least 40 days a year.

Women are not required to go out for Jamāt. They are responsible for performing Ṣalāh punctually. They should not be going out in Jamāt. They should however speak about Dīn, Īmān, Kalimah, Ṣalāh, Qurān, Jannah, Jahannam and Ākhirah to those whom they meet with. Futile chatter deadens the hearts and deprives the home of blessings. Talking of Dīn and Īmān enlivens the hearts and brings blessings to the home. They should prepare their husbands and relatives to go out in Jamāt. May Allāh accept, *āmīn*.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P341)

Punctuality & care in practices

The Mashāikh do not aim to use Bay'ah as a means of expanding their following. They worry and exert themselves as to how they can link Allāh's slaves to Him. Thus, just like the other Mashāikh, Hazrat Mawlānā Muḥammad In'āmul Ḥasan *raḥimahullāh* was greatly concerned about this. The extent of his concern and the restlessness in his heart can be gauged from the following:

Hazrat Mawlānā Muḥammad In'āmul Ḥasan *raḥimahullāh* paid close attention to those who maintained a Bay'ah relation with him, lest they should slacken and become lazy in regards their prescribed practices. With full devotion, they should engage in their Da'wah, Du 'ā', Qurān, optional Ṣalāh, Ṣikr and seeking forgiveness. He would encourage them to sacrifice and exert themselves on this path so that they would progress in steady stages.

Hazrat Mawlānā fully exerted himself and paid strong attention to those who had established spiritual links with him that they be diligent about their congregational and individual deeds. There should be no laziness and negligence towards them. He used to say, "Group deeds assist individual deeds. On the other hand, individual deeds provide power and strength to group deeds." He used to say that the individual's deeds at night (Ṣikr, Du'ā' etc) are absolutely essential for the group's deeds during the coming day (Gasht, Da'wah, etc). Any deficiency in them should be compensated by means of Tawbah and Istighfār.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P343)

His writings about spirituality

Hazrat Mawlānā Muḥammad In'āmul Ḥasan *raḥimahullāh* used letters as a means of drawing the attention of his followers to rectify their condition.

The love, affection and moderation Hazrat Mawlānā showed in directing the spiritual progress of his associates can be well seen in the following extracts of his letters. In addition, the reader will learn many practical and beneficial facts in regards inner reformation and training.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD ʾINʾĀMUL ḤASAN, V3, p344)

He wrote to a student of Dīn:

The lives of the Noble Ṣaḥābah (ra) are our examples. Now stop over-analysing. Begin the work of Tablīgh with full compliance of the principles but remain busy in your studies, lest you fall into this delusion that you are busy with Tablīgh. Tablīgh is for your personal reformation. If it is not for reformation, then what kind of Tablīgh is that?

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD ʾINʾĀMUL ḤASAN, V3, p345)

Writing to another associate, he said:

Māshāallāh, you are an adult. Allāh has given you understanding. Take courage and begin working. In this blessed month, you should be diligent about fasting, Ṣalāh, Ṣikr, Qurān, charity, benefiting the needy, knowledge and Gasht. May Allāh grant that you will spend at least 40 days with some Jamāʿah, whether they are going near or far. I have hope in the High Being of Allāh that by going out in His Path, the blessed environment will promote zeal in you for all these deeds and ease in fulfilling them. May Allāh Most High help you.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD ʾINʾĀMUL ḤASAN, V3, p347)

He wrote to Mr Fārūq Aḥmad of Bangalore, also known as Abul Ḥasan Ṣāhib:

I have received your letter and note your states and conditions. Your diligence over the daily prescribed practices is most good. I hope that you are similarly diligent and concerned about the local work of Tablīgh. Do not pay any attention to confusing Satanic whispers. Ignore them completely. Continue doing your work. You have requested additional Ṣikr. Recite “Allāhu Allāh” 3000 times [daily]. “Allāhu Allāh,” is counted as one recitation. May Allāh Most High grant you a link with Him, as well as the treasures of sincerity and steadfastness.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD ʾINʾĀMUL ḤASAN, V3, p347)

In another letter he wrote:

I hope that you are diligent about your daily prescriptions. Bayʿah is not just a word, but serves for action. Together with observing Ṣalāh, Qurān and Ṣikr; be observant of the 2

Gasht, 3 days and 40 days. Prepare others as well for these. Allāh grant you *Tawfīq*. May He help you and make it easy.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p350)

In another letter he described how sitting alone and performing Ṣikr is better:

Your letter has reached me and I am appraised of your conditions. You complain of not having your mind in Ṣikr et al. Keep doing the first method which I told you about concentrating. Inshāallāh, after a few days, Allāh will grant you concentration. If you sit alone in some place then it would be better. If you allocate a specific time, then it would be even better. So sit at your appointed time and bear in mind, "What am I reciting?" then focus on the words. If you know the meaning of the Ṣikr, then focus on that instead. The shortest salutation on Rasūlullāh ﷺ we have been told is, "*ṣallallāhu 'alayhi wa sallam*". If possible, then solitude plays a great part in concentration. Therefore go out in Jamā'ah as far as possible so that you may practice this. [i.e. disciplining oneself to engage in Ṣikr in solitude whilst surrounded by people – translator]. Always remain linked to the local work – learning, Gasht and monthly three days. Whatever task you are engaged in, you should simultaneously engage in Ṣikr as well.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p351)

... I am also aware of your resolve to restart loud Ṣikr. The best time is after Tahajjud. At that time one is alone and one's mind remains free. Failing that, appoint any other appropriate time and exert yourself with due observance. May Allāh – most majestic is His status – grant you consistency and progress.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p352)

I have been made aware of your consistency of the prescribed practices. You have also expressed a desire for an increase. Be consistent on those practices you are currently engaged in and observe the actions of Da'wah. There is no need to increase the prescribed practices. Your serving the Madrasah is also the work of Dīn. You have also mentioned that your students wish to render Bay'ah. What form shall this take? Write down the names of those students who wish to render Bay'ah and send the names to me, on condition that it is their voluntary desire to render Bay'ah, and not that you have coerced them.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p353)

Sometimes there is a claim that one is doing the work of Dīn excellently. I am so busy in that, that I do not have time even to observe Ṣikr. Such a claim is most dangerous. There is but one cure for this disease.

Once someone said, “Hazrat, sometimes due to engrossment in the work of Da’wah, I fall behind with my daily practices. What should I do?” Hazrat was lying down at the time. He sat up slightly, and changing his voice said, “Why is that brother? What are you doing before Fajr?” He said, “I was struck with fear. From that very day I started completing many prescriptions before Fajr. Now, *alḥamdu lillāh*, through the spiritual attention of Hazrat, I generally finish my prescriptions before Fajr. All praise and thanks be to Allāh.”

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN’ĀMUL ḤASAN, V3, P359-360)

Practices for those who are rendering Bay’ah

He used to encourage and teach specific practices to those who were going to render Bay’ah. Knowing these things is not without benefit.

For seekers and wishers of guidance, his prescriptions were the same as those which was practised and was common amongst the Mashāikh of the people of truth and those who recognised Allāh i.e. from the compulsory deeds until the Sunnah and recommended; from recitation of the Qurān until the Sunnah recitations; and Ṣalāh and spiritual practices to safeguard one against blameworthy attributes.

By examining his letters to his followers, we understand that he considered the following to be important and necessary to bring into one’s life, in order to reform and train oneself:

- Observe those things which were pledged during the Bay’ah. Avoid those things which were pledged not to do.
- As far as possible, observe all the laws pertaining to slavery unto Allāh; human need; divine khilāfah; and representation of the Ambiyā’ *‘alayhimus Salām*; as well as all laws subsidiary to the above.
- Observe the outer Sharī’ah completely (Ṣalāh, fasting, Zakāh, Ḥajj etc.) and keep in mind that they are done solely for Allāh’s sake.
- Be steadfast and observant of the morning and evening recitations (Ṣalāh, salutations, seeking forgiveness, etc.)
- Daily recitation of the Qurān. The Faḍāil books should be listened to and recited daily in order to create a religious environment at home.
- In order to establish an environment of Da’wah, be regular with your Gasht, monthly 3 days and annual 40 days.
- As per the general principles and points of the Mashāikh, Hazrat Mawlānā prescribed the loud Ṣalāh as well. He said, “Amongst the prescriptions of the Ṣūfīs for cleansing the inner self, loud Ṣalāh is most effective.” (QUOTED FROM DR NĀDIR ‘ALĪ KHĀN)

However, this teaching was not for everyone, only for those who were capable of it mentally and had the time for it and could be regular with it. Otherwise, it was not prescribed for them.

Ḥāfizh Yūsuf Tāndah Chaparwalī wrote about an incident which includes the prescription of Hazrat Mawlānā Muḥammad In‘āmūl Ḥasan *rahimahullāh*:

I once said to Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh*, “Hazrat, prescribe something for me to recite.”

He did not seem very enthusiastic about it and replied, “Go and ask Mawlāwī In‘ām.”

I presented myself to him. After Salām, I made my request and said, “Hazratjī has sent me for this purpose.”

He gazed intensely at me and replied, “But you are a sick man.”

I was amazed to hear that, for at that moment I was definitely ill, but nobody knew about my illness. I however insisted, so he said, “Sit cross-legged.”

I did so. Hazrat made my left knee’s vein stand out a bit, then taking both his hands, he spread the big toe and the next toe of my right foot and made them grip that vein. He then taught me to recite negation [lā ilāha] and affirmation [illallāhu] and told me to recite “Allāhu Allāh” 400 times.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN‘ĀMUL ḤASAN, V3, P353-355)

From the above extract it is known that Hazrat Mawlānā Muḥammad In‘āmūl Ḥasan *rahimahullāh* taught the method of putting pressure on the knee vein, which is a practice of the Chistīyah order. He also accorded attention to other methods of Ḍikr. The following extract shed further light on this:

A follower had verbally learnt the method of Ḍikr whilst staying at Nizāmuddīn. Upon returning home, he wrote for written confirmation. Hazrat Mawlānā Muḥammad In‘āmūl Ḥasan *rahimahullāh* replied:

I have received your letter. Upon learning your condition, I became very happy. May Allāh, the Lord of Honour, grant you consistency. I repeat the method of *Bārah Tasbīḥ* which I had previously told you. Recite Sūrah al-Fātiḥah thrice, Āyatul Kursī once and Sūrah al-Ikhlāṣ thrice. Convey these as a gift to the Mashāikh of all four spiritual orders. Convey salutations 11 times upon Rasūlullāh ﷺ. Seek Allāh’s forgiveness 11 times and then recite thrice: *Yā Ḥayyu yā Qayyūm! Bi rahmatika astaghīth. As’aluka min faḍlika yā Allāh yā Allāh yā Allāh an tuṭahhira qalbī ‘an ghayrika wa an tunawwira qalbī bi nūri ma’rifatika. Abadan, Abadan! Lā Ḥawla wa lā qūwata illā billā* – O Ever living! O Maintainer of the universe! I seek help through Your mercy. I ask You through Your grace, O Allāh, O Allāh, O Allāh, that You purify

my heart from that which is not You, and that You enlighten my heart with the light of Your recognition, forever, forever. There is no power to avoid evil and no ability to do good except through Allāh. Then recite *lā ilāha illallāhu* with that concentration and method I told you. After each 10, add *Muḥammadur Rasūlullāh ṣallallāhu ‘alayhi wa sallam*. Then 400 times *illallāh*. Then *Allāhu Allāh* 600 times. Then *Allāh* with each *ḍarb* [Zikr method of striking] 100 times. Thereafter sit and meditate and visualise that Allāh’s light is entering your heart.

In addition he used to stress optional Ṣalāh, Qurān, etc. Ṣalāh should be observed in congregation. Observe the local work [of Tablīgh].

In addition to other advices, he also instructed Mr Muḥammad Ṣiddīq Ṣāhib (Wānambārī) with loud Zikr thus:

You have requested additional Zikr. If you are capable of being regular and are not travelling [*nāghah* is a Turkish word meaning absent. I have interpreted it to mean absent from home – translator], because when travelling one undergoes physical and spiritual difficulties, then only sit cross-legged in a state of Wuḍū’ and recite this Zikr. At the beginning and end recite salutations upon Rasūlullāh ﷺ and seek forgiveness, both are 11 times each. Then at the beginning recite the Fourth Kalimah thrice. Then 200 times *lā ilāha illallāhu* in such a way that every tenth should have added to it, *Muḥammadur Rasūlullāh ṣallallāhu ‘alayhi wa sallam*. Then 400 times *illallāh*. Then 600 times *Allāhu Allāh*. Then 100 times *Allāh Allāh*, which now totals 1300 recitations. Also recite what I told you to at the beginning and the end. It would be better that if there is someone there who knows the method, that you should ask him. Also pay attention to joining the local work. May Allāh Most High help you and make it easy.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN’ĀMUL ḤASAN, V3, P355-357)

His views about Zikr

The past discussion demonstrates how Hazratjī held Zikr in high regard and how much effort he expended in this field. Whilst there is no real need to write more on the subject, presenting some of Hazratjī’s views may prove beneficial:

He once said:

Rain does not affect rock, it affects the earth. The hardness of the heart is harder than the hardness of rock. When the heart becomes soft, then words have effect. By mentioning Allāh’s Name, the heart softens and only then do talks of Jannah and Jahannam affect it. Soften the heart by reciting Allāh’s Name. Be punctual with your Zikr.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN’ĀMUL ḤASAN, V3, P157)

If congregational and individual deeds are done with Allāh's remembrance and with conviction of His promises, then an illuminated state will arise within us.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p158)

The highest form of Ḥikr is *lā ilāha illallāh*, yet we do not know what we receive from Allāh for it. The world filled with gold will not be able to ransom a man from Hell. However, by reciting this Kalimah with a true heart, one will be saved from Hell.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p158)

Everything has an outer and inner aspect. Ḥikr's outer aspect is Tasbīḥ and its inner aspect is concentration upon it.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p157)

Be observant of your Ḥikr. The extent to which you are observant will be the extent that you will have concentration. The extent of your concentration will be the extent of your concern for fulfilling Allāh's command. The extent of your concern will be the extent to which you will bother to do it correctly.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, p158)

On the occasion of the Ijtimā' at Arariyahkot, this despicable one (Quṭbuddīn Mullā) took a friend who was Bay'ah and presented ourselves to Hazratjī. I said, "Hazrat, he is Bay'ah to you and wishes to learn Ḥikr."

Hazrat taught him the method of *Bārah Tasbīḥ* and encouraged him to be observant of his Ḥikr. He however added, "Look brother, when a man does the Ḥikr of great ones, he starts to think that he is great. Be careful."

What a subtle vision Hazratjī had. Matters which others might have missed, he would observe.

His concern, broad-mindedness and moderation

Broad-mindedness of views is indeed a great treasure. Through it unity is created amongst the Ummah and different groups become close. Moderation is an integral part of Islām. Every deed in Islām is based upon moderation. If moderation is not kept in mind, all sorts of division and opposition will occur. Dīn will disappear from one's life. In every age, extremism caused division and misguidance. That is why Dīnī efforts should avoid extremism and adopt the path of moderation, which is what is desired. Amongst the excellent ways of Hazrat Mawlānā MuḤammad In'āmul Ḥasan *rahimahullāh* was that

he spoke with the tongue of moderation. His tongue did not make *Da'wā* [claims], but *Da'wah* [invitation to Allāh]. In presenting Da'wah, he avoided all forms of extremism and kept to moderation.

His insight to Da'wah and attaining of correct thought is most solidly proved by the fact that he was not the advocate of only one single branch of Dīn. He paid attention to all branches of Dīn. He fulfilled all their rights. By means of Da'wah and Tablīgh, he wished to create a society of healthy deeds with a pure religious and spiritual environment. Thus he used to firmly say at various gatherings and Ijtimā's, "By means of this work of Da'wah, we wish to bring the Ummah back to the same condition (of religion and faith) as it was when Rasūlullāh ﷺ left this world."

His Du'ā' also revealed this, "O Allāh! By means of this effort and movement, revive all the branches of Dīn."

This clearly demonstrates that his vision was upon Dīn in its entirety. By means of Da'wah he aimed to revive all of Dīn. Hazrat Mawlānā maintained direct and close contact with all branches of Dīn, be it learning, teaching, writing, compilation, lectures, advice, religious schools and universities, the spiritual path of purification of the self or Bay'ah. Through his wisdom and careful planning, he ensured that those engaged in this effort of the Prophets (as) were linked to all the branches of Dīn, so that they may strengthen each other.

(SAWĀNIḤ MAWLĀNĀ MUḤAMMAD IN'ĀMUL ḤASAN, V3, P148-149)

An effort for the entire Dīn

At a Johr [gathering of veterans], he said, "Our intention should be that which was the intention of our Imām – our Nabī ﷺ. His intention was that complete Dīn should be alive in the entire Ummah until the Day of Qiyāmah."

He did not aim to revive just a few branches of Dīn by means of Da'wah and Tablīgh. He wished that with enlightened hearts, religious feeling and enthusiasm for the faith be created, to this extent that every Muslim be fully blessed with the treasures of faith and conviction, so much so that his deeds and character would be so firm, that whether in public or in private, his bond with Allāh would remain just as strong. Thus by means of Da'wah and Tablīgh, his ultimate aim and passion was to bring the Ummah onto pious deeds and basic foundational deeds such as Ṣalāh, Ṣikr, Qurān, Tasbīḥ, fasting, Ḥajj, Ṣakāh etc. Within the ambit of this concern and vision, he focussed his speeches and writings upon deeds. He desired that deeds become 100% alive in the Ummah. With special regards to Islām's basic compulsory action of Ṣalāh, he used to say that so much effort should be applied that every locality should become 100% performers of Ṣalāh.

Once he remarked in regards this concern and vision, “Emphasis was placed on different matters during each of the eras of us three. During the time of the elder Hazratī (Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh*), emphasis was placed on the Hereafter, Jannah and Jahannam. During the time of the elder Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh*, emphasis was placed on the effort and sacrifice. During my time, emphasis is placed upon deeds.”

Istikhlāṣ

In addition to *ikhhlāṣ* [sincerity], every deed requires *Istikhlāṣ* [focus of sincerity] as well. Whichever deed is performed in solitude, gains more life. Mawlānā ‘Ubaydullāh Balyāwī *raḥimahullāh* remarked at a *Johr*, “When you are performing Ṣalāh, then abandon all thoughts except that of Ṣalāh.”

Then in regards *Istikhlāṣ* of deeds, he said, “When you are standing, then its *Istikhlāṣ* is that you do not have thoughts of bowing. When you are bowing, then its *Istikhlāṣ* is that you do not have thoughts of prostrating. When you are prostrating, then its *Istikhlāṣ* is that you do not have thoughts of sitting. In any case, whatever deed you are engaged in, its *Istikhlāṣ* is that you do not turn attention to anything else and with complete solitude [of the mind] you fulfil that deed. *Istikhlāṣ* of one deed does not negate another deed. Whatever deed you are engaged in requires isolation [mentally of that deed].”

“The *Istikhlāṣ* of Ṣikr is to sit in an isolated place, turn your attention towards Allāh, gather your thoughts towards Allāh and engage in Ṣikr. The *Istikhlāṣ* of learning is to sit for learning and not look here and there. That would destroy your solitude. You should listen to the lesson with full attention and concentration. What is Da‘wah? What is its *Istikhlāṣ*? One has to stay in the company of the elders to try and understand it. It should not be that our elders say that *Istikhlāṣ* means one thing and we understand it to be something else.

[It is unclear to me whether the following two paragraphs are part of the above speech, or more likely, the commentary of the author. – translator]

Despite devoting themselves with utter *Istikhlāṣ* to the work of Da‘wah, our elders have continued the series of Bay‘ah. They have chosen the known way of the Bay‘ah, in that they instruct their followers with Ṣikr. Thus it is understood that these matters – Bay‘ah, teaching Ṣikr methodology, making Ṣikr, loud Ṣikr etc. do not negate the *Istikhlāṣ* of the work of Da‘wah. If these matters contradicted the *Istikhlāṣ* of Da‘wah, then these personalities would certainly not have directed such activities.”

“What remains to be looked at is engaging in Ṣikr and making its effort. These do not destroy or divert one’s concern. Rather they are necessary to create a focus and *Istikhlāṣ* of deeds. To try and prove Bay‘ah, the effort of Ṣikr and the gatherings of Ṣikr as contrary to *Istikhlāṣ* will only serve to bring the effort of Da‘wah into disrepute, cause

unnecessary dispute and division within the work of Da'wah. Bear in mind that when a people's time of destruction arrives, they are no longer capable of deeds and such people are entrapped in disputes and debates."

The importance of Ṣikr in Dīn

The order & wisdom of abundance of Ṣikr

The basic deeds of Islām are five - Ṣalāh, Zakāh, fasting, Ḥajj and Jihād. Yet the Qurān does not mention doing any of them in abundance. However, Allāh mentions performing Ṣikr in abundance in several verses, such as in Sūrah al-Anfāl and Sūrah Jumu'ah. In Sūrah al-Aḥzāb, Allāh mentions, "And the males who remember Allāh much and the females..."

The wisdom behind this might be that firstly, Ṣikr is the soul of all forms of worship. It appears in the narration of Mu'āz bin Anas ؓ that someone asked Rasūlullāh ﷺ, "Who amongst the Mujāhidūn will receive the most reward?"

Rasūlullāh ﷺ replied, "He who remembers Allāh the most."

He then asked, "Who amongst those who fast receive the most reward?"

Rasūlullāh ﷺ replied, "He who remembers Allāh the most."

In that way the man questioned about Ṣalāh, Zakāh, Ḥajj and charity. Each time Rasūlullāh ﷺ replied, "He who remembers Allāh the most, he is most entitled to reward."

(AḤMAD FROMMM IBN KATHĪR)

The second [possible reason] is that Ṣikr is the easiest of all acts of worship. Sharī'ah has not imposed any conditions for it. Whether one is in a state of Wuḍū' or not, whether one is lying down, sitting or walking, in all conditions one may engage in Ṣikr. It does not require any effort from a person, nor is any special opportunity required. Its effects and benefits are so immense that not only Dīn and worship is accomplished, one's worldly needs can also be met. There are Du'ā's before and after eating; when leaving the home and upon returning; when leaving for a journey, during the journey and upon returning to one's land. Before or after whatever task one engages in, the effect of the Du'ā' Rasūlullāh ﷺ taught, is that there is no time and act a Muslim engages in, in which he may be forgetful of Allāh. By reciting these narrated Du'ā's, one will gain in Dīn and in worldly affairs.

(MUFTĪ MUḤAMMAD SHAFĪ' – MA'ĀRIFUL QURĀN, V7, P144-145)

The command for Ṣikr during Jihād

There is a dire need for much Ṣikr when fighting the Kuffār, Polytheists and Islām's enemies during Jihād. Allāh ﷻ has commanded this. He says, "O you who believe! When you confront those who disbelieve, then remain firm and remember Allāh much so that you may be successful." (al-Anfāl: 45)

Man's primary strength is that of his heart. The heart's strength in turn is derived from Īmān. Abundant Ṣikr refreshes one's Īmān and increases its spiritual light. Thus Ṣikr is a grand means of attaining patience, consistency and firmness. When conditions are severe and one is in need of greater patience and firmness, then one is in need of more Ṣikr. It is in such situations that Allāh commands abundance of Ṣikr. The greatest weapons of the Ṣahābah ﷺ were Ṣalāh, *Lā ilāha illallā, Subḥānallāh, Allāhu Akbar* and abundant Ṣikr.

(ṢIKRULLĀH KE FAḌĀIL WA MASĀIL, p24)

The command for Ṣikr during Da'wah & Dīnī effort

An abundance of Ṣikr is required, be it for Da'wah and Tablīgh or any other effort of Dīn. A deficiency at such moments causes a lack of light and spirituality in that religious effort. When Allāh Most High sent Mūsā ﷺ and Hārūn ﷺ to Pharaoh, He commanded them with Ṣikr and that they should not slacken in abundance of Ṣikr. He told them, "Go, you and your brother, with My Signs and do not slacken in My remembrance." (Ṭāhā: 42)

The meaning is that you should be fully prepared for Da'wah and Tablīgh. In all conditions and times generally, but specifically during the time of the effort of Da'wah and Tablīgh, you should remember Allāh in abundance and not be lazy in that.

(ṢIKRULLĀH KE FAḌĀIL WA MASĀIL, p23)

The rectifier and caller need much Ṣikr

Remember that the original fount of Da'wah and Tablīgh is Allāh Most High. It is towards Him and Dīn that people are called towards. Thus the extent to which the callers have a strong relationship with Allāh, will be the extent to which their Da'wah will have life and spirit in it, and the extent to which it will spread. If however the relation with Allāh is weak, Da'wah will similarly be soulless and lifeless. If the relationship is utterly broken, then the Da'wah will be a Satanic Da'wah even if it is in the name of Allāh and Dīn. That is why an

increase in Ẓikr of Allāh is needed on such occasions. It is by means of Allāh's Ẓikr that one's relation with Allāh is protected and it strengthens and refreshes that relationship. Thus abundance of Ẓikr is a great cause for the success of the people of Allāh, callers to the truth and rectifiers of spiritual conditions. It is also the primary weapon in combating the enemy. Through it, courage and resolve is created and they increase in a person.

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, P22-24)

People of the heart & the rank of Quṭb

The people of Ẓikr have great power of the heart. They use this power of the heart in the effort of Dīn. That is why major obstacles in the path of Da'wah are removed and people who swear that they will never accept, become recipients of guidance. If properly thought over, however much apparent planning there may be, it is the power of the hearts of those who are linked to Allāh that has a stronger effect. In this regard Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* said:

Hazrat Abū Sa'īd al-Khudrī ؓ narrated the famous Ḥadīth, "He amongst you who sees an evil should change it with his hand. If he is unable to, then with his tongue. If he is unable to, then with his heart..." The end mentions, "With his heart," as a stage. One scenario of this is that the people of the hearts utilise the powers of the hearts, in other words, apply their courage and attention.

Then he also remarked:

Al-Imām 'Abdul Wahhāb ash-Sha'ranī wrote in regards attaining the rank of Quṭb [a high spiritual rank]. Its summary is that wherever on Allāh's earth, good is being eroded and has died, one should perceive a hurt in one's heart at its erosion and with utter humility beg Allāh to revive it and spread it. One should also use one's heart's powers for its revival. In the same way, wherever evil has spread, feel hurt in your heart at its triumph. Beg Allāh with utter humility to eliminate it. Apply your courage and attention to achieve that as well.

Al-Imām 'Abdul Wahhāb ash-Sha'ranī wrote, "He who does that will become the Quṭb of his era."

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P70-71)

There is no tyrant worse than he who obstructs Allāh's remembrance

Without doubt, those who use various plans and strategies to prevent people from remembering Allāh are indeed great tyrants. In the final analysis, who can be a greater tyrant than that? Allāh says in regards those who in the name of Dīn, prevent people from

remembering Allāh, “Who is a greater wrongdoer than he who prevents in Allāh’s Masājīd His remembrance and strives for their ruin?” (al-Baqarah: 114)

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, P339)

Gatherings of Ẓikr

The people of Allāh have gatherings of Ẓikr for the effort of Ẓikr. During the era of Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*, there used to be people of Ẓikr who used to be very observant of Ẓikr. Mīyānjī Miḥrāb once said, “Hazratjī used to teach us Allāh’s Name.”

Mawlānā Nu’mānī & gatherings of Ẓikr

In his commentary to a certain Ḥadīth, Hazrat Mawlānā Muḥammad Manzūr Nu’mānī *rahimahullāh* wrote:

From this Ḥadīth, it is clearly seen that there will be special blessings when Allāh’s slaves gather at one place for the purpose of Ẓikr. Hazrat Shāh Walīyullāh – may Allāh’s mercy be upon him – commented on this Ḥadīth, “There can be no doubt or uncertainty that a gathering of Muslims for Ẓikr etc. is a special means of attaining mercy, tranquillity and closeness of the angels.” In the commentary to another Ḥadīth he said, “We thus know that Allāh really loves it when His slaves gather at one place with sincerity and remember Him, discuss His Words and recite His praises and Tasbīḥ. Allāh Most High declares His pleasure for such slaves to His close angels.” May Allāh make us amongst them.

(MA’ĀRIFUL ḤADĪTH, V5, P28 & 31)

Benefits of Ẓikr gatherings

Establishing and running gatherings of Ẓikr is a most blessed work. The Qurān and Ḥadīth encourage and support this and declare many virtues, some of which are:

- Gatherings of Ẓikr are gardens in which hearts are watered. They are a means of progress of Īmān and the soul.
- Because of them, hearts become inclined and focussed towards Allāh Most High.
- Because of them other people too are encouraged to perform Ẓikr.
- Because of these gatherings, those with little zeal gain zeal and become constant upon Ẓikr.

- In the presence of people of the heart, forgetful ones remember Allāh and their hearts awaken.
- The light which emits from the hearts of all those engaged in Ẓikr brightens all those in the gathering. As a result, each one gains firmness in Ẓikr as per his individual capability and sincerity.
- Angels of light and spirituality descend upon such gatherings. Their spirituality and light add to the light of the gathering and bring peace and tranquillity to their hearts.
- Gatherings of Ẓikr are those spiritual forts and castles in which man may be safe from the attacks of Satan and desires of the ego.
- Allāh Most High is happy with gatherings of Ẓikr. He pardons the participants and transforms their bad deeds into good deeds.
- Gatherings of Ẓikr are gardens of Jannah. Those who participate in them will be seated upon pulpits of pearls on the Day of Resurrection. Light will shine on their faces.
- There will be a special banner for the people of Ẓikr. They will follow it and enter Jannah forever. They will reside in the balconies and gardens of Jannah.
- These are only some of the benefits of Ẓikr mentioned. There are many more benefits and virtues mentioned in the Ḥadīth.

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, p328-329)

Masājid & Khānqahs are the centres for Ẓikr gatherings

History testifies that the preservation of the spirituality of the Muslims and the purification of the character and deeds of individuals occurred in the Masājid and Khānqahs. It was in these centres that the workers in every field of the Dīn of Islām attained the soul of Īmān, conviction, character, Iḥsān, a relationship with Allāh and abstention from sin.

All the revivers and rectifiers of the past were trained products of these centres and Khānqahs. These include the likes of Shāh Walīyullāh; Mujaddid Alfī Thānī; Imām Shāmī; Sayyid Aḥmad Shāh, Imām Sanūsī; the fighter against the Westerners and English, Shaykhul Mashāikh, Mujāhidul Millah, Hazrat Ḥājī Imdādullāh; the founder of Dārul ‘Ulūm Deoband, Hazrat Mawlānā Qāsim Nānotwī; Hazrat Mawlānā Rashīd Aḥmad Gangohī; Hazrat Shaykhul Hind; Hazrat Ḥusayn Aḥmad Madanī; Hazrat Ḥakīmūl Ummah, Mawlānā Ashraf ‘Alī Ṭhānwī; the founder of Tablīgh, Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*; Shaykhul Ḥadīth, Hazrat Mawlānā Muḥammad

Zakarīyā, Muhājir Madanī *rahimahullāh*, the fighter against the British, the Imām of the Mujāhidun in Pākistān's border province, Mawlānā 'Abdul Ghafūr Swātī; Hazrat Mawlānā Muḥammad 'Umar Shāh, known as Ṣāhib Mubārak of Karboghah Sharīf; Hazrat Ḥājī Turangzai; the conqueror of Kahsmīr, Mawlānā Ḥājī Muḥammad Amīn Ṣāhib etc, etc.

These were the people who were trained at these centres and Khānqahs. Even today, those who fight the banner-bearers of Kufr and Shirk, i.e. the Jews, Hindus and the West, are the trained products of these centres.

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, p329-330)

Loud Ẓikr & Ẓikr gatherings at Bangla Wālā Masjid

Imāmul Mujāhidīn Hazrat Mawlānā 'Abdul Ḥafīẓh Makkī writes in his booklet, *Majālis-e-Ẓikr-e-Jahrī*:

This sinful one has heard with an unbroken chain from those who witnessed the era of the Imām of Tablīgh, the model from the pious predecessors, Hazrat Aqdas Mawlānā Muḥammad Ilyās Ṣāhib Kandhalwī *rahimahullāh* that there always used to be the following practice in Bangla Wālī Masjid, the headquarters of Tablīgh. Generally everyone used to awake and offer the optional prayer of Tahajjud at the end of the night. Then a short while before the Aẓān of Fajr until the congregation stood for Fajr (when there was a bit a light), most of the people generally engaged in loud Ẓikr in the Masjid, outside in the courtyard and in the reception area. This sinful one witnessed the following in 1959 and 1960. During the era of Hazrat Mawlānā Muḥammad Yūsuf Ṣāhib Kandhalwī *rahimahullāh*, many people sat in their places in the Delhi Markaz of Nizāmuddīn Bangla Wālī Masjid, from Fajr Aẓān until Fajr congregation. They engaged in loud Ẓikr. Some sat in the Masjid and some outside, yet all their voices echoed inside the entire area of the Masjid and the area outside the Masjid.

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, p3494)

Hazrat Mawlānā Muḥammad In'āmul Ḥasan *rahimahullāh* would go after 'Aṣr to the outside section. His associates would join him and engage in soft Ẓikr. He too engaged in Ẓikr. A most amazing condition of peace and tranquillity would descend upon the gathering. This would continue until shortly before Maghrib. Even today, the elders engage in loud Ẓikr, about which the third Hazratjī said, "Amongst the prescriptions of the Ṣūfis for cleansing the inner self, loud Ẓikr is most effective." It is clear that without this effort and constant practice, it will be difficult to attain the benefit of Ẓikr.

Ẓikr gatherings of various Mashāikh

This was thus the practice of our elders of Da'wah. Other Mashāikh too held daily or weekly gatherings of Ẓikr. In addition to Ẓikr, some talk of reformation was also held during these gatherings. Our elders of Tablīgh neither prevented those Mashāikh from Bay'ah nor from holding their Majālis. Rather they concerned themselves as to how those Mashāikh, in addition to holding their gatherings, should assist the great work of Da'wah. We know of people who had received *Ijāzah* from others, but asked Hazratjī, "We received *Ijāzah* of Bay'ah from so-and-so pious person. Shall we accept the Bay'ah rendered unto us?" He replied, "When you have permission for this then you should certainly accept the Bay'ah rendered to you." He would also add some advices, such as, "Let there be no aspect of greed when accepting gifts. Let there be no aspect of pride when refusing."

There are such personalities as well who have a relationship with the work of Da'wah and also have *ijāzah*. These personalities exert themselves with full concern in the effort of Da'wah, whilst simultaneously during their gatherings, they turn attention with full force towards this work. They also conduct Ẓikr gatherings. At no stage did our Tablīgh elders ever ask them, "With whom did you consult in doing this?"

Some people with incorrect understanding have complained to the elders against these people, and have insisted that the people of *Ijāzah* not accept Bay'ah in particular places. They should not conduct Ẓikr gatherings and not travel for that purpose. The elders of Tablīgh clearly replied, "We do not stop anyone from these activities. What we wish is that they too engage in the work of Da'wah."

The elders value 'Ulamā' & Mashāikh

Alḥamdu lillāh, the elders of Tablīgh are very broad minded. They hold great value for the Mashāikh in the hearts. Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* greatly revered and respected Hazrat Mawlānā Rashīd Aḥmad Gangohī *raḥimahullāh* and his Khulafā'; Hazrat Mawlānā Shāh 'Abdur Raḥīm Ra'ypūrī *raḥimahullāh*; Hazrat Mawlānā Maḥmūd Ḥasan Deobandī *raḥimahullāh*; Hazrat Mawlānā Ashraf 'Alī Thānwī *raḥimahullāh*; and Hazrat Mawlānā Muḥammad Zakarīyā *raḥimahullāh*.

Mawlānā Ilyās sought du'ā' from all

He said, "I maintained a relationship of seeking Du'ā' with all the saints of my time. Alḥamdu lillāh, I gained kindness and trust from them all."

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P143)

Go to the ‘Ulamā’ with the intention of benefiting

He said, “Wherever our general veterans go, they should try and meet the true ‘Ulamā’ and pious. However, such visits should be purely with the intention of gaining benefit.”

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P35)

Objecting against the ‘Ulamā’ is most terrible

“To harbour bad thoughts against any ordinary Muslim flings one into destruction. To object against the ‘Ulamā’ is a most severe action.”

He further added, “Honour of the Muslim and respect of the ‘Ulamā’ are basic points of our way of Tablīgh. Every Muslim must be honoured due to his Islām. ‘Ulamā’ should be extremely respected due to their knowledge of Dīn.”

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P56)

Workers should benefit from people of knowledge & Ṣikr

The work of knowledge and Ṣikr has still not been attained by the workers of Tablīgh. I am most concerned about this. The method [of achieving this] is to send them to the people of knowledge and Ṣikr. Under their leadership they should engage in Tablīgh whilst benefiting from their knowledge and company.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P56)

Mawlānā Thānwī accomplished great work

As a result of the relationship of the heart Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* kept with Hazrat Mawlānā Thānwī *rahimahullāh*, he wished to spread his teachings. He said, “Hazrat Mawlānā Thānwī accomplished great work. My heart desires that the teachings be his and the way of Tablīgh be mine in such a way that his teachings become common.”

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P58)

Benefit from Hazrat Thānwī’s people & books

In a letter to the veterans of Mewāt, Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* wrote several advices, including:

8. Keenly observe the sending of reward [*Īṣāluth Thawāb*] to Hazrat Thānwī *raḥimahullāh*. Send every kind of good to him. Complete many recitations of the entire Noble Qurān. It is not necessary that all gather and recite. In fact it will be better if each person reads alone. Going out for Tablīgh has the most reward. Therefore send this form [of reward] the most.
9. In order to make Hazrat Thānwī *raḥimahullāh* an intercessor, it is necessary that one loves him and benefits from his men and studying his books. Knowledge will be gained from studying his books and action will be gained from his men.

(MAKĀTĪB HAZRAT MAWLĀNĀ SHĀH MUḤAMMAD ILYĀS, P137-138)

It is clearly understood from these advices of Hazrat Mawlānā Muḥammad Ilyās *raḥimahullāh* that the books of true ‘Ulamā’ and Mashāikh are not devoid of benefit.

Mawlānā Yūsuf too loved his elders

He maintained an intense love and servant relationship with them. He especially loved and respected Hazrat Shaykhul Islām and Hazrat Aqdas Ra’ypūrī.

(TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P473)

Consider visiting the ‘Ulamā a form of worship

Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* held enormous regard in his heart for being in the company of the ‘Ulamā’. He wrote:

Go in the company of the ‘Ulama’. Rest assured that that this is also a form of worship.

(TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P95)

Elsewhere he wrote:

Do not harbour ill thoughts about the pious ones of this Dīn. Go to meet them with the sole intention of benefiting from them. When you go to them, never let the thought cross your mind, “I am going to them to give them something.” Always have in mind, “I am going to gain something.”

(SAWĀNIḤ HAZRATJĪ HAZRAT MAWLĀNĀ MUḤAMMAD YŪSUF, P68)

The loss of Mawlānā Madanī was immense

Hazrat Mawlānā Muḥammad Yūsuf *raḥimahullāh* maintained an immense respect for the elders who had a relationship with Allāh. He greatly valued them. To understand this it would be sufficient just to mention the relationship his heart had with Shaykhul Islām Hazrat Mawlānā Ḥusayn Aḥmad Madanī *raḥimahullāh*. Hazrat Muftī ‘Azīzur Raḥmān Ṣāḥib Bijnorī wrote:

After the demise of Hazrat Madanī – may Allāh fill his resting place with light – it was agreed to meet at Nizāmuddīn. It was a cold day. Hazratjī (Mawlānā Muḥammad Yūsuf *raḥimahullāh*) sat on the terrace, his spirits completely dampened. After shaking hands, he breathed a cold sigh and said, “Hazrat Madanī has passed away. A great good has been lifted from this world. Such a great good, that if the good of all of us should be gathered in one place, it would be nothing in comparison.”

A reliable man informed me that for full two years, he continuously emphasised to people, “Look! Send the reward of these 40 days to the soul of Hazrat Madanī. In fact, go out with the intention of sending this reward to him.”

(SAWĀNIḤ HAZRATJĪ HAZRAT MAWLĀNĀ MUḤAMMAD YŪSUF, P82)

The Mashāikh’s attendants were excellent

He said in regards the attendants of the Noble Mashāikh:

In regards those attendants of the great Mashāikh whose accounts we hear of that they became people of excellence, they were those attendants who served the coming guests at the Khānqahs to the extent of cleaning their faeces.

(MALFŪZHĀT WA IQTIBĀSĀT HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF, P129)

Mufti Maḥmūd & Mawlānā In‘āmul Ḥasan

Hazrat Mawlānā Muḥammad In‘āmul Ḥasan *raḥimahullāh* used to conduct gatherings at the rear of the Masjid building after ‘Aṣr. Hazrat Mawlānā Muḥammad ‘Umar Pālanpūrī *raḥimahullāh* and others also used to attend. On one occasion, this lowly writer of these letters also attended. Suddenly Mawlānā Muḥammad bin Sulaymān Jhānjhī called out, “Mufti (Maḥmūd Ḥasan) is coming.” Hazratjī suddenly became so restless just as a child does when an adult appears. He stood up to welcome Muftī Ṣāḥib. With great love, he embraced him. The two then sat together on a bed. The entire gathering then proceeded with their Ṣikr. An amazing sense of tranquillity descended upon the gathering.

The 'Ulamā' and the pious are shown such respect because they are the primary guardians of the Ummah in terms of their teaching and training programmes. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* remarked:

Tell the 'Ulamā' that the movements and efforts of the Tablīghī Jamāts can only create a desire and value for Dīn amongst the masses. It will also prepare them for learning Dīn. To proceed further and teach and train them will require the attention of the 'Ulamā' and the pious. Thus your attention is acutely vital.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P170)

Thus our hearts should bear full respect for the 'Ulamā' and value them. The elders of Tablīgh have always encouraged this. The distancing of the masses from the 'Ulamā' is a tribulation of its own which can potentially cause the destruction of the Ummah. May Allāh ﷻ grant that through this great work of Da'wah, the Ummah, 'Ulamā' and the pious will be united. May Allāh accept all of us who engage in this effort for this purpose [of unity]. Āmīn!

Da 'wah for the unity of the Ummah

Our primary aim is to unite all groups of Dīn

The inner desire of the elders of Tablīgh was always that by means of the Dīnī effort of Da'wah and Tablīgh, the Ummah would become united. Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* said:

By means of this effort, we wish to create integration, peace and reconciliation amongst the 'Ulamā', the religious people as well as the worldly people of every place. To create affection, love, mutual assistance and unity amongst the various groups of the 'Ulamā' and the religious, is a special focus of this effort. In fact, it is our most important goal. This Da'wah of Dīn will, by the will of Allāh, become the means of attaining this. Differences of goals amongst individuals are in itself a cause of differences which just keep increasing. All the groups amongst us Muslims need to engage in Dīnī work with everyone having the primary aim of service of Dīn. It needs to be done in such a manner that everyone's zeal and method of working is in agreement. It is only this which can change hatred into love. Think what great reward there is in reconciling two individuals. What then will be the reward of reconciling the various sections and groups of the Ummah? That is truly unimaginable.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P84-85)

We are not some separate group

Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* said:

We have not established a separate group for this work, nor any office, register or fund. This is the work of all Muslims. We have not made any separate group as per the current ways.

(TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P137 – FROM A SPEECH)

The public should join with the ‘Ulamā’

The purpose of sending Jamāts to centres of knowledge such as Deoband and Sahāranpūr, was to create a link between the ‘Ulamā’ and the public. Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* said:

I do not send Jamāts to Deoband and Sahāranpūr so that they may give Da‘wah and Tablīgh to the ‘Ulamā’. I send them because these days the public is distanced from the ‘Ulamā’. They should become close to them. It will be only for their own benefit.

(MALFŪZHĀT WA IQTIBĀSĀT HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF, P116)

Prejudice breaks the Ummah

He also said:

How many difficulties and calamities did the most Noble Nabī ﷺ not endure in the forging of this Ummah? When nationalism and family prejudice rear their heads, the Ummah will be destroyed.

(MALFŪZHĀT WA IQTIBĀSĀT HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF, P120)

The speech to remember Mawlānā Yūsuf by

His heart beat with anxiety over the issue of preserving the Ummah. Three days before his demise (i.e. 26th Ṣil Qa’dah 1384 – 30th March 1965), he delivered his final speech after Fajr at Raiwind, Lāhore. From it, his zeal, concern and pain for the preservation of the Ummah is understood. In this speech, he exhorted the Muslims with full force to unite as an Ummah. Certain random passages will be selected and quoted below:

This Ummah was made through great difficulty. Rasūlullāh ﷺ and his Noble Ṣaḥābah رضي الله عنهم underwent great difficulties in order to forge it.

(TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P150)

The term, “Ummah” does not apply to a particular nation, or the inhabitants of a particular area. Scores and thousands of people and areas united to become an Ummah. He who considers a particular nation or region to be his and others to be foreign has indeed slaughtered the Ummah and cut it into pieces. He has splashed water over [and drowned] the effort of Rasūlullāh ﷺ and the Şaḥābah ﷺ...

(TAẒKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P151)

Remember that these terms, “my nation,” “my region,” and “my community” are terms which will tear the Ummah apart. Allāh Most High does not like these words.

(TAẒKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P152)

Incorrect dealings and transactions are things which destroy the preservation of the Ummah. When an individual or group is unjust to another, or wrongs another, does not fulfil another’s right completely, troubles another, or disgraces and humiliates another; then divisions arise and the Ummah’s unity is shattered.

(TAẒKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P153)

In order to build this Ummah, it is necessary that everyone strives to create unity and not fall into division. A Ḥadīth of Rasūlullāh ﷺ describes a man on the day of Resurrection who did all manner of good deeds such as Ṣalāh, fasting, Ḥajj, Tablīgh etc, but he will be cast into punishment because some word of his caused division amongst the Ummah. It will be said unto him, “First taste the punishment of that one word of yours which harmed the Ummah.”

Then there will be another man who will be deficient in Ṣalāh, fasting etc. He will greatly fear that Allāh will now punish him. However, he will receive much reward. He will ask, “Through which deed of mine am I being shown this generosity?” It will be said unto him, “On a certain occasion you said something which prevented a divisive matter from arising amongst the Ummah. Instead, unity was created. This all is the result of that word of yours and its reward.”

The tongue has the greatest role in the making and breaking of the Ummah, in its unity and division. This tongue can unite hearts and shatter them. One wrong word from this tongue can cause weapons to be drawn and corruption spreads. Another word can unite and heal broken hearts. It is therefore absolutely essential to control the tongue. This will only be possible when the slave bears in mind that Allāh is with him at all times and places, listening to him.

(TAẒKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P154)

Satan is with you. Its cure is that there be a group amongst you whose aim is goodness, who call unto righteousness and stop evil and corruption. “Let there be amongst you a nation

who calls unto good and orders righteousness and forbids evil. Those are indeed the successful ones.”

Amongst the Ummah there should be such a group whose work and basis is to call unto Dīn and every form of good. They strive for the sake of Īmān and walking on the path of goodness and righteousness. They make an effort for Ṣalāh. They make an effort for Ṣikr. They make an effort for knowledge which Rasūlullāh ﷺ brought. They make an effort to prevent evils and disobedience. As a result of these efforts, the Ummah became one Ummah.

(TAṢKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P156)

Today there is an effort throughout the world to destroy the unity of the Ummah. Its cure and counter is that you engage in the effort of Rasūlullāh ﷺ. Bring the Muslims to the Masājīd, where there should be talks of Īmān and gatherings of learning and Ṣikr, and consultations about the effort of Dīn. When different groups of the Ummah, various communities, and differing language groups will join for these tasks on the pattern of Masjid Nabawī, the Ummah will be united.

(TAṢKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P157)

Friends! Energise this effort so that it serves to unify the Ummah of Rasūlullāh ﷺ, so that conviction and faith enters it, so that the one who observes Ṣikr, Tasbīh and learning, the one who bows before Allāh, the one who serves others, the one who is patient, the one who honours others; they all become one.

(TAṢKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P159)

Masjid Nabawī is the global centre of Dīnī effort

The system of Dīnī effort which Hazrat Mawlānā MuḤammad Ilyās *rahimahullāh* implemented was not devised from his own thoughts. He studied the biography of Rasūlullāh ﷺ. Keeping in mind the system which was implemented in al-Masjid an-Nabawī, he instituted the system of Da‘wah and Tablīgh.

General learning & training should be in line with Rasūlullāh’s ﷺ

Hazrat Mawlānā MuḤammad Ilyās *rahimahullāh* said:

The general Dīnī learning and training methods which we wish to implement by means of this movement of ours, were the only methods implemented during the era of Rasūlullāh ﷺ.

It was on that pattern that Dīn was generally learnt and taught. Later methods in this regard such as writings, compilations and teaching from books were needs of the time. However, people now consider these to be the only original. They have completely forgotten the method of the era of Rasūlullāh ﷺ which is the original method, and which is the only way of conveying general teaching and training.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P74)

The activities of Masjid Nabawī should be in every Masjid

Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* desired that those activities which took place in al-Masjid an-Nabawī should be revived in every Masjid throughout the world. He said:

The Masājid are the daughters of al-Masjid an-Nabawī. Thus there should be in them those activities which used to be in the Masjid of Rasūlullāh ﷺ. In addition to Ṣalāh, there used to be the work of learning and training and all the works related to Da'wah in the Masjid of Rasūlullāh ﷺ. Delegations sent for Tablīgh or teaching, were also sent from the Masjid. Even the arrangement of armies was accomplished from the Masjid. We desire that on that pattern, all these tasks be accomplished in our Masājid as well.

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P167-168)

Our effort should be according to the pattern of Rasūlullāh ﷺ

Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* once said to brothers involved in the effort:

There is an effort of Dīn which Rasūlullāh ﷺ and the Noble Ṣaḥābah ﷺ undertook according to a special pattern. We desire that we learn that effort according to that pattern and apply it.

(TAḌKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P138)

Masjid activities distinguished the lives of the Muslims

The distinguishing feature of the lives of the Muslims was their Masjid activities. Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* remarked in one of his letters:

Rasūlullāh ﷺ made every member of his Ummah a person of the Masjid. He gave them special activities of the Masjid to do. These activities were the distinctive excellence of the

lives of the Muslims. Allāh's greatness, Īmān and the Hereafter were discussed in the Masjid. Talks on making one's life by means of deeds were held. There were lessons on rectifying one's deeds. Calls and logistics for sending people to other lands and regions in order to call towards Īmān and pious deeds were arranged in the Masjid. Gatherings of Ṣikr were held in the Masjid. There too were the activities of assisting one another, giving each other preference and compassion for others. Everyone would learn life in the Masjid, and upon leaving, enact the influence of the Masjid upon him in his field, be he ruler or citizen; rich or poor; businessman or farmer.

(TAṢKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P97-98)

Masjid Nabawī was the centre of Ṣikr, learning & Da'wah

At this point it would be most appropriate to sketch the global Dīnī effort of al-Masjid an-Nabawī. The direction of our effort should be correct and no form of crookedness should arise.

In Sūrahs al-Baqarah, Āl 'Imrān and al-Jumu'ah, Rasūlullāh ﷺ is mentioned under the same topic, using similar words. The reasons for the coming of Rasūlullāh ﷺ into the world or the tasks as Nabī and Rasūl are listed as three – first is the recitation of verses, second is the teaching of the Book and Wisdom and third is to purify the character of people.

(MA'ĀRIFUL QURĀN, V1, P331-332, MUFTĪ MUḤAMMAD SHAFĪ')

After the Hijrah to al-Madīnah, there was greater opportunity for the effort of Dīn, and obstacles were removed. Rasūlullāh ﷺ established al-Masjid an-Nabawī as his headquarters for the perfection of his effort and compulsory tasks of his post. This Masjid was the not only the headquarters for Da'wah, but also for learning and spiritual purification. Rasūlullāh ﷺ was engrossed in fulfilling all three tasks. There was no reason for him to neglect one or two. He simultaneously engaged in all three tasks. He never thought that he should first give Da'wah and delay teaching and purification; nor did he prefer teaching and purification and not focus on Da'wah. There is no scope for such thinking in the Qurān. All three have been declared to be his compulsory tasks. Thus one must study his biography and properly understand how Rasūlullāh ﷺ pondered over these three tasks and the effort he exerted in their regard. To do this, one should understand the activities of al-Masjid an-Nabawī. These matters will now be discussed.

Zeal for Da'wah

There were two kinds of responsibilities in al-Madīnah which were necessary to fulfil. One was to call people towards the Dīn of Islām and Allāh and to invite them to accept Īmān. The other was to teach and train those who had accepted Īmān.

Rasūlullāh ﷺ used to send delegations of his Ṣaḥābah ﷺ to teach those outlying tribes who had embraced Islām. Then there was a specially designated place in the Masjid for the accommodation of those tribes who came to al-Madīnah to learn Dīn. It is that place where the *Ustuwānah al-Wufūd* [Pillar of the delegations] has been built.

Delegations were also sent to those tribes which had not accepted Īmān, in order to invite them towards Īmān in Allāh. For example, Hazrat Khālīd bin al-Walīd ﷺ led his group in making effort for several months in Yemen.

The missionaries of Islām who were sent to the Arabs of the outlying regions were instructed to encourage those people to leave their homelands and go to al-Madīnah to leave there. This was termed "*Hijrah*." In this regard there were two forms of Bay'ah – the Bedouin's Bay'ah and Bay'ah of Hijrah. The Bedouin's Bay'ah was for the Bedouins and aimed at them staying in al-Madīnah for a few days during which they could learn. It is narrated in *Mukhtaṣar Mushkilil Āthār* that when 'Uqbah al-Juhanī ﷺ embraced Islām, Rasūlullāh ﷺ asked him if was pledging the Bedouin's Bay'ah or Bay'ah of Hijrah. Thereafter the author comments, "The Bay'ah of Hijrah compelled one to remain with him (ﷺ) so that one may engage in what he was engaged in, as opposed to the Bedouin's Bay'ah."

In this way many Bedouin families left their homes and made Hijrah to al-Madīnah. Hazrat Abū Mūsā al-Ash'arī ﷺ arrived in al-Madīnah with 80 people and there they stayed. From *Khulāṣatul Wafā'* it is known that the Juhānīyah and other tribes had their own Masājīd. These were the tribes who were staying in al-Madīnah after having performed Hijrah. Al-Masjid an-Nabawī was not spacious enough for all of them, hence they built their own separate Masājīd.

(SĪRATUN NABĪ, V2, P56)

It was not possible for all to come...

It was therefore determined that amongst every group and every tribe there should be such people who would be able to fulfil the necessities of teaching and guidance. In this regard a command was revealed in the Majestic Qurān, "It is not appropriate for the believers to set out to fight all together. Only a part of every group should go forth so that [the remainder] may gain understanding of Dīn and warn their people when they return to them in order that they may be on guard [against evil]." (at-Tawbah: 122)

(SĪRATUN NABĪ, V2, P55)

Thus a delegation would arrive from each Bedouin tribe unto Rasūlullāh ﷺ. They would ask him questions about religion and gain the understanding of Dīn.

A review of Da'wah zeal

Reviewing the Da'wah zeal in al-Masjid an-Nabawī, Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* said:

Instead of taking an accounting of the earnings of the people of al-Madīnah, Rasūlullāh ﷺ established a pattern for them to engage in the effort of Dīn. During his 10 year stay in al-Madīnah, 150 expeditions went out, out of which he personally participated in 25. Some consisted of 10,000 men; some 50,000; some 30-40 thousand; some 313; some 10, some 15 some 7 and some 8. As far as time goes, some lasted 2 months, some 3 months, some 20 days; and some 15.

In regards the remaining 125 expeditions, a thousand set out as well, and also about 500-600, all kinds [of numbers] used to set out. The time periods here were 6 months, 4 months and all other kinds of periods of time. Now calculate how much time each man spent out, and how much did he travel each year. If all the journeys are added together, then it can be estimated that each man's share was 6-7 months a year. Through these efforts, people of various places were invited to come to al-Madīnah and learn Islām. An Islāmic lifestyle can only be acquired from an environment. Such a lifestyle's environment only existed in al-Madīnah. So upon returning and staying in al-Madīnah, those who had gone out, would have to teach those who had come to learn from the outside. In addition, the people of al-Madīnah had to allocate time for their own studies.

During their stay in al-Madīnah, calls would be made for their time so that the system of learning and teaching could run in the Masājid and that they could assist with new arrivals. These people designed their daily lives in such a manner that at any given time of the 24 hour day, there would be local Muslims in the Masjid. If [for example] two men were business partners, they would rotate days or times – one goes for business for some time and then the other comes for the remaining time. Some would arrive in the afternoon, some would arrive after 'Ishā', engage in worship after 'Ishā' and then sleep. Others would sleep straight after 'Ishā' and perform Tahajjud at the early hours.

Thus when people came from outside, they could find someone in the Masjid at any time to care for them. Sometimes there would be a gathering for learning. The new arrival could sit with them. If Ṣalāh was being performed, he could join. If people were engaged in Ṣikr, he could join. Thus the arrival would not have any time wasted. Now calculate – they spent 6-7 months out and then still gave [what amounts to] 2 - 2½ months in their turns at the Masjid.

The teaching system

There were different ways of teaching and guiding. One was that a person spent 10 days, 20 days, a month or two months to learn the necessities of Belief and Jurisprudence. He would then return to his tribe and teach them. For example, when Mālik bin Ḥuwayrith ؓ came as an ambassador, he remained for 20 days to learn the basic necessities. Upon his departure, Rasūlullāh ﷺ instructed him, “Return to your people and teach them. Perform your Ṣalāh as you have seen me performing it.”

(SĪRATUN NABĪ, V2, P56)

A second and separate method was the [long-term] study. People would specifically come to stay in al-Madīnah in order to study Belief, Sharī'ah and character. *Aṣ-Ṣuffah* [the Platform] was their special classroom. These were generally those people who freed themselves of all worldly ties and spent their day and night in abstention, worship and service of knowledge.

It is narrated in the chapter of Knowledge in *al-Mishkāṭ*, that Rasūlullāh ﷺ once entered the Masjid when there were two gatherings – one for Ḍikr and one for learning. Rasūlullāh ﷺ sat with those who were learning. Students at that time were termed, “*Qurrā'*” – readers. This term is replete in al-Bukhārī, Muslim, etc. The expert historians write that when one of these people married and left this group, others would replace him.

The Companions of *Ṣuffah* were poverty-stricken and homeless. Some only possessed a single cloth which they would tie at their necks, covering them down to their knees. This served them as both as shawl and leg covering. Nevertheless, these people never sat idle. They went into the wilderness to get wood. This they would sell and donate half the price in charity and distribute half on the needs of students. On this basis, night time was allocated for learning and studying. From certain narrations it is known that Hazrat 'Ubādah Ibn aṣ-Ṣāmit ؓ was amongst the teachers of this classroom. He was a famous man of knowledge whom 'Umar ؓ sent to Palestine during his reign, so that he may teach Fiqh and Qurān...

Narrations also show that in addition to the classroom of *aṣ-Ṣuffah*, there were also other places where the students of *aṣ-Ṣuffah* obtained their lessons. It is narrated in *Musnad Ahmad Ibn Ḥambal* (V3, P1377), “Anas ؓ narrates that there were seventy men who, when night fell, would go to their teacher in al-Madīnah. They would learn throughout the night until the morning.”

Reading & writing

There was not much practice of reading and writing amongst the ‘Arabs. When Islām arose, it was as if it brought the arts of reading and writing with it. The greatest need was to preserve and systemise the Qurān. Rasūlullāh ﷺ thus turned his attention towards making writing common because of this. It has already been discussed under the Battle of Badr that those prisoners of war who could not pay their ransom could obtain release by staying in al-Madīnah and teaching the people to write. From the above mentioned Ḥadīth of Abū Dāwūd, it is established that the studies of the students of aṣ-Ṣuffah included learning to write. Hazrat ‘Ubādah ؓ also taught writing in addition to teaching the Qurān.

(SĪRATUN NABĪ, V2, P57-58)

There are various forms of the effort of Dīn – Jamāts going about, the teaching at the Madāris, lectures, guidance, writings and compilations. Whatever is the need of the moment, that should be utilised for Da‘wah, and effort should be made on it. To quote Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* at this point would not be inappropriate. He mentioned in regards a follower who was linked to Mawlānā’s Tablīghī work and in addition, was specially attached to writing and composing:

One day he said, “Until now I did not like that much should be written and read in regards this effort of Tablīgh. In fact, I forbade it. However, I now say, write and write well.”

(MALFŪZHĀT HAZRAT MAWLĀNĀ MUḤAMMAD ILYĀS, P114)

The effulgence of the teachings and instructions of Rasūlullāh ﷺ flowed at all times, whether travelling or at home; in public or private, sitting or standing; in all situations. Nevertheless, only those who happened to be present at a particular moment could gain benefit. That is why Rasūlullāh ﷺ allocated specific times for teaching and guidance. The people could know about them. Those who wished to benefit could come. These opportunities for his companionship were generally in al-Masjid an-Nabawī. Al-Masjid an-Nabawī had a small courtyard. Rasūlullāh ﷺ used to sometimes sit there. In the beginning there was no special seating place for Rasūlullāh ﷺ. When strangers came from outside, they experienced difficulty in identifying Rasūlullāh ﷺ. The Ṣaḥābah ؓ erected a small earthen platform. Rasūlullāh ﷺ sat thereon, the Ṣaḥābah ؓ forming gatherings and sitting on both sides. (Abū Dāwūd, Bābul Qadr)

(SĪRATUN NABĪ, V2, P138)

These special gatherings were held in the morning. Rasūlullāh ﷺ would sit after Fajr Ṣalāh whereupon the spring of his spiritual light would gush forth. According to some narrations, he sat after every Ṣalāh and had a gathering.

(SĪRATUN NABĪ, V2, P139)

There used to be gatherings of Ṣikr and learning in al-Masjid an-Nabawī. Rasūlullāh ﷺ would come to the gatherings and teach Ṣikr and Ṣalāh.

One day Rasūlullāh ﷺ entered al-Masjid an-Nabawī. There were two gatherings. One was engaged in Qurān recitation, Ṣikr and Du‘ā’. Topics on knowledge were being discussed in the second gathering. Rasūlullāh ﷺ remarked, “Both are doing good deeds. However, Allāh sent me as a teacher.” After saying this, he sat in the gathering of knowledge.

(SĪRATUN NABĪ, V2, P141)

Ḥakam bin ‘Umayr ؓ narrates:

Rasūlullāh ﷺ taught us, “When you stand for Ṣalāh, then proclaim *Allāhu Akbar*, raising your hands, but not beyond the ears. Then say, *Subhānakallāhumma wa bi ḥamdika. Wa Tabārakasmuka. Wa ta‘ālā jadduka. Wa lā ilāh ghayruka.*”

(ḤAYĀTUṢ-ṢAḤĀBAH, V3, P197)

Hazrat Ibn ‘Abbās ؓ narrates, “Rasūlullāh ﷺ used to teach us *Tashshahud* in the same way that he used to teach us a Sūrah of the Qurān.”

Hazrat Ibn Mas‘ūd ؓ narrates, “Rasūlullāh ﷺ taught me *Tashshahud*. He held my hand between his two hands just as when he taught me Sūrahs of the Qurān. He then went over the *Tashshahud*.”

Hazrat Ibn Mas‘ūd ؓ narrates:

Rasūlullāh ﷺ taught us *Fawātihul Kalim* [Openings of words] – or he said, “*Jawāmi‘ul Kalim* [concise words] and *Fawātihul Kalim*”. He taught us the speech for Ṣalāh and the speech for need and then went over *Tashshahud*.

(ḤAYĀTUṢ-ṢAḤĀBAH, V3, P198)

Hazrat Sa’d bin Junādah ؓ narrates:

I was the first amongst the people of aṭ-Ṭāif to present themselves to Rasūlullāh ﷺ. I left the upper part of aṭ-Ṭāif in the morning and reached Minā close to ‘Aṣr. I climbed the mountain and descended. I reached Rasūlullāh ﷺ and embraced Islām. Rasūlullāh ﷺ taught me *Qul huwallāhu aḥad, Iḏā zulzilāt* and some words – *Subḥānallāhi, walḥamdu lillāhi, wa lā ilāha illallāhu wallāhu akbar.*

(ḤAYĀTUṢ-ṢAḤĀBAH, V3, P199-200)

In following Rasūlullāh ﷺ, the Noble Ṣaḥābah ؓ engaged in these activities of Ṣikr, learning and teaching.

Hazrat Ibn ‘Umar ؓ narrates:

Abū Bakr used to sit on the Mimbar and teach *at-Taḥyāt* just as a teacher teaches the boys.

Hazrat Ibn ‘Abbās ؓ narrates:

‘Umar ؓ took my hand and taught me *at-Taḥīyāt*. With conviction he said that Rasūlullāh ﷺ took his hand and taught him *at-Taḥīyāt – at-Taḥīyātu lillāhiṣ Ṣalawātuṭ Ṭayyibātul Mubārakatu lillāh*.

‘Abdur Raḥmān bin ‘Abdil Qārī narrates:

I heard ‘Umar ؓ sitting on the Mimbar teaching the people *Tashshahud*. He said, “Say – *at-Taḥīyātu lillāhi...*”

He continued as in the previous narration.

(ḤAYĀTUṢ -ṢAḤĀBAH, V3, P197-198)

In those gatherings, the tiniest matter would be rectified.

Aswad narrated:

‘Abdullāh [bin Mas‘ūd] used to teach us *at-Taḥīyāt* in the same way that he taught us a Sūrah of the Qurān. He used to reprimand us for even an *Alif* or a *Waw*.

(ḤAYĀTUṢ -ṢAḤĀBAH, V3, P198)

The students would practice and revise their lessons in order to entrench them in the heart.

(The narrator from Anas ؓ narrated), it was quite recent that Anas ؓ narrated:

We were seven people sitting in the company of Rasūlullāh ﷺ. Rasūlullāh ﷺ taught us a Ḥadīth and then went inside for his needs. We then repeatedly revised that Ḥadīth. By the time we got up, it was as if that Ḥadīth had been cemented in our hearts.

(ḤAYĀTUṢ -ṢAḤĀBAH, V3, P237)

Tazkiyah & Iḥsān

From the above discussion it is understood that not only were instructors sent to the tribes for them to accept Īmān, but emphasis was also placed on the tribes to go to al-Madīnah by pledging the Bedouin’s Bay’ah or the Bay’ah of Hijrah. The aim was for them to acquire spiritual effulgence from the Chief of both the worlds ﷺ. People of insight are well aware that training and purification of the self which is acquired by means of companionship, are much more effective, has a better result and is more enduring. That is why each person was invited to go to al-Madīnah.

Hazrat Mawlānā Muḥammad Yūsuf *rahimahullāh* said:

Whatever work was done, was done from the locals of al-Madīnah. When someone embraced Islām, he was invited to go to al-Madīnah. Al-Madīnah became such a centre, where people left the nations, families and communities in order to stay there... The people of al-Madīnah had to arrange their accommodation, food and drink. It became such a place where the Muhājirūn (emigrants) and locals became equal.

(TAẒKIRAH HAZRATJĪ MAWLĀNĀ MUḤAMMAD YŪSUF KANDHALWĪ, P141)

The purpose was not just to prepare a group which was only acquainted with the commands and prohibitions of Sharī'ah, but such a group which through their day and night attendance to Rasūlullāh ﷺ became thoroughly coloured in Islāmic hues. Their every pause, activity, speech, sitting, standing, word and deed had to be enlightened by the light of Rasūlullāh ﷺ. They could now go to all countries and be models of actions of *Uswah Ḥasanah* [the best Paradigm]. Thus a group from each tribe would come to Rasūlullāh ﷺ and benefit from staying in his company.

(SĪRATUN NABĪ, V2, P56)

A pattern of general teaching has been sketched in the above lines under the topic of "The teaching system." In addition to that, Rasūlullāh ﷺ also paid special attention to the purification of hearts and egos. The author of *Sīratun Nabī* comments in this regard:

The gatherings after Ṣalāh entailed lectures, advices and talks on *juz'ī* [specific] matters. Besides these times, Rasūlullāh ﷺ held sessions for manifesting spiritual realities and recognitions. These sessions are described thus in the Ḥadīth, "It was a day in which he appeared to the general people." (Sunan Ibn Mājah, P22)

(SĪRATUN NABĪ, V2, P139-140)

Rasūlullāh ﷺ used render such effective talks during these special sessions, that the hearts would be penetrated.

‘Irbāḍ bin Sāriyah ؓ narrates in Abū Dāwūd:

Rasūlullāh ﷺ delivered a lecture unto us one day after the Morning Prayer. It was so eloquent that it made the eyes tear and the hearts shake.

(SĪRATUN NABĪ, V2, P139)

Care for Ṣikr

Matters of Dīn were discussed under *System of Teaching*. In the same gatherings of knowledge, Ṣikr and the words of Ṣikr were also taught.

Hazrat Sa'd bin Junādah ؓ narrates:

I was the first amongst the people of aṭ-Ṭāif to present themselves to Rasūlullāh ﷺ. I left the upper part of aṭ-Ṭāif in the morning and reached Minā close to 'Aṣr. I climbed the mountain and descended. I reached Rasūlullāh ﷺ and embraced Islām. Rasūlullāh ﷺ taught me *Qul huwallāhu aḥad, lẓā zulzilat* and some words – *Subḥānallāhi, walḥamdu lillāhi, wa lā ilāha illallāhu wallāhu akbar*. He said, "These are good words which remain."

(ḤAYĀTUṢ-ṢAḤĀBAH, V3, P199-200)

Hazrat 'Alī bin Abī Ṭālib ؓ narrates:

Rasūlullāh ﷺ asked me, "Should I give you 5,000 goats or teach you 5 such words which will ensure the welfare of your world and Dīn?"

"O Rasūlullāh!" I replied, "5,000 is a lot, but teach me the 5 words instead."

Rasūlullāh ﷺ said, "*Allāhumaghfir lī ḡambī; wa wassi' lī khuluqī wa ṭayyib lī kasbī wa ḡanni'nī bimā razaḡtanī wa lā tazḡhab ḡalbī ilā shayin ṣarraḡtahu 'annī* – O Allāh forgive my sin. Grant me broadness in character. Make my earnings pure. Make me content in what You provide for me. Do not take my heart to something which You have moved from me."

Hazrat 'Abdullāh bin Ja'far ؓ taught his daughters the below words and instructed them to recite them. He said that he learnt them from 'Alī ؓ who said that Rasūlullāh ﷺ used to recite them when something greatly perturbed him and became distressing, "*Lā ilāha illallāhul Ḥalīmūl Karīm. Subḥānahu. Tabārakallāhu Rabbul 'Ālamīn wa Rabbul 'Arshil 'Azhīm. Walḥamdu lillāhi Rabbil 'Ālamīn* – There is no god besides Allāh Most Lenient and Generous. Most blessed is Allāh, Rabb of all the worlds and Rabb of the Magnificent Throne. All praise belongs to Allāh, Rabb of all the worlds."

Hazrat 'Abdullāh bin Ja'far ؓ narrates that 'Alī ؓ said to him:

O my son! I shall certainly teach you such words which I heard from Rasūlullāh ﷺ. He who recites them at his death will enter Jannah. "*Lā ilāha illallāhul Ḥalīmūl Karīm* thrice. *Alḥamdu lillāhi Rabbil 'Ālamīn* thrice. *Tabārakallaḡī bi yadihil mulku yuḡyī wa yumītu wa huwa 'alā kulli shayin ḡadīr*. - There is no god besides Allāh Most Lenient and Generous. All praise belongs to Allāh, Rabb of all the worlds. Most blessed is He in whose Hand is the Kingdom. He gives life and death. He has power over everything."

(ḤAYĀTUṢ-ṢAḤĀBAH, V3, P198-199)

Ẓikr gathering of Rasūlullāh ﷺ

Hazrat ‘Ubādah bin aṣ-Ṣāmit ؓ was present at the incident which Hazrat Shaddād bin Aws ؓ narrated, and he verifies that:

We were with the Nabī ؐ when he asked, “Is there any stranger i.e. Christian or Jew amongst you?”

“No, O Rasūlullāh,” we replied.

He ordered the door locked and said, “Raise your hands and say *Lā ilāha illallāh*.”

We raised our hands for some time until Rasūlullāh ؐ dropped his. He then said, “*Alḥāmdu lilāh*! O Allāh, You sent me with this Kalimah. You commanded me with it and promised me Jannah upon it. Indeed You do not contravene promises.”

“Rejoice,” he then said, “Allāh Most Honourable and Majestic said that He forgave you.”²

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, p397-398)

This Ḥadīth is also found in the third volume of Ḥayātuṣ Ṣaḥābah. Hazrat Mawlānā Muḥammad Zakarīyā *raḥimahullāh* commented on it thus:

From this Ḥadīth, the Ṣūfīs have proved the practice of the Mashāikh instructing their followers in a group with Ẓikr. It is written in *Jāmi‘ul Uṣūl* that it is established that Rasūlullāh ؐ instructed Ẓikr to groups and individuals. This Ḥadīth was presented in regards instructing groups. The purpose of closing the doors in this situation was so that the beneficiaries could achieve complete concentration. The question about the stranger, was that although a stranger’s presence would not cause loss of concentration to Rasūlullāh ؐ, yet the possibility existed that it could have caused loss of concentration to the beneficiaries.

(FAḌĀIL ẒIKR, P74)

‘Allāmah Aḥmadur Raḥmān commented on this Ḥadīth as follows:

In it is proof that it is commended to raise the hand when reciting *Lā ilāha illallāh* and permissible to recite it in a group. It is clear that this is the origin of people gathering to recite *Lā ilāha illallāh*. And Allāh knows best. (Bulūghul Amānī, V3, P213-214)

(ẒIKRULLĀH KE FAḌĀIL WA MASĀIL, p398)

² (AḤMAD HAS NARRATED THIS WITH A GOOD CHAIN AS WELL AS AṬ-ṬABRĀNĪ ETC. THUS IT IS IN AT-TARGHĪB. ACCORDING TO AL-HAYTHAMĪ AḤMAD’S CHAIN INCLUDES SHADDĀD BIN DĀWŪD WHOM MANY HAVE AUTHENTICATED BUT IS WEAK AND ALL THE REST ARE AUTHENTIC. I SAY THAT AL-ḤĀKIN HAS NARRATED IT IN AL-MUSTADRAK. ACCORDING TO AẒ-ẒAHABĪ AD-DĀRQUṬNĪ AND OTHERS WEAKENED RĀSHID BUT RUḤAYM AUTHENTICATED HIM. REFER TO ḤAYĀTUṢ ṢAḤĀBAH, V3, P253 AND BULŪGHUL AMĀNĪ, V13, P213-214 AND FAḌĀILUẒ ẒIKR, P73)

To say at this stage that this Ḥadīth is the basis for the Khānqah system would not be wrong.

Hazrat Shaykh's dream about Khānqahs

It is to be hoped that the above written words would be sufficient to understand the importance and necessity of Khānqahs and the Khānqah system. It seems as if the Khānqah system is becoming common due to the effort of Da'wah and Tablīgh, just as Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* had indicated in his speeches. In conclusion, I quote for the sake of blessings; a speech of Hazrat Mawlānā Muḥammad Zakarīyā *rahimahullāh* in regards the establishment of Khānqahs. Hazrat Shaykhul Ḥadīth *rahimahullāh* narrates a dream he saw:

I was blessed with a visit of the Chief of both the worlds ﷺ. Hazrat Gangohī – may Allāh fill his resting place with light – sat at the side of Rasūlullāh ﷺ. He complained to Rasūlullāh ﷺ, “Zakarīyā strongly yearns to be in your presence, but I desire that more work should be taken from him.”

“Yes,” replied Rasūlullāh ﷺ, “He has a strong yearning to come here, but I too desire that more work should be taken from him.”

This dream very much confused me. I am not worth accomplishing any work. My entire life has been a waste. Now what work will be taken from me? And what should I do about the yearning to attend the presence of Rasūlullāh ﷺ? After a few days, I recalled the incident of my dear paternal uncle (Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh*). When he went to al-Madīnah, he intended to stay there. A command issued from the sacred tomb of Rasūlullāh ﷺ, “Go to India. Work will be taken from you.” My uncle said, “I was most perturbed for many days. I do not know how to talk. I do not know how to write. What possible work can a weak one like me accomplish? Some days later, the elder brother of Hazrat Shaykhul Islām Madanī, Mawlānā Sayyid Aḥmad Ṣāhib Muḥājir Madanī saw how distressed I was and remarked, ‘What is there to be so worried about? It was not said, “You do work,” but that work will be taken from you. The taker will Himself take work from you.”’

After that my uncle felt at ease. The work of Tablīgh began upon his return to India, and by Allāh's will, it ran well. I realised that it was not said to me, “You do,” but rather that work will be taken. I kept thinking about this. After a few days the thought occurred to me that the effort of Ḍikr and spiritual practices has been neglected. Most of the Khānqahs in India and Pākistān lay uninhabited. It must have been towards this purpose that Hazrat Gangohī's desires lay. Ḍikr and spiritual practices were the most important activities of his Khānqah. When [my] eyes failed, then Ḍikr and spiritual practices replaced [my] teaching regimen.

That is why Ẓikr became so important to me and that is why, despite my routine and [sight] weakness, I am attempting to reach wherever a promise was made to establish a Khānqah, under whatever condition, be it London, Pākistān and now Africa. May Allāh grant that through His grace some of this work takes off and that this was what Hazrat meant, then indeed this will be some kind of success.

(TAẒKIRAH-E-SHAYKH, P117-118: REFERENCED FROM ŞIQĀLATUL QULŪB, P128-129)

For 300 years India's inn has been shut;

Now your benefit is spreading, O cup-bearer.

Fulfilment, cure & action

In any event, the spiritual path is that path through which the Ummah has gained the light of conviction for centuries. In this regard we had quoted Hazrat Nu'mānī *rahimahullāh* at the beginning:

For about a thousand years, in fact for longer than that, the pious section of the Ummah of Muḥammad ﷺ have agreed that in order to achieve the light of conviction and a link with Allāh i.e. the relationship of Iḥsān, the way of the noble Şūfis (known as Sulūk and Ṭarīqat) is correct in its principles and successful in its outcome.

(DĪN WA SHARĪ'AT, P246)

Our Three Elders of Tablīgh also benefited from this field. Taṣawwuf is constantly progressing under the forms of *Ijāzah* of Bay'ah and *Khilāfah*. There are many Khulafā' of just the Third Hazratjī. In addition there are thousands who have received *Ijāzah* and according to the ability Allāh has giventhem, these slaves of Allāh serve and guard this branch of Dīn. May Allāh be praised for that.

Bangla Wālī Masjid, centre of hope

It has been mentioned how Hazrat Mawlānā Muḥammad Ilyās *rahimahullāh* kept the pattern of the effort of al-Masjid an-Nabawī in mind for his effort. It has been discussed in detail how in addition to the systems of learning, teaching, Da'wah and Tablīgh being in place; our elders have given preference to Tazkīyah and Iḥsān and the souls of their effort. May Allāh grant that until the Day of Qiyāmah all three efforts (learning and teaching, Tazkīyah and Iḥsān and Da 'wah and Tablīgh) run concurrently in unison. Let there be no conflict amongst them. Only the unity of the three fields can ensure the Ummah's and the world's guidance and can unify the Ummah.

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Glossary

- ‘*alayhimus salām* – peace be upon them (Prophets); Arabic
- ‘*alayhis salām* - ﷺ - peace be upon him (Prophet); Arabic
- ‘Ālim – scholar; Arabic
- ‘Ibadah – worship; Arabic
- ‘Ulamā’ – plural of ‘ālim; Arabic
- Akābir – elders, plural of *akbar*; Arabic in origin, Urdu in usage
- Ambiyā’ – plural of Nabī; Arabic
- Āmīn – so be it; from Hebrew
- Bay‘ah – oath of allegiance; Arabic. Urdu form – *Bayat*
- Chistiyyah – one of the four major spiritual orders.
- Dāmat barakātuhum – may his blessings continue (living pious person); Arabic.
- Ḍarb – strike; particular neck movement and vocalisation of Ṣūfī Zikr; Arabic
- Firdaws – highest level of Jannah; Arabic.
- Fitnah – discord, dissension, tribulation, chaos; Arabic.
- Gasht – roaming, patrol. In the terminology of Tablīgh, the going about to meet people for Da ‘wah; Persian.
- Ḥaḍrah – presence; Arabic. See Hazrat.
- Hazrat – Sir, esteemed personality; Urdu form of *Haḍrah*.
- Hazratjī – emphasised form of *Hazrat*.
- Iḥsān – goodness, state of awareness of Allāh; Arabic.
- Istighfār – seeking forgiveness; Arabic.

- Jamā'ah – group, gathering, congregation; Arabic.
- Jamāt – Urdu form of *Jamā'ah*. In particular, a group engaged in Tablīgh.
- Johr – gathering for veteran workers of Tablīgh; Hindi.
- Khalīfah – successor; Arabic
- Khānqah – spiritual retreat, centre of activities of a spiritual order. Urdu form of Persian *Khāngāh*.
- Khulafā' – plural of *khalīfah*
- Kitāb – book; Arabic
- Madāris – plural of *Madrasah*
- Madrasah – school, particularly Islāmic; Arabic
- Majāz Bay'ah – permission to receive Bay'ah in the spiritual orders; Arabic
- Markaz – headquarters - Arabic
- Mashāikh – plural of Shaykh, Arabic.
- Mawlānā – lit “Our Friend and Patron”, title of scholars, “Our Master” title of Allāh; Arabic
- Mullā – abbreviated form of Mawlānā in Eastern languages.
- Murīd – lit. “one who desires,” follower of a Shaykh; Arabic.
- Nabī – prophet; Arabic.
- Nafl – optional; Arabic
- Naqshbandī – one of the four major spiritual orders; Persian.
- Nawāfil – plural of Nafl
- Qāsimī – graduate of Dārul 'Ulūm Deoband. Attribution to the founder, Mawlānā Qāsim Nānotwī *rahimahullāh*.
- *raḍiyallāhu 'anhā* – may Allāh be pleased with her i.e. a Ṣaḥābīyah; Arabic
- *raḍiyallāhu 'anhu* - ﷺ – may Allāh be pleased with him i.e. a Ṣaḥābī; Arabic
- *raḍiyallāhu 'anhum* - ﷺ – may Allāh be pleased with them i.e. Ṣaḥābah; Arabic
- *rahmatullāh 'alayhi* – may Allāh's mercy be upon him i.e. a deceased Muslim; Arabic
- Rasūl – Messenger; Arabic
- Rusul – plural of Rasūl.
- Ṣāhib – companion; Arabic. Used as “Sir, the esteemed” i.e. title of respect in Urdu
- *ṣallallāhu 'alayhi wa sallam* - ﷺ - May Allāh's salutations and peace be upon him i.e. Muḥammad Rasūlullāh ﷺ; Arabic.
- Shaykh- lit old man. Referring to leaders especially of the spiritual orders; Arabic
- Ṣūfī – one following the spiritual path; Arabic.
- Sulūk – the spiritual path; Arabic.
- Sunnah – The ways of Rasūlullāh ﷺ; Arabic.
- Tablīgh – conveying (message of Īmān).
- Ṭarīqah – spiritual path; Arabic.
- Ṭarīqat – Urdu form of Ṭarīqah
- Taṣawwuf – purification of the self; Arabic

- Tawfīq – divine assistance to be able to perform a deed; Arabic.
- Tazkīyah – purification of the self; Arabic
- Umam – plural of Ummah
- Ummah – community, nations, followers of Rasūlullāh ﷺ; Arabic
- Zikr – remembrance of Allah

وآخر دعوانا أن الحمد لله رب العالمين