

DAWAH

&

TABLIG

AND ITS ETHICS AND RULINGS

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Introduction:

Allah ﷻ has given us to choose from two paths, one is the way of guidance and paradise. And the other is the path of misguidance and hell fire. In the holy Quran Allah ﷻ mentioned

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

We showed him the Way: whether he be grateful or ungrateful (rests on his will). (Sura dahr-3)

This world is called “Darul Imtihan”, meaning a place of test. Here the slave will be tested, that he obeys Allah ﷻ or obeys the shaitan. The next place after this world is called the place of “barzakh”, which basically is a waiting room. If I buy a first class train ticket, my waiting room will also be first class. For a second class train ticket, I will have a second class waiting room. Similarly, whoever will do good amal (actions) in this world; his life of the grave will become comfortable accordingly. Who’s amal is bad, his life in the grave will be miserable consequently. After the time of barzakh the Day of Judgment will arrive. There Allah ﷻ will reveal the result of his slaves test.

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

Warn them of the Day of Assembling [Resurrection] of which there is no doubt, when a party will be in Paradise and a party in the blazing Fire. Sura Shura-7

Allah ﷻ has sent hundreds of thousands of prophets for men to acquire success in the test of this world. The prophets made effort on the heart of the people in order to take out the false believe on the creation that already formed and incubating the belief of the creator in the heart. Because, the belief on creation is the pathway of shaitan and hellfire. And the pathway of Allah's ﷻ pleasure and paradise is to have yaqeen on the sovereignty of Allah ﷻ. We observe that the deliverer is delivering the goods, and valuables from our friends and relatives to our doorstep. Similarly our farm, job, business are the deliverer of Allah ﷻ in reality. Mainly Allah ﷻ is providing. If one deliverer is fruitless, there is nothing to be worried, Allah ﷻ has uncountable deliverers, Allah ﷻ will continue to provide our sustenance through his deliverers.

Herat is the king of the body. When the king becomes correct, the whole nation becomes correct. This is the reason the prophet of Allah ﷻ has mentioned:

أَلَا إِنَّ جَمِيَّ اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ إِلَّا وَإِيتَ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"Indeed there is a piece of flesh in the human body, if it stays alright, the whole body stays alright, if it goes astray, the whole body goes astray. Listen with open ears: that is Qalb". (Bukhâri Sharief-52)

The final Messenger ﷺ made effort on the heart of the sahaba keram, so their heart became ready. Therefore when the command of Alcohol was made haram, then the streets of Madinah were flooded with alcohol. No army was needed, no order or ruling was required. Because of the effort of the prophet ﷺ the heart of the sahaba keram became ready; as a result obeying the orders of Allah ﷻ became easy for them. So the summary is, the essence of the work of prophet hood is to make effort on the heart of the people.

Ummate Muhammadi: superiority and duty

We are very fortunate that, the responsibility for the work of the prophet hood has been given to us without any application. For Harun (Ah.), Musa ah. had to request Allah ﷻ. As the ummah of the final prophet ﷺ, we have been given the responsibility of this effort without any request. When the Chairman is absent, one of his members acts on his position. Similarly because after final messenger there is no more prophet to come therefore the responsibility of the effort of the prophets is on the ummah of the final prophet. For this responsibility we have been given the title of “khairul Ummah” (the best nation). We won't qualify for this award, if we don't this effort. One who can't see is called blind; who can't hear is called deaf. Likewise if we don't do this effort, we wouldn't be the khairul ummah. Hence, it is an obligatory duty for us to do the work of dawah.

But yes, the work of dawah of this ummah is obligatory in two ways.

- A. “Fard kifaya”, is to invite the non-believers towards Islam.
- B. “Fard ain”, is to invite the Muslims towards Tajdide Iman and amal.

The first type of dawah is applicable only on the distinctive class of the ummah. The responsibility of inviting the non-believers towards Islam is being fulfilled. The second kind is obligatory on every Muslim. In the Holy Quran, Sura Baqara, in verse: 2; Allah ﷻ has indicated about the “fard ain” obligatory dawah and in Sura Al-Imran, verse:104 about “fard Kifaya” dawah. We must have the practice of these two kinds of dawah effort in the ummah in general and especially in ulama keram.

Inheritors of the Prophets Ah.: duty and limit of responsibility

The ulama keram have been given the responsibility of the effort of dawah in special ways. Firstly as an ummah, which has been established by the above mentioned two verses, and secondly as being the inheritors of the prophets. According to the narration of the Holy Quran, four types of responsibilities of the ulama keram are proved.

- a) Dawah and Tablig;
- b) Tazkia/ self-rectification;

- c) Teaching the orders and the rulings of the Quran;
- d) Teaching of the Sunnah;

Allah ﷻ has mentioned of these four types of responsibilities in four places of the Quran. One: Sura Baqara-Verse: 129, two: sura Baqara-verse: 151, three: Sura Al-Imran-Verse: 164, four: Sura Jum'a-Verse: 2. and for us (ulama), the holy prophet ﷺ declared that the ulama are the inheritors of the prophets ah (Musnad Ahmad; 21715). The prophet ﷺ had praised many people by many titles, Haji, Gazi, Mujahid, Honest businessman etc. But none of them he addressed "my inheritors" except of the ulama keram. First we have to understand why we were addressed as inheritors? Why we were not titled as "khulafa ul Ambia" (representative of the prophets) or "Nayebul Ambia" or "kamiun Makamal Ambia"? There are two reasons or benefit of being called as inheritors:

First Benefit: for one to claim as inheritor, he has to confirm and mention the relationship with the deceased. For example I am the deceased person's son or father or brother and so on. Ones claim of inheritance will not granted without mentioning a proper relation with the deceased. Such as, after the death of a person if someone comes and says 'I am from his village or city, we used to support the same group or team; so I am here to claim his inheritance.' Such statements will never be

accepted. Here the prophet ﷺ indicated that, if anybody claim himself an alim, can he narrate the lineage of his teachers up to prophet ﷺ? his teacher? Teachers of his teacher and so on? In this way can he narrate his chain up to me (prophet sm,)?’ Alhumdoolillah.. We can narrate our lineage up to Prophet ﷺ since our teachers have narrated their sequence of teachers up to Imam Bukhari (Rah.) and Imam Bukhari have narrated his teacher’s lineage up to Prophet ﷺ in “Bukhari Sharif”. This statement is applicable for Muslim and other book of hadith. So, one benefit of addressing inheritor is that, the Messenger ﷺ have forbidden the ummah that, do not listen to someone’s bayan if they claim they are alim, firstly check if they have “Sanad” (sequence of teachers up to prophet ﷺ)? Through this Maududi, Zakir Naik etc. are already left out, as they don’t have any sanad.

Second benefit: The giver of the inheritance is called “Mooris”. The ruling is, the inheritor will have the share of inheritance from everything the mooris left behind. Therefore, the ulama keram are the inheritor of every effort that the Prophet ﷺ have left with. Inheritors of tablig as well as inheritors of tazkia, talim of Quran and talim of sunnah. Inheritors of all four efforts are our responsibility as the inheritors of the prophets. Among these four efforts, in last three have “Taksim kaar” (distribution of effort) which means,

every ulama will be specialized in one of the three (tazkia, Talim of Quran or Talim of Sunnah). But in case of the effort of dawah and tablig there isn't any taksim e kaar, therefore every ulama has to take part in this effort. Whoever is teaching in madrasa or making effort in the Khanqah, everyone has to take part in this effort. To summaries with, the way effort of dawah is obligatory on the ordinary muslim, in the same way; it is an obligatory duty on the ulama keram of the ummah especially.

That's why ulama keram also have to take part in this effort; moreover, they have to take the responsibility for the work. As, leadership without knowledge leads to destruction and deception. The perspective of hazratji about ulama keram is mentioned by Hazrat mawlana Abul hasan nadwi (Rah.). He said, "Hazrat deeply believed, the future outcome of this work of tablig cannot be guaranteed, until and unless the complete involvement and close observation of the ulama e Haqqani about this work. It was his core desire, the properly qualified pupils who are blessed by Allah ﷻ should come forward to take responsibility and guide this work. Through their efforts and sacrifices the garden of Islam will flourish and also by the help of them each of its branches will redevelop. {deeni dawat page : 99}.

Here He did not mean that he wanted support from the ulama by their speeches only but his urge to ulama was that by following their teachers

and akabirs, they will take part with full enthusiasm to establish the practice of deen and will go door to door to deliver the true message.

The abundance of the ways of Dawah effort:

But remember, the way and system of the work of Dawah can differ. This is why Hazrat Mawlana Ilyas (Rah.) said “this effort of Tablig of ours is the effort to establish the deeni Talim, tarbiyah and spread the lifestyle of deen in abundance. (Malfuzat Mawlana Ilyas; malfuz-135, Mawlana manzur numani)

It is understood through the Malfuz of Mawlana Ilyas that, the main purpose of Dawah is to propagate the knowledge of Deen properly that everyone has as a trust. If the purpose is to propagate knowledge of deen then all ways of propagation are considered as Dawah. Therefore all acceptable ways of the propagation of deen for example writing of Islamoic books, delivering lectures in a gathering, teaching students in madrasa etc. all medias are included as Dawah.

Syed Abul Hasan Nadwi (Rah.) in his famous book Deeni Dawah mentioned that, if anyone involved in the work of tablig complained of an A'lim's less of eagerness towards the work, then Mawlana Ilias used to be very upset and say, “you people hesitate so much to sacrifice your little business, jobs and other worldly works to come to this work; and the work that Ulama's do are the work of Deen. They will leave their work so easily, why do

you hope that? Why do you complain against them?” Addressing the people he would also say, “If Hazrat Ulama keram are less attentive or not involved in the work; do not let your heart arise any question about that. Instead it should be understood, that The Ulama keram are occupied in more important work of Deen than ourselves therefore they aren’t able to spare time for us. They are in the service of Deen even in the deep night when everyone else enjoys the comfort of sleep.” (malfuzate hazrat mawlana ilias, malfuzat: 54)

Therefore to do the work of Dawah in all the ways of Prophet ﷺ will be considered as Tablig. The service of deen that Ulama Keram are engaged in, also considered as tablig. But along with other service of Deen the effort which Hazrat Mawlana Ilias (Rah.) has started; all ordinary and special people especially the Ulama should take part in that too. Because, through this effort deen can be propagated to every classes of people very easily. As for the ordinary people it is easy to fulfil their responsibility of dawah, similarly it is easier for the ulama to deliver the knowledge to the ummah to all class of people that they hold as a trust. Secondly: one of the purposes of dawah is to deliver knowledge, so Ahle ilm e.g. Ulama keram are the more rightful ones for this effort.

The Patronage of the Ulama keram about Dawah and Tablig

Because the Ulama keram are the most rightful ones for this effort, so Allah ﷻ made this work to be started under their guidance. Hazrat Mawlana Ilias started this work along with the support, guidance and discussion with the Ulama keram. As a result this effort has spread from Nizamuddin to all over the world even in Bangladesh under the supervision of the Ulama keram.

Mawlana Ilias is the descendent of Darul Uloom Deoband. He was under the supervision of Mawlana Rashid Ahmad Gangoohi for ten years. After that he went to Darul Uloom Deoband and studied Bukhari and Tirmidhi sharif from Shaikhul hind Mahmoodul Hasan deobandi (Rah.) According to the instructions of Shaikhul hind he took allegiance (bayat) on Mawlana Khalil Ahmad Saharanpuri's hand. Later according to the advices of Hazrat Saharanpuri and under the supervision of Hakimul Ummah Thanwi (Rah.) he started the noble work of dawah in Nizamuddin. (From the book Mawlana ilias aur unki deeni dawat written by Abul hasan ali nadwi (Rah.) page-48, 51)

The consequence of the spirituality of Darul Uloom deoband, Hazrat Gangoohi (Rah.) and shaikhul hind (Rah.), the advice of hazrat saharanpuri, the supervision of Hazrat thanwi (Rah.) and with their dua Mawlana Ilias (Rah.) was able to introduce the noble work of Dawah and Tablig.

Effort of Dawah and Tablig: the contribution of Hazrat Thanwi (Rah.)

Hakimul ummah (Rah.) was the Mujaddidul Millat (reformer) of the Muslim ummah. Allah ﷻ used him as “Tajdid e deen” meaning he made effort on the matters of deen that lost from the ummah, to include those back and remove the false practice from the root that prevailed in ummah under the banner of deen, in order to revive and spread the correct practice of deen in ummah. His exceptional khalifah named prof. Mawlana Abdul Bari wrote four books on the subject of Hazrat thanwi’s reformation and tajdidi work in the ummah. Those are:

1. Jamiul Mujaddideen
2. Tajdid e Maashiat
3. Tajdid e Tasauf
4. Tajdid e talim, tablig

Him being the reformer of talim and tablig were narrated in detail in the fourth book.

Being the predecessor of the father and elder brother the work of dawah and tablig that Mawlana Ilias (Rah.) started, it was mainly because of the dua, advice and support of mawlana Thanwi (Rah.) In book “Ashrafu Sawaneh” there are few letters from Hazrat Thanwi (Rah.), where he encouraged and inspired the one involved in the work of through his advices and informing glad tidings. Prof. Abdul Bari (Rah.) in his book “tajdid e talim, tablig

mentioned in this regard, “once I arrived in the courtyard of Mawlana Ilias in Nizamuddin. So far I can remember on the second day of my arrival there was a tablig Ijtema in “Nooh” suburb. Hazrat (ilias (Rah.)) encouraged me and took me with him. For next 2/3 days I had the opportunity of being in the broad company of hazrat and observe the effort of tablig. When my time arrived to leave Delhi for Thanavaban, then Hazrat said me this, **“the blessing of this work is basically the fruit of the du’a of Hazrat Thanwi (Rah.)”** alongside he also said “when you will present in the service of Hazrat, deliver my salam. Inform him in detail about the work. Certainly write me to notify, whatever Hazrat says in reply.” When I have arrived in the courtyard of hazrat Thanwi (Rah.) and informed him of the activities I have observed of dawah and tablig in Banglawali Masjid till the Ijtema of “Nooh”; then hazrat said “actuality, this is the real effort/work.” (tajdid e talim, tablig P:173)

After the death of Hazrat Thanwi, hazrat Mawlan ilias (Rah.) used to ask the companions (sathi) of dawah and tablig to do “esal-e-sawab” by reciting the Quran and reading the books hazrat thanwi because of the supervision for the work. In conjunction with he would also add, that “Hazrat mawlana Thanwi (Rah.) have done many great works. My heart wishes that talim will be in his method and tablig will be in my method. In this way his talim will spread abundantly.” (First letter to the Mewati collected and narrated by Mawlana

Abul Hasan Nadwi (Rah.) in the book “Makatib e Hazrat mawlana ilias”* P:137)

**Readers can find the “wajahatnama” in the website of Darul Uloom. The book is about the collection of the 65 letters of Mawlana Ilias (Rah.) in that 34 letters were sent to the author of the book Mawlana Abul Hasan Ali Nadwi (Rah.), 5 letters to Miyaji Muhammad Isa (Rah.) and the rest were sent to different workers (sathi’s) of tablig. (Find introduction of the book)*

Support of the Other Akabir

Sayeed Abul Hasan ali Nadwi (Rah.) has written, “according to Hazrat Mawlana it is vital to have the supervision of these Ulama for this work without which it will be risky and uncertain. (deeni Dawat, p:80)

Because of this view of Hazrat Ilias, after starting the work of dawah when the first Jamat was ready to go in the path of Allah ﷻ, he sent the jamat to Mufti Keafayet Ullah (Rah.) in hope of his advice and support. 28, 29 and 30th of November 1941 in the district Gorgaonwa’s Nooh subrab had a massive Tabligi Ijtema where Malana Hussain Ahmad Madani (Rah.) led Salatul Jum’a including Mufti Kefayet Ullah and many other ulama keram participated. (Deeni Dawat, P:115)

Often Mawlana Ilias (Rah.) used to gather the elderly ulama e.g. akabir to consult about the work of dawah and tablig. Where the principal of Darul Uloom Deoband Mawlana Qari Taiyab, Mufti Kefayetullah, the principal of Abdur Rabb Madrasa, delhi Mawlana Muhammad Shafi, the

responsible of Saharanpur Mazharul Uloom Mawlana Abdul Latif, the teachers of Darul Uloom Deoband Mawlana Ijaz Ali, Shaikhul Hadith Mawlana Zakariya, Mawlana Abdul Qader Raipuri (Rah.) and many other renowned Ulama of that time used to participate.

The summary is, the ulama keram are the most rightful ones to take part in the effort of tablig and they are the ones who watered in the garden of this noble effort. They are the keeper of this work. But yes, ordinary people who involved them with this work are also enlightened.

The beginning of Tablig in Bangladesh and its supervision

In Bangladesh Hazrat Mawlana Ilias (Rah.)'s method of dawah have started through a student of Thanwi (Rah.) basically. That is Mujahid e azam Shamsul Haq Faridpuri (sadar saheb) (Rah.) After returning from Hakimul Ummah Thanwi (Rah.) to Bangladesh Hazrat Sadar saheb (Rah.) sent Hazrat Mawlana Abdul Aziz (Rah.) to India in order to learn the effort of dawah and tablig. Abdul aziz (Rah.) at first in Kolkata Markaz and after that in Nizamuddin markaz of Delhi under the supervision of Hazratji Mawlana Ilias (Rah.) have learnt this work and later returned back to Bangladesh and begin the effort of Dawah and Tablig. The first markaz in Bangladesh was the Mosque of Udaypur Madrasa in Bagerhat district where the principal was the father-in-law of the first elder Mawlana Abdul Aziz (Rah.) Second

markaz: in the year 1910 in sub-district Terkhada of Khulna district in the village of Mawlana Abdul Aziz (Rah.) named Bamandanga. Third Markaz: Talabwali Mosque next to the largest Islamic Educational institute of southern Bengal; the famous Jami'a Islamia Arabia Darul Uloom Khulna. Fourth markaz: at this stage the Shahi mosque of lalbagh was selected as markaz. (Sadar Saheb rh was the principal of Jami'a Qurania Lalbagh Madrasa then). Fifth markaz: once the space of the Shahi mosque became insufficient to handle the massive crowd of Ijtima, the markaz was shifted to Khan Muhammad Mosque situated right next to the field on the North West corner of Lalbagh fort. Sixth markaz: after a few days, even that place was not enough to handle the crowd. Sadar Saheb (Rah.) asked to find a mosque in the town which has a field. Then a mosque named "Maalwali Mosque" drew attention located next to Ramna Park which was built in the time of the Moughal's; but the area of the mosque was very small. Sadar saheb (Rah.) said if required, the area of the park can be utilized to increase the area of mosque. Let it be the markaz. The effort of six qualities, the sixth markaz is today's historical Kakrail mosque. In those markaz no one stayed permanently, everyone used to come and go in order make the effort except of one, the first elder of Bangladesh Mawlana Abdul Aziz (Rah.) who used to stay alone in the mosque for the sake of this work.

So, the way effort of tablig has started in India is through the hand of the ulama keram, likewise in Bangladesh (even everywhere in the world) under their supervision. And it is acknowledged that, the effort which has the support of the Haqqani ulama keram of the time, is verily an accepted deeni effort. As through the prophet ﷺ Allah ﷻ has promised with this ummah that, unitedly ummah will never agree on an incorrect track. Therefore we all, ordinary and special, have to take part in the work of this true path, and being an effort of deen the ulama keram have to be in charge of its supervision, the way it was done by the ulama (Rah.) of the past. But what is the purpose of this work? And how what are the ways and etiquettes of this work? That also have to be learned.

What is the purpose of the effort of tablig?

In his 'Makatib and malfuzat' mawlana ilias have explained few purposes.

1. To create love, compassion, and overcome the hindrances between the ulama keram, elders/scholars of Islam and the ordinary muslims. (malfuzat e mawlana ilias-102)
2. Revive three things; zikr, talim and tablig. So that, going out for tablig make the workers (sathi) more punctual about zikr and talim. (makatib e mawlana ilias, the first letter to the mewati)
3. Should Visit 3 categories of people in 3 ways specially.

- a. To ulama keram and the elders (scholars) for the purpose of learning and to achieve their companionship.
 - b. In the people of less knowledge of deen; spreading the the knowledge of deen alongside strengthening own deeni practice and achieve complete deen.
 - c. To different people, in order to learn from their good qualities. (malfuzate mawlana ilias, malfuz no-86)
4. In one sentence, connect all muslims with the deen of Prophet Muhammad ﷺ that is to connect with the complete knowledge and practices of Islam. (malfuzate mawlana ilias (Rah.), malfuz no-24)

For this reason hazratji mawlana ilias (Rah.) have narrated the six qualities, in which the teaching of complete knowledge and practices of Islam has been indicated. To work in the field of dawah and tablig, it is really important to remember the purpose of the work and the proper explanation of the six qualities.

Explanation of six qualities:

In the effort of dawah and tablig the six qualities, that are talked about has a specific purpose. The purpose is to talk about the 5 topics which Allah ﷻ has mentioned in sura baqara's verse 177. These five topics are the basic work of deen.

1. Iman without shirk (apostasy),

2. Worship Allah ﷻ in accordance with sunnah,
3. Mu'amalat that is, keeping the sustenance (rizk) halal,
4. Mu'asahrat that is, fulfil the rights of the creation,
5. Tazkia that is, treatment of the ten evil practices of the spirit. Mawlana hakimul ummah thanwi (Rah.) said, this verse is the elaboration of complete deen.
6. The six qualities, that Allah ﷻ thy almighty has enlightened the spirit of hazrat mawlana Ilias, is actually the elaboration of this verse.

About Iman (kalimah): in that six qualities the purpose of iman is to acquire iman without shirk. Everything happens from Allah ﷻ, nothing occurs without the order of Allah ﷻ; along with this, iman has to be learned through effort. Doing one act of shirk disqualifies the iman.

About Salat: purpose of Salat does not mean salat only. Instead salat, fasting, hajj, zakat, funeral/burial etc. whatever is an act of worship everything is included within. For salat; have to learn correct recitation, masail and acquire it through practical training. Learning of correct salat without practical training is impossible.

About ikramul muslimin: ikramul muslimin indicates two things. Number one is mu'amalt. The dealings that we do with our fellow brothers,

have to be in a correct way. For this Allah ﷻ mentions in the verse “والموفون بعهدهم إذا عاهدوا” in mu’amalat keep your words, do not try to cheat your brothers. For this Allah ﷻ mentions the following verse “وآت المال على حبه ذوى القربى واليتامى والمساكين”; rights of the creations. From ikramul muslimin it is to be brought in mind that, on me, my parents have 7 rights while they are alive and 7 more rights after they passed away; this and this are the rights of my wife, the primary right of a child is to raise him as muslim. The summary is, the place of implementation of ikramul muslimin is mu’amalat and mu’asharat.

About Ikhlas: The purpose of ikhlas is, self-reformation. That means, to rid of ten ill practices of the spirit, achieve ten good qualities to replace with. Ikhlas is one of the good quality out of the ten. Nine more qualities are there. Imam Gazzali (Rah.) in the book Tablige Deen has narrated about the ten good qualities and ten ill practices, this book has already been translated in bangla.

So, in these five things are complete deen; e.g. aqida, ibdat, mu’amalat mu’asharat through ikramul muslimin and self-reformation through ikhlas.

About ilm, zikir and tablig: And now, how these five qualities will come in me? For this, two points are kept. 1. Going out in the path of Allah ﷻ, 2. Ilm and zikir. Go out in the path of Allah ﷻ and

get the inspiration and encouragement on being in deen and learn masail, and learn zikir from the ulama keram, especially the greatest zikir of all which is, learning of correct recitation of the Quran.

These are the explanation and realities of six qualities. If we can achieve the understanding of six qualities like this, then we will get what mawlana ilias (Rah.) wanted to make us understand. (May Allah ﷻ grant him special place in jannat ul ferdaous).

Etiquettes of the effort:

1. The most important etiquette of dawah and tablig is- (which is important to remember for the general-special, Ulama-ordinary people) the foremost intention of own self reformation through this effort, the intention of strengthening one's own iman. Secondly, making the intention of hidaya (guidance) for the one has given dawah to. These days, all "movements of deen" aren't being successful, one of the prime reasons is that the intention has made for others rectification. The intention of own self-rectification has not been made. In sura Yasin of the Holy Quran, Allah ﷻ t'ala taught the etiquette through the story of a believing slave that, for the purpose of dawah one has to focus on himself and own self reformation has to be the first intention. (sura:Yasin; 22).

وَمَا يَلَا أَعْبُدُ إِلَّا الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

Mawlana Ilias (Rah.) also said that, we must make the people understand, who are involved in the work of dawah that, the purpose of going out in tablig is only to convey the message, but not to enforce it. Furthermore, achieve own self-reformation, educating are also the purposes of this.” (malfuzat e mawlana ilias, malfuz-134).

2. The malfuzat makatib of Hazrat Mawlana Ilias rh to be read more and more. For the reason that, in his malfuzat and makatib, the true structure of the effort has been provided. For Ulama and general people, there are guidance and directions. Especially when there is fitna happening in dawah and tablig, without the proper guidance and direction from the elders, it is not possible to come out of this fitna.
3. Other than these two etiquettes, especially for ulama keram, it is important to remember while participating in the effort that, we hold the amanah (trust) of deen for this ummah. We have studied “Kitabul Buyu” for the businessman, “Kitabul Muzaraat, Musakat” for the farmeres, “Kitabul Hudood”, “Kitabul Kaza” etc. for the judge and rulers. We have studied “kitabul Farayez”, “Kitabul kismah” for the land measurers. Therefore, businessmen, farmers the trust of the whole ummah are with us. So, I will go door to door to deliver that trust. As a ummat, as descendants of prophets we will go out in the

path of Allah ﷻ to fulfil this responsibility of “Niyabate Nabawi”.

4. And for the general people, there are few very important etiquettes in order to do this effort:
 - A. through the effort of dawah and tablig one will have the eagerness to practice the deen, now utilizing this eagerness one will have to learn all deeni masail from the ulama and have to make effort on one’s self-reformation from a righteous Shayekh
 - B. Mawlana Iliya (Rah.) himself said that, “the path to acquire the quality of ‘ilm and zikr’ is that, the workers will be sent to the pupil of ilm and the pupil of zikr, so they can make the effort of tablig under their supervision and get benefited being in their company at the same time. (Malfuzate Hazrat mawlana Ilias, malfuz no-54)

One day after Fajr salat, when the active workers were gathering together for the program and at that time mawlana ilias (Rah.) had become so weak that, he wasn’t able to speak loudly even while laying down; then he called his serviceman and sent him to deliver his message on emphasizing that, “all your movements (spending time in tablig) and all efforts will become useless if everyone is not punctual about ilm and zikrullah. (ilm and zikr are like the two wings of a bird, without which a bird can’t fly). Otherwise there is a great fear that if one is unmindful about these two subject then this struggle and effort will turn

into a new fitna or will become a new way of misguidance. For not having ilm of deen, Islam and iman will become a ritual practice and survive like a trademark.

Maulana Ilias Rah wrote a letter addressing to Shaikhul Hadith Maulana Zakaria Rah. where he mentioned that,

My long-awaited desire is that a Tablighi Jamat should visit the 'Khankas of Buzurgane Deen', along with complete decency, so that they can achieve the blessings and benefits from there. During their stay in the 'Khanka', the activities of dawat should continue in the surrounding villages in leisure times. Make sure you have a rule set out by consultation with interested people. I will be there, by this week, along with few companions (*Sathi*). I also desire to visit Deoband and Thana Bhaban. [Deenee dawat: p. 101]

In a letter to the Mewati companions for Dawat and Tabligh, for divine guidance, Hazrat Maulana Iliyas Rah. wrote that, "The essence of setting out for Tablig-tour is to establish three objectives which are Jikir, Talim, Tabligh. My brothers, it is not possible to express the extent of my happiness when I heard the news of your intention for 1 year tablig-tours. May Allah ﷻ accept and grant more and more taufik. I would like to draw your attention to a few things:

- (1) Make a list of people who have already started practicing Jikir or are now doing it or

have left it and send that list to me or Shikhul Hadith.

A little later he kept writing, the purpose of number one mentioned 'Jikir' is that, those who have been given the task of '12-tashbeeh', Are they regularly completing this? Are they doing this after taking advices from us? Or have they started from their own decisions as they are seeing others? Ask this to everyone and report consistently in details.

(2) Make a list of those who have taken bayat and also include whether they are following the guidance given from bayat. You should encourage those who are practicing on 12-tasbihah for 1 'Chillah' to Raypur. [Makatibe Hazrat Maulana Ilias; P. 136, letter no. 1 to Mewati]

Raypur is a place within the Saharanpur district. The motive here is Hazrat Shah Abdur Rahim's (Rah.) Khalipha Hazrat Maulana Abdul Kader Sahib's (Rah.) 'khanka'!

As from the teachings and instructions of Maulana Ilias (Rah.) this can be clearly understood that he never believed that only dawah and tablig are sufficient for self-rectification, rather he considered visiting the Khankas of Bujurgane deen as an obligation for self-rectification. A misconception has become epidemic contemporarily regarding self-rectification, is that one could have achieved self-rectification from few

chillas in dawah and tablig. But such contemplation is absolutely against of fact and even utterly in opposite of Hazrat Maulana Ilias's (Rah.) outlook.

Therefore, while investing time in the path of Allah ﷻ, this is mandatory to gain 'Ilm' from the company of the Ulama-e-Keram and practice self-rectification by accompanying 'Pir-Mashayekh'. This subject matter must be comprehended very clearly. The main reason for the arising of Fitna anywhere, within the deeni environment is when the responsible person is lacking in self-rectification.

B: The effort of Dawah have started from the patronage of Ulama-e-Keram. Everyone must retain this belief and accept their leadership in every aspect of deen, including dawah and tabligh, and they must maintain a close relationship with them. We have to keep in mind that, an ummah will go astray when they go away from Hakkani Ulama-e-Keram. For instance, Hazrat Abul Hasan Ali Nadawi (Rah.) enunciated by referring to the outlook of Maulana Ilias (Rah.) that he could never tolerate when the general people are not aware of Ulama-e-Keram. His opinion regarding this matter was that this was the symbol of the greatest misfortune for the ummah. He will also consider it as enormously harmful to the future of Islam and a pre signal of becoming anti-religious. [Deeni dawat; P- 122]

C. Stay away from having any ill-wills regarding Ulam-e-Ummat. Have affection for Ulam-e-Ummat, but do not endure hatred towards them. Since enduring hatred towards Ulama will ruin the entire effort. Ulama-e-Keram had propagated pure Deen to this ummah, they are the representative or heirs of Nabi Karim Sallallahu'alaihisallam and they have devoted their entire life for the guidance of general people. For this reason, the ummah are in debt towards Ulama-e-Keram.

The collaboration of Ulama-e-Keram will also be needed in akhirah as it is required in this world. Allah ﷻ will allow Hafiz of Quran and Ulama-e-Keram to intercede for those friends, relatives and well-wishers of 'deen' who will be unable to enter jannah with their deeds. Ulama-e-Keram will then select only those people who were affectionate towards Ulama-e-Keram and for the welfare of 'deen', helped for the growth and prosperity of Madrasa and Masjid and strived for 'deen' as well as were cooperative at the times of distresses of 'deen'i institutions. As a matter of fact Ulama-e-Kerams' collaboration is needed.

Those who work for 'deen' either by being Tabligi-sathi, workers of Charmonai or committee members of Mardrasa-Majid. If their works do not evolve respect and love for Ulama then they have not achieved 'deen' within themselves. If they have hatred, disrespect and animosity towards the

Ulama then it does not matter whether they are working for 'deen' at the highest level; all be in vein or have no value at all. At time of 'fitna' all their works will disappear just like 'water of taro'.

Similarly, without any doubt the present system of dawah and tablig which was established by Hazrat Maulan Ilias (Rah.) is a great and mubarak work of 'deen'. But if this same work does not bring any respect and love for Ulama, then it should be understood that this is not the tablig of Hazrat Maulan Ilias (Rah.); rather it is different tablig or something else. Because Maulana Ilias (Rah.) himself was the offspring of Darul Ulum Deoband, and throughout his entire life he served this work of tablig through consultation and collaboration with Ulama-e-Keram. The Shaeikh of Hazratji Ilias (Rah.). Hazrat Rashid Ahmed Ganguhi (Rah.) narrated that "Those who possess hatred and animosity towards Ulama-e-Keram in their hearts, their faces will be turned away from Qibla by 'kudrat'. No matter how many times their faces will be returned to Qibla it will again be turned away".

Literally, having respect and affection in the heart for Ulama-e-Keram is the symbol of having complete deen and iman. Whilst if the opposite is true then it should be considered that there is a gap in deen and iman. Therefore, if the heart is filled with hatred, complain and animosity towards Ulama-e-Keram, then immediately make repentance and ask for forgiveness from Ulama

before death comes, and start to follow them with all due respect. Otherwise there is immense doubt that this person can leave this world without complete deen and iman. Maulana Abul Hasan Ali Nadwi (Rah.) narrated that “Maulana Ilias (Rah.) used to build up proper set of mind by providing correct explanations whenever there is a doubt or misunderstanding from the speeches of Ulama-e-Keram [Deeni Dawath; pg 123] Hazratji also said that “Even animosity towards a general muslim without proper reason will cast him to destruction”. And raising questions on Ulama-e-Keram (animosity) is far more fatal. [Malfujate Hazrat Maulana Ilias Rah., Malfuz - 9]

D. In case of any sort of indiscipline in deeni matters, the decisions from specialist and knowledgeable Islamic scholars must be considered to be the right decisions and have to be obeyed. Following the Ulama-e-Keram is certainly the way to be protected from ‘fitna’. From the experience it was observed that those who obeyed, respected and loved Ulama-e-Keram from heart, maintained a close relationship with them and followed them entirely, had been protected and saved from terrible ‘fitnas’ and from wickedness in the name of religion. On the other hand those who kept their distance and refrained themselves from following Ulama-e-Keram, are the victims of ‘fitna’ and are deviated away from deen. Hazratji Ilias (Rah.) used to say that “In every era everyone used to take lessons on ‘ilm’ and

‘Jikir’ from their elders and used to complete all the relative tasks under close supervisions and guidance of the elders. Likewise, in these present times we are also dependent on our elders (Ulam-e-Keram and Bujurgane-deen). Otherwise,

ورنہ شیطان کے جال میں پھنس جانے کا بڑا اندیشہ ہے۔

“There are greater possibilities for us to get caught in the devil's trap.”

Method of Ita’at

In the holy Quran Allah ﷻ says- “O you who have believed, obey Allah ﷻ and his messenger and those in authority among you. {sura Nisa-59}.

In the above mentioned ayat Allah ﷻ ordered to obey in three categories-

1. Allah ﷻ i.e. The Holy Quran
2. The prophet ﷺ i.e. His sunnah (ways) [and the ways of his companion who were the carrier of His sunnah].
3. Ulama keram and the leader of the muslim nation. [In the above mentioned verse **in authority** indicates these two groups. See: tafseer ibn-kathir; sura nisa: verse 59]

However the condition on obeying the third types of people is that, they have to be on righteous path [true and correct path and correct belief]. Nevertheless if they are not on righteous path, seized in deception, orders to

act against The Quran and sunnah, then “ita’at” of that ulama or leader of the nation isn’t permissible. In one of the narration of Sahih Bukhari (hadith no-4340) it is mentioned that, once the prophet appointed one person from the people of Ansar as an amir (responsible) of a small group of sahaba for an expedition ordered them to make ita’at of the amir. That person took allegiance of his “ita’at” from the sahaba under his command ordered them to assemble firewood and set a fire. Henceforth setting the fire, he ordered the sahaba keram to enter into the fire! But the sahaba keram abstained of this “ita’at” and later informed this incident to the prophet ﷺ

Then the prophet sm said, “If you were to enter into the fire, thereafter until Qiyamah you would not have come out from it. “ita’at” only in rightful orders”.

Ruling of Shari’a on Ita’at:

From the above mentioned ayat and the hadith few things are understood:

1. Making “ita’at” of a specific place is not permissible, even that place is blessed. As it doesn’t come under any of three categories.
2. Making “ita’at” of an ignorant and incompetent person is not permissible.
3. Making “ita’at” of an alim is only valid, until he is on the righteous path.

The fallacy of few tabligi sathi's of present-day:

At present because of the issues in tablig jamat, a group of our brothers are being victim of 3 misconceptions.

- a. They are saying, "We are making "ita'at" of Nizamuddin and will continue to do so". This statement is a complete opposition of the above mentioned verse. Since, certain place, can never bestow hidaya (guidance); yes, an individual can be a medium, until he is on the righteous path. If the meaning of that statement is that, "Because mawlana Ilias have started this noble effort from Nizamuddin, therefore we will follow only the leadership of Nizamuddin", then this is a complete lie from them undoubtedly. Since, the prophet ﷺ have started the effort of deen and dawah in Mecca and Medina, but have Mecca and Medina made a seal for approval, that whatever has been spoken from Mecca and Medina by whosoever, we will obey it even it is against The Quran and the sunnah...! Never. Therefore this statement "we are making "ita'at" of Nizamuddin", is a complete deception and contrary to the above mentioned ayat.
- b. The work of dawah and tablig is a work of deen despite that, they are not obeying the leadership of the ulama keram. Their idea is that; behind the expansion of the work of dawah and tablig, the ulama keram has no patronage; rather with the support of the ordinary people. Because of this idea, they are naming it "ita'at" of

Nizamuddin by following of ignorant and ill-judged people in the matter of deen, thinking they are following shari'a and having badguman [ill will] about the ulama keram.

This action of them is a definite deviation! Since, (mentioned earlier) this effort has begun under the guidance of the ulama and achieved excellence through their patronage and because of their support and cooperation it is still alive. Without the cooperation of the ulama keram any work of deen cannot survive or expand under no circumstances. Mawlana Ilias (Rah.) himself was an alim, through the supervision of Mawlana Rashid Ahmad Gangoohi (Rah.), Mawlana Khalil Ahmad Saharanpuri (Rah.) and in Hazrat Thanwi rh's direct instructions and with the support and cooperation from Mawlana Husain ahmad Madani (Rah.), Mufti Kefayetullah (Rah.), Mufti-e-azam Shafi Usmani (Rah.), principle of Darul Uloom Deoband Mawlana Qari Taiyab (Rah.), principle of Madrasa Abdur Rabb(Delhi) Mawlana Muhammad Shafi (Rah.), caretaker of Saharanpur Mazahirul Uloom madrasa Mawlana Abdul Latif (Rah.), teacher of Darul Uloom Deoband Mawlana I'jaz ali (Rah.), Shaikhul Hadith Mawlana Zakariya (Rah.) and including the ulama of his time, he was able to start this effort and designed the framework of this effort. Mawlana Ilias himself said that, the blessing of this effort is basically the result of du'a of Hazrat Thanwi (Rah.) [Deeni Dawat; page: 57, 80, 114, 115, 126-127], [Tajdid-e talim and tablig; page: 173].

In Bangladesh this effort was started through Hazrat Mawlana Shamsul Haq Faridpuri (Rah.) (sadar saheb huzur) and Mawlana Abdul Aziz (Rah.)(First elder). As far as the first Markaz is concerned, it was in the village of the first elder named Udaypur of Bagerhat district. So behind the promotion-expansion of the effort of dawah and tablig, the ulama keram have no support- this statement is a deviation undoubtedly.

Secondly a blind person cannot direct the path to others. Darkness cannot remove darkness. Mawlana Ilias have said, “In this silsila one of the usool (regulation) is that, not to live independently and follow one’s own desire. Rather, guiding oneself according to the advice of those elders (mashayekh), on whom our previous Akabir Hazrat have had their reliance in the matter of deen.” After that hazrat said, “It is really important to be selective and be extra cautious on electing to have reliance (on somebody) in deeni matter. Otherwise there is a high likelihood of greater deviance. [Malfuz no. 143, “malfuzate mawlana ilias” by mawlana manzur noomani (Rah.)].

Therefore the meaning of following the leadership of the ordinary people in deeni efforts i.e. dawah and tablig is following the blind, which is a deviation undoubtedly!

- c. Another misconception is that still a group of our brothers believe Mawlana Sa’ad is to be

followed. However from Mawlana Sa'ad many commentary and activities are found, which are against Quran and Sunnah completely and yet he did not return from those argumentative issues appropriately. Due to which, following him now is not permissible in the sight of Shari'a. Including Darul Uloom Deoband, the madrasa that Mawlana Ilias (Rah.) have studied, and the Ulama keram of the whole world informed him of his errors. But Mawalana Sa'ad did not return from those mistakes appropriately.

It should be remembered that, "To err is human"; therefore one shouldn't have these ideas that; alive individual is free from errors. Hazrat Abdullah Ibn Masud Ra. has said- "None among you should follow someone like that, if he (the followed) brings iman, he (the follower) too brings iman; if he disbeliefs, he too disbeliefs. If it is required to follow somebody, then follow those who are dead, as no alive individual is free from the danger of fitna (corruption). [Tabarani Kabir; hadith no. 8764, Majmauz Zawaed, hadith no. 850. The sanad is hasan]

Activities of Hazrat thanwi (Rah.) in relation to accept error and amendment:

Hakimul Ummat Mujaddidul Millat Mawlana Ashraf Ali Thanwi (Rah.) have allocated one column in "Aan Noor" newspaper only for this, that any well-wisher will inform his mistakes with

proof and reference, hazrat will accept his mistakes and publish amendment in that column.

Activities of Hazrat Ilias (Rah.) in relation to accept mistakes:

Mawlana Ilias (Rah.) once requested a newcomer young fellow to keep his beard by placing his hand on the young fellows chin, soon after that the young fellow stopped coming in his company. Accepting his error hazrat Ilias (Rah.) and then said, “I have dropped the fish on a cold pan”. In other words fish can only be fried after the pan is hot otherwise it won't be cooked.

An initiative to accept mistake:

At the beginning of all books written by me, I have mentioned that “we have tried our best to make the book free from faults. Yet if any well-wisher can find any error, do inform us and we will rectify it in the next version”.

What to do when error:

It is not unusual for a human to make mistake, but the outlook of shari'a is, not to let the mistake to continue; rather notify it. Since it is said in a hadith that, a muslim is a mirror for another muslim. And after being notified the responsibilities of the person making mistakes are:

(a) Accept the responsibility of mistake

(b) If the mistake committed in private then privately, if it happened in public then publicly accept the responsibility of the mistake and make announcement of the correct form. The prophet ﷺ making wassiyat to have said to one of sahabi Muad bin Jabal Ra. “Make tawba publicly (repentance) if committed (sin) publicly, make privately [tawba] if committed (sin) privately”. [tabarani kabir; hadith-331, majmauz zawayed; hadith-16753]

(c) To express gratitude towards him, who notified/informed the mistake that, you have done a great favor notifying me, otherwise I would have been made responsible for all the people, who would act on my error.

Regarding the subject matter of Hajrat Maulana Sa’ad Saheb

The primary reasons that Ulama-e-Keram has no reliance over Maulana Sa’ad Saheb are as follows:

1. Giving own hyped-up explanations on various subject matters of religion.
2. While highlighting the importance of Tabligh, he has compromised and demoralized other efforts of religion (for example, madrasa talim, tasauf, etc).
3. Diverted away from the methods and ways of the elders.

Ulama-e-Keram has criticized these 3 subject matters in detail. Darul-Ulum-Deoband, the

head-coronet of Ulama-e-Keram, of this sub-continent, has expressed their latest stances regarding Maulana Sa'ad Saheb, and this matter has to be considered with great importance:

“The issue regarding the event (of Musa Ah.), needs to be very clear. The ruju of Maulan Sa'ad is acceptable, but the deflection of thoughts of Maulan Sa'ad regarding which Darul Ulum Deoband have expressed their fear, and it cannot be ignored. Although after several times of his ruju, we are being of informed of his new lecturers where he, from time to time, is repeating his same earlier so called “mujtahidi predictions” providing proofs, using the incorrect methodology, and irrationally combining his own thoughts against shariah's remarks are still substantial. For this very reason, not only the scholars of Darul Ulum Deoband but also the other righteous scholars also have severe mistrust over the ‘overall thought’ of Maulana (Sa'ad).

By observing the unnecessary ijtehad of Maulana Sa'ad Saheb, may Allah ﷻ forbid, this seems apparent that Maulana Sa'ad is trying to create a group who will be different from Ahlus sunnat wal jamat especially from our akabirs. May Allah ﷻ keep us steadfast on the ways and traditions of our akabir and elders.

As a result, regarding the matter of Maulana Sa'ad what we need to do based on the present context are as follows:

1. As the issue is related to religion which is being represented by Ulama-e-Keram from decades, what we need to do is to direct ourselves by seeking consultations from the ulama of Kakrail and other Ulama-e-Keram from different places.
2. Secondly, we must remember that in Islam there is no scope to worship any individual. No place can be an object to follow. The most graceful places in the earth are Makkah and Madina, but nowhere in the Quran or Hadith is it stated that we have to follow Makkah or Madina. Individual can be abided by as long as they are righteous. One day Khalifa Hazrat Umar Ra. asked everyone at the time of Jumua khutba that if he does anything which goes against of Quran and Hadith, what will they do? In a reply, one youngster drew his sword and declared that if they failed to convince him through conversation then they will use the very sword to bring him back on the right path.

Thirdly, “people make mistakes” therefore it should not anticipate that a living person is absolute and can never do wrong. Hazrat Abdullah Ibn Masud Ra. said that,

لا يقلدن أحدكم دينه رجلا، فإن آمن آمن، وإن كفر كفر، وإن كنتم لا بد مقتدين فافتدوا بالميت
; فإن الحي لا يؤمن عليه الفتنة

“Do not follow someone (leader) in such a way that if he (leader) accepts iman then you will also

accept iman and if he does kufr then you will do kufr too. If someone has to be followed, then follow the dead because a living person is not free from the trials. [Tabrani Kabir; Ha. No. 8764 Majmauj Jawawed; Ha. No. 850. The Hadith is certified hasan].

3. Fourthly, we have to perceive the biography of Hazrat Maulana Ilias's (Rah.) the legend of dawah and tablig:

Hazrat Maulana Ilias (Rah.) narrated that, "one rule of this silsila is not to follow one's own desires, rather, manage and direct oneself by consulting with such elders who were being relied upon, regarding religious matters, by our predecessor Akabir Hazrats. They have a close relationship with Allah ﷻ, which can be recognized by all. After Hazrat Muhammad ﷺ, general guidelines for Sahaba-e-Keram Ra. were that they relied upon the person who was being relied upon by Hazrat Mohammad ﷺ himself. Later on the decades, the most reliable Bujurgane deen were those who were also being relied upon by Hazrat Abu Bakar Siddique Ra. and Hazrat Omar Ra.. To be relied upon for the work of religion it is very important to elect the person with utmost caution. Otherwise there is fear of great loss. [Malfuj 143 Malfuzate Mawlana Ilias]

Therefore, based on the current context as in one side it would not be appropriate to think Nizamudin is to be followed, on the other side

obeying Maulana Sa'ad (until he becomes acceptable) and putting him in high esteem as if he is above error, or even after the supervision of the elders of Nizamuddin, including Darul Ulum Deoband and world's other Ulama's distrust, continuing to follow Maulana Sa'ad would certainly be fallacious.

To be saved from this delusive situation, unless Maulana Sa'ad does the following two things, obeying him would mean to help creating another misleading group:

- a. He will have to give clear explanations in public on every debatable speech and stay firm on this ruju (repentance). It would not be acceptable if he makes repentance in front of Darul Ulum Deoband only. Since, the rules for repentance is that if the sin had been committed in public then repentance should be done in public, and if it was in secret then repentance should be done in secret as well. In an advice to Hazrat Muaj Ibn Jabal Ra., Nabi ﷺ narrated that

عليك بتقوى الله ما استطعت، واذكر الله عند كل حجر، وشجر، وما عملت من سوء فأحدث لله فيه توبة، السر بالسر، والعلانية بالعلانية

Acquire taqwa (fear of Allah ﷻ) as much as you can. Do zikr in front of every tree and stone, and do repentance for the sins you can recall. If you commit sins publicly do repentance as such, and if it happens in secret do the repentance in secret. [Tabrani Kabir; Hadith no. 331, Majmauj Jawaed 16753]

Therefore, as Maulana Sa'ad had given debatable speeches publicly he has to do repentance publicly too. He has to point out each and every mistake, one by one, acknowledge these mistakes and provide an appropriate and correct explanation.

- a. Do the works of tablig according to the system directed by the three Hazrats (hazrat maulana Ilias, hazrat maulana Yusuf, hazrat maulana Inamul Hasan (Rah.)). He must bring back the elders of Nizamuddin, keep them in front of him and make movements in accordance with their advices.
- b. Including Darul Uloom Deoband all other ulama e haqqani of the world will declare him to be reliable. Until these three elements cannot be found, till then the meaning of following him will be helping to create a deviated league.
4. For those sathi's, in the name of ita'at nizamuddin will continue to make ita'at of Mawlana Sa'ad, even after the clear stand of the ulama keram about Mawlana Sa'ad, about them haqqani ulama keram and their supporter sathi's [not extreme but with wisdom] have to take strict position, thus they [follower of nizamuddin] get any chance to create any fitna or animosity against the ulama keram. Therefore it would not be wise to allow them to take part in any mashura (discussion), gasht (visit), jor (assembly), etc. under the banner of

dawah and tablig. Rather haqqani ulama keram and their follower sathi's will fulfil these activities of tablig in accordance with the plan of the three hazrat before Mawlana Sa'ad.

5. The effort of dawah and tablig is the work of ulama keram. They are the guardian of this work and the actual responsible. So in this current situation they have to take the lead of a guide. Because of this with all dignity I humbly request that, reduce the busyness of dars-tadris (teaching) for one or more teacher of Jamai'a and make them free for the effort of dawah and tablig. So that they can take part actively in the effort of dawah and tablig as a representative of jami'a.

But, this has to be noticed although general public should refrain themselves in following Maulana Sa'ad until he is being recognized upon his state, the work of tablig should be continued at any state. Do not be lazy.

May Allah ﷻ give us tawfiq. Ameen.