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[49:6] O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did..

- The Areas and domain of effort of Tablighi Jamaat .
- Confusion Created by name Tablighi Jamaat.

TABLIGHI JAMAAT

Some Misconceptions

(Translation of a long Article by Hadith Scholar)

- There is no competition between Madaris/Tazkiya/Tabligh Works. Rather they are complimentary to each other. There active cooperation is much needed.
- The Benefit of Tablighi jamaat on Muslim Society in general is like Rain that benefit in general without choosing a particular section.
- What is the Proper Method of Conveying concern about the mistakes of common brothers or any issue about the Movement?

**Hazrat Maulana Manzoor
Nomani (R.A.)**

This Booklet is translation of a long letter written by The Great Hadith Scholar and compiler of Maariful Hadith **Hazrat Maulana Manzoor Nomani** to an Islamic Scholar who has raised the issues of Mistakes of the workers of Tablighi Jamaat and some other issues.

(Maulana Nomani letter was published in AL FURQAN Zilhijja 1379 H). Original urdu letter is also part of this Urdu book available on this link [http://ia700700.us.archive.org/22/items/Jamat-e-](http://ia700700.us.archive.org/22/items/Jamat-e-TableeghPerAiterazaatKayJawabatByShaykhMuhammadZakariyya/Jamat-e-TableeghPerAiterazaatKayJawabatByShaykhMuhammadZakariyyaKandhelvir.a.pdf)

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Maulana Manzur Nomani has detailed in this letter following points.....

- The Areas and domain of work of Tablighi Jamaat .
- Confusion Created by name Tablighi Jamaat.
- Discussions criticism and Allegations on Tablighi jamaat
- Maulana Accepts The individual Mistakes of the workers
- He Quotes that Maulana Ilyas himself accepted the mistakes of workers in words “IT IS LIKE A WASHERMAN PLATFORM ALL TYPE OF DIRTY CLOTH COME HERE”
- Individual Mistakes of the workers should not be generalized to Whole Jamaat.
- It is right and duty of specialized people like Ulema , Suleha and Scholars of Muslim Ummah to make correction if something wrong is going on.
- The correction of Muslims and of Tablighi Jamaat is a collective Responsibility of all Ulemas and Scholars and general Muslims of Ummat.

- It is not a blame game Whatever is good should be appreciated and bad should be corrected.
- The approach should be for correction and not for mere criticism.
- What is the Proper Method of Conveying concern about the mistakes of common brothers or any issue about the Movement?
- Maulana Suggest The best way for any correction or suggestion is to draw attention of Markaz Basti Hazrat Nizamuddin New Delhi I(ndia). Manzur Nomani Rahimullah has even suggested to personally visit Nizamuddin for this great cause of Islah of such a large number of Muslims.
- There is no competition between Madaris/Tazkiya/Tabligh Work. Rather they are complimentary to each other. There active cooperation is needed between them.
- The Benefit of Tablighi jamaat on Muslim Society in general is like Rain that benefit in general without choosing a particular section.
- Tablighi Jamaat ground work is benefitting Madrsas , Islamic Organisations and Religious Institutions.

Translators Note

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

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

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

[48:29] Muhammad (Sallallahu Alaihe Wassallam) is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves..

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
(الحجرات)

[49:6] O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did..

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

So in the translator's note instead of writing from my side I will put some portions of Advices of **Maulana Ibraheem sb Dewla Damat Bakatuhum** of **Markaz Basti Hazrat Nizamuddin New Delhi (India)**. He is also advising the workers and Requesting the Ulemas and Scholars on similar issues. This page is available on <http://tablighijamaatruth.blogspot.in/2013/04/mistakes-wrong-practices-by-workers-of.html>. Afterwards there is a portion of translation of **Shaykh Yusuf Ibn Isa Al-Malahi Arabic book "Islah Wal-Insaaf, La-Hadam Wala-Ait'saaf"**

Maulana Ibraheem Dewla (HA)

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

(Translated pages from urdu book *Dawat aur uske inaamaaT*)

Advices Facts and Requests on.....

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

Maulana Words starts

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

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

1. The great effort of Dawat o Tabligh has always been done under direct supervision and control of the Pious and knowledgeable Ulema.
2. The Blessed work of Dawat o Tabligh is always being done primarily with intention of own correction and Islah.

3. The Basic ambit of the work of Dawat o Tabligh has been to inculcate in life the six chosen qualities of *Sahaba Karam*.
4. In this Great Movement of Dawah o Tabligh always has been appreciation admiration and respect for all other of Deen and all people of capabilities.
5. This work of Dawat o Tabligh has been free from criticizing others, or competing or negating others.
6. There is no high claims and Exaggeration (*Dawe and Gulu*) in the work rather middle and inclusive attitude has been.
7. The work has been free from Groupism, Secterianism and *Taassub*.
8. Through the work of Dawah always emphasis has been on establishment of Islamic Society.
9. The Preservation of the Manhaj of Dawah has always been by the Taqwa piety of the workers (Dae'e's).
10. In the work of Dawah always the collective conscience of Ummah has been preferred over any individual Opinions.

Shaykh Yusuf Ibn Isa Al-Malahi writes....

(Selected Translation from Shaykh Yusuf Ibn Isa Al-Malahi Arabic book "*Islah Wal-Insaaf, La-Hadam Wala-Ait'saaf*" Full Arabic text is available on

<http://www.binatiih.com/go/news.php?action=view&id=34&b24e67674e605aa79c36126ac8720f80>

and English translation on <http://www.central-mosque.com/index.php/Civil/investigative-reports-findings-of-saudi-scholars-on-tableeghi-jamaat.html>)

"I would like to bring certain facts to the attention of esteemed readers from which many people are heedless. So understand! That to investigate and research news is a basic principle of Shariah and its injunction is plainly stated in the Qur'aan & Sunnah as Allah (SWT) states:

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
(الحجرات)

[49:6] O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

And Allah (SWT) states:

[4:94] O you who believe, when you go out in the way of Allah, be careful...

Sayyidina Abu Hurairah (RA) narrated that Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) said, "It is enough falsehood for a person to transmit everything he hears." [Muslim]

It is so because many people merely accept everything they hear or read and don't endeavour to investigate (its truth) and establish its authenticity and forget to act upon this basic principle which Allah (SWT) has commanded since those from amongst the Jinn and humans who are influenced by Shaytaan are busy in spreading falsehood and thus abandoning this basic principle enables many from amongst the people to abandon the truth and adopt falsehood until they begin to establish the realities of their lives upon falsehood and this has resulted in hatred, enmity and ill feelings between sons of Adam. These naive people will continue to harbour ill feelings towards Musliheen (those who attempt to make peace and reconcile) and good feelings towards Mufsidis (those who attempt to spread vice and corruption) if they continue on their path of accepting everything (as truth) they read or hear.

How much blood has been shed, how many idols have been worshiped as a consequence of accepting random speeches and writings as truth? Similarly, some placed their belief in those in the grave that they can benefit or harm besides Allah (SWT) so innovations and baseless customs became widespread amongst them until devotion, humility, prayers, asking for help and even acts of worship were directed deities (other than Allah (SWT)) even though there is none worthy of worship besides Allah (SWT), Alone & Al-Mighty."

As for translation I fully accept my shortcoming and limitations in Translation of the Article. Urdu is a very rich language with words of Arabic and Persian. And many a times finding exact word in English becomes difficult. For the sake of keeping language simple and easily understandable

some addition or deletion of words and sentences and Subheadings has been made.

Whatever is good from Allah and whatever is bad and shortcoming is from My side. Requesting for Dua for all those who helped in this Endeavour in different capacity. Requesting for Pointing for any mistakes that could be corrected in next edition on ittehadummat@gmail.com

JAZAKALLAH O KHAIR

A Slave of Allah and

Ummati of Prophet Muhammad ﷺ

(Allah ka ek Zaeef Banda Nabi Ka Ummati)

TRANSLATION OF MAULANA MANZOOOR NOMANI R.A. BOOK STARTS FROM HERE

(Maulana Nomani letter was published in AL FURQAN Zilhijja 1379 H).

This Article is also part of following Urdu Book

<http://islamicbookslibrary.wordpress.com/2013/04/28/jamat-e-tableegh-per-aiterazaat-kay-jawabaat-by-shaykh-hafiz-muhammad-aslam-zahid/>

Separate Original urdu article is available on this link

<https://archive.org/details/TablighiJamaatHageeqatRealityAndMisconceptionsAnswers>

Respected Honorable.....Assalam O Alikum

I am seeking forgiveness for being late in reply of your letter because of my busy schedule. This letter is also being written in train while I am in travelling.

You have written some doubts about Tablighi Jamaat and its programme. You have written some complaints also.

You have addressed me as the caretaker or post holder of Tablighi Jamaat but without any humility (inkasar) I will tell that this is not my position. I consider this work as very blessed (Mubarak o Maqbool). I have highest degree of respect for this work but because of my special interest (Her was a prolific writer, actively involved in administration of big Mdarsas and editor of Al furqan Urdu magazine) and busy schedule I normally not able to take part actively. And this work of Tablighi Jamaat is totally by action (Amali) and there is no Post or position in it. That's why I am not a right person for taking your complaints and advices.

Whatever issues you have you should write to (Bangle Wali Masjid) Markaz Basti Hazrat Nizamuddin Aulia Rahmatullah Alaihi (A locality in Indian capital New Delhi India. Rather the best is to meet the Elders at Markaz Nizamuddin Personally and put your suggestions and issues.(He has mentioned the name of Maulana Yusuf Rahimullah here who has died but Alhamdulillah other elders are there.

But as I am very close to those who are active and leading the effort and know their ideas and conditions so I am replying these points.

I realized from your letter that most probably you do not know the reality of this work at all. You have made your mindset and stand is based on the popular name of it that's TABLEEGH . And accordingly you have advised.

Many of your opinion does not touch the movement at all. The detail discussion of yours on DAKHILI TABLEEGH (Inner invitation) and KHARJI TABLEEGH (Outer invitation) is the product of your misconception.

I have always been of opinion that this name TABLEEGH and those who are working in it as TABLIGHI JAMAAT is creating many confusion for many people. It cause many misconceptions. From the word TABLEEGH people think that it is a work of Preaching (Nassehat o Waaz) and TABLIGHI JAMAAT is a tem or Party of these Preachers.

That's why they expect that they should have an upper level of knowledge required for Preaching /WAAZ/Naseehat. And practically in action (AMALI) they also expect that they should not have a visibl shortcoming.1.In this background when they see someone in Tablighi Jamaat not even knowing Wazu Properly or their appearance is not according to shariah they become extremely critical.2. They further become surprised after seeing them that they are insisting on others to spare some time from their busy schedule and to go in the path of Allah for near and far as they think that

If preaching Waaz and Naseehat has to be done then why not in our locality instead of going far away.

Bhar Hall

All these confusion comes from basic wrong concept of considering Preaching/Waaz Naseehat as the work of Tablighi Jamaat.

Actually here the name TABLEEGHI JAMAAT means

“Here TABLEEGHI JAMAAT means a system of developing a deeni and Dawat Environment in with a person will be with certain Usools will do the

Aamal of Dawat Taleem o Taallum (teaching and learning) Ibadat and Khidmat (Service) .

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

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

And that's why in TABLIGHI JAMAAT all kind of and all strata of people are there.

However as you have written it is correct that sometimes in small public gatherings some people starts addressing who are actually not eligible at all for address. And they even don't know the work of Tablighi Jamaat. They donot remain in the boundary of their knowledge in talk.

But as you are considering it as bad the Zimmedar brothers (Responsible Brothers)also consider it as bad and wants to correct it. They give instruction to Jamaat before its departure about the talk and if all the guidance is followed these mistakes will not happen. But the thing is these mistakes are not rare and this matter is really important for the Responsible Brother. My personal opinion is that apart from Advice if some written instruction is also given these things may be corrected to a greater extant.

Now I am turning to most important part of your letter.

You have written that Tablighi people are against the Madarsas and people of Madarsa and those who engage in it has no connection with Madarsas.

This is a very grave point and the level of research required to tell or write these conclusion (accusation)in my humble view you have not done that homework and you have written it without required homework.

If you point out a particular person associated with Tablighi Jamaat has this feeling then it is not very surprising . The all types and kind of Muslims that are found in our society all you can find in tablighi jamaat also. People of all temperament and background are present in our society and same you can find in Tablighi Jamaat also.

But telling that People associated with Tablighi Jamaat are against Madaris is a grave oppression (Zyadti ki baat).

You must have thought that many of those who are associated with work are themselves running Madarsa or teaching in Madarsas.

Even the person leading the movement Maulana Yusuf Rahimullah is teaching in a Madarsa named KASHIFUL ULOOM. He give regular Dars in that Madarsa. The same condition is of his colleagues Maulana Inamul hasan Sb and Maulana Ubaidullah Sb and others. You also consider me as associated with the work and you are well aware of my connection with the world of Madarsa. i.e I am member of Majlis e Shura and Excutive body of Darul Uloom Deoband. And I also have same position at Darul Uloom Nadwatul Ulema also.And for quiet sometimes I have also taken some teaching work.

You also must be knowing many persons who are associated with work and has responsibility of a Madarsa also.

In this situation telling Tableeghi people are against Madarsa is so wrong and absurd statement.

In my perception (Two things are there)

1. Many Muslims in society who for one reason other has something against the Madarasas /Madarsa System or people attached with Madarasas, These people at times may join Tabligh work with this background and they may utter something wrong about Madarasas

2.The second reason could be that at times it happens that a person who was having no attachment with deen at all and was spending a life with irreligious and non practicing Muslim Life and finally he goes into Jamaat and turns towards Islam.

Then he considers this work as the only Religious work (As this work has brought me towards Islam). And still further he sees that many of the Scholars and people of Madarasas actually having more responsibility of service of deen are not involved in this effort. So because of his ignorance and less knowledge he starts uttering criticism on them.

But based on my personal experience knowledge and testimony (Mallomat o tajurbon ki bina par Wasooq se) I can tell and telling with full conviction that as the connection with the work increases these peoples get corrected. And his felling and perception is get rectified.

Although like others many issues for the correction of this problem debate and argument is not utilized in TABLEEGH. Rather with their methodology it is tried to get it changed, this method by the grace of Allah remain successful most of the times.

I personally know many people who were a bit noir and critical of Madarsas and people of Madarsas (Skaht Bezar o Bebak Mutaarriz) but as they started attached and closer with the work their mindset got changed.

I myself has seen Maulana Ilyas Rahimullah that he used to be very careful that those who are involved in this work should have utmost respect for Ulema and Madaris. And Maulana Yusuf Rahimullah is also always caring for this.

You don't know But let me tell that every month hundreds of people and Jamaats from different areas and section come to him and it is his regular practice upto his capacity to send them to Deoband and Saharanpur to visit the Ulemas and to see the Islamic seat of learning there. And by this way hundreds of people get acknowledged from Islamic seats of learning.

Even personally Maulana Yusuf Sb keeps his attachment with elders of Madaris of Deoband and Sharanpur and his approach in this regard, Then how a person attached to himm (Maulana Yusuf) has a counter view against Madaris.

Apart from this a marked and visible general deeni condition is being build up and every one should Realise and perceive it. I am surprised how people like you are not being able to see this.

It is as like I am seeing from my own eyes that Madaris are getting help from Tablighi Jamaat in the same way as farming gets benefit from favorable weather condition and Rain. I can name you hundreds of people Rather areas and places those were having no connection with Madaris or elders of Madaris **The movement of Tablighi Jamaat created among them the religious zeal and they get acknowledged with the work of Ulemas and**

then students from these areas started coming to Madarsa and started doing service of deen.

In this connection it is important to be mentioned that in my observation the largest sum of help to our Madaris comes from Calcutta (Kolkata) and Bombay (Mumbai) and not as an estimation rather with firm information I can say that the money after the work of Tabligh is many times higher than before it. And many of the elders of Madaris also know that in this Service of Madaris people attached with Tabligh are play an important role

In this connection it is important to note for me and you that in this era only those Muslims who have no means to teach their children in Schools and colleges are finally coming to Madarsa.

Not only this rather people like us who has got education in madarsa are also sending their children in Colleges instead of religious education in expectation of good livelihood .

In this terrible period many people who were full of resources to give good education in colleges. But with the Barkat of this Tabligh effort they are sending their wards to our Madarsas.

After considering all these Letus think that your complaint against Tabligh is ridiculous to what extent.

I am not telling by any means that Tabligh people are angels or wrongdoings are not happening in Tabligh work. Undoubtly in this work there happens many mistakes. And among those who have some connection with this work there are many bad people also.

The structure of this this movement is like, **In the words of Maulana Ilyas “ This (Effort) is a washer man Platform All types of dirty, foul and filthy clothes come here.”**

But the kind of complain and the way you have done is not correct at all. For many mistakes I myself point out to those who are associated with effort.

But there are certain things in which that a person who has not gone in Jamaat /actively participating will think of urgent change. But those who are actively involved will consider unavoidable. On these matter after giving you opinion you should rely on the Knowledge and ijtehad of the elders of Tabligh.

As I have said in the beginning any thing in this connection should be brought to the notice of Markaz Nizamuddin and not to me. And consider me as feeble.

Wssalam

Muhammad Manzur Nomani

Afallahu Anhu

(May Allah forgive me)

Appendix

Deen ki Ummomi Taleem o Tarbiat Ka Nizam”

(The common Method of teaching learning and Practice for Muslims)

By

Sheikh Abu Hasan Ali Nadvi R.A.

Some portions of Sheikh Abu Hasan Ali Nadvi Urdu book “*Deen ki Ummomi Taleem o Tarbiat Ka Nizam*” which has also been published with name of *Ek Aham deeni Dawat* Maulana in the above book has presented,

- 1. How prophet Sallallahu Alihi Wsallam educated and nurtured all section of Society of (of Sahaba) in a way that no one remain ignorant.**
2. There was no printed copy of Quran available, no Printed copy of Hadith and there was no formal Institution, Still Prophet imparted religious education to all Sahaba.
3. What was the Methodology of this Revolution ?How to replicate that system for Present day general Muslims who. This book is revolutionary.
- 4. This book is giving a model for teaching for those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates (Labourers, Rickshaw Pullers etc) but also for those Muslims who otherwise are from elite class (Doctors, engineers ,officers, ministers etc) but with respect to knowledge and practice of deen are not in a good position. (i.e. A viable model for 95 % Muslims) .**

Below is Translation of excerpts from sheikh Nadvi book (*Musalmanon ki Umumi Taleem o Tarbeeat ka Nizam* Page no 6 and 7. Page No 10,11 and 12

The Urdu book is available on this website of Maulana Abul Hasan Ali Nadvi centre. The link for urdu book is <http://abulhasanalinadwi.org/urdu06.html>

Maulana Writes

“Condition of Arab Nation in terms of literacy, knowledge and Ignorance”

Everyone knows that Prophet was descended in Arab nation who was ignorant and unmannered to the deepest level. Almost all were illiterate. The Holy Quran has mentioned the arab nation as Ummieen. (The illiterate)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (الجمعة: 2)

2

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom,

Not only they were illiterate but were deep filled in the worst kind of social economic disarray. Having no etiquettes and protocol. No other words can describe it better than the Holy Quran

وَأِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (الجمعة: 2)

وَكُنْتُمْ عَلَىٰ شَقَا حُفْرَةٍ مِنَ النَّارِ (آل عمران: 103)

While they were earlier in open error. You were at the brink of a pit of Fire

Prophet Approach for education and Nurturing of Arabs

“On the scale of quantitative and Qualitative Result and long term impact the approach adopted by The beloved prophet With the Guidance of Almighty Allah is itself a Miracle.

The first thing infused by prophet was to make them eager, keen and passionate for Deen and the knowledge of deen. The prophet taught them to believe on the Promises of Allah.

One *Sahabi* states

“TAALLAMANAL EMAAN SUMMA TAALLAMANAL QURAN”

“We learned first *Emaan* (Firm believe on the words and commands of Allah and Prophet) and then learned Quran.”

With this *Emaan* and passion they bore all the sacrifices to the extent of even of leaving home. Everyone was keen to learn the required Ilm for guidance. And those who has learned something considered it obligatory to teach others the same.

Mutaharrak and Amlī Darṣgah (Prophet established Practical and Kinetic seats of learning)

Right from Beginning Prophet made a system with the foundation principles as

Knowledge with Practice (*Ilm ke saath Amal*)

Practice based on Knowledge (*Amaal ke saath Ilm*)

Learning with teaching (*Taleem with TAALLUM*)

The whole Islamic society was a practical and kinetic (Mobile) seat of learning (Madarsa) in which everyone was seeker for himself (Taalib) and teacher for others. The lessons of this School were not used to be reinforced alone rather by interdependence i.e. trying to memorize others and in conveying deen to others and to bear the difficulties in this process with enjoyment. This teaching used to get imprinted on heart rather than only tongue. Knowledge, rectification (Islah) and Tazkiya of Nafs was best refined and cemented in meeting different type of people dealing with them in practical life.

To be precise lets understand that their lessons of swimming not to take on dry classes rather in in the river of life. This system of learning was the same way as a child learn his mother language with company of their parents and society.

As soon as someone accepted Kalima and Islam and believed on the rightness of Allah and rasool he used to be involved in the path of Allah. He used to make himself worthless for the sake of deen and Allah. He used to be in the furnace of sacrifice and a short period of time he will become a pure gold.

Teaching and Learning of deen and its effort is integral part of muslim life.

It is very clear from Quran and Hadith that following is a parts and parcel of a Muslim life.

1. To learn deen for oneself and to practice it in life.
2. To Teach deen (Islamic Knowledge and Practice) to others
3. Encouraging for good and advising to stop from bad

4. Striving for the Spread and Propagation of deen. These all should be parts of a Muslim life.

In the era of prophet and early generation of Muslim people of all walk of life i.e Farmers businessman rich or poor used to spare some time for learning and teaching deen.

He was a businessman or farmer but whenever demanded he was ready to postpone these engagement for the sake of deen. Those who could not do this. Surah Tauba is full with the stern warning for them. (It is actually warning for all of Muslims till the day of judgment)

Hazrat Kaab bin Malik Raziallahu Anhau who could not participate in TABOOK that the same engagements and the city of Madeenah became a thorn for him. He was so much boycotted that no one in the city was to even talk with him and to reply him.

A Downward and Harmful change Happened among today's Muslim

A back revolution has happened today (Both Ideological and Practical). Now learning and teaching of deen and striving in the service of deen are not continuing to be a part of life of a general Muslim.

Rather Service of Deen and striving has become a public work as part of Ummat and not of individual Muslims. Some special people has been engaged for the service of deen. General Muslims got an excuse and became free from service and striving for deen.

This change was a practical turning point in the life of current Muslims compared to the life of Sahaba and first few generations of Muslims.

Among Sahaba there was no exception and there was no segregation for the services of deen. (ISTASHNA AUR TAKHSEES) Rather everyone was involved according to his capability and competence. Remaining away from service of Deen and the message of Allah was a self harming suicidal action .

Service and Teaching of deen along with our daily Engagements.

Another dreaded thought got hold that we can't do Service and learning of deen along with our daily business and jobs. but We started thinking that (Monetary Service of deen is possible but) we are not eligible for Service of deen by (collective effort with life and time) unless we leave our worldly engagement of business and job.

Obviously only few Muslims could do the sacrificial of worldly engagement and consequently the learning and services of deen by general Muslims became rare. By the passage of time under influence of Materialism this trend even further increased. The people who were free for service of deen became rarest of the rare.

Those who could not spare themselves finally became hopeless. Slowly this class became fulfilled with their worldly engagement.

Although Sahaba were having business farming etc but they also learned deen and did service of deen collectively without any exception.

Among Shaba even those who were called as Qurra (Aalim/seeker of Knowledge) they were also doing either manual labor or small business in the day and used to study at night.

The importance of seeking of knowledge was very important. Those who were not able to come daily made an association with another sahabi Started coming in the Prophet gathering on alternate days and used to listen and understand the lesson of absent days from his partner/ associate Sahaba and it was vice versa. (BUKHARI HADITH about Hazrat Umar and his Neighbour tells the picture).They were restlessness about knowledge and practice of deen.

The Approach to Implement the Model of Prophetic Era

1. Effort should be made that the teaching-learning and service of deen be made integral part of a Muslim life.
2. A call should be given that Muslims should accomplish their worldly engagement under this primary work of Service of deen. This is the real life underneath the WAMA KHALAQTUL JINNA WAL INSA ILLA LIYABUDOON and with the enlightenment Muslim has been created for this work.
The remaining time and resources should be efficiently utilized for lawful earning instead of wasting time in unnecessary and unwanted activities.
3. Today it is the prime need of Muslim ummah to revive the the teaching and learning pattern of prophetic era. There is a need to mix and complement the formal system of Books and syllabus with the system of kinetic mobile learning and teaching.
4. **It is for the education of general muslim mass.All Those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates (Labourers, Rickshaw Pullers etc) but also for those Muslims who otherwise are from elite class (Doctors engineers collectors ministers etc) but with respect to knowledge and practice of deen are not a good position. (A viable model for 95 % Muslims).**
5. It is easy methodology for Muslim Ummah than can be without any need of Financial or other infrastructure help. It will be based on WA TAWANU ALAL BIRRE WATTAQWA.
6. Under the supervision of formal Madarsas and educational Institution there should be some mobile institution,living guide and reformers, and speaking manuscript. (Chalti phirti darsgahein,jeeti jagti khanqahein, bolte chalet saheefe,).They will fill their bucket of knowledge and will deliver to masses.

Temporary Migration Motivation and Striving for deen

7. The migration and motivation, movement and striving for deen has to be revived. It is the fundamental structure of Islamic knowledge and service of prphet era, that structure has to be replicated and revived.
8. Muslims should be encouraged to migrate temporarily (leave engagements for a short period). In this short period they should be provided with a practical religious environment following Sunnah and Shariat. This environment will make them familiar with a religious life to adopt.
9. This basic skeleton of this environment will be built by accompanying fellows and further cemented by their effort to motivate other people of the area where they have gone and stationed.

Migration and Motivation will be three way Process

- a. Between each member of the group through a bidirectional process. (In group some will be more knowlagable and some less they will learn knowledge and qualities from each other Wa Tawanu Alal birre wattaqwa.
- b. It will also motivate the people of the area where they have gone to learn deen and for service of deen.
- c. By this way it will become a chain and will bring revolution in Whole ummat.

On the above mentioned strong points Maulana Ilyas has called each section of the Muslim Ummah to temporary leave their busy engagements for a short period of time and to utilize time for teaching and learning in a religious environment.”

*The quotes from sheikh Nadvi his book ends here.
May Allah give sheikh best reward?*

SOME WORDS OF REMINDER AND INTROSPECTION (By Translator)

1. It is for kind reminder for all of us that Markaz Nizamuddin knows only one word that is MUSLIM UMMAH. In their dictionary no one is TABLEEGHI/TABLEEGHI JAMAAT.

All are Muslims only and all MADARSAS/KHANQAH/IDFFERENT MUSLIM ORGANISATION/ Islamic Scholars are on the one side of table.

So no one is victim and no one is offender. If someone is offending any one that means he is offending all. e.g If someone is offending Madarsa he is also offending Tabligh and Vice Versa.

2. Markaz people pardon and have their heart clear from all Muslims , They do dua for all Muslims.

3. They want to reach with love to even those who do propaganda and rumours with baseless and absurd allegations i.e. Calling them as grave worshiper , Bigoted Hanafi , Gustakh e Rasool, Wahabi etc.....

Rather one Jamaat went to a country and wrote a letter with a sentence in it "
Yahan.....(Group name) Ka zor Hai"(Heregroup is strong).

Nizamuddin Markaz ordered the jamaat to return back telling "*Apne ummat ko Baant diya Ab App ummat mein kaam nahi Kar sakte. Aap wapas chale Aiye.*"

You have divided the Ummat and now you can't work in ummat

As explained above and from the words of Maulana Ibraheem sb Dewla in Urdu Our elders of Nizamuddin also point out these mistakes of ours Maulana Zubair sb speech almost revolve around these only but they do in a different way as Maulana Manzoor Nomani Rahimullah has explained in this letter.

What to do if an Aalim raise these issues on Public Forum

1. Still if any Aalim/Mufti raise these matter in Public Forum it is his ijtihad and no general Muslim should tell anything to that Aalim/ by any means should not disrespect him.

2. You can send him your request personally in this regard. You can clarify if you are anyway related to the issue. Afterwards there is no need of insistence on your advice. Mufti Mahmood Hasan Gangohi Rahimullah has given the guidelines on the same issue.

(Refer his book on Tablighi Jamaat)

3. No one should take it as that Aalim is against the work of Tableegh. He is advising for your benefit. Rather he is your well wisher. He wants to correct you for your Falah of Dunia and Akhirah. The only point is that he has done in public forum that is his ijtihad.

4. In some other instances Even if someone Aalim/General Muslim apparently looks against the work of Tabligh because of some misunderstanding it does not give us license/ permission to disrespect any scholar or even general Muslim.

We have been taught lesson of Ikram e Muslim from our beloved Rasulallah ﷺ in which Respect of Aalim is at top.

Your action should convince him. Maulana Ilyas successfully utilized this formula for many.

Misunderstanding can be in anyEven Maulana Yusuf Rahimullah was not convinced initially

But when Maulana understood the effortDunia bhar mein Inqalab Barpa Kar diya

(Maulana Ali Miyan Rahimullah ne iski tafseel likhi hai Yhan padhein)

Till Maulana Ilyas the work was very little outside the boundary of MewatIt was Maulana Yusuf who carried it to continents of the world. And added new horizons in the work keeping its Manhaj maintained. He was great Scholar of Hadith and good orator.

And as it ia Allah work so when people started thinking that work is going on because of the personality of Maulana Yusuf . By Allah decision he died prematurely at age of 50 years. Maulana Inaamul Hasana Rahimullah was not a good orator but the work still spread ed at more Pace even more than Maulana Yusuf time.

So Allah is the only Doer and it is his work. We should do a lot of supplication and Shukar and should seek forgiveness from Allah, that from our action there should not be a bad name for the blessed work of Dawah and Tabligh.

May Allah guide us.

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