

Last Centuries Pious Ulama's Effort

by Thaanvi Center

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Introduction

In the name of God, the Merciful, the Compassionate

Praise be to God Who has no rival in the greatness of His sovereignty, Who is unique in the splendor of His might, Who is dignified in the supremacy of His oneness, Who is made holy by the exaltation of His eternity, to Whose Magnitude of Essence there is no likeness or challenger, and Who is elevated in His attributes above any limitation or deficiency! His are the attributes that pertain to none but Him alone and His are the signs that testify that He is not similar to His creatures. Blessed is He, the possessor of the highest dignity! There is no boundary to encircle him, no device to entrap Him, no time to confine Him! No one can be His helper, there can be no offspring next to Him, no number to count Him, no place to contain Him, no time period to embrace Him, no understanding to measure him, and no imagination to picture Him.

This book is written based on recent past Ulama's books, articles and speeches regarding Ulama's of India.

Pious Ulama rose to the defense of Islam in order to arrest the onslaught of the evil forces and who gave rise to various movements for the purpose of upholding Islamic morals and values and finally their efforts made it possible for Islam to survive to this day. Those have worked for the renovation and regeneration of the Islamic faith and practice and the subsequent generations of Muslims have ever remain indebted to them.

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: “You must have conviction that the salvation of this world lies solely in the light of Islamic guidance and the way shown by Rasulullahi Sallallaahu Alayhi Wasallam. You have to have the firm belief that in this flood, the prophet-hood and leadership of Muhammad Rasulallah is the only ship which can rescue you. You must believe unflinchingly that the prerequisite for victory of individuals and nations lies solely in following Rasulullahi Sallallaahu Alayhi Wasallam.” (1)

Hazrat Maulana Qamaruz-Zaman Allahabadi writes: “Whenever there was a need to guide and steer the Muslim nation, it was the Ulama who did it. Today too, we have hope Insha Allah Ulama will take care of the Ummat. Ulama will protect the Ummat and Ulama will preserve Tawheed and Deen.

There is a book called Tarikh Da'wat Wa Azimat of Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah. When we read this book, we will learn how the Ulama of every era steered the Muslim nation. It is essential for every Alim and every student to study this book. Also you must read Tazkirah Shah Wali Allah. Hazrat Shah Wali Allah Rahimahullah was a Hadees expert, a jurist, and we also find his political letters which have been published. Long before their arrival, he warned the Muslims of the British and the miseries which they will impose on them.

There are many pious individuals and sincere movements done big revolution in India. As example Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah said: There is an indigent fakir by the name of Khwajah Mu'in ad-Deen Ajmeri Rahimahullah or Sayyid Ali Hamdani Kashmiri Rahimahullah arrived and filled the entire country (India) with the heat of his heart and

the light of his Iman. Hazrat Mujaddid Alf Thani Rahimahullah caused a revolution in the Mogul Empire. It was through his silent efforts that a jurist and Shari'ah-abiding king like Aurangzeb took over the throne from Akbar. Shah Wali Allah Sahib Rahimahullah changed the direction of this vast and immense country, and made a deep impact on the entire system of thinking and system of education. Maulana Muhammad Qasim Sahib (Nanautwi) Rahimahullah established such an enormous Islamic fort (Dar al-Ulum Deoband) at a time when despair and despondency had pervaded the country. He then blew a new life into the sciences of the Shari'ah. Then in the recent past, Hazrat Maulana Muhammad Ilyas Sahib Rahimahullah blew a new spirit into the task of striving for the sake of Iman and Deen... A single vigilant man changed the colour of the world." (1)

Ummat's Situation

Allah Ta'ala has given us bounty of senses. We should utilize it for Deen. Currently we use it 100% for worldly matters. We should first open our eyes and see what is happening to the Ummat of Nabi Sallallaahu Alayhi Wasallam. It should not be concern

for Deen only rather we have to make sure Ummat's life pattern, education, political and financial. Yes if you have Deen, you will be successful but in history, we couldn't see 100% Deen in this Ummat after blessed centuries. So pious people had made efforts in all these branches.

Political lost indirectly effected Deen

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: "Ismail Safawi (905 A.H./1499 - 930 A.H./1524) had founded the great Safawaid dynasty in Iran and taken vigorous steps to convert the Iranians to his creed (shi'ism). The Sunnite faith was almost wiped out from the country. Iran had been the birth-place of such renowned scholars of Hadees as Imam Muslim, Imam Abu Dawud, Imam Nasai and Imam Ibn Majah and eminent scholars of the stature of Abu Is'haq Shirazi, Imamul Harmayn Abul Ma'ali Abdul Malik Juwaini and Imam Abu Hamid Al-Ghazzali, but it had severed its connection with Hadees, jurisprudence and other religious disciplines. (2)

Treatment

Maulana further writes in another book: “Cast a glance at those countries where the work of inviting to Allahu Ta’ala, spirituality, true Allah-worship and purification of the self has stopped for some time. And at the number of Ulama (who pave the way for a connection between humans and Allah Ta’ala, and who direct them towards their internal rectification) which has dropped so much either because of the influence of Western civilization, being in close proximity to the West or for other reasons. In those countries you will find a vacuum - a terrifying and lengthy vacuum - which can neither be filled by extensive and in-depth knowledge, intelligence and sharpness of mind, literary skills, a deep bond with Arabic language and literature, genealogical relations, nor freedom and autonomy. This is a spiritual and moral dilemma for which there is no solution.

The upper classes and the masses have succumbed to a universal materialism, blind love for wealth, and other social and moral illnesses. The educated people and intellectuals (whether religious education and culture or materialist) are all trapped in spiritual ailments such as the love for position and authority,

jealousy and miserliness, pride and egotism, the desire for popularity, hypocrisy and flattery, and an awe for matter and power.

As for institutes and organizations, mutual differences, a lack of perceiving their responsibilities, desire for the world, and a love for increase in salaries have rendered them useless. They have confined themselves to doing these things only.

As for the Ulama, externalism, superficiality, paying lip-service, unnecessary and pointless fear for poverty, desire for comforts and enjoyment have ruined their respect and dignity.

The treatment for all this can be found in nothing but that prophetic purification which is mentioned in the Qur'an, which is the objective of commissioning Rasulullah Sallallahu Alayhi Wasallam, and in that Rabbaniyyat which is required of the Ulama.

وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Rather, (he would say), "Be men of the Lord; as you have been teaching the Book, and as you have been learning it." (Surah Al Imran, 3:79)" (1)

Hazrat Shah Muhammad Sulayman Taunswi (d. 1267 A.H./1850) Rahimahullah was of the view that the reason for all the calamities and difficulties faced by Muslims was their laziness in emulating Rasulullahi Sallallaahu Alayhi Wasallam. He believed that this was also the reason for the power slipping away from their hands. He writes in this regard: 'The Muslims of today have given up emulating Rasulullahi Sallallaahu Alayhi Wasallam. This is why the unbelievers have been given power over them.' He used to relate a certain incident quite often. When the Sikhs laid siege to Multan, a saint begged Rasulullahi Sallallaahu Alayhi Wasallam for help. Rasulullahi Sallallaahu Alayhi Wasallam said to him in his dream: 'My Ummat has given up following me. This is the evil consequence of it.' (3)

The Cause of Corruption

Hazrat Maulana Shah Wasiyyullah Rahimahullah said: The greatest of Ulama used to go to the Ahlullah for their rectification and reformation. They would remain in their company for lengthy periods of time. Only then would their Nafs be rectified to a certain extent. When they served Deen after this, something was achieved. But this is not the case today. Even if there

is any connection with the pious personalities, it is only customary. How, then, can there be rectification? This is why I see even the people of the Madaris not bothering about their rectification. Instead, they are riding on the horse of the Nafs. How, then, can there be any good and blessings in those Madaris? What rectification and reformation could be achieved there? Hence, we see nothing but corruption and dissension in those places. (4)

The Nature of Corruption

Hazrat Maulana Shah Wasiyyullah Rahimahullah said: If a particular task is not being carried out in a place for which it was set aside, that place will be considered to be corrupt and useless. If knowledge of Deen is not being imparted properly in the Madaris, the Madaris are corrupt. If the work of rectification and reformation is not taking place in the Khanqas, the Khanqas are corrupt. In short, if no attention is paid to knowledge, practice, Deen, religiosity, piety and purity in our religious institutions then they are corrupt. (4)

Tread the Path of Resoluteness

Hazrat Maulana Abdullah Kapaudri Rahimahullah writes: Study the lives of our seniors. Look at their piety, their knowledge and their sacrifices! As long as these three qualities are not developed in us, we will not be able to rescue our nation from misery - that misery in which the entire world is immersed. The conditions which are prevailing throughout the world are most dangerous. In the presence of such conditions, we will have to link ourselves to our seniors and tread the path of resoluteness in order to rescue our nation. (5)

Be Resolute and Place Your Trust in Allah

Hazrat Maulana Abdullah Kapaudri Rahimahullah further writes: "It is kufr to be despondent and to lose hope. Hazrat Maulana Hifz ar-Rahman Sahib and Maulana Azad (These Ulamas are done massive effort on Muslims at the time of India's independence) used to say: "First place your trust in Allah Ta'ala and then you can rely on yourself." No matter how unpleasant the conditions may be, everything is in the hands of Allah ta'ala; not in the hands of any human.

If you do not have confidence in your own self and you want to live your life by depending on others, then Maulana Azad used to say: I do not have any treatment for 300 million corpses. Those who depend and rely on others are corpses. We cannot rely on a certain group or a certain political party to do anything for us. No one is going to do anything for us. We will have to do it ourselves. You should therefore rely on your self.” (5)

There is no Need for Anxiety

Hazrat Maulana Abdullah Kapaudri Rahimahullah said (Talk done in 2016): Few days ago someone was saying that a member of Bajpa (hardline Hindu political party) said that by the year 2021 they will not allow a single Muslim and Christian to remain in India. I say, there is absolutely no need for anxiety and fear. Those who want to prattle may continue doing so. We have our Muslim organizations like the Jam'iyatul Ulama-e-Hind and the Muslim Personal Law Board. They are doing a lot of work in their respective fields. They are co-opting people from other levels and doing the work. We ought to help and support them. Our

elders and seniors provided a strong platform for us. We ought to help them. (5)

A Treatment for Tribulation

Hazrat Maulana Shah Wasiyyullah Rahimahullah said: “This is certainly an era of tribulations. When the Muslim community accepted the path of Allah Ta’ala and Rasulullahi Sallallaahu Alayhi Wasallam as explained by the Ulama, the community accepted rectification and reformation. But when it discarded this path, rectification also left it. The system which the Ulama had adopted was to first develop Iman within the people. The seriousness of Deen and the greatness of the Qur’an were to be filled in their hearts. To this end, it was necessary to present to them the exact condition and situation in which they found themselves. They were told: Look! This is your present condition. The era which you are going through is really a serious tribulation. You are being put through tests and tribulations.

There are various tribulations which descend from above. For example, floods, droughts, large swarms of locusts, hailstorms, and so on. Man becomes incapable and powerless to put an end to these

tribulations. In the same way, another type of tribulation falls upon man. Everyone - the masses and the elite are encompassed by it and it becomes extremely difficult for them to extricate themselves from it. Man can only come out of it if Allah Ta'ala removes him.

Hazrat Shah Wali Allah Sahib Muhaddith Dehlawi Rahimahullah lists all the tribulations which people have to face. The first tribulation which is the root of other tribulations is the tribulation of man's carnal self. This tribulation is intrinsic to man and is therefore at the head of the list. Hazrat Shah Sahib Rahimahullah defines this tribulation as follows:

The person's heart becomes hard, and he does not experience the sweetness of obedience nor the enjoyment of private conversation with Allah Ta'ala.”
(6)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said in a lecture: “My dear friends! The poor are in a strange situation. People are becoming inclined towards apostasy because of poverty. Just this morning, Maulana As'ad Sahib related to us the

situation in Bangladesh, and we were left astounded. The missionaries have trained 90,000 women who will go into the villages and convert people to Christianity. They are of the opinion that half of Bangladesh will be converted to Christianity within fifty years. There is a lot of poverty and need there, while the Muslim Ummah is intoxicated in its luxuries and comforts. Muslims do not know what is happening to their fellow Muslims in the rest of the world. What is happening in Sudan, Somalia, Algeria, and so many other places - they know nothing. This is because they are engrossed in their luxuries. May Allah Ta'ala bestow us with concern.”

He was saying in another lecture: “My dear brothers! Keep fast in such a way that Allah Ta’ala softens our hearts especially in our times when the entire world is referring to us as terrorists. They are writing outside the Masajid: “Muslims are terrorists”. In Canada I saw them writing on a wall in red paint: “All the Muslims of the world are terrorists.”

For us to prove them wrong, we will have to focus on serving Allah’s creation. You and I will have to demonstrate through our actions that Muslims are not terrorists. Muslims have come into this world as a

mercy to mankind. Just as Rasulullahi Sallallaahu Alayhi Wasallam was a mercy to the worlds, his Ummat is a mercy to the world. The heart of this Ummat has to be extremely soft. It must be able to tremble and it must be able to serve. Furthermore, we do not have to do this for Muslims only. Yes, they are more eligible because they are Muslims. However, if there are any non-Muslims in our area who are suffering, we must serve them. This is what our Deen teaches us.” (5)

Hazrat Maulana Muhammad Ahmad Partab Garhi Rahimahullah (d.1412 A.H./1991) said: “This is the time to turn to Allahu Ta’ala by crying before Him and beseeching Him. If the Muslims wake up and unite, there is nothing which can harm them. Unfortunately, just look at the Muslims. They have succumbed to immorality. Their society is becoming more un-Islamic by the day. Love is coming out of their lives. Vestiges of humanity is disappearing. Every house has become a battlefield. Even the natural relationships (with one’s parents, children, etc.) are breaking. They are also yielding to destruction. In short, there is a fire

from all directions. The land is become constricted despite its vastness.

If we adopt the character of Rasulullahi Sallallaahu Alayhi Wasallam, then even non-Muslims will be kind to us. In fact, it is not far-fetched that they enter the fold of Islam - as had happened in the past. Unfortunately, Muslims are sleeping the sleep of heedlessness. They are immersed in play and amusement. Just think! Our first qiblah - Bayt al-Maqdis - is under the control of Jews. We do not know what other plans and plots they have. Despite this, we are not taking any admonition.” (3)

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: “A fast spreading apostatic wave is sweeping over Muslim society and yet no one cares. Even the Ulama and religious leaders feel no anxiety about it. In the past, when a critical question faced theologians they used to cry out in desperation: "An issue and no Abul Hasan! (That is, an issue of vital importance to the millat has cropped up and there is no one with the wisdom of Hazrat Ali to solve it)." Now I say: "An issue and no Abu Bakr! (Apostasy is consuming the Muslim

millat like wild fire and there is no one with the faith and fortitude of Hazrat Abu Bakr to put it down)."

But remember that war is no solution to the problem, nor is it wise to inflame public opinion over it. The problem cannot be solved by anger or by the use of force. Islam is not acquainted with the Holy Inquisition. It also does not allow for vindictiveness and violence. Instead, the matter calls for patience, perservance, sagacity and resolution. We will need immense study, thought and wisdom to deal with it successfully.

The real problem before Islam now is not that of moral degeneration or slackness in matters of Prayer or other supererogatory observances or disregard of religious practices or imitation of foreigners. These are important things, no doubt, but the real and foremost issue which has worked itself up like a mighty tidal wave and is striking directly at Islam's roots is one of belief and disbelief. This will determine whether Islam survives in the world or is cast away instead like an old garment.

Today, Islam needs workers who are ready to dedicate their entire resources and abilities, their learning, their time their money and their energy to its cause;

people who will not any heed to the attractions of worldly advancement. They must be wholly free from malice, bearing no grudge against anyone. They should serve, but take no service from others; give and not take. Their conduct, of course, should be different from that of political workers who are motivated mainly by lust for power. Sincerity should be their habit, and freedom from every kind of self-seeking vanity and prejudice their chief mark of distinction.

The cure for the ills of the Muslim World lie in our capacity to produce a band of dedicated workers who can be above all personal considerations and have no worldly aspirations for themselves. Their entire endeavors should be directed towards loosening the intellectual and psychological knots of by ruling classes of society. This can be achieved by establishing personal contact with them the bringing forth an effective religious literature for them, and by reforming them through their own piety, sanctity of character, earnestness of purpose, sincerity, selflessness and Prophet-like moral conduct.” (28)

Learning Ilmu

Hazrat Maulana Shah Wasiyyullah Rahimahullah says: "If you were to say: "How is it that the more knowledge some people acquire, the more proud they become, and the more they consider themselves safe from the grasp of Allah Ta'ala?" You should understand that there are two reasons for this. The first reason is that these people are occupied in things which are commonly known as knowledge but are not really such. Genuine knowledge is when a person recognizes his self and recognizes his Sustainer. He perceives some trepidation with regard to meeting Allah Ta'ala even when He is veiled from him. This perception creates fear and humility in the person; not pride and smugness. Allah Ta'ala says in this regard: "From His servants, it is only the Ulama who fear Allah."

Anything apart from this, such as medicine, accounting, language, poetry, grammar, debating abilities, different ways of argumentation, etc. - if a person devotes himself to them to the extent of filling himself with them, he will be filling himself with pride and hypocrisy. It would be more appropriate to refer to them as arts instead of sciences. True knowledge

means recognition of servitude and divinity, and knowing the manner of worshipping Allah Ta'ala. This produces humility in most cases.

The second reason is that a person may immerse himself in acquiring knowledge but he is internally depraved, ill-tempered and of evil traits. He did not start off by culturing his self and purifying his heart through the different forms of striving (Mujahadah), and his self is not yet ready to worship Allah Ta'ala. So this person remains internally and essentially depraved. Now when he commences acquiring knowledge - no matter what knowledge it is - it finds a depraved and corrupt place in his heart.

Consequently, its fruits are not good, and no good effects manifest themselves. Hazrat Wahb Rahimahullah explains this with an example. He says: Knowledge is like a sweet and pure rain which descends from the sky. Trees absorb this rain water through their roots, and each tree converts it according to its own personal taste. Bitter trees will make it more bitter, sweet trees will make it sweeter. The same applies to knowledge. People acquire it and convert it according to their desires and wishes. A proud person becomes more proud, and a humble

person becomes more humble. This is because the person who has the element of pride and is an ignoramus at the same time, then when he acquires knowledge he finds something with which he can display his pride. So this increases his pride. On the other hand, if a knowledgeable person is fearful of Allah Ta'ala and acquires more knowledge, he will realize that Allah's evidence against him has increased. This will cause him to become more fearful, more frightened, more submissive and more humble. So genuine knowledge can never cause a person to become proud." (7)

Our Elders Inclination towards English

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "Hazrat Shah Sahib (Anwar Kashmiri) Rahimahullah perceived the need to study English towards the end of his life. While I was reading a biography of Hazrat Nanautwi Rahimahullah, I came across one section which related that when he was going on Hajj to Makkah Mu'azzamah with a group of many senior Ulama including Hazrat Gangohi Rahimahullah, the captain of the ship came to know that these people are very senior Ulama of India. He met them and

asked them some questions on religious matters. Hazrat Nanautwi Rahimahullah continued answering his questions while another person was translating to the captain. Hazrat Nanautwi Rahimahullah said on that occasion: “Had I known English I would have explained Islam in detail to him.” So you see, our elders also experienced such situations.

Allamah Anwar Shah Kashmiri Rahimahullah felt the same way towards the end of his life. Allamah Iqbal had become attached to him and related to him some of Newton’s theories. On hearing them, Allamah Anwar Shah Kashmiri Rahimahullah said: “This Newton has wrongly attributed these theories to himself; Iraqi said these things long before him.” Allamah Iqbal was not convinced and said: “These are the theories of a famous German scientist, yet you are saying Iraqi wrote them!?” Hazrat produced a manuscript, placed it before Allamah Iqbal and said to him: “Read this, it was written 400 years ago by Iraqi.”

In the midst of his contact with Allamah Iqbal, Allamah Kashmiri felt if he had known the English language, he could have influenced them (western scholars). So we see that such conditions did exist. What I am trying to tell you is that we have to prepare individuals who are

capable of working in the environments where they are going to, and whom they are going to address. We cannot progress without this.

It is necessary for us to study books to increase our knowledge and facts. We have to study the contributions of our Ulama, under what conditions they worked, what movements were influential in their times, and what they did to counteract these movements. If we have this history before us, we will understand the current conditions and how to respond to them. By reading all this, we will gain some insight. It is therefore essential for us to study their lives.

Similarly, our conviction in the Qur'an must be firm and unwavering under all conditions. If our Ulama work with such strong character, we can hope there will be no danger to our religion - Insha Allah.

Hazrat Mufti Taqi Usmani Sahib published a book recently which is titled Islam Aur Siyasi Nazriyyat. In it he explains capitalism, socialism, communism, and so on. He then explains the political system of Islam and the economic system of Islam. The entire world today is operating on economics. Our students know nothing about it. A professor of economics related to me that

he went to Karachi and delivered a lecture on economics. He then went to a university in Malaysia and read a paper on the same topic. When he finished, I asked him: "What is your view of Islamic economics?" He asked: "Does Islam have its own economic system?" I took him to the library and showed him *Islami Ma'ashiyat (Islamic Economics)* of Maulana Manazir Ahsan Gilani Rahimahullah, another book written by Dr. Na'imullah Siddiqi who had been a professor in Ali Garh University, *Islam Ka Iqtisadi Nizam* of Maulana Hifz ar-Rahman Sahib, and a few other books. None of our students - except whom Allah Ta'ala wills - read the books on Islamic Economics. If you are not going to read these books, how will you be able to speak about the immense economic system which is running in the world?

Hazrat Maulana Abul Hasan Ali Nadwi Sahib Rahimahullah would always say to the students: If a soldier does not know what type of weapons his enemy has, and from which direction it is going to attack, how will he be able to defend himself? This is why you will have to learn about the psychological warfare against Islam and what it entails. This is known as *al-Ghazw al-Fikri*. We have included this and a study of comparative religions in our madrasah

syllabus. Our students have to know the origins of the Buddhist religion which is prevalent in our country. When I enquired about the Hindu religion, I was informed that their religion is based on two points. That is, "ahimsa" which translates as "not to injure" and "compassion". The other is "daya" which means mercy. So I said to them, if these are the two fundamental teachings of your religion, and when there are communal riots, you burn your fellow human beings. You are therefore acting treacherously against your own religion. You must study the Buddhist religion in the Burmese language, and then show them what their books teach, and how their actions contradict those teachings. Unfortunately, we do not know what is in their books. How, then, will we be able to explain to them?

My dear friends! There is a severe need for this (to learn Sanskrit and Hindi). Just now we spoke about the Buddhist religion. We learnt that mercy and appreciation of other humans are fundamentals of their religion. Two years ago I went to Rangoon. Severe communal riots had taken place around that time. The Muslims were being massacred and they were terrified. I said to my Ulama friends there: "It is your duty to invite the Buddhist scholars and ask them

what the fundamentals of their religion is. Ask them if their religion teaches them to kill Muslims, burn their daughters, place their children on hot rocks? Is this what Buddhism is all about?" (5)

The Reasons behind the Establishment of Dar al-Ulum Deoband

No work in this world comes into existence without some reason, cause and stimulus. When we look at this from a theological angle, the following points are noted:

Muslims ruled over India for about 1000 years. During this period, the followers of every religion and creed were free to practise their religious customs. When the lamp of the Mogul Sultanate waned due to their evil actions and the tyrant British set foot in India in the form of divine wrath, the various nations within India - especially the Muslims - came onto the battlefield and literally fought against the British. The hypocritical British refer to the revolt of 1857 as a "mutiny". We ought to refer to it as a "jihad".

How did the British treat the Muslims during this period of revolt? Observe the following:

Mr. Russell says: "Muslims were stitched into pig skins, and before they were killed, the fat of pigs was anointed on their bodies. They were burnt thereafter."

Note: It is sad to note that our fellow countrymen (Hindus) have completely disregarded the efforts, sacrifices and martyrdoms which Muslims suffered in the cause of liberation for their country. Their present oppression which they are unleashing against the Muslims is testimony to this.

Once the British gained political control over India, the intentions which lurked in their hearts began to be exposed by their tongues and pens. The Governor of India, Lord Allen, wrote to the Duke of Wellington in 1843: "I cannot hide my belief that the Muslims are fundamentally our enemies. It is therefore our policy to continue pacifying the Hindus."

Lord Brits said: "These uncouth Muslims will have to be taught that only the British will rule over India by the order of God."

One scheme which they plotted in order to convert Indians to Christianity was to render them so penniless that they are compelled into falling into the

laps of Christians, the teaching of the Qur'an must be wiped out, the teaching of English must be popularized so that the path for Christianity is paved. The British were terrified by the effect and influence of the Qur'an. Their Prime Minister, Gladstone, raised the Qur'an in a large assembly and announced in a loud voice: "The world cannot become civilized and cultured as long as this book exists."

In short, such schemes were plotted to wipe out the Qur'an and obliterate the Islamic sentiments of Muslims that even Shaytaan was left astounded. Lord Michael stated in clear words: "The objective of our education is to create youngsters who are Indian in complexion and lineage, but British in their hearts and minds."

The injurious propagation of Christianity which was initiated by Christian missionaries and priests (who were directly supported, supervised and financed by the British government) was in itself a major calamity and a serious tribulation. Countless constitutional and legislative restrictions were imposed on the Muslims by the government whereby there were not permitted to utter a word against the British. On the other hand, there were no such restrictions on the priests and

missionaries in their attacks against Islam and Muslims.

Thursday the 15th of Muharram 1283 A.H./1867 is that blessed day when that fountain of knowledge which was entrusted by Rasulullahi Sallallaahu Alayhi Wasallam burst forth in the land of Deoband, and then grew into a verdant fruit-bearing tree whose delicious fruit satiated the academic hunger of the world of Islam.

Someone informed Hadrat Haji Imdadullah Sahib Rahimahullah in Makkah Mukarramah by saying: "Hazrat! We have established a Madrasah in Deoband, we request you to make Du'a for it." He replied: "Glory to Allāh! You are saying: 'We established a Madrasah'!? You do not know how many foreheads fell into prostration at the time of Tahajjud crying before Allah Ta'ala: 'O Allah! Create a means for the continued existence of Islam and the preservation of knowledge in India.' This Madrasah is the fruit of their Tahajjud supplications."

This land of Deoband is also the place through which a caravan of Mujahidun passed through. The head of that caravan was Hazrat Sayyid Ahmad Shaheed Barelwi Rahimahullah. His divinely-inspired tongue

had uttered these words: "I am getting the fragrance of knowledge from this soil." This prediction of Sayyid Ahmad Shaheed Rahimahullah proved to be true. The land of Deoband turned into a lush garden and the entire world is now perfumed by it.

Dar al-Ulum Deoband came onto the world stage as the greatest redeemer for the loss which Muslims suffered in 1857. It was not merely a Madrasah. Rather, its establishment marked the starting point of a movement. It was based on this that Shaykh al-Hind Hazrat Maulana Mahmud Hasan Sahib Rahimahullah used to refer to it as an Islamic barracks. He was never in favour of looking at it as only a centre of learning. If the movement for the establishment of Madaris in the form of Dar al-Ulum Deoband was not initiated, we do not know what the condition of Muslims of India would have been. What would the state of their Islam and Iman have been and how would they have been treated? (3)

The Deeni Madaris - the back-bone of the Ummah

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: A huge meeting was held in 1948 in Bombay and Ulama from all backgrounds were assembled. I

remember the words from the speech of Hazrat (Hussain Ahmed) Madani Rahimahullah. They were printed in a large font: "The Deeni Makatib and Madaris are like the back-bone for the Muslims of India." If these Madaris become weak, Muslims will become weak. Our elders propagated this and did their utmost to establish Deeni Madaris everywhere so that Islam is not faced with danger. Allah Ta'ala had blessed them with foresight. (5)

Hazrat Maulana Shah Wasiyyullah Rahimahullah while addressing in a Khanqah said: "We notice that the condition of our Madaris and Islamic centers of today is destroyed. In other words, places which were set up for reformation and rectification have become centers of mischief and corruption. I would like to speak on this subject at this time. My entire discussion is directed to my beloveds and not for outsiders. It is for a seeker, not for a non-seeker.

This discussion is important because the serious level of retrogression which has developed is because of an absence of such discussions. The source of all mischief is the carnal self, and the cause of all evils is bad character. Today people have swept the discussion on

the carnal self and morals under the carpet. This is why you will not hear an Alim saying: “a backbiter is a flagrant sinner”, “spying is haram”, “ostentation is polytheism”, “coming out of the love for authority is obligatory” as often as he says: “Salah is obligatory” or “alcohol is haram”.

When a certain branch of knowledge is not even spoken about and discussed, that branch of knowledge will disappear. If the evil of a thing is at least mentioned verbally, people will abstain from having that evil quality.” (6)

Tabligh Elders who gave Importance to Ilm

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: “Hazrat Maulana Yusuf Sahib Rahimahullah was the Amir of the Tablighi Jama`at, and the author of Hayat as-Sahabah. He said: “Maulvi Sahib, in my student days I had memorized the entire Sab`ah Mu`allaqat.” I personally heard him saying: “I memorized the entire Qasidah Burdah.” He then listed various other collections which he had memorized in their entirety. This is how they became so proficient. We gauge from this that they toiled to the limit during their student

days, and then they became involved in the work of Da`wah.” (5)

Result of this is as said by Maulana Abul Hasan Ali Nadwi Rahimahullah that Hazrat Maulana Yusuf Sahib Rahimahullah sacrificed his entire life. Every talk of his was overflowing with Iman. A person who heard just one of his talks would realize the insignificance of this world and its fleeting nature will be before his eyes.

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Hazrat Maulana Ubaydullah Sahib used to be engaged in the work of Da`wah. He was a proficient scholar who used to explain the Tafsir of the Qur`an in a most admirable way. Allah Ta`ala blessed him with great knowledge. I was seated in his room (Nizamuddin) on one occasion when he said to me: “Come, let’s go upstairs.” We climbed a small flight of stairs and on reaching upstairs I saw an entire library. He said to me: “When I become restless with these Tabligh people, I go away upstairs.” He also said: “When these people surround me, I slink away upstairs, open my books and study them.” He was an academic and researcher by nature. When he became involved in the work of Da`wah, those who were already engrossed in it realized it was essential for them to

acquire academic proficiency, and it was not possible to fulfil the responsibilities of Da'wah without knowledge. (5)

Ulama's Responsibility

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: "The companions of the Prophet of Islam rejected every innovation in religion. Thereafter the jurists, scholars and reformers took a stand against the impious creeds and practices cropping up in their own times and relentlessly fought to nip every mischief in the bud. However, the over credulous masses as well as worldly minded leaders and hypocritical ministers of religion have always exhibited an irresistible attraction to pious frauds which proves the truth of the Quranic description of these blasphemers.

"O you who believe, many of the rabbis and the monks do eat up the wealth of the people by false means and prevent (them) from the way of Allah." (Sura At-Taubah, 9:34)

The scholars and reformers had sometimes to face severe trials for opposing such innovations but they

reminded firm in what was considered by them as struggle for safeguarding the faith and the Shari'ah from corruption. They were branded as static, conservative and enemies of religion but they continued their fight against heterodoxy until the unscriptural beliefs and practices were completely effaced with the result that today we know of the existence of several of these innovations only from the pages of history. The leftovers of such deviations are still being combated by the true scholars of Islam who have been thus praised by God.

"Among the believers, there are men who came true to the covenant they had with Allah. So, some of them have fulfilled their vows (by sacrificing their lives in the way of Allah), and some of them are (still) waiting, and they did not change (their commitment) in the least." (Surah Al-Ahzab, 33:23)

One of the greatest fallacies that had very often led the people astray was what the people knew as Bid'at-i-hasanah or the nice innovation. The misguided people had divided the innovations into nice and vile, and held that every innovation was not necessarily worthless. In their opinion a number of innovations fell in the category of nice innovations and were

exempt from the prophetic dictum that every innovation is a waywardness.¹

1. Certain people argued on the basis of Caliph Umar's Raliyallahu anhu remark who, on witnessing the people offering the prayer of Tarawih in congregation, said, "This is a good innovation". Obviously, he had used the word Bid'ah only in a literal sense because the offering of Tarawih prayers since the life-time of the Prophet was an established fact, proved by authentic Traditions.

The Mujaddid Alf Thani Rahimahullah raised the banner of revolt against such specious arguments of the misguided Sufis and denied them so strenuously and emphatically with confidence and cogent arguments as had not been done by anybody among his immediate predecessors or contemporaries. The extracts given here from a few of his letters bear witness to his clear thinking, self-assurance and deep knowledge of the subject.

Inviting Shaikh Muhammad Abdullah Rahimahullah, the son of this spiritual mentor, to join hands with him in rejecting the innovations and reviving the Sunnah of the holy Prophet, Mujaddid writes in a letter:

"Now that one thousand years have run out since the prophethood of the last Messenger of God and the signs of the Doomsday have begun to unfold themselves, and this is an age in which the Sunnah is shrouded and falsehood has taken root, the Bid'ah is becoming popular as the order of the day. A man of mettle is required today who should overthrow Bid'ah and bring it to its knees and re-establish the example of the Prophet through his spirited defence of the Sunnah. Popularity of the Bid'ah which corrupts the religion, and veneration of an innovator really means destruction of the citadel of Islam. The holy Prophet is reported to have said that:

"Anybody who holds an innovator in reverence assists in pulling down the edifice of Islam."

The need of the hour is to take courage and familiarize the people with even one practice of the Prophet and make them leave any one of the Bid'ah. The effort in this directions has an abiding importance but now that it is sapping the strength of Islam, it has become all the more necessary to enforce the teachings of Islam, promote the Sunnah and discourage the Bid'ah." (2)

It is Ulama's responsibility to build personalities who are the heirs of the knowledge of Nubuwwat, entrusted with the concern of Nubuwwat and standard bearers of the propagation of Deen. And at same time make effort to remove the exaggeration found in any Islamic Movements, Tariqas or Orators. Reasons are 1) When that entity become famous then Shaitan make big effort to trap them. 2) Usually later period, it deviates from original ideology.

Maulana Shah Wasiyyullah Rahimahullah said: "A true reformer and teacher is one who commences teaching the basics first. He teaches the fundamentals before delving into intricate matters. When it comes to rectification, it is necessary to first set right the external self of people. He must first teach them purity, Salah, Zakah and other acts of worship. He may then explore internal spiritual reformation.

The need is to teach the basics and fundamentals to people. If we were to start relating to you the lives, sincerity, striving and virtues of the Sahabah Raliyallahu anhum, and telling you how great our forefathers were, it will not be so beneficial. People will listen to these stories and enjoy them as well, but

rectification will not be achieved. The method of rectification to start with the absolute basics and to explain matters which we have to encounter and experience on a daily basis. If these are explained, there is hope of benefit. We notice that people nowadays do not even know the rules and regulations of Wudu, Salah, purity, etc. Yet no attention is given to these things. Instead, such issues are discussed which are causing new problems and tribulations.

If an Alim takes up the work of rectifying and training for the wellness of the Muslims, and presents the correct teachings of Allah Ta'ala and Rasulullahi Sallallaahu Alayhi Wasallam to them, they will most certainly pay heed. They will surely listen because they are, after all, Muslims. However, he must bear in mind that he is not referred to as being harsh, nor does he treat them harshly. Harshness spoils the work.

Allah Ta'ala addressed Hazrat Musa Alayhis Salam and Hazrat Harun Alayhis Salam as follows:

أَنْتُمْ آوَمِنَ اتَّبَعَكُمُ الْغَالِبُونَ

You two and whoever follows you will remain dominant. (Surah Qasas, 28:35)

It is therefore Allah's grace that He casts awe in the hearts of the people. Even if one person goes to a place, he will start conveying benefit to the people. We do not need large numbers of people to convey benefit. If there is just one person who understands the work well, he will be of benefit to the people. The path for others will be opened. Obviously, if a person goes with a worldly motive, there will be no benefit.”
(6)

Hazrat Maulana Wasiyyullah Rahimahullah said: “Hazrat Maulana Shah Wali Allah Sahib Rahimahullah says in Tafhimat that it was the will of Allah Ta'ala that the scholars should maintain and strive for that light which is derived from the Prophets alayhimus Salam, to proliferate it, and to encourage the hearts to acquire guidance through it. Allah Ta'ala says in this regard:

“Why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith.” (Surah At-Taubah, 9:122)

The system of appointing caliphs, and sending inviters and propagators has been coming down from

generation to generation. The scholars did this to elevate Allah's word and so that the promise of Allah Ta'ala contained in the following verse may be fulfilled:

It is We Ourselves who revealed this admonition and We are its protectors. (Surah Al-Hijr, 15:9)

Note: Look! Hazrat Shah Sahib Rahimahullah is saying that when Allah Ta'ala willed for the Ulama of this Ummath to strive to maintain the light which is derived from Rasulullahi Sallallaahu Alayhi Wasallam, the Ulama made it a point to inherit it from generation to generation through the appointment of Khulafa. In other words, they thought that as long as they are present, they will carry out this task and continue conveying this light to the people. At the same time, there will have to be someone to continue the work after them. This is why they appointed a Khalifah.

Shah Sahib Rahimahullah says further that the promise which is contained in the words: We are its protectors.

Was fulfilled through the Ulama. Real internal protection is done by Allah Ta'ala, while the Ulama

have been made the means for the external protection. People in every era will be born who will be appointed to the responsibility of preserving the Shari'at and this light. Just imagine the honour which these Ulama enjoy that this divine promise of protection and preservation is being fulfilled at their hands. This is why the Ulama of this Ummath will be standing in the row of the Prophets alayhimus Salam.”
(6)

Hazrat Maulana Zakariya Kandhalvi Rahimahullah writes: “Hafiz Amirullah Barelwi was involved with a Shiah in a debate on some contentious Masaa-il. He went to the Ulama of Barelwi for aid. But, they could offer none. Maulvi Ahmad Raza Khan (leader of Barelwi) said in response to his request: “Give a thousand rupees and take the answer.” When asked the reason for wanting this large sum, he replied that it was needed to purchase books on Shia'ism which will be studied. Thereafter an answer would be forthcoming. Finally, Hafiz Amirullah was constrained to go to Hazrat (Khaleel Ahmad) Saharanpuri who wrote down the answers immediately. He then commenced writing a book on the subject. The book

consists of 143 pages and its name is Matraqatul Kaaraamat alaa Mir'atil Imaamat. After publication of this book, Hazrat lived for 40 years, but no votary of Shia'ism could refute it. Hafiz Amirullah, despite his differences (with Hazrat on the issues of Bid'ah) was stunned by the answers given by Hazrat. Throughout his life he acknowledged that Hazrat was a unique Allaamah of his time.

In a book, Hussaamul Haramain, Maulvi Ahmad Raza Khan Barelwi had attributed false beliefs to the Ulama of Deoband and on the basis of this falsehood he branded the Ulama of Deoband as Kaafir. He managed to secure the signatures of the Ulama of the Haramain in support of his false pronouncement. In consequence, the Ulama of Madinah sent a questionnaire of 27 questions to Hazrat Saharanpuri. In these questions, they sought to ascertain the Aqaaid (Beliefs) of the Ulama of Deoband. Hazrat furnished answers corroborated by detailed proofs. This book is known as; Al-Muhannad alal Mufannad. However, its popular name is Tasdiqaat li Daf-it Talbeesaat. It was written in 1325 A.H. and consists of 72 pages.” (8)

Hazrat Maulana Abdullah Kapaudri Rahimahullah addressed in a gathering (in 2016) Seriousness of conditions and the Responsibility of Ulama: “The present conditions in the world - and I am not talking of India alone but the entire world from America to China - everywhere, efforts are being made to wipe out Islam and to subdue the Muslims.

Muslims must feel that they are nothing. Special schemes are being plotted to this end. Our Muslim countries are being devastated over the slightest of pretexts. Baghdad has been destroyed brick by brick, Libya has been broken up, Afghanistan has been obliterated, and Yemen is presently being wrecked. Over 200,000 Muslims have been killed in Syria. Small innocent children and women are leaving their country. As for our own country, you are fully aware of what's happening here and what efforts are being made against us. Each day a new programme is mapped out. In the presence of these conditions, it is only the Ulama of Deen who can do something. The Ulama alone can rescue the Ummat. However, only those Ulama who are fully aware of the conditions. If Ulama have no knowledge as to how our seniors of the recent past rescued our nation, then nothing can be expected from them.”

He further said: "In the presence of these conditions, if there is anyone who can do the most work then it is our Ulama. It is only the Ulama who can save the Ummat. And only those Ulama who are fully aware of contemporary conditions. As for those Ulama who have no idea as to how our senior Ulama handled past situations and challenges, they will not be able to fulfil this responsibility.

Remember well! Leadership cannot be acquired without knowledge. Only those people can lead a nation who have knowledge of the programmes and systems of their seniors before them; and they then adopt their ways.

Create individuals who can awaken the entire Ummat. Individuals who are able to move forward with a genuine concern and a restlessness. Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah delivered a speech in Dar al-Ulum Deoband in which he quoted this couplet:

"May Allah Ta'ala place you in a storm because the waves in your ocean have no motion."

The restlessness and concern which ought to have been in our hearts have ceased."

He further said: “Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah used to repeat a statement of Hazrat Abu Bakr Raliyallahu anhu on occasions like this. Hazrat Abu Bakr Raliyallahu anhu said:

“Can I allow any defect to come into Deen while I am alive?”

If in your village, town or city, the Qadiyaanis are becoming active, or any other false creed is gaining ascendancy, you must never remain heedless. You will have to go about by night and day, go to every child and teach him the message of Tawheed. At present one of the most urgent needs is for us to go to the villages and teach Tawheed to the children.” (5)

Hazrat Maulana Shah Ali Ahmad Rahimahullah (d. 1424 A.H./2004) used to say with reference to the slip ups of the Ulama: “They are the leaders of the Muslim community and Muslim nation. A juridical ruling (regarding which there is no difference of opinion) states that if the Salah of the Imam becomes invalid, the Salah of his congregation will also be invalidated. This is why the Ulama have to be extremely vigilant. If their feet slip from the correct path, the masses will also fall and their Iman and creed will be in danger.

The story of Imam Abu Hanifah Rahimahullah and a youngster is noteworthy. Imam Sahib Rahimahullah was walking on a path. He saw a youngster walking without any caution. Imam Sahib Rahimahullah said: "O son! Be careful when you walk lest you fall." The youngster gave an enlightening reply which is a lesson for the entire Muslim nation. He said: "You should be careful when you walk because if I fall, it will not be so serious. But if you slip, the entire Muslim nation will suffer a loss." (3)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Remember this for it is the responsibility of the Ulama; they must understand the demands of the time, they must know what the mind-set of the people is, what type of questions are being posed about Islam, what are they saying about Fardah/Hijab. When a law was passed in Afghanistan prohibiting women from exposing themselves in public, the entire world's media began referring to them as fundamentalists who want to confine women behind veils and restrict them to the four walls of their homes during this age of freedom and liberation. They do not realize that the freedom which they are talking about has actually

destroyed the morals of nations. It is a Jewish conspiracy to get women out of their homes and place them on the streets. Islam does not permit this at all. You will have to explain this to the people. You will have to explain it to them in English, in French and in the languages of other countries. You will have to explain what Islam is, what its benefits are, and the harms it will cause to the country if we were to act against Islamic laws. (5)

Make Da'wah Effective

The Graduation Ceremony at Dar al-Ulum Deoband

The fourth graduation ceremony was held at Dar al-Ulum Deoband in 1301 A.H. This year was a notable year in its history. Hazrat Maulana Gangohi Rahimahullah attended, and he tied the graduation turbans on 11 students. Hazrat Maulana Ashraf Ali Thanwi Rahimahullah and Hazrat Maulana Muhammad Yahya Kandhlawi Rahimahullah were among these students.

Hazrat Maulana Rafi' ad-Deen Sahib (d. 1308 A.H./1890) and Maulana Muhammad Ya'qub Sahib (d. 1302 A.H.) expressed their intense desire for Hazrat

(Maulana Rashid Ahmad Gangohi) to deliver a talk, and said to him: “Our hearts really desire you to deliver a talk.” Hazrat replied: “If your hearts really desire this, I will say whatever little I know.” He accepted their request and delivered a lecture in the Jami' Masjid after the Jumu'ah Salah. Read about the nature of that lecture in the words of Hazrat Maulana Rafi' ad-Deen Sahib, the principal of the Madrasah (Deoband), who was not a story-teller nor one to go into formalities. He was an embodiment of simplicity and sincerity, and a deputy of Hazrat Shah Abdul Ghani Sahib Mujaddidi Rahimahullah.

We do not believe he exaggerated in any way in his description of the lecture. He writes in the annual newsletter of the Dar al-Ulum: What an excellent lecture it was. It was as though he was making the listeners drink the drink of Allah's love. The floors and walls were also in a trance. A strange condition which was never seen or heard before pervaded the assembly. Allah! Allah! What a great impact in the simple words, straightforward talks, and free flowing tongues of the special servants of Allah! Let alone humans, even the trees and rocks will accept such words. The Maulana did not explain any intricate academic themes. He merely explained the simple

rulings of Wudu and Salah. At one point when he was talking about sincerity he said the word 'Allah' in a loud voice. I do not know with what heart and what pain he took Allah's name, but it reduced the entire assembly to tears and crying, and the whole Masjid reverberated with the sound. Each person was examining his inner self. Some people looked up towards the Maulana and saw him sitting silently on the pulpit with absolute dignity, looking attentively at the assembly. I am certain that if the Maulana did not look at the assembly in this way, they would have remained in that state for a long time. He himself remained totally calm and collected. (3)

Three Essential Prerequisites for Da'wah to be Effective

An international symposium in memory of Maulana Sayyid Abul Hasan Nadwi Rahimahullah was held in Dewsbury, Britain. Special guest Mufti Taqi Usmani Sahib said in that lecture: "I just recalled a statement of Shaykh al-Islam Hazrat Maulana Shabir Ahmad Sahib Usmani Rahimahullah which is most beneficial and useful. I experienced a lot of benefit from it. He used to say: "When the truth is stated in the correct

manner and with the correct intention, it will never result in any mischief and sedition.” However, there are three prerequisites:

- 1) It must be the truth.
- 2) The intention must be correct.
- 3) The manner and approach must be correct.

If stating the truth results in sedition, fighting and disputes, one can conclude that one of the above prerequisites was missing. It was either not the truth or it was the truth but the intention was not correct. For example, something was said with an evil intention, it was said with the intention of aggrandizing one’s self and belittling the other. Alternatively, the intention was correct but the manner and approach was not. If the manner was correct, the intention was correct and the point made was the truth, it would not result in any mischief or evil. It would have its desired effect either immediately or after some time. Now study Hazrat Maulana’s (Abul Hasan Nadwi) speeches and writings in the light of these etiquette and principles of Da’wah and you will probably not find them so salient

elsewhere as you would find them in him. Allah Ta'ala conferred him with a special ability and inspiration to write and speak the truth, with the correct intention and in the correct manner. If we were to choose this method in our Da'wah, Tabligh and other works, then all our mutual disputes will come to an end." (1)

Simple Character Change the Life

Hazrat Maulana Muzaffar Husayn Sahib Rahimahullah (d. 1282 A.H.) was a saint in Kandhala (U.P.). A wrestler came to the Masjid to take a bath. He needed to take a bath but he would not perform Salah. The Mu'azzin began saying things to him and added: "This worthless fellow comes to mess the Masjid, but he neither performs Salah nor keeps fast. Yet he comes here to remove his impurity and renders our utensils impure." The Maulana was present at the time. He scolded the Mu'azzin by saying: "What right do you have to stop him? Everyone has a right over the Masjid utensils. What right do you have to stop anyone?" The Maulana then went personally to the wrestler and said: "Come, let me fill the water for you." He felt very ashamed and did not allow the Maulana to carry out that task. But we see that the

Maulana himself was ready to pour the water for him. The Maulana then said to him: “Brother, you are a wrestler, where did you learn wrestling? Who is your trainer? Where did you have wrestling matches? Where did you win your matches?” In short, he continued talking to him in line with his disposition. When the wrestler’s heart opened up, the Maulana said: “Bhai! I have fallen in love with you. You have such a beautiful and lean body. When you told me that you won many big matches, it increased my love for you. However, what man really needs to do is to wrestle and topple Satan. Now you must focus on toppling Satan. You must be regular with your Salah.” The Maulana continued in this vein until the wrestler repented and became a regular performer of Salah from that time on. (9)

Hazrat Mufti Mahmood Hasan Gangohi Rahimahullah said: Someone had come to Deoband and stayed at the guest quarters of Maulana Madani Rahimahullah. He would be present at meals time but at the time of Salah he would not be present because he would not perform Salah. A relative of Maulana Madani who was studying at that time reprimanded this person and

said, “You are a strange person. You are present at meals but at the time of Salah you are not present. Why don’t you perform Salah?”

When Maulana Madani came to know of this, he reprimanded his relative and said, “He is neglectful of his duty to Allah and not to you. Who are you to reprimand others?” From then onwards this person began performing his Salah. This is also a method of Islaah. (9)

Hazrat Maulana Abul Hasan Nadwi Rahimahullah said: Some people tend to think that language is irrelevant to Da’wah. For them Da’wah consists in making one’s views known in whatever form. However, on reading the sermons of Sayyid Abdul Qadir Jilane Rahimahullah and Imaam Hasan al Basri Rahimahullah one realizes the importance they attached to an effective presentation of their views. These sermons reflect their mastery over nuances of language in order to reach their audiences. The rhetorical and oratory skills of Hajjaj and Hasan al Basri Rahimahullah are almost unique. Hasan al Basri Rahimahullah excelled Hajjaj in these skills. Ali Murtada Raliyallahu anhu was undoubtedly the master of rhetoric and

oratory. Apart from him, Ibn al Jawzi Rahimahullah too, maintains very high standards of linguistics competence in his works. (10)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "I read an article written by Maulana Yusuf Ludhyanwi (d. 1421 A.H./2000) Rahimahullah in which he said: "How sorrowful! The number of people who cry in the Ummah has dropped drastically. There are very few people who cry." Previously, you would even find people in the villages who used to get up early and proceed to the Masjid. Some will be busy in Tahajjud Salah, others will be sitting in one corner and crying before Allah Ta'ala. Now if you look, you will find people only coming to the Masjid after the Azaan. That environment as described in the following verse of the Qur'an is coming to an end:

"They seek forgiveness in the early dawn." (Surah Az-Zariyath, 51:18)

This is essential for a person inviting and calling towards Allah Ta'ala. He must strive hard for the acquisition of knowledge, acquire correct understanding of knowledge, apply it to his life, and

then develop a restless heart for Allah's servants. A restless heart is the basis for success.

You must be pained and discomforted when you see Allah's servants astray, and His creation in suffering. This pain and discomfort had made Rasulullahi Sallallaahu Alayhi Wasallam restless by day and night. Allah Ta'ala addresses him as follows:

"You may perhaps kill yourself over the fact that they do not believe." (Surah ash-Shu'ara, 26: 3) (5)

Balance in Da'wah

An international symposium in memory of Maulana Sayyid Abul Hasan Nadwi Rahimahullah was held in Dewsbury, Britain. Special guest Mufti Taqi Usmani said in that lecture: "Allah Ta'ala combined in Hazrat Maulana the qualities of frankness and forthrightness which were accompanied with wisdom and wellbeing. Allah Ta'ala blessed him with a unique ability to join the two and maintain a balance and equilibrium between them. On one hand a person has to state the truth wherever necessary, and on the other side, the statement of truth must not become a cause of tribulation. This is because stating the truth is a

message of admonition, a word of advice, and wishing for the wellbeing and welfare of another; it is not a rock which is flung at someone, it is not a stick which is used to strike another with a view to giving vent to one's anger. Rather, it is an immense responsibility placed by Allah Ta'ala. Based on this, while no one can allege that Hazrat Maulana resorted to flattery on any issue related to the Shari'ah and the Islamic nation, when he did say anything to anyone, he said it by getting into the addressee's heart. He took the emotions of love, affection and concern; and said it with full sincerity. He did it with the intention that the addressee will accept what he has to say, and if he does not, it must not become a means of mischief and sedition.

A manifestation of the soundness of mind and pure thoughts and views which Allah Ta'ala bestowed to Hazrat Maulana is that the entire world knows that he came into the present age as a great propagator of Deen and a grand reformer. If you were to cast a glance at the list of propagators and reformers of the recent past, you will notice that they gushed forth like tempests, they attracted many people to them, subjugated them and made them their die-hards. However, this sudden subjugation resulted in the

person moving away from the general body of Muslims and a new sect and a new class coming into existence. You will find many examples of this in the near past where the work of propagation commenced, the work of Islam commenced and it started with a correct intention. Despite this, the reformer formed a group which sang his praises, spoke highly of him and worked towards propagating his ideas. However, the group adopted a methodology which caused it to be separated from the general body of Muslims and the general body of Ulama. Consequently, the call and views of the reformer became restricted to a certain class which cut itself from the general body of Muslims. Quarrels and clashes began to take place between this specific class and the general body of Muslims. Each one began castigating and insulting the other. Instead of being of benefit to the Muslim nation as a whole, it resulted in disunity, disharmony and disorder.

The fundamental reason for this (and I respectfully request you to pay careful attention to what I am about to say) was that their call became so intertwined with their personal views that they became inseparable from their call. When a person is invited to Islam, it is an invitation towards Islam. It is

an invitation towards that Islam as understood by the main body of the Muslim nation. Sometimes a person thinks to himself that the Muslim nation as a whole is erring with regard to a certain issue, so he adopts a view which is different from the vast majority. Although this is harmful in itself - as previous speaker quoted this Hadees just now:

“The one who separates himself (from the main body) shall be separated in the Hell-fire.”

If a person holds a view which is different from the vast majority but keeps it to himself, it will not be so damaging and corrupting. But if he makes that viewpoint an inseparable part of his group or organization, opens the doors to debates and arguments, persists on it, and calls to it as is done with unanimously accepted matters of Islam, severely criticizes and castigates those who oppose him, makes them a target of his disparagement; then it results in the creation of a new sect which has severed itself from the unanimously accepted essentials of Islam. The consequence of taking on the identity of a new sect is that the person himself is deprived of the effects which ought to have taken place through the

harmonious message of the Da'wah, and deprives his followers as well." (1)

Unity with Ulama and other Religious Movements

Mufti Taqi Usmani said: "My honorable father, Hazrat Maulana Mufti Muhammad Shafi Sahib Rahimahullah, explained the reason for this disunity in one of his statements.

"The very valuable statement which my father used to make is that when many people travel towards a common destination, the destination of all is the same, but the paths leading to it are different. One person follows a certain path, another proceeds on another path, a third person gets lost along the way and adopts a third path. In such a situation, each person must undoubtedly not abandon the path which he chose, but at the same time he must not curse the other solely for having adopted a different path. He must not ask: "Why have you chosen such and such path?" Since the destination of all is the same, it is not correct to speak ill of anyone merely because his path is different. Today we have chosen different paths, but instead of understanding it to be a path, each one considers it to be the destination.

Consequently, if a person chooses a different route and is advancing towards the direction, he is not considered to be our own, he is regarded as a foreigner, curses are levelled against him and he is castigated. Sometimes public objections are made against him. The least which this results in is that fellow-feeling towards him no longer remains in our hearts. This attitude has caused us to become divided into divergent groups, parties and organizations.” (1)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: “Allamah Shabir Ahmad Usmani Rahimahullah (d. 1369 A.H./1949) was delivering a lecture on the Seerah in Hyderabad. The Nizam of Hyderabad was seated on the stage. The nizam wielded immense authority in those days, and all the Ulama of India were supported by him. In the course of his talk, Allamah Shabir Ahmad Usmani Rahimahullah said: “Brothers! What can be said about the greatness of the Sahabah radiyallahu anhum? How can we describe their greatness and honour? Even if an old shoe of Hazrat Bilal radiyallahu anhu was brought here now, our Nizam sahib who is seated here will consider it an honour to place those shoes on his head. Hazrat

Allamah Usmani Rahimahullah said this in a large assembly of people. The Nizam of Hyderabad said: "Maulana, I will undoubtedly consider it to be an honour."

Such was the mentality of those people, but we Ulama have put an end to it. We have divided ourselves into groups, separated ourselves into small factions and weakened the Ummah in this way. For Allah's sake, my dear brothers, especially the young Ulamas - cast aside all these things.

Maulana Dawud Ghazni was a very senior scholar of the Ahl-e-Hadith. He and Hazrat Madani Rahimahullah happened to be in a meeting of the Jam'iyat or the Congress. When it was the time for the Maghrib Salah, Hazrat Madani Rahimahullah said to him: "I request you to lead us in the Salah." He replied: "No Hazrat! How can I go forward in your presence?"

This is something for us to learn. Look at how our elders brought people together. There was no hatred in those days. They did not say: "He belongs to such and such group, we will not sit with him." You must develop broad-mindedness in you. In the present age you cannot achieve any work with narrowmindedness.

If anyone says anything which is good, accept it. If it is bad, leave it.” (5)

Hazrat Haji Imdadullah Rahimahullah said: The basis of unity is Tawaadhu (humility). Those who have humility, will enjoy unity. (8)

Maulana Maseehullah Khan Rahimahullah would say: The main cause of disunity is pride, and the main cause of unity is humility. (11)

Grand Mufti of Saudi Arabia, Shaykh Abdul Aziz ibn Baaz (d. 1420 A.H./1999), He differed with Dr. Taqiyy ad-Deen al-Hilali on several issues. Despite this, when the latter came to him, received him with utmost love and devotion. He left no stone unturned in welcoming him and honouring him. In the same way, when Shaykh Allamah Abul Hasan Ali Nadwi Rahimahullah used to meet him, he would seat him next to him despite differences in their opinions and orientation. He would inquire about his wellbeing. He would pray for everyone to tread the straight path.

Case of Truth no bias to any Movements

Rightly guided Ulama are always follow path of Sunnah. They are not biased particular Shaikhs or Deeni organizations if they are going against the right path.

Hazrat Maulana Qamaruz-Zamaan said: “Hazrat Shah Waliyyullaah Rahimahullah states that the purpose of the various spiritual practices promoted in the four famous Salaasil (schools) of Tasawwuf is to achieve Nisbat (connect to Allah), however, it is not restricted to this only. He writes: “Dear reader! Do not think that these spiritual practices are the only way to achieve this Nisbat. Rather, these practices are only one of the many ways to achieve Nisbat. Therefore, I am almost convinced that the Sahaabah Raliyallahu Anhum and the Taabi'een achieved this Nisbat and Sakeenah in other ways. For example, one of the ways in which they achieved this was that they performed their Salah punctually and they were particular about reciting tasbeeh in solitude. Furthermore, in all of this they paid special attention to humility, complete submission and concentration.

Another way in which they achieved Nisbat was that they maintained inner and outer purity all the time as

well as remembering that which destroys all pleasures - such as death - constantly. They always bore in mind the rewards, bounties and honor that Allah Ta'ala has kept in store for those who obey Him as well as the punishment and difficulty that awaits those who disobey Him, as a result of which, they turned away from physical pleasures completely. All these things eradicated the love of Duniyaa from their hearts.

Another way in which they achieved Nisbat was that they would recite the Qur'an punctually, pondering over its meanings together with listening to lectures and advice from the very depths of their hearts (sincerely). Another way was that they listened to those Ahadees that soften the heart."

The crux of what has been said is that the Sahaabah Kiraam Raliyallahu Anhum and the Taabi'een consistently practiced upon the above mentioned things (in other words, the good deeds that are promoted in Shari'ah) for a protracted period of time due to which they developed a strong gift and a spiritual condition by means of which they drew close to Allah Ta'ala. They maintained these practices for their entire lives and this caused their Nisbat to

increase all the time. This is the very same Nisbat which we have inherited from Rasulullaahi Sallallaahu Alayhi Wasallam via our Mashaaiikh, one generation after the next, in which there is no shadow of doubt (proven through Tawaatur), although it takes various forms and there are various ways of achieving it.

Hazrat Shah Waliyyullaah Muhaddith Dehlawi Rahimahullah is also saying that this strong and powerful gift is something that has been passed down from one generation to the next, just as Salah, fasting and, in fact, the entire Deen has been passed down. He also says that “there is no doubt in it”. Hence, it has become a matter of consensus in each and every century.” (12)

Hazrat Maulana Qamaruz-Zaman writes: “Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah initially had inclined to Maulana Maududi (d. 1979). He had been reading his articles since 1934-1935. Hazrat writes in this regard: The basis of my interest and inclination to the Maulana's writings and his Jama'at were those distinguished articles which he wrote against Western civilization, its philosophy of life, and its materialistic outlook.

The Maulana came to Lucknow in 1941 and stayed over at the Dar al-Ulum guesthouse. During this period, Hazrat Rahimahullah became a formal member of the movement through the prompting of Maulana Muhammad Manzur Nu'mani Rahimahullah. Hazrat was appointed as the person in charge for the Lucknow area. The Maulana came to Lucknow a second time and, acting under the request of Hazrat Rahimahullah, he read a paper at the Dar al-Ulum on the topic A New System of Education. Hazrat travelled to Lahore in 1942 to attend a meeting of the working committee of the Jama'at. Also in the same year, a working committee meeting was held in Delhi which Hazrat attended. From Delhi, Hazrat accompanied the Maulana to Ali Garh and remained with him for one or two days. Hazrat writes in this regard: I gauged the Maulana's popularity in the university environment. It was a reflection of the conditions of that time, the mental confusion of Muslim youth, and their spiritual thirst.

Hazrat remained attached to the Jama'at for about three years. He writes: During this period, three perceptions developed within me. These compelled me to rethink and re-examine my affiliation with the Jama'at.

1. I noticed members of the Jama'at developing a fanatical and extremist mindset with regard to the personality of the Maulana. They were becoming more and more distant from having noble thoughts about any other thinker, author and propagator; from having confidence in him and benefiting from his writings.

2. The element of criticism was increasing in them, and they were becoming audacious towards other Ulama and religious circles.

3. I did not see in them any religious progress, enthusiasm to increase in good actions, no interest in rectification of the self, and no sound effort in trying to develop a bond with Allah Ta'ala.

Note: We learn from this that if these three elements are found in any group or organization, then every perceptive person will have to rethink his affiliation with such a group or organization. If not, it will be classified as deceit. We seek refuge in Allah Ta'ala." (3)

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah wrote a book titled *Ilal Islam Min Jadid* in which he addressed the Arabs saying: Brothers! Come to Islam.

Why are you wandering in the darkness of nationalism? How can you make Abd an-Nasir your Imam? The editor of the periodical, al-Azhar, Ahmad Hasan Zayyat, wrote an article in which he made a statement which really irked Hazrat Maulana Rahimahullah. He wrote: The revolution which was brought about by Abd an-Nasir (Former Egyptian president) was more popular and more comprehensive than the one effected by Muhammad Sallallaahu Alayhi Wasallam.

Hazrat Maulana Rahimahullah recoiled and thought to himself that just look at the condition of the Arabs! That very Egypt which was considered to be the cradle of Islam and where lies Azhar University is prepared to make a statement like this!? La hawla wala quwwata illa billah. Hazrat Maulana Rahimahullah developed a special restlessness. He then wrote articles upon articles in which he addressed the Arabs and asked them: In which direction are you heading? Towards whom are you moving? When he went to Makkah Mukarramah, he invited the youth to one of his assemblies and he said to them: Our master, Muhammad Sallallaahu Alayhi Wasallam, is the soul of the Arab and Islamic world. If you sever your bond from him, you will be wiped out from this world. Our

honour lies solely in Islam. We are a nation which Allah Ta'ala honoured through Islam. If we do not have Islam with us, if we do not have the love of Muhammad Sallallaahu Alayhi Wasallam with us, then we are nothing.

Maulana Atiq ar-Rahman Sambhali is the son of Hazrat Maulana Muhammad Manzur Nu'mani Rahimahullah. He presently resides in London. He wrote a very powerful article against the editorial of Ahmad Hasan Zayyat which was then published in al-Furqan. When Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah read it, he congratulated him and said: "Atiq ar-Rahman fulfilled our duty, I will personally translate it." Hazrat Maulana then translated it and had it distributed among the Arabs.

In it he writes that an alcoholic in India cannot tolerate such insolence towards Muhammad Arabi Sallallaahu Alayhi Wasallam. Akhtar Shirani and a few youngsters were sitting together in Lahore. Akhtar Shirani was in a state of intoxication, so the youngsters tried to instigate him. They asked him: "What do you have to say about such and such person?" He was drunk, so he replied: "He is like a child in front of me." They then asked him about some other poet. He said: "He hasn't

learnt to walk as yet.” Then one of them deliberately asked him as to what he thought about Muhammad Sallallaahu Alayhi Wasallam. He had a glass in his hand. He took it and struck the questioner on his face, and said: “You impudent fellow! I am in a state of drunkenness, yet you have the audacity of taking the name of that august personality!? I have a small portion of Iman in my body, and you want to snatch that away as well?”

Hazrat Maulana wrote that an alcoholic in India cannot tolerate a single word to be uttered against Muhammad Rasulullahi Sallallaahu Alayhi Wasallam and was prepared to strike the person with a glass, while you Arabs who are claimants to Islam have the audacity to make such statements!?” (5)

Disagree with his Own Ustadh, Shaikh

Hazrat Mufti Mahmood Hasan Gangohi Rahimahullah said: “Once, Hazrat Maulana (Rashid Ahmed) Gangohi Rahimahullah went to Makkah Mu'azzamah. Whilst there, he spent most of his time in the company of his Shaikh Rahimahullah. There was a Meelaad program that had been organised during that period, and his

Shaikh Rahimahullah asked him if he wanted to join him for the Meelaad program.

Hazrat Maulana Gangohi Rahimahullah refused saying, "I prevent people in India from going to these processions because of the evils that take place there. If they come to know of my participation in a Meelaad program over here, what will they say?" When Shaikh Rahimahullah heard this he said, "Jazakallah. The happiness that I experience by you not coming with me is much more than I would have experienced by you accompanying me. You have remained firm on what you understand to be the truth."

One of Hazrat Gangohi's Rahimahullah khaadims (attendants) quietly attended this program and commented that if Hazrat Maulana Gangohi Rahimahullah did attend this program, he would not have objected to it as no evil customs took place therein."

Note: This Meelaad program could be compared to a Seerat jalsah held nowadays and not to the customary Meelaad programs that take place featuring Bid'at etc.
(9)

Maulana Zakariya Kandhalvi Rahimahullah writes: Among my elders and superiors there have always been disagreement in some matters. But never ever did anyone try to force his views down the throat of others. In this way there were differences of opinion between my Shaikh Maulana Khaleel Ahmed Rahimahullah and my late father on many issues. My Shaikh, the Maulana often used to say to some people: "In my opinion such-and-such an act is not permissible, but according to Maulvi Yahya Saheb it is permissible. If you so wish you may go upstairs to him and ask him and act according to his fatwa." Such an incident happened to me also. (13)

Concern, Courage and Effort

Actually main purpose of this book is this chapter. But person cannot become perfect Da'ee without characters of previous chapters and coming ones. It is not a compulsory to become member of any Tariqas or Movements. Allah Ta'ala will not ask this on the day of judgement. But Allah Ta'ala will ask from us whether we have conveyed the message of Rasulullahi Sallallaahu Alayhi Wasallam to the mandkind. For this reason and betterment of spritual purification of

ourself, following the Tariqa and Movement is desirable provided it should be slave of Qur'an and Hadees. We are here going to mention few efforts of individuals and collective Movements.

Allah select devoted Servants

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: "Allah Ta'ala blessed this Ummat with the wealth of collective inspiration which is protected against every type of danger, harm, individual weakness and misunderstanding.

An elucidation of the above statement is that when Islam and Muslims are faced with a delicate and important issue, and it becomes difficult to make a decision about it and reach a result; or the changing times and demands of conditions present a new need, then Allah Ta'ala creates an urgency in the hearts of a considerable number of Ulama and devoted people who possess pure selves and strong willpower to fulfil this new need. Allah Ta'ala directs them towards this totally to the extent that they believe that they have been ordered to carry out this task and that they are accountable to Allah Ta'ala for it. We then clearly see

divine help and assistance coming to them from the unseen for the completion of this task. They perceive from the depths of their hearts that they are being drawn towards it. This is that reality which we expressed as "collective inspiration" or a collective guidance. Islamic history is filled with examples of this nature.

This inspiration is sometimes experienced by a few companions, as was the case with the incident related to the commencement of Azan. Hazrat Abdullah ibn Zayd Raliyallahu anhu and Hazrat Umar Raliyallahu anhu saw a similar dream and both were taught the words of the Azan in their dreams.

Issue of the Tarawih Salah whose origin is established from Rasulullahi Sallallaahu Alayhi Wasallam. After performing it for three nights, he stopped out of concern that it will become compulsory on the Ummat and could be a cause of hardship for them. The Muslims began performing it individually. Hazrat Umar Raliyallahu anhu then promulgated it in congregation. This action of Hazrat Umar Raliyallahu anhu was a result of divine inspiration and heavenly guidance. Immense good was hidden in it. Allah Ta'ala created in the hearts of the Muslims a concern to perform this

Salah with congregation and an enthusiasm to read the Qur'an in it. This proved to be the foremost means for the memorization and preservation of the Qur'an. Subsequently, it created a spirit of competition and a desire to remain awake in the nights of Ramalan. In this regard, we see a glaring difference between the Ahl as-Sunnah who adopted the Tarawih Salah and other groups who reject it - where there is an abundance of Qur'an memorization among the Ahl as-Sunnah, and due importance to its study.

Examples of a blessed collective inspiration (which was experienced by countless erudite Ulama and devoted practical personalities) include: compilation of the Qur'an during the era of Hazrat Abu Bakr Raliyallahu anhu, the collection and compilation of Ahadees in the first two eras of Islam and in the succeeding centuries, the extraction of rulings by the Mujtahidin, the examination of juridical rulings, the science of grammar and recitation, the principles of jurisprudence and the Qur'an, and preservation of its language, the codification of all beneficial sciences, the construction of Madaris, the printing and publishing of books and so on. These are excellent examples of this collective inspiration through which

the most important needs of Islam and Muslims were fulfilled, and future dangers were sealed off.

Another example of this collective inspiration is the task of refuting and disproving deviated sects, atheists and agnostics, philosophies which proclaim idleness, and destruction-seeking movements. Muslims possessing extraordinary and phenomenal knowledge and intelligence, mental acumen and strong Iman came onto this field and completely exposed these movements and philosophies, and saved the Muslims from their evil influences.

Even through a cursory glance at history this point becomes clear that from the second century to the present age, a large number of Allah's devoted servants in every era and every country - uninterruptedly and without exception - adopted this way and invited others to it. They benefited from it and conveyed its benefit to others as well. They remained occupied and engrossed in its propagation throughout their lives, and they were fully convinced of and satisfied by its correctness and effectiveness. These men were the core elements of their respective societies - not only as regards their righteousness, sincerity, selflessness, purity of their selves and

internal piety - but also in their knowledge of the Qur'an and Sunnah, ardent love for the Sunnah, and dislike and abhorrence for innovations. They surpassed their contemporaries in these qualities. It is possible for one or two, or five or ten to err in judgment or succumb to a conspiracy. This is not far-fetched. However, for millions of personalities who are seen at the forefront of the Ummat even in their knowledge and practical application, to remain in error for century after century, to insist on that system, to call towards it, and to remain firm and steadfast on it with resoluteness is most certainly illogical, irrational and abnormal. Furthermore, millions of people finding guidance through these pure souls, and reaching the peaks of spiritual excellences is a continuous piece of information which is impossible to reject." (1)

Sense of Honor

Hazrat Abul Hasan Ali Nadwi Rahimahullah writes with reference to Hazrat Mir Syed Ali Hamdani (d. 786 A.H./1384) Rahimahullah who is the founder of Islam in Kashmir, India: "What was it that attracted Hazrat Mir Syed Ali Hamdani Rahimahullah all the way from

Khatlan (one of the three provinces of present day Tajikistan, in Central Asia; River Panj flows South of Khatlan) to Kashmir? Was it the beauty of this beautiful valley that attracted him? Was it the towering peaks of the Himalayan range and the verdure of valleys that had attracted him? The region from where he came, that too was a beautiful region, it was laden with fruits and flowers. Then what is it that brought him here?

Shall I tell you what was it whose attraction brought him? That was a certain Sense of Honor. One who loves his Beloved more intensely, has more mystic knowledge about His Being and Attributes, has more conviction about His Perfections and the various aspects of His Beauty, so much more honorbound he feels towards his Beloved.

Ask the lover about the beloved; and ask the messengers of God and those who know Him about Tawheed.

Prophet Muhammad Sallallaahu Alayhi Wasallam was the greatest trustee of Tawheed and its greatest preacher and missionary, and mystic and connoisseur. Since centuries the wealth that he Sallallaahu Alayhi Wasallam had brought is being distributed and will

continue to be distributed till the Day of Resurrection. By the Grace of God, that same wealth is also present in our lot and your lot.

He (Mir Syed Ali Hamdani) heard that Kashmir is a valley of vast length and breadth, people of that place are unaware about God. Over there, besides the Being of God, besides the Creator of the universe, besides the One who has no partners, many things are being worshipped. Idols are worshipped, certain things are below the earth's surface, some are on the earth's surface, some are vertical, some are lateral.

My opinion is that if he had not come here (Kashmir), in that case, perhaps God and His Apostle Sallallaahu Alayhi Wasallam would not have accused him of any wrongdoing, because starting from the place from where he lived up to this valley of Kashmir there were many major spiritual centers of religion, the whole of India was lying beyond the foothills of Himalayas, where thousands of Islamic scholars, hundreds of Madarsahs and shrines were present; but men of great resolve do not see whether this duty is given to us alone or not? They come to regard that duty as their personal obligation. Let people stop them a thousand times, let anybody raise a thousand barriers

in their path, let mountains stand in their way, let rivers traverse their path, they do not care for anything. There was, as if, a voice from the heavens that he had heard ... 'Syed! Go to Kashmir and propagate Tawheed over there'.

If all the Islamic scholars and wise men of the world gathered and tried to make him understand that, 'Sir! You will not be questioned', but he would have said that, 'No, this question will be put to me only, my Sense of Honor cannot tolerate that even in a small territory on Allah's huge earth, entities besides Allah be worshipped.'" (27)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "Islam had to experience different conspiracies against it on this land of India. When 1000 years of Islam passed since the Hijrah, Akbar became the Moghul king. He was totally irreligious, and those who were around him were indoctrinating him in various ways for their personal benefits.

A few Iranian conspirators said to him that every religion has a life span of 1000 years. The Jewish religion existed for 1000 years and had to give way to a new religion. Christianity also remained a force for

1000 years and its power began waning thereafter. Since this religion [Islam] is also coming to the end of its one thousand year existence, there is no need for it. There is a need for a new religion. These are the thoughts which they instilled into him.

Akbar was an ignorant person and so he had several Hindus in his court. Some Shi'ahs also established a firm control in his court. Akbar then initiated a new religion known as Deen-e-Ilahi in which he introduced some very strange and weird laws. There was the danger of Islam being wiped out if unbelief was allowed to wield its authority. Furthermore, Akbar began imposing severe restrictions on the Ulama of the Ahl as-Sunnah.

Efforts were made to Proliferate Deen-e-Ilahi throughout the Country. Subsequently, there was no hope for the future existence of Islam because the full force of the Moghul Sultanate was being used for the propagation of this new religion. However, there was a servant (b. 971 A.H.) of Allah Ta'ala in Sirhind who was inviting the princes and royalty through his letters. He also invited the poor, and drew the attention of the Ulama. He warned them of their heedlessness. In short, he addressed every level of

society. He did not fight against the government. Instead, he strove to change the mindset and prepared a new generation. Hazrat (Sirhindi Rahimahullah) sent his Khulafa to different regions of India. This was a very silent effort. No sooner Jahangir came to power, the scene changed. The British were left baffled - if Akbar did what he did, how did the tables turn!? How did these people return to Islam? They could not work out that it was that fakir of Sirhind who was able to achieve this. Allah Ta'ala had blessed him with deep knowledge. He had a very strong bond with Allah ta'ala and he followed the Sunnat strictly. He strove to the extent that Islam became firmly entrenched in this country (India).

Hazrat Mujaddid's Contribution

The Ulama write that Allah Ta'ala brought forward Hazrat Miya Mujaddid Sirhindi Rahimahullah from Sirhind for the protection of Islam. By virtue of his strong Iman and knowledge he undertook the exceptional task of changing the direction of this country. Hazrat Mujaddid Alf Thani Rahimahullah wrote powerful letters in the Persian language which have been collated and published by the name,

Maktubat Mujaddid Alf Thani. By reading this collection you will be able to understand the contribution made by Hazrat Mujaddid Alf Thani Rahimahullah.

This was followed by major contributions by his sons, Khwajah Muhammad Ma'sum Rahimahullah and others. They accomplished remarkable efforts. They corresponded with government ministers and wrote to the Ulama of their time. They wrote letters to military commanders and generals. Hazrat Mujaddid Rahimahullah addressed every section of society which he felt could have some influence or the other. He presented to them the importance of Islam and the Sunnah of Rasulullahi Sallallaahu Alayhi Wasallam with absolute confidence and force.

Consequently, when Jahangir (b. 977 A.H. - d. 1037 A.H.) came in as the new king after Akbar, his life changed, he was influenced by Hazrat Mujaddid Rahimahullah, and he tried to promulgate true Islam in this country. He was followed by Shah Jahan (b. 1000 A.H. - d. 1067 A.H.) who was from the same royal family, and he was followed by Aurangzeb Rahimahullah (b. 1028 A.H. - d. 1118 A.H.). Aurangzeb was a great scholar who completely confounded the

historians. They could not understand how an absolutely ignorant king like Akbar who knew nothing and was able to establish Din-e-Akbari, and then it was followed by a revolution which caused a learned scholar like Aurangzeb to come into power. It was this very Aurangzeb who initiated and supervised the composition of a unique book by the name of (Fatawa) Alamgiriyyah. How was such a pious and righteous king born from the same royal family!?

Normally, the king who follows ought to have been worse than the previous one. And the one who follows him ought to be even more worse. But the historians did not think about the fundamental efforts which were made by those Ulama who, while sitting on their straw-mats, were fully aware of the prevailing conditions of their country. They made endeavors to change the direction of their country. On one hand, they wrote all these letters; and on the other hand, they spent their nights crying before Allah Ta'ala. They begged Allah Ta'ala to protect Islam and they cried profusely before Him. Hazrat Mujaddid Alf Thani Rahimahullah sent his Murids to different parts of the country - some were sent to Bengal, some to Madras (Chennai), and various other places. By doing this, a web was woven throughout the country. These poor

simple people who were wearing ordinary clothes and had a two paisa hat (topi) on their heads were the ones who caused a revolution. It is such people who are able to cause revolutions. We have to gauge and realize our inner strength. If a person is wearing simple ordinary clothes, it does not mean he cannot do anything worthwhile. (5)

Arrangements for Moral Regeneration

Hazrat Abul Hasan Ali Nadwi Rahimahullah writes about Hazrat Mujaddid Alf Thani Rahimahullah: "The Mujaddid despatched several of his spiritual successors in 1026 A.H./1617 to different cities for moral and spiritual uplift of the people. A batch of 70 persons headed by Maulana Muhammad Qasim was sent to Turkistan; Maulana Farrukh Husain with 40 persons was deputed to Arabia, Yemen, Syria and Turkey; 10 of his disciples under the leadership of Maulana Muhammad Sadiq of Kabul were sent on a spiritual mission towards Kaashghar; and Maulana Shaikh Ahmad Barki along with 30 disciples were commissioned to preach his message in Turaan, Badakhshaan and Khuraasaan. All these deputies of the Mujaddid carried out their mission successfully

and brought about moral uplift of innumerable people. The result of these reformative endeavours was that several divines and scholars of mark and distinction came from far-flung areas to Sirhind in order to seek guidance from the Mujaddid.

The Mujaddid also deputed a number of his disciples for spreading his message of reform to different parts of the country. There was hardly a town in India where his deputies or spiritual successors were not inviting people to the straight path of Islam and virtuous mode of life.” (2)

Hazrat Mujaddid Alf Thani Rahimahullah writes virtue of students of knowledge in a letter: “It is they who keep the Mustafan (Islamic) religion standing. In the future, on the (day of) resurrection, one would be questioned on the Sharia, but none would be questioned on Tasawwuf, Sufism. Entrance into Paradise and avoiding Hell depends on taking up the Sharia. The Prophets who are the best in the engendered beings have invited towards the Sharia, and relegated salvation to the Sharia. Indeed, the purpose that these great ones have been sent was to propagate the Sharia. Therefore, the greatest good

deed is to walk on (the path of) propagating the Sharia, and to revive any of the rules of the Sharia, especially to strive hard when the signs of Islam are being destroyed. To spend millions on the path of God would not equal propagating a single rule (Mas'ala) of the Sharia. It is because:

1. (By propagating the Sharia) one follows the example and become partners of the Prophets who are the most exalted beings in the creation. It is a decided matter that the most perfect of the good things have been given in trust to them. (And the most meritorious acts are those which are done following the examples of the companions. For example), there are many non-companions who can spend millions (in charity), but still their merit is not higher (than the companions who spent a pittance in charity).

2. In observing the Sharia, the Nafs is opposed completely. Because the Sharia has been sent down to oppose the Nafs.

3. Regarding spending money, spending money to propagate the Sharia is far superior than spending money for any other charitable purposes. In many cases, Nafs cooperates in spending money (and may even desire it). However, spending money for

strengthening the Sharia, and spreading the religion are (good deeds of the) supreme degree. Yes! To spend one penny with this intention is superior to spending hundreds of thousands without this intention.” (26)

Hazrat Shaykh Abdul Haq Muhaddith Dehlawi (d. 1052 A.H./1645) writes in one of his letters: When Hazrat Qutb al-Waqt Shaykh Abd al- Wahhab Muttaqi quddisa sirruhu honoured this servant with different forms of dhikr and prayers of the Masha'ikh, I asked him: "Is propagation also a means for proximity to Allah Ta'ala?" He replied: "Why not?" Shaykh Abd al-Wahhab Rahimahullah then taught me the nature of the work of propagation and rectification and said to me that bearing the tyranny and oppression of people with a glad heart is the secret to spiritual progress. Man ought to resort to patience during difficulties. He must not lose courage when the situation is unfavourable. He must face the situation with patience and fortitude, and remain engrossed in the task of propagation and rectification. He said: "Be patient over the injuries caused by people. We are not

taught to leave our homeland and emigrate. We have to keep our hearts strong." (3)

Maulana Abul Hasan Ali Nadwi Rahimahullah writes about Shah Waliullah Dehlavi Rahimahullah:

Anxiety of the Shah

The Shah had seen, during his adolescence, the grandeur and majesty of Aurangzib's (King of India) rule. He would have also heard of pomp and splendor of the Mughal Empire from his elders. He was also aware of the glorious period of Islamic history for we find the duties and responsibilities of an Islamic state set forth by him in the Izaalat al-Khafa, which, he believed, were necessary for divine succor. He was also a witness to the downfall of the Mughal Empire, the disorder prevailing during the times of Farrukh Siyar and Muhammad Shah when no semblance of law and order was left and no security was there for any one's life and property. The Muslims were being humiliated and their religious practices were either ridiculed or interdicted. Although the Muslims had ruled over the country (India) for the last six hundred

years, they were feeling completely powerless at the moment. This dark and dreary situation made the Shah shed tears of blood whose stains are found in the letters he wrote to his friends and grandees. (Please refer original book for details).

He has separately addressed the Muslim rulers, nobles, courtiers, men-at-arms, traders and craftsmen, descendants of the saints, impious scholars and sermonizers and those saintly men who had withdrawn from the world and diagnosed their fallacies and errors. He also admonishes the Muslim community as a whole, indicates their faults and failings and suggests the measures necessary for regaining their lost vigour. These writings of the Shah reflect his zeal for religion in a diction so vigorous and effective. We are presenting here a few extracts below.

To the Nobles and Grandees

"Noblemen! Do you have no fear of God that you are getting mesmerized by the pleasures of the finite world? You have abandoned the people placed under your charge, so that some may destroy the other. Do

you not indulge in drinking blatantly and are not even ashamed of it? Do you not see the mansions built by some where fornication is committed, wine is drunk and gambling is the pastime? But you neither intervene nor do anything to stop these vices. What about those major towns where the criminal law of Islam has not been enforced for the last six hundred years? When you find a weak offender, you apprehend him, but the powerful one you leave alone. All of your brains are devoted to have the most delicious victuals and to enjoy the fair and lovely women nothing catches your attention save the expensive clothes and large buildings. Have you ever bowed down to God? You speak of God only in your table-talks and prattle. It seems that in your parlance God simply means the march of time since you often say that God is potent to do this or that the change brought by time seems to signify God for you."

To the Descendants of Saints

"Lo! You are unjustly sticking to the customs of your forefathers, O sons of the saints of old! I ask you why have you divided yourselves into groups and factions? Your fraternities have each a different set of rituals.

You have left the way taught by the Apostle of God, Muhammad, on whom be peace and blessings, and elevated yourselves to the position of guides, calling the people to join your own orders (Tariqas/Movements). Each one of you considers himself to be on the right path, capable of directing others, although he has himself lost the way and is misguiding others we do not approve of those who take others under their spiritual fraternity simply for financial benefit: they are misusing consecrated learning for earthly benefit. They adopt the bearings and habits of the pious because they cannot achieve wealth and position in its absence. Nor I admire those who ask the people to comply with their own whims and desires rather than the directives of God and His Prophet. These persons are robbers and cheats who have rather exposed themselves to a great peril."

To the Religious Scholars

"You ought to learn the Qur'an; master the grammatical and lexicographical principles; discover the occasion for revelation of each verse, and grasp the meanings of difficult passages. Similarly, you ought to abide by the Ahadees which have already

been authenticated. You ought to know how the Prophet (peace and blessings be upon him) used to offer prayers, how he performed ablution, what was his daily routine, how he performed the Hajj, how he fought the enemies, how he talked to others, what was the decorum he observed in conversation, what were his morals and also try to follow his example meticulously. You ought to follow his Sunnah, but, mind it the Sunnah should never be elevated to the status of obligatory injunctions. You have, likewise to grasp the obligatory observances like the essentials of ablution and prayer, estate or effects necessary (Nisaab) for the poor-due (Zakat), and shares of property inherited by the kindred of a deceased person. Go through the biography of the Prophet, his companions and their descendants so that you develop an attraction for the world to come. Of course, these matters are in addition to the knowledge of obligatory observances, but the things in which you are absorbed have nothing to do with the disciplines pertaining to the hereafter: These are all worldly branches of learning."

Shah Waliullah Rahimahullah also goes on to censure the pietists and self-righteous sermonizers who are ever willing to condemn anyone as non-Muslim for

not conforming to their self-conceived version of Islam.

To the Pietists and Sermonizers

"I ask those who take Islam as extremely austere and rigid as well as those pietists and self-righteous sermonizers cloistered in their monasteries, why they are so credulous, placing trust in all kinds of cock-and-bull stories. In your sermons you harangue on spurious and apocryphal traditions making the life of the people difficult and burdensome. You were born (as a Muslim) to make the life of the people easy and not arduous. You tell them the stories of those who in the state of attraction had lost their senses. Entanglement in the love divine is not a matter to be discussed openly but you present it in affirmation of your own views. You yourself suffer from misgivings in this regard and hold the path of mystics to be preferable. You had simply to learn the essentials of creed and the deep-felt way of its application in religious observances. It was not at all necessary to mix up these matters with the perceptions and practices of those who had lost their consciousness in the ecstasy of mystical experience, nor was Kashf, the

gnostic illumination of the mystics, to be mixed up with the prescribed observances and practices. You had only to ask the people to attain the stage of Ihsaan. You had to attain it yourself and then teach it to others. Do you not know that the greatest grace and blessing God has bestowed on you is the guidance you have received through the Apostle of God for that only constitutes the path of righteousness. Can you then avouch that whatever you are doing today conforms to the practices of the Messenger of God, on whom and his companions be the blessings and peace of God."

To the Muslim Masses

"Now I turn to the generality of the Muslims and say: Lo! children of Adam, your sense of morality has become dormant; greed and cupidity have carried you away; devil has captured your souls; women have become faddish and men violate the rights of women; what is unlawful is delightful to you and lawful has become distasteful. By God, the Lord never wants your life to become burdensome. You ought to satisfy your sexual appetite by contracting marriage even if you have to wed more than one woman. Do not

become fastidious in your living and limit your expenses within your means. Always remember that nobody shares the burden of others and do not make your life too hard for it would ultimately lead you to wickedness. The Lord wants that His bondsmen should make their lives unexacting within permissible limits and those who have the strength may comply with His commandments in a more meticulous manner Satisfy your hunger with foods procured from your earnings instead of trying to become a burden on others. It is not possible that others will fulfil all your demands. Similarly, do not become a parasite on kings and administrators for it is in your own interest to earn your living. God will suggest you the means to earn your livelihood that will suffice for you."

"O Sons of Adam, if God has blessed anyone with a house where he can live, water to quench his thirst, food sufficient to mitigate his hunger, cloth enough to cover the body and limbs and a wife chaste and helpful in maintaining his position in life, he should thank God for he has everything he needs in this world."

"Anyway, everybody should fake up some profession for his sustenance and content himself with it.

Moderation should be adopted as the rule of life and some of the spare time, particularly in the morning, evening and later part of night, should be devoted to the remembrance of God through Tasbih, Tahlil and recitation of the Qur'an. One should also listen to the Traditions of the Prophet, on whom be blessings and peace, and join the gatherings held for recollection of God."

Besides criticising particular classes of Muslim society, the Shah also condemned the sinful innovations and polytheistic practices borrowed by the Muslims from their non-Muslim neighbours. Shah Waliullah gave attention to the need of reforming the Muslim society after Shaikh Ahmad Mujaddid Alf Thani who had denounced, in his several letters, the heterodox beliefs and practices that had crept into the Muslim society. Endeavours designed to reform the Muslim society for restoration of its moral health, initiated by the Shah brought to completion by his sons and their disciples, particularly Syed Ahmad Shaheed and Shah Isma'il Shaheed. The former was a disciple of the Shah Waliullah's son Shah Abdul Aziz, while the latter was the Shah's grandson. Here we give a few examples from the Tafhimat-i-Ilahiya and Wasiyat Nama by Shah Waliullah.

"One of the vicious customs prevalent among the Hindus is that when the husband of any woman dies, they do not allow her to re-marry, The Arabs were never given to any such practice, either before or after the advent of the Messenger of God, on whom be peace and blessings. Allah may bestow His grace on the man who may succeed in eradicating this evil practice followed by the commonality. If one is not able to abolish this usage among the people at large, one should atleast try to restore the practice followed by the Arabs in his own fasnily and clan, and if this is also not possible, one ought to regard it as a wicked practice and hate it in one's heart, for this is the lowest stage of repudiating anything not approved by the Shari'ah."

"Yet another improper practice adopted by us is to be extrayagant on joyous occasions and traditional celebrations. The Apostle of God, on whom be peace and blessings, is reported to have approved of a repast on the occasions of marriage and Aqiqa (on the birth of a baby). We ought to follow his examples and desist from all other festivities and should not be lavish in our celebrations."

"We have also the queer habit of squandering money on occasions of bereavement by way of observing sayyum (Ceremony performed on the third day of a dead relative), chahallum (Ceremony performed on the fortieth day of a dead), shashmahi (Ceremony performed after six months of a dead), fatiha (A gathering for the recital of the Qur'an to supplicate for the dead person) and salana (Annual ceremony to remember the dead person and supplicate for him) although none of these were prevalent among the earliest Muslims in Arabia. It would be better if we do not observe these ceremonies and offer condolence to the bereaved family during the next three days and provide victuals to the family members of the deceased for a day and night following the death of any person. After three days the women of the clan should apply itr to the clothes of dead man's female relatives and if the widow is alive, all mournings should be terminated after the expiry of the period of Idda." (2)

Sayyid Ahmad Shaheed Rahimahullah was initiated in the Ihsaniya Mujaddidya Order (Movement). The reformatory endeavor of the great Sayyid and the far-

reaching effect his movement had on the subsequent development of Indian Muslims are now recognized by all, friends and foes alike. However, we cite here the views of some scholars of the earlier generation about the achievements of Sayyid Ahmad Shaheed. Abdul Ahad writes: "More than forty thousand Hindus and other non-Muslims embraced Islam through his efforts and three million pledged allegiance to him. His deputies (Kalifas) are still enlisting people to his order and the number of all such persons would run into several millions."

Maulana Wilaayat Ali Rahimahullah (d. 1269 AH/1853) who had undergone great sacrifices for the sake of Sayyid's cause, attested that: "Thousands of persons left their unsound creeds to embrace Islam. Within a brief period of five or six years three million persons took bai'at at the hands of Sayyid while another hundred thousand were initiated in his order during his pilgrimage."

Another reputed scholar, Nawaab Sayyid Siddeeq Hasan Khan of Bhopal (d. 1307 A.H./1890) who had met a number of Sayyid'd disciples bears witness to the task of reform and renovation of faith performed by the Sayyid in these words: "A sign of God he was in

guiding the people on the right path and making their hearts incline towards God. A large number of these pure-hearted souls attained sainthood through the potent influence exerted by him, while his spiritual successors swept the country clean of all innovations and polytheistic thoughts and practices, and his great work of reformation is still continuing.... In short, there was none so godly and perfect of spirit in the whole world in those days, nor was there any mystic or religious scholar who exerted such a salutary influence even over one-tenth of the people as he did." (2)

Hazrat Sayyid Sulayman Nadwi Rahimahullah writes with reference to Hazrat Thaanvi Rahimahullah: His gaze went on every type and group of the Muslim nation. He went to the extent of focussing on weddings, happy and sad occasions, other functions and gatherings. He then tested them against the Shariat and separated the genuine from the counterfeit. He removed every harmful pebble and rock of fabricated customs and innovations from the straight path. Wherever he saw shortcomings whether in the fields of propagation and education, politics,

economics, morals, worship or beliefs - he rectified them. He prepared the “goods” for new juridical issues and the new needs which were faced by Muslims. Most of all, he revived the science of Suluk wa Ihsan which is wellknown by the name of Tasawwuf. (25)

Hazrat Maulana Thaanvi Rahimahullah wrote a book called TAS-HEEL QASD AS-SABEEL. It was written at a time when fabricated customs and innovations had become so widespread that the reality of Tasawwuf had become obscured. In fact, even its outer form had changed. In such a situation. Hazrat Maulana Thaanvi Rahimahullah made changes to it and amended it, and then presented it to the Muslim nation in its original form. (25)

We know Maulana Ashraf Ali Thaanvi is a great saint and Soofi. He used live in Thana Bawan Khanqah and rectified many many souls. Yet he did Tabligh when Ummat was passing bad situation in religion. Maulana Abdul Karim Rahimahullah writes about Hazrat Thaanvi: “While Hazrat Wala in Kanpur, he heard that

the Aryans in Gajneer were causing mischief and that Muslims were influenced by their mischief and were on the verge of becoming apostates. The moment he heard of this, Hazrat Wala resolved to go there. In addition to packing his food requirements, he also carried a tent and other sleeping necessities. When people heard of this, a considerable number of them got ready to accompany him. Then he made lot of efforts on them and stayed over for several days. He only returned when the people made firm promises of not renegeing from Islam.

Another incident: When Hazrat Wala heard about apostasy spreading in Agra and surrounding areas in 1341 A.H., he indicated for me and Maulana Abdul Majeed to go there. Hazrat Wala provided the two of us with guidelines and pieces of advice, prayed for us and bid us farewell. He maintained this programme with full attention for two years. He himself undertook a journey [to this region] and delivered a talk titled 'Perfection of the bounty of Islam' in Rewaaree, Naarnaul and Isma'il Poor. Hazrat Wala intended undertaking a second journey to Nooh, Firozpoor, Jharkaa and other places but developed an illness which prevented him from further journeys.

Hazrat Wala was strongly attached to the programme of propagation in this region to the extent that a friend of mine wanted to take me with him for Hajj. I was most enthusiastic about this and was overjoyed by the offer. When I sought Hadrat Wala's permission, he said: "The work in which you are presently occupied is superior to an optional Hajj and takes preference over it."

Hazrat Wala provided me with guidelines whenever I presented myself to him, and would continually afford me with useful points in his letters to me. He would also write words of encouragement together with his prayers for me.

One and half years after all our efforts, a group wrote detailed accounts of the propagation efforts of the entire region (i.e. of 29 districts) and published them. The report clearly stated that the area of Palool (where Maulana Abdual Majeed Sahib and myself were working) had the highest success rate.

In addition to the above concern for propagation of Islam, Hazrat Wala wrote the following books during the same period: al-Insidaad li Fitnatil Irtidaad, Husn-e-Islam ki Ek Jhalak, Namaz ki Khubya. The second of these books was also printed in Hindi and distributed,

and I think that the third one was most probably printed in Hindi as well. Many of those who were hesitant about Islam was because they felt terrified at the fact that Muslims eat beef. Hazrat Wala wrote a book in which he proved the slaughtering of cows from the Veda.

In short, Hazrat Wala paid attention to rectification and propagation from every angle. After about two years of striving and efforts, considerable control was achieved over the apostasy which was prevailing and every type of doubt and misgiving about Islam was removed from the people.” (16)

Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah said: A bondsman (of Allah) should build up courage and make effort, Allah Ta’ala will ensure the persons success. When a father sees his child walking ten steps and falling, then due to mercy and compassion he assists the child and takes him into his lap. Just as the father desires the child to make an effort to walk, in the same way Allah wishes to see our effort. But sad to say, we are not prepared to move from our positions. (We are not prepared to make any effort). (15)

Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah said a statement of Hazrat Maulana Muhammad Qasim (Nanautwi) Sahib Rahimahullah: If a person does not have that amount of enthusiasm for propagating Deen as much as he has for the fulfilment of human needs such as eating and drinking, he cannot render true and complete services to Deen.

Note: The one who observed Hazrat Thaanvi Rahimahullah knows that – all praise is due to Allah Ta'ala - this was always his condition. (16)

We need to make effort. Insha Allah, Allah will give results as Maunlana Ashraf Ali Thaanvi Rahimahullah said: The road opens with effort. Do not wait to first view the road and then move forward. It is like a long road with trees on both sides. The road is straight but when looking ahead it seems that the trees meet in front, but as you move forward so does the road open up. (15)

Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah said in a gathering: “Like Namaaz and Roza (Salah and Fasting), Tableegh is also Fardh. However, the ways of

Tableegh fluctuate with the circumstances. For instance, your learning (O Students) is also Tableegh provided that your intention is good, for "Actions are judged according to intentions." If your intention is to make Amr bil ma'roof having completed your studies then this course of study is a branch of Tableegh. If this is not your intention then your learning is not Tableegh. Consider a person who makes no intention when offering Namaaz. He is not credited with any Namaaz. Similarly, if a person does not make intention of Roza but stays the whole day away from food, there is no Roza for him. It is astonishing that we learn and teach day-in and day-out but due to not having the intention of A'maal and Taa'aat (good deeds and acts of obedience unto Allah Ta'ala) we are deprived of reward. Thus, with a good intention learning these kitaabs in these times is undoubtedly a branch of Tableegh." (17)

Mufti Taqi Usmani said: Mufti Muhammad Shafi told us on number of occasions that thanks to Allamah Kashmiri's hard work, the Muslims of Qaadian managed to hold their program every year. Once we attended the event with him. Whilst there we saw him

sitting in a sombre mood after the fajr prayer, so we expressed our concern for him and he replied, "I am fine. Yet, this thought preoccupies me day and night: in our lectures and writings we tend to propagate the excellence of the Hanafi school; however, the real threats are atheism and Qaadiaanism. As to the differences between the Hanafi and Shafi'i schools, these are, at most, related to preferences and priority. These differences will not be an issue on the day of judgment. In contrast, the mischiefs of Qaadiaanism and atheism have been striking at the roots of our Islamic beliefs. This is what makes me sad. (14)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "Our elders possessed was Deeni passion and zeal. So firstly their intellectual capability was strong, and secondly, they possessed unlimited Deeni zeal. Whenever any trial or tribulation raised its head against Deen, our elders could never relax; they would become restless. I heard and also read about Hazrat Maulana Anwar Shah Kashmiri Rahimahullah that he was extremely ill at the time when there was a court case against the Qadiyaanis in Pakistan. He was suffering from severe bleeding piles and had become

very weak. But when the date of the hearing approached, Shah Sahib said he will certainly attend. The lecturers of Dar al-Ulum Deoband went to him and said: "Hazrat, you are extremely ill, you are not fit enough to travel. You instruct us and we will go on your behalf." Shah Sahib replied with tears in his eyes: "Brothers, I appreciate your sentiments, but what reply will I give to Rasulullahi Sallallaahu Alayhi Wasallam on the day of Resurrection if he were to ask me: 'Anwar Shah! A person claimed prophet-hood after me, and you remained in Deoband!?'"" On hearing this, all the lecturers began crying. This was their level of zeal for Deen.

Look at Hazrat Shaykh al-Hind Rahimahullah, Hazrat Anwar Shah Kashmiri Rahimahullah, Hazrat Thanwi Rahimahullah, Hazrat Maulana Ilyas Rahimahullah, Hazrat Gangohi Rahimahullah. Read all their biographies and you will never find any lethargy in them when it came to Deeni matters. Any trial and tribulation against the Deen would render them restless and they were prepared to bear worldly hardships and difficulties to combat it.

When Hazrat Madani Rahimahullah was released from prison, a Nawab Sahib summoned him. He sent one of

his messengers to him and offered him 50,000 rupees a year. Hazrat asked: "What responsibilities will my job entail?" He replied: "You do not have to do anything. All I ask you is to abstain from delivering speeches against the British. Apart from that, you may continue teaching and do everything else. I will pay you 50,000 rupees annually." Do you think 50,000 rupees was a small amount in those days? Hazrat responded with a smile and said: "Miya! Go and make your offer to someone else." (5)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "If Allah Ta'ala instils such restlessness and yearning in our hearts, it is impossible for any anti-Islamic movement to succeed. We will have to sacrifice our lives, we will have to spread out into the villages, we will have to go to the Muslim areas and meet them, we will have to intermingle with the youth, we will have to befriend those who are studying western education, we will have to convey the message of Islam to them - we will have to make all this our mission.

It is one thing to understand certain concepts from books, and another thing to make these concepts the

objectives and mission of our life. My friends! There is a major difference between the two. We will have to make Islam our life objective and we must first practice on its teachings. Then, we must have such strong feelings for it that we are not prepared to tolerate the slightest attack against it. If such feelings and such zeal are instilled in our students, Insha Allah, there will be no danger in this country.

The Sacrifices of Shaykh al-Islam Hazrat Madani Rahimahullah

My dear friends! Our Ulama always molded themselves according to the conditions of their time. When India was partitioned in 1947, we were in a state of absolute despondency. We were very young at the time, I was still in school. But the scene is still before me: There was not even the smallest of villages wherein the Muslims were not terrified and distressed. They all felt they could no longer live in this country and they will have to emigrate.

Then I saw Hazrat Madani Rahimahullah who was the Shaykh al-Hadith of Dar al-Ulum Deoband, who had a Khanqah running at the time, and who was a senior

Shaykh of Tasawwuf of his time. He left aside his Khanqah, stopped lessons at his Dar al-Hadees for some time, and travelled through the length and breadth of India. He would go to several villages in a single day, and deliver talks until two in the morning, go to the smallest of villages, and address the Muslims. He would say: O Muslims! What type of condition has prevailed over you? Allah Ta'ala blessed you with the treasure of Iman. Do you not place your trust in Allah!? Do you not possess the quality of patience?

Hazrat (Madani Rahimahullah) delivered such speeches extending from Kashmir to Kanyakumari. He undertook these lengthy journeys in order to instil courage in the Muslims and so that their feet may remain firm in this country. Had Hazrat Rahimahullah not undertaken these efforts, a large portion of the Muslim Ummah would have suffered losses. We then see peace and tranquility creeping into the Muslims and their feet remained firm in this country.

There is a need for much endeavor, or else the Ummah will be left scattered. Remember! When a nation severs its ties from its pious predecessors, from its history, and casts aside their teachings, such a

nation is reduced to a non-entity with no signs of survival.

This is a decision passed by history: nations remain alive as long as they remain attached to their past. If not, their existence and identity will be destroyed. We will have to maintain our language, our culture and our way of thinking as maintained by our pious elders. Only then will we be able to maintain our identity. And if we waver in the least, we will be destroyed. A major responsibility in this regard rests with the Ulama. This is the meaning of the inheritance of Rasulullahi Sallallaahu Alayhi Wasallam - we must have the same concern and worry which was in Rasulullahi Sallallaahu Alayhi Wasallam. Allah Ta'ala Himself addressed Rasulullahi Sallallaahu Alayhi Wasallam thus:

“You will probably destroy yourself if these people do not become believers.” (Surah Ash-Shu’ra, 26:3)

We learn from this that Rasulallah Sallallaahu Alayhi Wasallam used to become so restless at their not becoming Muslims that he would come onto the verge of destruction.” (5)

Hazrat Maulana Qamaruz-Zaman writes: I remember Hazrat (Maulana Wasiyyullah Rahimahullah) sending a Maulana to a certain district of the city to deliver a talk there. When he returned, Hazrat asked him: "What did you speak about?" He replied: "I spoke about the need for the companionship of pious people." Hazrat said: "Did you not have anything else to speak about? Is this all you could speak about? The people there will think that I sent you to them so that you may direct them towards me. You should rather speak about basic things like Salah, Zakah, and so on. This is the real need at present." (4)

Hazrat Maulana Qamaruz-Zaman sahib writes: "Sayyid Abul Hasan Ali Nadwi Rahimahullah came to Allahabad on one occasion and presented himself in the service of Hazrat (Maulana Wasiyyullah). He saw Hazrat's extreme enthusiasm and yearning, and portrays it as follows in Purane Chiragh:

“He had a trembling and restless disposition. It seemed as though he had no rest for tomorrow. The conditions of the Muslims, the corruption of their character and dealings, a dearth of integrity and sincerity in them, and open hypocrisy in them caused

him to become restless and disturbed. The yearning to rectify the situation and summon people to run towards Allah Ta'ala had overpowered his heart, mind and veins. His condition has become as described in the following couplet: Sparks are emanating from every strand of my hair. There is a possibility of fire dripping from my veins.

On seeing the Maulana's restlessness and agitation, I spontaneously thought of Maulana Muhammad Ilyas Sahib Rahimahullah. He had the same lean appearance, the same informality in speech, the same independence when addressing someone, the same stuttering in speech like that of Hazrat Musa Alayhis Salam, the same predominance of Da'wah, the same silence which is engrossed in thought, and the same quivering speech. Although there was a definite difference in them on the subject of Da'wah, he was the same as Hazrat Maulana Ilyas Sahib Rahimahullah in his subject of love for Allah Ta'ala and concern for his responsibilities. I had the opportunity of attending his morning and evening assemblies. There was a captivating feeling, while at the same time, an absolute balance between the intellect and Suluk." (4)

Hazrat Maulana Qamaruz-Zaman writes incident of Maulana Abul Hasan Ali Nadwi Rahimahullah: This was most probably towards the end of 1928. Maulana Shibli Sahib Jirajpuri Rahimahullah was most affectionate towards Hazrat (Maulana Abul Hasan Ali) and he had an old bond with Hazrat's family. The following incident can give an indication of this bond: On one occasion in the course of teaching, he said to Hazrat: "There is no sign of polytheism and Bid'at in our region." He then asked: "Do you know why?" Hazrat said: "I would prefer if you tell me why." He replied: "This is through the blessings of your elders: Hazrat Khwajah Ahmad Sahib Rahimahullah and Maulana Muhammad Amin Sahib Rahimahullah." (1)

Note: That much of efforts they done to eradicate it.

Hazrat Maulana Qamaruz-Zaman writes: "A scintillating speech of Maulana Abul Hasan Ali Nadwi Rahimahullah in Turkey Reproduced here quoting parts of it. After mentioning few virtues of Turkey in Deeni point of view he continues:

"The question now is how are we going to connect this country and its people to Islam? I will present three points in the light of my experience in the field of

propagation, pondering over the Qur'an, and deep and extensive study of history. Listen attentively.

1. To infuse the Turkish Muslim public with faith and firm conviction. (Embers of faith are firmly embedded within them). There is a need to awaken and stimulate the religious sentiments. Connecting the Muslims masses to Islam is a high and lofty buttress which does not permit many Muslim leaders (or claimants to Muslim leadership) and governments from following the path of unbelief openly, and prevents them from conveying their populations into the laps of unbelief and atheism. Allah forbid! If this buttress is broken, and the spiritual and emotional affiliation of Muslims with Islam comes to an end, there can be no guarantee for the continued existence of Islam in those countries. There will be nothing to turning those countries into Spain and Russian Turkistan. This is the raw material from which the best humans can be created, and from whom humanitarian works can be taken. Despite the presence of many defects and the need for improvements, this humanity on which the Prophets focused and saints spent their energies, still

surpasses other groups and religious factions by virtue of its sincerity, love, zeal, selflessness and sacrifices.

Together with this, there is a need for Islam to pervade the lives of the masses completely and totally. Allah Ta'ala says:

O believers! Enter into Islam completely and do not follow the footsteps of Satan, surely he is your open enemy. (Surah al-Baqarah, 2: 208)

This means that Muslims must be one hundred percent Muslims in their lives. Practicing on ten percent and twenty percent Islam will not work. These percentages may be acceptable in the fields of education, in the workplace and other departments of life. It is not enough to remain firm on beliefs, fulfilling obligations and acts of worship, and upholding few signs and features of Islam. Rather, society will have to be Islamic, culture will have to be Islamic, the injunctions of the Shari'ah will have to be applied in the home, the rights of fellow humans will have to be fulfilled while fulfilling the rights of Allah Ta'ala. In addition to all this, love for Deen will have to be coupled with defending the Deen.

The Iman of the masses is a major buttress. It is a fort which cannot be conquered easily. This is why the first task is to try to make the entire nation into complete Muslims. For this, choose the path of open propagation. You will have to move around, deliver lectures, invite, and bear the hardships of travelling. Take a lesson from the action of Hazrat Abu Ayyub Ansari Raliyallahu anhu. (As I had related previously), despite having the honor of hosting Rasulullahi sla, remaining in his company all the time, and carrying out great acts of worship; he considered it necessary to leave his home for the sake of elevating the word of Allah and the propagation of His Deen even in his old age. He left Madinah (the city which every Muslim hopes to die in and be buried in), crossed land and sea, came to a distant place like Constantinople, and made it his final resting place.

2. The next thing is that you will have to do your utmost to keep your next generation Muslim. It must not happen that the next generation knows the Turkish language only, that it studies in government schools only, and knows nothing about Islam. If every one of you becomes a saint and a performer of

Tahajjud (may Allah Ta'ala make you like that), but you disregard the Deeni education of your children, then the danger remains. Who will inhabit your Masajid after you? How will the Islamic legacy which you received from Allah Ta'ala, true propagators, Allah-fearing Ulama, and sincere and dedicated Mujahidin continue? Hazrat Ya'qub Alayhis Salam was himself a third generation Prophet. His father, Hazrat Is-haq Alayhis Salam, was a Prophet. His uncle, Hazrat Isma'il Alayhis Salam was a Prophet. And his grandfather, Hazrat Ibrahim Alayhis Salam was a Prophet of Prophets. There was nothing but pure and absolute monotheism in his house. Even the shadow of polytheism and idol-worship must not have fallen on this household for over a century. Despite this, he did not consider all this to be enough. He summoned his sons and grandsons, and asked them:

Whom will you worship after me?

As though he was asking them: "My beloveds! I will not enter my grave until I am convinced about who you are going to worship after me."

I am certain that his sons and grandsons must have replied: "Father! Grandfather! Is this something to ask

about? What did you teach us? What did we see during our entire lives, and what did we do?"

They said: "We will worship your Sustainer and the Sustainer of your forefathers, Ibrahim, Isma'il and Is-haq - He alone is worshipped and to Him alone we are obedient. (Surah al-Baqarah, 2: 133)

Hazrat Ya'qub Alayhis Salam did not tell to his children something which is normally said by the patriarch of a family to his heirs at the time when he is in the throes of death. He did not speak about unity and harmony. He did not inform them about some hidden treasure of his. He did not offer any guidance about the payment of his debts. He did not instruct them to lead honorable lives. He was concerned about just one thing:

Whom will you worship after me?

His sole concern was that his progeny must remain firm on Iman and the correct religion. They must worship one Allah alone. He was not satisfied until he received an affirmation from them. This is the excellent prophetic example, Sunnat of the Prophets, and demand of Iman and Deen for the present generation of Muslims of every country.

3. You may be practicing on Deen – well and good. You may be moving around for the propagation of Deen. You may be involved in Tabligh and Da'wah. You may be teaching Fiqh, Hadees and Arabic in your Deeni Madaris. You may be memorizing the Qur'an and learning Tajwid. All this is in its place. However, there is something else which is no less important. Understand it well. Those who are studying in colleges and universities (they are more in number and more influential), and the youngsters who are going to Europe to further their studies and returning – this is the population which wields more influence over the country. These are the youngsters who rule. They are the ones who plan. They decide the direction in which the country is to turn. Their way of life becomes the fashion for the general public. They are the ones who control the system of education and the media. They define what is good and what is not. They eventually take control of the country and have legislative powers to permit what they want.

In this way, the entire society and civilization of the country, the future of its people, and even (Allah protect) the fulfilment of religious obligations, Islamic features, the Madaris and Masajid, and personal law are at their mercy. This is the experience of many free

Muslim countries which have majority Muslim populations. In fact, virtually the entire country is Muslim. Sometimes, it had been a great centre of Deeni knowledge and the Islamic call. Even now, it has huge centres of learning. There is no need to name them; you can understand for yourselves.

This is why I say to you that you should never ever disregard this section of society. You will have to nourish it with academic and scholarly nourishment through impressive literature. You will have to explain Islam to it in line with its psychology and academic level. You will have to endeavor to impress on it the need and greatness of Islam. You will have to convince the hearts and minds of this section of the eternity of Islam, the genuineness of its teachings, and its ability to lead in every time and clime. Remember! This is an era of expressing and exchanging views and ideas, and an era of international relations. You will therefore have to work on an intellectual level, and convince the new generation (which will become leaders eventually) and get it to agree that Islam alone is the savior of the world, and Islam alone is the correct way of life. If not, this world will tread the path of godlessness, move on to the path of self-denial, and finally to suicide.

Do not be like those who forgot Allah and so Allah caused them to forget their own selves. It is they who are the disobedient. (Surah al-Hashr, 59: 19)

Note: This lecture of Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah is not to be appreciated by Turkey alone, but by all Muslim countries.

Hazrat Maulana Qamaruz-Zaman further describes in same book below point.

After reading the above article, two points come to mind. Insha Allah, they will be in line with the subject matter.

I performed Hajj in 1397 A.H./1978 for the first time. After the Hajj, I flew immediately to Madinah and spent about two months there. After the Asr Salah, I would generally have the good fortune of attending the assemblies of Hazrat Shaykh al-Hadith Maulana Muhammad Zakariyya Sahib Rahimahullah. All praise is due to Allah Ta'ala.

After the Fajr Salah, one of the senior lecturers of Jami'ah Islamiyyah would deliver a lecture. I used to get an opportunity of attending. I attended one such lecture one morning. A senior lecturer delivered an impressive talk containing beneficial points. One

specific point which he made was he said to the audience: "If I were to ask, who are you?" You will reply: "We are Arabs, we are Saudis." But I say, you are not that; you should rather say: "We are Englishmen and Americans." The proof for saying this is that when you express your approval, you clap hands. Whereas, as per a Hadees, you ought to say "Allah is the greatest." It is necessary for the Muslim community to adopt the way shown by Rasulullahi Sallallaahu Alayhi Wasallam. It is sad to see that although the British have left, their ways haven't left you.

There is another similar incident. Hazrat Muslihul Ummat (Wasiyyullah) Rahimahullah said: "I avoided attending political rallies. However, I happened to attend one. When it ended, people began clapping. When I asked the reason, I was told: 'When the British end a gathering, it is their practice to clap hands.' I asked: 'What is the reason for this meeting?' They said: 'It is in opposition to the British.' I said: 'I see. A meeting is held to oppose the British, yet you are emulating their customs!?' Allah forbid. I never attended such a gathering after that."

Now we have to think for ourselves. If we do not adopt the Sunnat of Rasulullahi Sallallaahu Alayhi Wasallam and the Islamic way in our lives, who is going to protect and preserve it? We seek refuge in Allah Ta'ala." (3)

Hazrat Maulana Abul Hasan Ali Rahimahullah concern about Turkey didn't go vain. Allah made success this in that country. Hazrat Maulana Qamaruz-Zaman writes: "A former prime minister of Turkey, a scientist, a well-known inviter to Islam, and a prominent personality who steered Turkey back onto the path of Islam - Professor Najm ad-Deen Irbakan Rahimahullah was born in 1345 A.H./1925 (d. 1432 A.H./2011). Professor Najm ad-Deen was highly impressed by the greatest caller to Islamic thought, Shaykh Badi az-Zaman Sa'id Nursi Rahimahullah. The latter was considered to be the soul for the Islamic reawakening in Turkey. He played a pivotal role in reviving Islamic sentiment and casting aside tendencies which were anathema to Islam.

By virtue of his impressive personality and balanced methodology, he strengthened the Turkish nation's bond with Islam. He bore the hardships of

Incarceration and imprisonment to pave the way for the Turkish people to practice on Islam. He even had to live in exile. His thinking was similar to that of Hazrat Maulana Sayyid Abul Hasan Ali Nadwi Rahimahullah, and believed that Maulana's methodology was beneficial to make the youth stand on Islamic foundations. We see the fruits of his efforts in Turkey today.

Islam was strengthened considerably in Turkey with the Professor's Refah Partisi (Welfare Party) coming into power. He began changing the anti-religious attitudes which had been vigorously promoted since many years. Together with his religious background, the Professor was a moderate political leader. He believed that the constitutional and democratic system was the correct way for proliferating Islam. By virtue of his sound temperament, he adopted this democratic path for Turkey. He was, at one time, a deputy prime minister, but anti-religious elements had him removed.

When Maulana Abul Hasan Ali Nadwi Rahimahullah travelled to Turkey, Professor Najm ad-Deen was not in the government as yet. He was only a member of parliament. When he heard of Maulana's arrival, he

went to meet him. He then related to Maulana his efforts to remove anti-Islamic sentiments in Turkey.

He had good expectations. The Professor's high regard for Maulana was based on his reading the many books of Maulana. This was the result of the efforts of a student of Nadwah by the name of Janab Yusuf Qarrajah. The latter was a professor in one of the Turkish universities. He is also one of the teachers of the present Turkish Prime Minister, the honorable Rajab Tayyib Erdogan. Yusuf Qarrajah played a major role in having the books of Maulana Abul Hasan Ali Nadwi translated and published in the Turkish language. He then conveyed Maulana's message to the educated and ruling class through Maulana's books.

Professor Najm ad-Deen was a great scientist. He innovated new engines for tankers. He played a crucial role in the manufacture of many of the modern weaponry of Turkey. He entered politics in 1960 and established an Islamic-inclined political party in 1970 for the first time. From 1975-1978, he was the deputy prime minister of Turkey. In 1980, he organized a powerful rally against the government's pro-Israeli policy, and was imprisoned because of it. Upon his

release, he established the Refah Party in 1983 and renewed his political efforts. In 1989, he enjoyed powerful victories in the municipalities of five major cities. In 1996, he established a coalition government with the party of Tansu Çiller. He then made powerful strides for stabilizing the economy of the country, and reduced the national debt. The present leaders of Turkey (Rajab Tayyib Erdogan, Abdullah Gul, Binali Yildirim, and others) were trained by him. The role which the Professor played in reviving the Islamic movement in Turkey can never be disregarded." (3)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: I went to Spain on one occasion. I came across a book titled Kayfa Dakhala al-Islam Fi Hisbaniyah (How Islam entered Spain). As I was reading it, the discussion went on to the second Islamic revival in Spain. It stated that this was largely due to the efforts of an Indian scholar by the name of Abul Hasan Ali Nadwi. He had come to the country in a certain year, he addressed the youth, showed them how to proceed with the work, and worked on their minds. These are the achievements of our elders and seniors. We,

Indian people, do not even know of these things. This is the general condition of seniors and elders. (5)

Maulana Abul Hasan Ali Nadwi Rahimahullah, towards the latter part of his life he initiated the movement of Payam-e-Insaniyyat (Message to Mankind) in an effort to put an end to religious fanaticism and sectarianism within the country, and endeavoured to rekindle human sentiments. Subsequently, these services were not confined to India. Rather, they spread through Pakistan, Bangladesh, Burma, Afghanistan and Europe.

The mass meetings that were organized by the Payam-e-Insaniyyat movement to spread the message of tolerance, moral retitude, patriotism, respect for human beings, honesty, integrity and sacrifice were well attended by the people. Surprisingly, a large number of non-Muslims attended the meetings. He reminded the non-Muslims that the best way of changing a man's attitude and behavior was to make him God-conscious. That was sure to instill in him the fear of being held responsible one day by the Divinity. It was this power that transformed thieves into

guardians. But, if that couldn't be attempted, and a movement of the kind he had launched, couldn't attempt to create God-consciousness, then the next best thing was to evoke feelings of patriotism. Social, economic, moral and political corruptions had reached such levels as to threaten the very survival of India as one entity.

When Hindus began a mass, nation-wide campaign to destroy the mosque, promoting anti-Muslim emotions and violence, Ali Miyan reacted by issuing a public statement calling for peace and tolerance, pleading that the matter be resolved through constitutional means. At a peace rally in Lucknow in 1990, he said, "in the face of mounting Hindu militancy, Muslims must respond by turning to Allah, refraining from sin, inviting non-Muslims to Islam and adopting the path of steadfastness, tolerance and bravery". In the wake of the destruction of the Babri mosque in December 1992, Ali Miyan reacted by issuing another appeal for calm. He called for the reconstruction of the mosque on its original site, a ban on all organizations preaching communal hatred, and a storm-like movement for promoting inter-communal harmony and patriotism. He bitterly criticized the action of some Muslims in Pakistan and Bangladesh who

reacted to the destruction of the Babri mosque by attacking Hindu temples there. He condemned this as a negation of the teachings of Islam. Ali Miyan said, "Adding that, in the present situation, Muslims in these countries should protect their non-Muslim minorities and serve as a model for Hindus in India, to be emulated by their own minorities."

Hazrat Maulana Qamaruz-Zaman Sahib writes about Maulana Muhammad Nadhir Miya Palanpuri (d. 1385 A.H./1966): "The Muslims who lived in Palanpur and surrounding areas were Muslims only in name. They were completely ignorant of Islam. They could not even say the Kalimah correctly. Pseudo-saints had deceived them into following them. They taught the ignorant public many things which were against the Shari'a so that they could continue with their "saintly" business and carry on receiving gifts from the masses. The people did whatever they were told. For example, a deceased person will not be buried until the arrival of the Pir Sahib (the so-called saint). In the absence of the Pir Sahib, the corpse would sometimes be left for several days. They believed that if the Pir Sahib was not paid for performing the janazah Salah it will be

invalid. Certain amounts were stipulated for the Salah. For example, a twenty five-rupee Salah, a fifty-rupee Salah, a higher priced Salah for a wealthy person, and so on. The ignorant public was taught that the more expensive a Salah, the quicker the deceased will be pardoned. They also had an outrageously ignorant manner of burying the deceased.

Many other customs and innovations prevailed among the people. Consequently, this nation was ruined financially as well. They would mortgage their homes, jewelry, lands, properties and even essential items merely to fulfil the never-ending customs. Instead of reading the Qur'an and Hadees, some Gujarati books which were written by these "saints" in line with the temperament of the people would be read on occasions of happiness and sadness. Their entire Deen was in saint-worship, graveworship, urs and qawwali. Furthermore, they had special alcoves in their homes where a lamp was lit and placed. They would then worship that lamp. We seek refuge in Allah Ta'ala.

This was the condition when Maulana Muhammad Nadhir Sahib Rahimahullah came to this region and made the rectification of the people and the propagation of Deen his occupation. When he raised

the flag of elevating the word of Allah Ta'ala, the people became his enemies because this was something completely new to them. They were not prepared to hear a single thing which was against what came down to them from their forefathers. Maulana continued his work steadfastly, independently and forbearingly.

Maulana would ask for the book which the Pir Sahib wrote. He would ask them to read it and explain its meaning to him. When they explained it to him, he would shed light on it. He presented the teachings of Deen to them in this way and encouraged them to practice on Deen. Maulana bought a camel to carry out his work of propagation. He would ride his camel and spend several days propagating the Deen. He used to carry rotis with him. Before entering a village, he would eat some rotis and drink water. In this way, he made himself independent of people's food and did his work of propagation.

In the beginning, when he used to walk through the markets, people would call him names and utter vulgarities at him. Maulana would not reply. If any of Maulana's supporters tried to reply, Maulana would strictly stop him. If Maulana entered a Masjid, the

people would catch him by his hand and send him out. They would then wash the Masjid. Those who tried to become Maulana's followers were rained upon with miseries. If a person in a village had to become Maulana's supporter, the entire village would go against him, boycott him and treat him harshly. Maulana would encourage the person remain patient, remind him of the hardships which were faced by the Sahabah Raliyallahu Anhum and give him solace in this way. He would persuade him to remain steadfast and not allow despair to creep in. Maulana remained active doing Deeni works with full determination.

The conditions changed for the better gradually and people began to be rectified and reformed. Those who were reformed became suns of guidance.

Today, those very same villages have several Ulama, Qurra and Huffaz in each house. It is as though this region became a fountainhead of guidance.

Maulana Muhammad Nadhir Sahib Rahimahullah was focusing on preparing a group which would fulfil the responsibility of enjoining good and forbidding evil. Its duty would be to go to different areas and invite towards Deen. He initiated some work in this direction

and prepared a group which itself adhered strictly to the Shari'a.

Once Hazratji Maulana Muhammad Yusuf Sahib Rahimahullah had come to the Chapi ijtima towards the end of February 1964. From there he came to Palanpur specifically to meet Maulana Muhammad Nadhir Sahib Rahimahullah. In this meeting, he stressed to Hazratji Rahimahullah to emphasize on those who are occupied in tabligh to encourage the people towards knowledge and the Madaris. Hazratji Rahimahullah promised that he will certainly act on his advice. Maulana Rahimahullah also requested Hazratji Rahimahullah to stress on the jama'at brothers to ensure that their women do not travel with strangers and that they are particular about Purdah. Hazratji Rahimahullah said that he will do as advised. Hazratji Rahimahullah then addressed Maulana Muhammad Nadhir Sahib saying: "All these people have accompanied me to make a special request to you to make Du'a for us. We therefore ask you to make Du'a for us." Maulana then made Du'a."

Note: Subhanallah! See how two callers of Deen behaved to each other. Hazratji is junior but his work was well established in India but Maulana Muhammad

Nadhir Sahib is senior but his work is within Palanpuri yet Hazratji appraised other's different way of Tablighs and accepted their advices. (3)

Hazrat Maulana Qamaruz-Zaman writes about Maulana Shaykh Ahmad Ali Asami (d. 1421 A.H./2000): He is Khalifa of Hazrat Madani Rahimahullah. Except for a handful of areas in Assam, the system of religious education was not well established. The Muslims of Assam are naturally religious, but because of a paucity of religious education, they are caught up in many fabrications. They have succumbed to impermissible customs and practices. There are some rural areas where the old people do not even know the Kalimah. However, Maulana's tireless efforts resulted in a complete change in the situation. His disciples and followers have spread far and wide. By virtue of Maulana's efforts and the work of Tabligh Jamath, countless thieves, robbers, alcoholics, gamblers, etc. repented and became devout Muslims. (3)

Hazrat Maulana Qamaruz-Zaman writes about Maulana Muhammad Ahmad Partab Garhi (d. 1412 A.H./1991) : "In addition to the lectures which he

delivered regularly in his hometown, Hazrat Rahimahullah used to travel to the nearby villages and towns for the sake of rectification and invitation. He used to take some of his associates to accompany him. He would carry sweetened rotī or salted roti with him. He would then go from village to village delivering lectures, inviting people to give up evils, and directing them towards rectifying their actions. He would speak specifically about innovations and evil customs which were observed in marriages. He would stress on them to become true and sincere Muslims. Hazrat Rahimahullah used to thoroughly enjoy speaking to the people and they too enjoyed listening to him. Because religious works were being fulfilled by Hazrat Rahimahullah in the villages, the people were gradually becoming regular with their Salah and more devout.” (3)

Mufti Ashiq Ilahi Bulandshahri (d. 1422 A.H./2001) Rahimahullah says: "Blessed indeed are those who are occupied in teaching the Qur'an and Hadees, or in any other Deeni work. Since man has come into this world, he will have to do something or the other, he will have to serve someone or the other. You will find one

person occupied in serving his own self - he will worry about his own appearance, he will get his clothes ironed, he will be busy decorating his house, etc. There are many who are busy studying and teaching the Qur'an, they are teaching people how to perform Salah, they are keeping people busy in Allah's remembrance. There are those who are teaching Hadees and Fiqh, they are teaching Allah's creation about the injunctions and rules of Islam.

There are many others who are in the Khanqahs. They are occupied in rectifying and purifying the selves, and instructing people on how to remember Allah Ta'ala abundantly. There are yet others who are Imams in Masajid and delivering lectures there. Then you get those who are serving Deen by calling out the Azan. They are all serving Allah's Deen, and are occupied in its propagation and proliferation. I tell my children: You must remain engaged in serving Allah's Deen. Rendering services is inevitable, why should one not choose the highest form of service? A service which guarantees good in this world and in the Hereafter. This is the actual purpose of a believer's life." (3)

Hazrat Maulana Qari Muhammad Tayyib (d. 1403 A.H./1983) Rahimahullah says: “There are three fundamental departments in the Deeni life of a Muslim: knowledge, character and actions. If he does not have knowledge, he cannot find the path. If he does not have character, the strength to carry out actions cannot be summoned to remain enthusiastic and energetic on the straight path. If he has no actions, then a paralyzed nation can have no future. It cannot survive in this world with honor and respect. So we can extract three fundamental causes for the destruction of a nation; due to which a nation falls into the pit of humiliation and perishes. One is ignorance, due to which it cannot even see the path. The other is bad character, whereby it completely loses culture and respectability. Consequently, man is reduced to an animal. The third is inactivity. Lazy nations have always succumbed to humiliation, disgrace, surrender and slavery. Whenever any nation of the world was destroyed, it was because of these three fundamental causes.

Presently there are countless villages, towns and regions which are inhabited by Muslims in the millions but you cannot even see a shadow of an Alim of Deen. This is why we see numerous innovations, fabrications

and baseless customs. In their ignorance, they consider these customs to be intrinsic to Deen and are destroying their life in this world and the Hereafter. They have no noteworthy religious sentiment nor any worldly perception. They are generally blind to societal progress, arts and crafts, trade, politics and economics. This is because foundations are built on knowledge. When knowledge is non-existent, how will these foundations be established? When there are no foundations, there is no question of buildings being constructed.

Science has blinded the eyes. Cities are lit with lights. The skies are filled with aero planes. The seas are inhabited by humungous ocean liners. It is as though the land and the waters are glittering. Remember! Science may be able to create and manufacture attractive goods, but it cannot create good human beings. Good humans can be created only through the teachings of the Prophets Alayhimus Salam. It is through them that character and morals can be set right.” (3)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said about Hazrat Maulana Ali Miya (Abul Hasan Ali Nadwi)

Sahib Rahimahullah: "Allah Ta'ala bestowed him with unique self-sufficiency. He would repeatedly say: "We have to remain connected with Allah Ta'ala. We have nothing to take from these kings." I was present when Nadwatul Ulama held its 50th anniversary jalsah. About 100 Arab Ulama attended. I do not think such a large number of such distinguished Ulama from the Arab world ever came to India at once. Shaykh Abdur Rahman Ahmad Pasha, Abdur Rahman Habankah (known as Barkat Islam), and other erudite Ulama of Egypt, Kuwait, Abu Dhabi, and Saudi Arabia were all housed in a hotel. One of the meals were arranged and served by the people of Bhopal. So some of our Ulama went to join in the meal. Those who were serving the meal were youngsters who did not recognize our Ulama, so they moved them aside. These Ulama felt insulted, and when they went to their rooms, they began commenting on this incident. They said: Ali Miya has got his milking cow, so who is going to bother about us now? Strangely, this statement reached Hazrat Maulana. He was very hurt by it, and the next day he went onto the stage. The place was filled with people. He addressed everyone in a very painful tone and said: "I am conscious of the fact that Allah Ta'ala is present here and watching us,

and I am saying this: I did not call these Arab Ulama to receive financial assistance from them. I do not have to say this, but I will say it: I am a person who rejected and refused the gifts and bestowals of King Faisal. I have been to the King of Jordan who offered me many material benefits, but I refused them all. I was offered the post of principal and rector of Jami'ah Islamiyyah Madinah Munawwarah, but I refused and said to them, I have to serve the Muslims of India. I said: Go and cast your net on someone else. I have been educated in India. I have seen my elders. Insha Allah, I will not be attracted by all these rupees."

The purpose of inviting Arab Ulama to India Hazrat Maulana added: I actually invited these Arab Ulama to present to them the phenomenal contribution of our Ulama in the fields of Hadees, Tafsir and literature. The sterling services which can only be rendered by an entire academy was rendered by each one of our Ulama while sitting on their straw mats in their tiny rooms. These are the services of our Ulama which I want to show to them."

Hazrat Maulana added: "I really want to show them the services which were rendered by the Ulama of our country. As for our Madrasah, we will still go to the

poor Muslims and ask them for four a'nas (quarter rupee) and run our Madrasah with their contributions." (5)

Hazrat Maulana Ilyas Rahimahullah initially started work in Mewat. Hazrat Maulana Qamaruz-Zaman Sahib writes: "Contact with the Mewatis was initiated by his father and elder brother, Maulana Muhammad Sahib Rahimahullah. It was certainly a pre-ordained arrangement that before the arrival of Maulana Muhammad Ilyas Rahimahullah, the seeds of confidence and love for this family were already sown in the hearts of the Mewatis. This is why when he arrived in Nizamud-Deen, the people of Mewat continued frequenting him, and insisted that he come to Mewat. He eventually visited the region and saw the urgent need to establish Makatib and Madaris so that the circle of Deen may expand, and rectification and reformation may be realized on a large scale throughout the country. However, Maulana rah realized that even through Makatib and Madaris, essential and fundamental education and Islamic training cannot be imparted to the entire nation because everyone cannot become students in these

Makatib, nor can everyone leave their occupations and livelihoods. This is why some other way of wide-scale rectification will have to be adopted.

When he returned from Hajj in Rabi ath-Thani 1345 A.H., he commenced the work of Tabligh in his own unique way. He invited others to go out to the masses and convey to them the first principles and pillars of Deen (Kalimah Tauhid and Salah). Work in this manner continued for some time in the Mewat region.

It was quite strange to observe that the more Hazrat Maulana's health deteriorated and his strength waned, the more his anxiousness for the revival of Deen increased. The zeal to elevate the word of Allah Ta'ala increased by the day." (3)

Maulana Ali Miya Sahib Rahimahullah and Maulana Manzur Nu'mani Sahib Rahimahullah perceived this restlessness in Hazrat Maulana Ilyas Sahib Rahimahullah. Maulana Ali Miya Sahib Rahimahullah wrote in his biography on Hazrat Maulana Ilyas Sahib Rahimahullah that a striking quality in him was the immense pain for the Ummah which Allah Ta'ala blessed him with, through which he would become

restless. Even when he was ill, he was concerned about what is going to happen to the Deen? What is going to happen to the Ummah? In which direction is the Ummah heading? Maulana Ali Miya Rahimahullah writes that many senior pious personalities were present at the time. But the pain and restlessness which Allah Ta'ala bestowed to his heart was rarely seen in others. The result of this pain and restlessness is that the effort of Da'wah and Tabligh has become common in every corner of the world. May Allah Ta'ala also bestow us with such concern, pain and restlessness. Amin.” (5)

Hazrat Mufti Mahmood Hasan Gangohi Rahimahullah said: One night, Hazrat Maulana Ilyas Sahib Rahimahullah woke up and started pacing up and down the house saying, “What am I going to do? What am I going to do?” On hearing his groans, his wife woke up and saw him pacing about in this manner. She asked him what was wrong and what was troubling him, to which he replied, “O servant of Allah. You are sleeping so comfortably. If you also arise then there will be four eyes crying before Allah Ta`ala. I have seen a dream that there are two rivers flowing

with the blood of the Ummah of Hazrat Muhammad Sallallaahu Alayhi Wasallam. They will be killed in large numbers. After this incident, the life of Maulana Ilyas Sahib Rahimahullah became difficult. Daily his health deteriorated until he passed away in 1363 A.H./1944. (9)

Adherence to the Sunnah in all Facets of Life and Encourage Others

Hazrat Shaikh Maulana Muhammad Zakariyya Rahimahullah once mentioned: My respected uncle, Hazrat Maulana Muhammad Ilyas Rahimahullah had called me one day prior to his demise and given me the following advice: "Strive to the best of your ability to inculcate every Sunnah of Rasulullah Rahimahullah in your life and also encourage your associates and friends to adhere to the Sunnah of Rasulullahi Sallallaahu Alayhi Wasallam in their lives." (18)

Creating the yearning for Deen in the Hearts of People

Hazrat Maulana Ilyas Rahimahullah used to say: "The greatest form of Jihaad in this era is to create the

yearning for Deen in the hearts of those who do not have any thirst towards Deen." (9)

Mufti Mahmood Hasan Gangohi Rahimahullah said: "Once, Hazrat Maulana Ilyas Sahib Rahimahullah visited a village and enquired as to who lived here. He was told that Muslims lived in that area. Thereafter, he asked, "And who is living in the next village?" He was informed that Hindus were living in the adjacent village. Hazrat Maulana Ilyas Sahib Rahimahullah then asked them, "What is the difference between Hindus and Muslims?" They replied that the pundit performs the marriage of the Hindus whilst the Qadhi performed the Nikaahs of the Muslims. That was the only defining difference according to them. Otherwise, there was absolutely no sign of Imaan or Islam in them. Their names also were Jamnaadaas and Gangadaas. They kept idols in their homes and whilst some of these villages also had Masaajid, the goats and sheep lived there and piles of their droppings littered the masjid. These were the types of villages that Hazrat Maulana Ilyas Sahib Rahimahullah worked in. The Jamaat had established Makaatib at

different places dividing each area into five kosas (a distance of 10 to 15 km).

They worked in this area for 25 years. Hazrat Maulana Ilyas Sahib Rahimahullah appointed a Muballigh (Muslim missionary) for every area consisting of 10 km. After 25 years had elapsed, he conducted a survey of each area. He asked each muballigh to report what work had been accomplished in his area.

The first muballigh explained, "In the area where I am working, there are approximately three or four people who are not punctual on performing Salah with jamaat. Otherwise, everyone else is punctual on performing Salah with jamaat. Those who did not know how to perform Salah and thought that the postures of Salah were a result of people being affected by jinnaat, etc. have all learnt how to perform Salah. People are also learning how to read the Qur'aan and how to perform Salah in the maktab."

When Hazrat Rahimahullah went to enquire about the conditions in the next area, he was told that Alhamdulillah, in that area, there were two or three people who were not punctual on performing their Tahajjud Salah. Otherwise, everyone else was punctual on their Tahajjud Salah.

When he went to the third area and enquired of the situation there, he was told that in that area you will not find any two people fighting or arguing. Everyone is living here in peace and harmony. This is no small achievement. The British had sent stern governors to rule over these people and eliminate their evil habits, but they never abandoned their habits of stealing, killing, robbing and fighting. Only after the effort of Tabligh was established, did they abandon their evil ways.” (9)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "My dear brothers! A Muslim has to be a Da'ee (one who invites to Deen). If you do not become a Da'ee, then as per the words of Hazrat Maulana Muhammad Yusuf Sahib Rahimahullah, you will become a Mad'u (one who is invited). Brothers! Become people who invite or else you will be influenced by the invitation of others. Nowadays efforts are being made that from within the ranks of Muslims they must produce people who write articles against Islam. Just a few days back I read an article in Gujarat Metar - a Muslim is writing that these Maulanas cause people to fight against each other. He asks: "Where does the Qur'an instruct

you to observe Fardah?" This person neither knows the Qur'an and Hadees nor did he read about the lives of the pure wives of Rasulullahi Sallallaahu Alayhi Wasallam. He merely studied in a school and is now writing like this to make the Hindus happy. Unfortunately, Muslims are bought over for paltry sums of money. We seek refuge in Allah Ta'ala from a condition where we are prepared to sell our Iman for paltry gains." (5)

Shah Kaleemullah Sahib Rahimahullah had advised Nizam ad-Deen Aurangabadi (d. 1142 A.H.) that when he goes to Dakkan, he must make propagation and the revival of Deen the objectives of his life. Thus, on reaching there, he carried out the directive of his mentor and spent his life and wealth in this path. (3)

Hazrat Maulana Zakariya Rahimahullah writes about Maulana Khaleel Ahmad Saharanpuri Rahimahullah: Hazrat had written a voluminous book of 888 pages in refutation of Shi'ism in 1306 A.H. while he was employed as the Sadr Mudarris (Chief Ustaa'd) of Madrasah Dinyaat in Bhawalpur. The name of the

book is Hidaayaatur Rashid ilaa Ifhaamil Aneed. This book was the outcome of numerous debates and disputes initiated with Hazrat by a malicious, anti-Sunni follower of Shi'ism, viz. one Sayyid Chiragh Shah who was the administrative officer (in charge of Deeni education in Bhawalpur). (8)

Hazrat Maulana Zakariya Rahimahullah writes about a book written by Maulana Khaleel Ahmad Saharanpuri Rahimahullah: Maulvi Abdus Sami Rampuri had published a book, Anwaar-e-Saatiah on the issue of Mowlood and Faatihah. This book was an endeavor to prove the validity on the customary acts of Bid'at related to these practices. In this book the author made a concerted attempt to pass off innovationary customs in the guise of Sunnah and Mustahab. In refutation of this book, Hazrat wrote, Al-Baraahinul Qaatiah alaa Zullaamil Anwaaris Saatiah in 1304 A.H. It consists of 279 pages. (8)

Mufti Taqi Usmani writes: "The year in which I was studying in Dawra-e-Hadith, proselytizing activities of Christian missionaries had surged to a great extent.

Their rallies were being organized in various parts of the country. One such gathering was being convened in an open ground near Darul Uloom Nanak Warah at Lawrence Road (present-day Nishtar Road). Some apparently disabled individuals would be brought to that gathering and presented before the crowd. Thereafter the Bible would be read over them and it would be announced that Hazrat Maseeh (peace be upon him) has cured their disability. Their healing would be demonstrated before a large crowd and people would be invited to accept Christianity. And it would be announced that so-and-so has accepted Christianity. On the first day of this gathering, my elder brother Hazrat Mufti Muhammad Rafi Usmani Sahab (may his shade be extended) and I also attended this exhibition, and personally witnessed this sham demonstration. A good number of lay people were also in attendance and seemed to be getting affected by this demonstration. Speeches by Christian priests were also delivered in the program. We were deeply disturbed by this sight, that this endeavour to drive people towards apostasy was being carried out openly in broad daylight. Hot blood of youth raged through our veins and our religious sense of honour was also being sorely tested. Under these

circumstances, we were unable to restrain our composure. We put our heads together as to what steps could be taken to put an end to these gatherings. We did not cherish any expectations from the government to stop them. We finally decided to write an article and distribute it among the attendees of the rally. We thence wrote a rather passionate essay in which the religious sense of honor of those Muslims was invoked, and it was demanded from this religious sense of honor to not only boycott these gatherings, but also to not let these manifest attempts to spread apostasy succeed. We finished drafting the article, but getting it published by a printing house was a problem in itself. This is because it was problematic for common printing houses to agree to print this; this passionate essay could provoke problems for them. During those days, our elder brother respected Muhammad Wali Raazi Sahab (may his shade be extended) used to run a printing press named Mahboob Printing Press. He declared: "Come what may, I will print this essay in my printing press." He then got hundreds of copies of this article printed in his printing press in a matter of a few hours. Thereafter that evening the three of us, together with a few other friends, took this handbill with us to the

venue of the gathering and distributed it among the attendees. All the while, voices protesting the permission granted to organize these gatherings had also been raised, I think, in print media by scholars as well as various religious circles. Additionally, several Muslim youth had arrived at the scene of the gathering to apprise themselves of the situation. A blazing fire erupted in the hearts of those youth the moment that handbill was distributed among them; they began voicing their dissent midway through the program. A few individuals closed in very near the stage and demanded for the show to be terminated, and that if it was to be continued then it must be in the form of an evidence-based debate with the scholars. Warily eyeing the passion and zeal of those closing in on the stage, the priests sitting or standing on the stage gauged that safety lied in making off from the stage. The moment they stepped off from the stage, the entire program plunged into disarray. Without warning, the electricity of the stage somehow went out and the stage paraphernalia were scattered around. In a matter of moments, darkness engulfed the ground and the crowd dispersed. After the abrupt end to this program the Christians filed a police report against the distributors of the handbill. The police

began tracing the writers and publishers of the handbill, and the search finally led them to us three brothers. We went through police interrogation for a few days, but despite the passionate tone of the handbill, it did not contain anything for which the law could lay its hands on us. Therefore this case against us was dismissed within a few days. Anyway! This was just one example. Such activities of the Christians were in full swing throughout the country at that time, and reports of apostasy were being received from various parts of the country. There was a pressing need, therefore, for a group of people to be trained to counter this tribulation. However, very few people were well-versed about Christianity and its elaborations at the time. Our respected father said: "During the initial years of British rule, Christian missionaries arrived in India with great glint and glamour. At that time, they began debating Muslims with much more intensity than today. At this, the noble scholars probed their books inside out and devoted themselves to thwarting this tribulation. At that time, several debates were organized in rebuttal of Christianity and numerous books were also written. Though a great number of scholars valiantly faced this tribulation, and did so in an evidence-based manner,

Hazrat Maulana Rahmatullah Kairanvi (d. 1308 A.H.) Rahimahullah's services on this subject proved to be the most effective and prominent. He inflicted a resounding defeat upon Pfander, the Christian evangelist, and wrote numerous books. Among them, the most comprehensive was "Izhar ul-Haq" (The Truth Revealed). He had written this book in Arabic and it was later translated into English and French as well." (19)

Caution for Extremism in the Movement and Practices

Whenever new wisdom, logic, extremism came out, our Ulama have at same time put a full stop there. Maulana Ashraf Ali Thaanvi Rahimahullah said: "Some people (from the UK) wrote to me that Qurbani in itself is not an objective of Shari'ah as the main purpose is to assist the poor. In early Islam, people had less money and there were more animals, which is why this method was established, that slaughter the animal and give the meat to the poor. In this era, there is a lot of money and there is also grain (food). Thus, nowadays, poor people should be supported through money rather than through Qurbani." He adds, "This is not the purpose. The purpose is

complying with the instruction. If this was the intended purpose, then why can the obligation not be fulfilled by donating a live animal to a poor person," He further explains that the companions had access to monies particularly after the victories. In addition, if supporting the poor was the primary purpose, then the Shari'ah would have made it necessary to donate a share of the animal, however, it has not done so. He concludes, "Mentioning such type of wisdoms has led to each person understanding rulings based on made up wisdoms."

A person's letter came that I have an illness in my eyes, and Maulana Faḍlurrahman (Ganj Muradabadi) (d. 1313 A.H./1895) Şahib's Murid (spiritual pupil) has advised to place the soil of Maulana's grave in the eyes instead of kohl. I wrote that whatever sight you have left in your eyes, you do not want that to finish. He said commenting on this, there is so much ghuluw (exaggeration) in people." (11)

Hazrat Maulana Qamaruz-Zaman writes statement of Maulana Ashraf Ali Thaانvi Rahimahullah: I am not in favour of partisanship where a person aligns himself to a particular line of thinking or group to differentiate

himself from others. For example, a person wrote "Ashrafi" with his name. There are many harms in unnecessary affiliations of this nature.

Note: This demonstrates Hazrat's genuineness and sincerity. He could not tolerate a person attributing himself to Hazrat. Unfortunately we do not bother about these matters. (3)

Unnecessary Difficulty is not Mujaahadah

Hazrat Maulana Thaanvi Saheb Rahimahullah says: "Nowadays, the Sufis has also been caught up in thinking that the more they oppose their nafs, the more pleased Allah Ta'ala will be with them, even if this "Mujaahadah" of theirs is contrary to the Shari'ah. Some have become fanatical and declared meat haraam upon themselves, others have said that they won't drink cold water, some refused to sleep on a bed and others, who have not been granted the wealth of Imaan, have gone as far as paralyzing their own limbs! I once saw a Kaafir sitting in the middle of fires, which he had lit all around himself, in the middle of summer. All of this is nothing but ignorance.

However, let this not cast doubt upon all those saintly people who endured great Mujaahadah in order to reform their Nafs. Firstly, these great people never transgressed the limits of permissibility. Furthermore, they did this as a means of spiritual treatment, not because they thought it was Ibaadat or a means of gaining any form of Qurb (nearness to Allah). It is like a sick person who abstains from eating certain types of food for a few days, not because he thinks it is Ibaadat, but because he thinks it is a means of being cured from his ailment. Moreover, if anyone thinks he will be rewarded for this Mujaahadah, he will definitely be sinful because he has added something to the Shari'ah and this is the secret behind the repugnance of Bid'ah. However, these great luminaries only avoided these things as a form of treatment, as opposed to the ignorant people who do so thinking that it is Deen, ibaadat and a means of gaining Qurb.

There are two ways of achieving the objective of Tariqat. One is difficult and the other is easy. So, why not choose the easy way out? One person said that Mujaahadah is also redundant. My response is that Mujaahadah by no means entails putting oneself through unnecessary difficulty. If there is a well here

in the Madrasah (in Thaanabhawan) and another in Jalaalabaad, which is two and a half miles away, would you consider it more virtuous to fetch water in Jalaalabaad in order to make Wuzu? Mujaahadah and spiritual exercises are not objectives; however, they assist one to achieve the objectives. The main thing to actually achieve the objective and this does not necessitate abandoning enjoyments and pleasure altogether; it only requires abandoning some enjoyments." (12)

Tariqa/Movement's next Generation Leader

The success of any reformer depends, to a large extent, on the guidance and training of future leaders who may be able to carry on his mission even in the changed circumstances without compromising the basic ideas and values of the founder of that movement.

Appointing one's Son as the Heir to the Throne is the way of Qaisar and Kisra

Today we think after demise of the leader/shaikh of the Tariqa, Movement, Madrasa, next one to be his family member though there are more qualified people outside of family. This will lead that movement to decline than success.

Mufti Mahmood Hasan Gangohi Rahimahullah said: "At the time when Hazrat Mu'aawiyah Raliyallahu anhu appointed Yazeed as the successor to the Khilaafat, he was a pious and good person. Thereafter, his condition and disposition changed for the worse. (Fataawa Rasheediyah) It is mentioned in Roudhat-us-Safa that when Hazrat Mu'aawiyah Raliyallahu anhu was in the throes of death, Yazeed had gone out hunting. When Hazrat Mu'aawiyah Raliyallahu anhu learnt of this, he wept and regretfully said, "Yazeed's condition is deteriorating from now. I have made him the heir to the Khilaafat thinking that he was a pious person."

When Hazrat Mu'aawiyah appointed Yazeed as the successor to the Khilaafat and the people began taking bay'at at his hands, Hazrat Mu'aawiyah wrote to Marwaan, the governor of Madinah at that time, to

instruct the people to take bay'at at his hands as well. Marwaan, whilst delivering the sermon, said to the people, "Ameerul-Mu'mineen, Hazrat Mu'aawiyah has appointed Yazeed as his successor. Take bay'at at his hands. This is in emulation of Hazrat Abu Bakr who appointed Hazrat Umar as his successor." Hazrat Abdur Rahman bin Abi Bakr stood up and said, "This is not in emulation of Hazrat Abu Bakr and Umar rather it is in emulation of Qaisar and Kisra. Hazrat Abu Bakr also had a son, but he did not appoint him as his successor."

On one occasion, Hazrat Mu'aawiyah came to Madinah Munawwarah and informed Hazrat Abdullah bin Zubair of his decision to appoint Yazeed as his successor. Hazrat Abdullah replied, "If it is that you are resigning from your post as the khaleefah then with pleasure, hand in your resignation. Those who are not worthy cannot come here to Madinah and those who are worthy cannot be removed from their post. I am not a person to create ill feelings and hypocrisy among the Muslims." Saying this he got up and departed." (9)

Hazrat Maulana Qamaruz-Zaman writes: Hazrat Maulana Shah Wasiyyullah Sahib Rahimahullah stated

that it was misguidance to believe the Masha'ikh to be the original. He also said that discarding the Sunnah of Rasulullahi Sallallaahu Alayhi Wasallam and adopting the spiritual practices of the Masha'ikh alone is a cause of deprivation.

Hazrat (Shah Wasiyyullah) was in Mumbai a few days before his demise. A matter arose about the son of a Shaykh, and I was the intermediary. Hazrat said to me: "Go and tell him that the children of the Masha'ikh remain deprived because they give preference to the spiritual practices of their forefathers over those of Rasulullahi Sallallaahu Alayhi Wasallam." Hazrat Hakim Muhammad Mas'ud Sahib Ajmeri Rahimahullah was present. Hazrat turned to him and said: "Tell me, Hakim Sahib, am I right or wrong?" Hakim Sahib replied: "You are absolutely right." (3)

Hazrat Maulana Qamaruz-Zaman Sahib writes about third Amir of Tabligh Jamath, Maulana Inaamul Hasan Kandhlawi: The work of Tabligh experienced astounding progress during his time. Jama'ats went to all corners of the world. His sincere love and supplications were major contributors to this success. Instead of Instead of developing a distinguishing

attribute for himself after the death of Maulana Muhammad Yusuf Sahib Rahimahullah (second Amir of Tabligh Jamath), Maulana remained steadfast on the ways of his predecessors and continued with the work in the same manner. He said on one occasion: "We are merely slaves of old customs. We will hold on firmly to the principles laid down by Maulana Ilyas Sahib Rahimahullah and ensure that others do the same." (3)

Demand of Time

Hazrat Maulana Abdullah Kapaudri Rahimahullah delivered a talk in London. He said: Muslims have become so heedless that they think of nothing except eating, drinking and earning a living. My dear brothers! From the time I arrived in this country, I have been saying this: You must get your youngsters involved in the local political parties. If anyone is inclined to a particular party, he must join it. If a person wants to join the Labour Party, he must join it. He must be prepared to work for the different projects of the country so that when the time comes, you will be able to speak on the same level with them. If you remain seated in your houses and expect them

to raise your issues in parliament, they say you are in a dream. I heard this about thirty years ago from Hazrat Maulana Hifz ar-Rahman Sahib Rahimahullah in Surat. Hazrat said this in a special assembly in Surat. He said: O Muslims! Do not think you can stay in a democratic country, remain in your homes, and expect some other party to present your issues in parliament. It is impossible for you to remain seated, not join a party, not make some sacrifices; and then expect people to listen to you and stand up for your rights. This will not happen. You will have to rub shoulders with them and work. (5)

Build Factories which make Muslims Independent

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: I went to Ahmadabad a few years ago. I went to the offices of 'Gujarat Today'. They asked me: "Would you like to convey a message?" I replied: "Yes." I wrote down a message which they published. It stated: Together with Masjid minarets, there is a need for factory chimneys. If a person can spend 7.5 million rupees on a Masjid minaret, someone should build a factory and give jobs to the poor. (5)

Education and Economic Stability - Two Foundations of a Nation

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Hazrat Maulana Abdul Qadir Raipuri Rahimahullah used to live in a small village. It was around the year 1950 when Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah went to meet him and said: "Maulana! I am going to the Arab countries. I request you to make Du'a for me." Hazrat Raipuri Rahimahullah said to him: "Tell those simple minded people to establish factories and to learn crafts. Tell them not to rely on American goods." I was astonished when I read this and thought to myself, this man is in a Khanqah but he has understood that a nation cannot come right if it does not set right its economic condition. To progress in the field of education and to set right its economic condition are the two foundations of a nation. (5)

Shaikh Allamah Rashid Rida Misri (d. 1354 A.H./1935) who visited India and did a lecture to students at Ali Garh University. There he mentioned:

"It is therefore necessary for those who are educated from schools and tertiary institutions to render

services which are superior to those of laborers and those doing menial jobs. It is essential that they pass on their benefits to others. They will have to be examples for others as regards their virtues, character, mannerisms and general services. They will have to tutor and train their people, and strive for the progress of their honor and dignity. All this is not possible until they train their selves on the path of virtue and righteousness. The reason for saying this is that I have seen many of those who graduated from the highest centers of learning of Europe, but because of the corrupt tutoring which they received, they are a misery to their people either because of their evil characteristics, giving preference to personal motives over national good, nastiness, or disregard for religious injunctions and national mores. It is essential for you to be forever vigilant about your character training in your relationships with your people. You will have to abstain from emulating the Europeans who want to separate you from your national peculiarities. You must be to your people like beehives which are attached to each other. Some people will certainly be distinguished over others by virtue of their knowledge and wisdom. The same goes for beehives where some are filled with honey and others

are not. A person who is endowed with personal nobility, high courage and determination must have the intention of national wellbeing and doing good to his countrymen in whatever work he is doing. The least benefit of this will be that he will experience personal progress and perfection even if he is unable to realize those national objectives which he had intended. There can be no action in which the general benefit of our fellow-people cannot be intended.

In order to support what I am saying, I will present an example to you which has been quoted from living nations. Al-Ustadh al-Imam Muhammad Abduh related an incident when he was on a journey. He was travelling on a British ship. He wanted to gauge and test the thoughts and views of the English lower class. He looked at the man who was supplying fuel to the furnace of the steamship and the hard work which he was doing. He asked him about his work and the wage which he was receiving for it. He then asked him: "Do you have any hope of progressing in life through this work of yours?" He replied: "Yes. I am thinking about a very great work and am striving for immense progress." He asked: "And what work is that?" He replied: "You know that the number of coal mines in the world are limited. These will be depleted within a

certain number of years. I am thinking of a way in which we will be able to do away with the need for coal. In this way, our British nation will become the wealthiest. In the process, I too will amass a lot of wealth and status."

For Allah's sake, ponder over this example. Here you find a man who is doing one of the most menial of jobs, yet look at his high aspirations. He wants to convey such a great benefit to his country that it must progress to the extent that it becomes the wealthiest country in the world. By conveying this benefit to his country, he wants to acquire benefit for himself as well. Now tell me, can't every student have such a good intention and such high aspirations!?

It is necessary for you to constantly think about your capabilities, and to utilize them for your own benefit and the benefit of your people. You undoubtedly have the power to do this." (3)

Become a Mercy to the Nation by serving it

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: "You must have the concern to serve Allah's creation. This Ummat has come as a mercy to others, not to

make things difficult for them. If a person is in distress - whether Muslim or Hindu - make efforts to remove his distress. If a person is thirsty, provide him with water. If he is hungry, give him food.

Rasulullahi Sallallaahu Alayhi Wasallam used to do these things among the Makkans long before he became a Prophet. The books of Sirat contain the following:

While Rasulullahi Sallallaahu Alayhi Wasallam was walking on one of the roads of Makkah, he heard a voice calling out in pain. He looked to his right and left. He noticed an Abyssinian slave trembling out of fever. Rasulullahi Sallallaahu Alayhi Wasallam went to him and asked: "What is the matter, O my brother?" On one side you have an Abyssinian slave and on the other side you have Muhammad Sallallaahu Alayhi Wasallam - an Arab who belonged to one of the noblest of the Arab tribes. Despite this, he shows his concern for him. The slave replied: "My master is a tyrant. If I do not grind this grain, he will beat me." Rasulullahi Sallallaahu Alayhi Wasallam asks him to move aside, takes the mill-stone in his hand and grinds the grain for him."

Further he said: “Hazrat Maulana Qari Sayyid Siddeeq Ahmad Sahib Baandwi Rahimahullah personally related to me his own story. He said: I used to buy my necessities from a Hindu trader. He passed away. He had three or four daughters who were yet to be married. Marriage is a costly affair among Hindus. When he came to know of the person’s demise, he went personally to his house. The girls cried before him and said: “Baba! Our papa is no more with us. What is going to happen to us?” Hazrat Maulana replied: Don’t worry. I am your papa.” Hazrat Maulana then got the girls married with his own money. I now ask you, do you think that Hindu family will ever forget Qari Siddeeq Sahib Rahimahullah?

This is why I am saying to you, my dear brothers, you must make yourself of use and of benefit. The reality is that a person is a slave of kindness.” (5)

Sacrifices

He who emulates the early lives of the Elders is Successful and he who emulates the final Stages of their lives is Unsuccessful

Hazrat Maulana Zakariya Kandhalvi Rahimahullah stated, 'Our Hazrat Aqdas Raipuri Rahimahullah often said, 'When i had teeth, then i did not even have a chana pea to chew on, but when i got chana then i had no teeth to chew with.'

This means that when i was able to eat, then i suffered poverty and hardship, but when the doors of fortune and ease opened then my health and stomach could not hold.

Hazrat stated, 'Our elders say, "Whoever views and emulates the final stages of our lives will be unsuccessful and whoever studies and emulates our early lives will be successful."'

This is because their early lives are spent in sacrifice, austerity and perseverance while for most, in the final stages of their lives, the doors of fortune and ease opens up. Whoever views these 'Futoohaat' (fortune and ease) and makes these his standard and aspiration, will unfortunately be unsuccessful.' (20)

Hazrat Maulana Zakariya Rahimahullah writes about Maulana Hussain Ahmad Madani Rahimahullah: "How can I possibly emulate him whose life on journeys and

at home was the same, whose hard work by night was the same as by day - a man who felt no need for rest nor ever seemed to tire (after his continuous struggles and hard work). Such a man was he that he would return from Hejaz and disembark at Karachi. From there he would immediately board a train and travel for two days and nights arriving at Deoband at 5 a.m. in the morning then at 6 a.m. he would take his place in front of a class to teach Bukhari Shareef.

This is what happened on his last journey from Haj. How can anyone emulate him? Last year he often travelled hundreds of miles daily for periods of fifteen days on end giving daily lectures in various places. A few years ago he promised to deliver a weekly lecture on the life of Rasulullahi Sallallaahu Alayhi Wasallam here in Saharanpur. And true to his promise, for several months he came every week to Saharanpur by the night train to deliver the lecture from after Isha prayers till 1 a. m. Thereafter he would go to sleep and without anyones assistance he would wake up at 3 a.m. From here he used to proceed to the station to return to Deoband and arriving there, teach for a period of three to four hours without a break in-between.

As for me, the final destination of my journeys is most often Delhi, about 100 miles away. A day before departing I am usually alarmed and troubled at the prospect of having to undertake a journey. Then after such a journey, I am usually very tired and fatigued. This bad effect remains with me for two or three days, so much so that I am unable to teach or write, with peace of mind.

One should also bear in mind that Maulana Madani commenced his lectureship in Madinah Munawwarah. For many years he lived such a life of dedication and devotion that at times he lectured to twelve or thirteen classes daily, sleeping for only two or three hours per day. The rest of his time he usually spent in studying or preparing lectures for the following days classes. This man had been trained in this hard manner till he became so exceptionally proficient. Now, will it not be foolish of me to endeavour to emulate (let alone surpass) a man like that?" (13)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: I recall an incident which I personally observed. It was the year when I was studying Kanz ad-Daqa'iq. Hazrat Shaykh al-Hadith (Maulana Zakariyya Rahimahullah),

Hazrat Ra'i Puri Rahimahullah and a few other senior personalities came to Deoband. I was sitting in one corner in the guest-house. They addressed Hazrat Madani Rahimahullah in a very subdued tone: "Hazrat! You are gone quite old now. You should remain in one place and carry out the work of Tasawwuf, Bay'at and teaching. You should stop travelling." Hazrat Madani Rahimahullah smiled, mentioned the names of five personalities and said that they continued travelling until the end of their lives. He added: "Bearing in mind the present situation in India, how can I sit at home?" (5)

On one occasion, Hazrat Shaikh (Maulana Zakariya) Rahimahullah took out some old letters and was reading it. Amongst them was a letter from Maulana Ilyas Rahimahullah which stated, "My dear friend! I had intended writing a letter to you for a long while now. However, I did not have money to buy a card." (9)

Hazrath Maulana Zakariya Rahimahullah stated: "When my dear uncle's (Maulana Ilyas) days of Perri

(spiritual mentorship) commenced in Nizamuddeen, then the late Mamoo Lateef visited him in one Ramalaan. He thought that he would have plenty to eat there (due to my uncle's status). That day, at Iftaar time, there was nothing to eat. My dear uncle purchased wild figs and presented these to him. From Magrib till Isha, my uncle remained engaged in Nawaafil. After Isha he offered his Taraweeh and went to bed. The poor man, Memo Lateef, really felt terrible that 'here by Bhaijee (brother) there is no mention of food or drink'. At Sehri time too, he was served two or four wild figs only. The next morning, Mamoo Lateef Sahib decided to rather go to Delhi. My dear uncle stopped him and pleaded that he stay a little longer. A pot of Pulau came from somewhere that evening. He called Mamoo Lateef and fed him.

Mujaahadah are two types: One is involuntary and the other is voluntary. The second type is far more important and beneficial.” (20)

Maulana Abdullah Kapaudri Rahimahullah said: “I was reading the Tafsir of Allamah Ibn Kathir Rahimahullah. A verse in the fourth para states:

"Of course, you shall be tested in your wealth and yourselves; and, of course, you shall hear hurting statements from those who have been given the Book before you, and from those who associate (others with Allah in His divinity). If you observe patience and fear Allah, then this (observance) is among the matters of firm resolution" (Surah Al Imran, 3:186)

Allah Ta'ala is announcing to us from before hand. O Muslims! Place this verse of Mine before you. There will come a time when you will be put through a test as regards your wealth. Your enemies will take all your wealth. They will finish your capital. You will suffer losses in your lives. Many Muslims were destroyed recently when they were bombed. You will certainly hear certain things being said. By whom?

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

From the previous People of the Book.

Ibn Kathir Rahimahullah says:

This refers to the Jews and Christians.

وَمِنَ الَّذِينَ أَشْرَكُوا

And from the polytheists.

Those who ascribe partners to Allah Ta'ala. This refers to:

The Hindus.

Just look at how Allah Ta'ala expounds His verses! You will certainly hear things from the Jews, Christians and Hindus. What will you hear: Many hurtful things. If you switch on the radio, you will hear things against you. If you open a magazine, it will contain certain things against you. If you open a newspaper, it will certainly have an article against the Muslims. This is what is referred to as:

أَذَى كَثِيرًا

The Qur'an then shows us the treatment for it. Allah Ta'ala says:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا

Remain resilient and adopt piety and righteousness. These are acts of determination and fortitude.

The Qur'an is describing certain conditions to us, and showing us the treatment for them. Ibn Kathir

Rahimahullah - may Allah Ta'ala fill his grave with light
- then writes a one and half line statement:

فكل من قام بحق، أو امر ب معروف، أو نهى عن منكر، فلا بد أن يؤذى

Anyone who stands up for the truth, enjoins good or forbids evil will inevitably be slandered.

Ibn Kathir Rahimahullah is saying that anyone who proclaims the truth, stands up to speak the truth, enjoins good, and forbids evil in order to proliferate the Shari'at, then he will certainly be slandered and maligned. He will certainly be tormented. Allamah Ibn Kathir Rahimahullah then says:

There is no treatment for it except patience for Allah's sake, seeking Allah's help, and turning to Allah Ta'ala.”
(5)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said:
"We live in India. Many years have passed since the arrival of Islam in this country, but conditions have been changing constantly. The historians say that there were several periods when Islam faced critical dangers. When Akbar came into power, he coined

'Deen-e-Ilahi'. This is because some foolish people said to him: You have ascended the throne after 965 years of Islam. It will soon turn 1,000 years old. The religions of the world normally last for 1,000 years. Now that 1,000 years are about to be completed, we will need a new religion. He therefore came up with a new religion which he named 'Deen-e-Ilahi'.

In this way, efforts were made to separate the Muslims of this country from Islam and to place them on a new path. On the other hand, Allah Ta'ala promised the preservation of Islam. He therefore caused Hazrat Mujaddid Alf Thani Rahimahullah to be born in Sirhind. He established the flag of Islam in this country. He wrote letters to the princes, the Ulama, the businessmen and Muslims who were at the helm of affairs in the government. He asked them: What is happening? What does the government want to do? Eventually, through his efforts, the foundations of Islam were strengthened in this country.

We are all attached and affiliated to the Madaris, and we have strong bonds with these saints. There are two personalities in this country to whom we are immensely indebted. One is Hazrat Mujaddid Alf Thani Rahimahullah. The other is Hazrat Shah Wali Allah

Muhaddith Dehlawi Rahimahullah. Sometime after Hazrat Mujaddid Alf Thani Rahimahullah, the Muslims remained in name while innovations became widespread among them. Their bond with Hadees became weak. More emphasis was being placed on Fiqh. The Shi'ah rulers of Iran began influencing the government and this resulted in corruption of beliefs. Various types of beliefs spread among the Muslims.

Hazrat Shah Wali Allah Rahimahullah arrived on the scene and he made efforts to proliferate the science of Hadith in every corner of this country. This continues to this day in the madaris. All our Dar al-ulum are links in that chain of Hazrat Shah Wali Allah Rahimahullah.

The objective of this Wali Allah chain was that as Hadees spreads in the country, innovations will decrease. When Hadees spreads, correct beliefs will increase, and the people will develop genuine love for Rasulullahi Sallallaahu Alayhi Wasallam.

After Hazrat Shah Wali Allah Sahib Rahimahullah, another challenge was faced in 1857. The British made efforts to completely uproot Islam from this country, and to cast it aside. Fifty five thousand Ulama were hanged. Despite these gloomy conditions, our seniors

in Deen did not lose hope. This is because Islam never teaches despair. Remember this my brothers! No matter what conditions prevail in the country, Muslims can never become despondent.

Maulana Abul Kalam Azad Rahimahullah addressed the Muslims in Jami Shah Jahani in 1947 and said to them: "A Muslim and despondency can never be found together in a heart. Where are you going by leaving this country? You have adopted the sanctified name of Hijrat (emigration) while you are following the path of running away and fleeing!?" Maulana Rahimahullah addressed them in his unique oratory style and said: "O people! The minarets of Jami Shah Jahani are lowering themselves and offering Salam to you, and asking: "O people! Where are you going to by leaving us behind? To whom are you handing over your Masajid, graveyards, Khanqahs and Madaris?" He finally asked them: "O people! I do not have any new prescription which I could present to you. If you want to fortify your hearts, you will have to hold on firmly to the message of Allah Ta'ala as conveyed to you by Rasulullahi Sallallaahu Alayhi Wasallam." He then read this verse of the Qur'an:

Do not lose heart and do not grieve, and you are the upper-most if you are believers. (Surah Al-Imran, 3:139)

The prerequisite is that you must be true believers.

Hazrat Dhul-Bajadayn Raliyallahu anhu is a Sahabi who was an orphan. His uncle was his guardian. There was no one else to take care of him. When he heard about Rasulullahi Sallallaahu Alayhi Wasallam, his heart became inclined towards Islam. However, he feared that if his uncle came to know of it, he will expel him from his house. Allah Ta'ala gave him courage after some days, and he said to his uncle: "I am attracted to the message of Muhammad Sallallaahu Alayhi Wasallam and I am going to become a Muslim." The uncle replied: "You want to become a Muslim!? Are you aware of the fact that I am feeding and clothing you?" He replied: "Sustenance is in Allah's control." His uncle then expelled him from his house and even removed the clothes which he was wearing. He ran to his mother who then took a cloth and tore it in two. He used one piece to wrap around his lower body and one for his upper body. This is why he was known as Dhul-Bajadayn. He was prepared to sacrifice everything, but not Islam." (5)

Khwajah Muhammad Ma'sum (son of Alf thani) Rahimahullah had hundreds of thousands of Murids, so if he had 7,000 Khulafa it is nothing to be astonished about. He had turned the face of India completely. Hazrat Mujaddid Sahib was able to influence Jahangir and Shah Jahan. Thereafter, Khwajah Ma'sum Sahib undertook the training of Aurangzeb and conveyed him to lofty levels. It was Aurangzeb who had Fatawa Alamgiriyyah written and compiled. Aurangzeb was a man of strong spiritual bond with Allah Ta'ala. He went to the extent of saying with reference to his grandfather: "My grandfather, Akbar, was not just a Kafir but the worst of Kafirs." Look at what a senior spiritual master was born from the same family. What lofty spiritual stations he achieved through the training of Khwajah Muhammad Ma'sum Sahib Rahimahullah. This is the bounty of Allah Ta'ala which He confers on whomever He wills. (21)

Hazrat Maulana Qamaruz-Zaman said: "There was an Islamic literature was held at Dar al-Ulum Nadwatul Ulama. I attended this meeting. Hazrat Maulana (Abul Hasan Nadwi) Rahimahullah quoted this statement of

Hazrat Abu Bakr Raliyallahu anhu and explained it in a most impressive style. The gist of it was that every Muslim must have within him this resolution that as long as he is alive, he must not allow any defect to creep into the religion of Islam. We see Hazrat Abu Bakr Raliyallahu anhu announcing frankly and fearlessly that if those who had been giving even a small rope as Zakah in the time of Rasulullahi Sallallaahu Alayhi Wasallam refuse to give it now, he will wage Jihad against them.

On that occasion Hazrat Umar Raliyallahu anhu advised him to adopt a softer approach. Hazrat Abu Bakr Raliyallahu anhu reprimanded him by saying:

أجبارني الجاهلية وخوارني الإسلام

You were very brave and audacious before the advent of Islam. How is it that you are acting so cowardly now!?

In other words, you ought to be brave and firm in matters of Islam. You ought to have the verve to establish Deen. In fact, we all must remain firm on Deen and invite the entire Ummat towards it.” (1)

Spend Money in the Path of Allah

Maulana Zakariya Rahimahullah writes: "Think about those people who through being exceptionally stingy and miserly and who through numerous obstacles and troubles collect and gather hard-earned wealth, and then refuse to spend in Allah's path any portion thereof. See how they bring endless worries and anguish upon themselves in their striving to gain more and more; and yet they themselves cause the destruction of all they possess. Sometimes they take ill (with some disease) with the result that hundreds of rupees are spent on doctors and specialists for treatment and medicine. And then it may also happen that a case is brought against them in court (as a result of true or false charges). The result will then be that through this ensuing legal battle so much will be spent that the person may land up ruined financially.

Then if through the blessings of some righteous deeds a person be preserved against such ruin another calamity may overtake him. It often happens that which the parents had earned through hard toiling and sweat over long years of struggling can be destroyed by his children being so carefree and loose-living that within months everything is wasted on

luxuries and immoral sensual pleasures. This is definitely not a fabricated example of what is improbable. These are true facts of what happens quite often. We see how the fathers had gone through many trials and tribulations and spent much sweat in acquiring some wealth. After their death the children had wasted all that in a few weeks or months. In this way the heirs wasted all in a short space of time." (13)

Hazrat Maulana Zakariya Rahimahullah said: Hazrat Maulana Inaamul Hasan Rahimahullah narrated that a saint told him in a dream, Tabligh will not progress with the tongue, the mind and on paper only. It will only progress with Mujaahadah and the sacrificing of life and wealth and by making abundant Du'a. (20)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Just recently I received a wedding card. I estimate that each wedding card must have cost 150 rupees. When I first looked at it, I thought it was a calendar. But after looking at it carefully, I realized it was a wedding invitation. I placed my hand on my head in shame and thought to myself - just look at how our community is being destroyed! Our people do not have the money to send their children to school and to buy medicines

for their sick ones, (yet we can waste so much of money on wedding cards)!? Is it not our (Ulama) responsibility to openly and categorically proclaim from the pulpits and ask: “O People! What are you doing? In which direction are you heading? Where are you wasting your money?”” (5)

Good Character

Foremost important thing is Islamic Reviver, Caller must possess praise worthy characters. I have mentioned below sub chapters how our elders had these characters. We should not depend on totally our speeches and efforts rather good qualities which are attract the nation.

Hazrat Shah Wali Allah Sahib Muhaddith Dehlawi Rahimahullah laid down two conditions for a person (Da’ee). One is that a person must have no monetary motive from people. The other is that he must have sound character and mannerisms when interacting with people. (6)

Dr. Abdul Karim Zaydan has written a book titled, Usul ad-Da'wah (The Principles of Propagation). His first discussion is titled Nizam al-Akhlaq fi al-Islam (The Islamic System of Character), wherein he defines Akhlaq (Character), its importance and greatness. (7)

Humbleness

Hazrat Maulana Qamaruz-Zaman said: "Despite the virtues and excellences which Hazrat Gangohi Rahimahullah enjoyed, he was extremely humble and unassuming. On one occasion, it began to rain while he was conducting his Hadees lesson. The students got up quickly, carried their books and desks, and hastened out. The students then noticed Hazrat Gangohi Rahimahullah approaching with their shoes bundled in a sheet which he carried over his shoulder. They felt quite embarrassed by this.

Hazrat Gangohi Rahimahullah said to them: What is so strange about this? Serving you is a means for my salvation. According to a Hadith, the fish in the oceans and ants in their holes make du'a for the students of Deen. The angels spread their wings under your feet.

You are the guests of Rasulullahi Sallallaahu Alayhi Wasallam because you are studying Hadees. (3)

Hazrat Mufti Taqi Usmani writes: "We are left astounded when we read some of the stories of Hazrat Shaykh al-Hind (Mahmud Hasan) Rahimahullah, and we begin to realize how much of pride we have.

Hazrat Nanautwi's Rahimahullah father had fallen ill. He was brought from Nanauta to Deoband and made to stay with Shaykh al-Hind Rahimahullah. He was being treated at his house, and Hazrat Nanautwi Rahimahullah was gone somewhere. His father began suffering from severe diarrhea. He was messing the bed repeatedly and Hazrat Shaykh al-Hind Rahimahullah was carrying the impurity with his own hands and throwing it outside. This was the head-teacher at Dar al-Ulum Deoband serving the needs of his teacher's father. Just think! Do we have such humility?"

My friends! This is a story from Hazrat Shaykh al-Hind's Rahimahullah life. What are we doing? While Hazrat Shaykh al-Hind Rahimahullah was busy removing the mess, Hazrat Nanautwi Rahimahullah

returned and saw him doing this. It is mentioned in the books that he raised his hands immediately and made du'a to Allah Ta'ala saying: "O Allah! Never permit his hands to fail."

Look at the type of Du'as which they received from their elders! This is what the Ulama of Deoband were: Allah Ta'ala placed the qualities of absolute simplicity and total humility in them. This is why whatever they said had an effect on the people. They served this country without bothering (about any material returns) and elevated the flag of Islam. They sat on straw mats, slept on straw mats without possessing any clothes, did not bother about food, and did not have any desire for worldly riches. They spent their entire lives solely to elevate Allah's Ta'ala word without any worldly motive whatsoever."

Maulana Mahmud Rampuri reports, "Once a Hindu and i went to a court in Deoband. Shaykh al-Hind hosted me while the Hindu went to his relatives. He returned after taking dinner there, and stayed with me at night. He was given a bed to sleep in. At night, while everyone was sleep, i kept an eye on the Maulana so that if he took up any hard work i could

get up and help him. I then saw him massaging the feet of the Hindu who was sleeping soundly. After a while i got up and told him that i would take over. However, he told me that he was his guest and only he would serve him. I had to remain quiet while he busied himself helping his guest.” (14)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: “Good quality in pious Ulama is limitless humility. Together with the immense knowledge which they possessed, they were extremely modest.

One of the Murids of Hazrat Aqdas (Maulana Ashraf Ali) Thaanvi Rahimahullah who later received ijazah (permission to induct murids) from him, wrote to him saying: “Hazrat! You have given me Ijazah, but my condition is such that I think to myself: 'I wish I was lying in a filthy drain and people would spit at me.' I consider myself to be absolutely worthless.” Hazrat Rahimahullah expressed his approval at this condition and wrote to him saying: “This is what I wish of my associates. This is how they must consider their selves.”

We learn from this that as long as a person does not obliterate his self, benefit will not be derived from him. The Ahlullah say great things in small and insignificant statements.

Our elders and seniors had bid farewell to this world. Hazrat Nanautwi Rahimahullah was a very simple man who used to walk around in a lungi. It is said that people could not recognize that this was Imaam Nanautwi Rahimahullah (even his clothing appearance is not like Alim). People could not recognize Shaykh al-Hind (Mahmud al-Hasan) Rahimahullah. When Maulana Mu'in ad-Din Ajmeeri Rahimahullah went to Deoband, he asked the rickshaw driver to take him to the house of Shaykh al-Hind Rahimahullah. He replied: "I don't know Shaykh al-Hind. However, I will take you to the big Maulana." The people of Deoband used to refer to him as the big Maulana. It was summer. Hazrat Shaykh al-Hind Rahimahullah was wearing a t-shirt, and had a lungi tied around him. The rickshaw driver knocked on the door and said: "Maulana, this guest has arrived." Maulana Mu'in ad-Deen Ajmeri was wearing a sherwani (a long formal coat usually extending to the knees). He commanded a lot of awe. Hazrat Shaykh al-Hind Rahimahullah came outside, took the Maulana's bag, and carried it inside his

house. Maulana Ajmeri thought that this was one of the attendants of Hazrat Shaykh al-Hind Rahimahullah. When he entered, he said: “Brother, go inside and inform Hazrat that Mu'in ad-Deen from Ajmeer is here and he would like to meet you.” He replied: “Hazrat, sit down and relax. It is extremely hot. He will be informed just now.” Hazrat Shaykh al-Hind began fanning him. He then brought a glass of cold sherbet. Maulana Mu'in ad-Deen became a bit angry and said: “O brother! I am asking you to inform Maulana, but you are fanning me, and bringing sherbet for me! Are you not going to inform Maulana about my arrival!?” He replied: “There is no such big Maulana here. However, my name is Mahmud al-Hasan.”” (5)

Mufti Saeed Ahmad Palanpuri (d. 2020) said an incident of the simplicity of Hazrat Nanotwi: On one occasion, while taking a stroll, Hazrat Nanotwi reached a place close to Deoband called Maanki. While there, the time of Maghrib set in. There was no Imaam in the Masjid. The people asked him, 'Do you know how to perform Salah?' he said, 'I do perform.' They said, 'then perform it.' Then Allah knows best what

happened. He recited Surah Kaafiroon in both Rak'ats. Man forgets. Hazrat also forgot. After salaam was made, the people made a noise, 'the Salah was not done, the Salah was not done!' Hazrat said that the Salah is done. The people remained silent and Hazrat returned. After isha, the people made a noise that Allah knows whether the Maghrib Salah was done or not. In the morning, they wanted to go to Deoband and ask the Fatwa. A delegation from the town came the next day to the Madrasah. They came to the Madrasah and asked, 'Who is the big Maulvi here?' the students took them to the room of Hazrat. Now they all saw that he was the one who lead the Salah. Now they all remained silent. No one spoke. Hazrat asked, 'Why have you people come?' but no one spoke. After much time passed, one person said, 'Maulviji, yesterday you should have said that you are the big Maulvi, then there would have been no need for us to come today.' In essence, this was his condition. He had such simplicity, that it was difficult to gauge whether he was an Aalim. (22)

Hazrat Maulana Qamaruz-Zaman said: Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah met Hazrat

Maulana Muhammad Ilyas Rahimahullah for the first time in 1940. Hazrat Maulana Muhammad Ilyas Sahib Rahimahullah paid special attention to him during this very first meeting. Hazrat was most impressed by him. For details about the incidents and meetings which followed, refer to the original book - Sawanih Mufakkir Islam - or Hazrat's book, Karwan-e-Zindagi.

When writing letters to Hazrat (Abul Hasan), he would address him in a manner which not only demonstrated his affection and love for Hazrat, but reverence and confidence in him. He writes in one of his letters to Hazrat:

The valuable letter from your respected self was a cause of opening the core of my heart.

He writes in another letter:

The expected arrival of your respected self is reviving and refreshing everyone's faces. May Allah Ta'ala accept you as an intercessor in my favor in both worlds.

He addresses Hazrat in yet another letter: My master and the master of the world.

Hazrat made it a point of going to Nizamuddeen every month. He used to join the important journeys and assemblies. While they were in Mewat on one of their journeys, someone placed Maulana Ilyas's bed in such a manner that its foot-side was at the head-side of Hazrat's bed. When Maulana Ilyas Rahimahullah saw this, he expressed his intense displeasure and said to those who were with him: "You have been with me for so many days and yet you cannot perceive this much!?" (1)

Hazrat Maulana Qamaruz-Zaman said: "Look at the seniors! Look at the works they accomplished when they adopted humbleness and discarded egotism. They did academic and practical works. Seniors of this nature were also able to do more works of rectification and training when they obliterated themselves and chose a life of humility.

Apart from humility, humbleness and self-effacement, there ought to be no place for pride in a believer's heart. After all, what can man ever be boastful of? Can he be boastful of his wealth? Can he vex pride over his knowledge? Can he be proud about his acts of worship? There are countless examples of people of knowledge and worship being destroyed because of

pride. Look at Bal'am ibn Ba'ura who was conferred with the Ism-e-A'zam – the greatest name of Allahu Ta'ala. Yet he was destroyed because of pride and he was reduced to lolling his tongue like a dog. He vexed his pride against Hazrat Musa Alayhis Salam and Allah Ta'ala showed to him the consequences of it in this very world.

Who caused Shaytan to go astray? He appeared to be very knowledgeable, yet Allah Ta'ala reduced him lower than the ignoramuses. He was proud of his knowledge. He donned the garment of pride and began making a display of himself in the angelic world. Allah Ta'ala did not like this and therefore disgraced and humiliated him.

There is neither greatness in knowledge alone nor in worship alone. Yes, if a person possesses submission (before Allah Ta'ala) then he has everything. Allah Ta'ala placed many blessings and honour in this quality. There is much rank and greatness in it. A person progresses through it and acquires acceptance in Allah's court.” (1)

Hazrat Maulana Maseehullah Khan Rahimahullah said in an address: You must have heard the name Sayed Suliman Nadwi Sahib Rahimahullah. He was an

eminent and famous personality. He was in demand in all groups and in all quarters. When he went to the colleges, he was in great demand; when he went to the universities, he was in great demand; or when he was among the Ulema, he was in great demand. He was an accomplished author and a great orator.

He was well versed in English and Arabic.

He had come to Hazratwala (Maulana Ashraf Ali Thanwi). At that time two or four of us were also present. He had come with the one train and he was departing with the next train. As he was about to leave, he requested: "Hazrat, give me some advice." Hazratwala replied: "Somebody like me giving advice to somebody like you?" Sayed Suliman Nadwi Sahib Rahimahullah persisted: "Hazrat, say something." Hazratwala was silent for a little while, and then repeated: "Me give advice to you?" Sayed Suliman Nadwi Sahib Rahimahullah still persisted: "No really, say something." Thereupon Hazratwala said: "I have learnt only one bit of advice from my Shaikh, Haji Imdadullah Rahimahullah. This particular advice I keep on lecturing on from different aspects. And this advice is as follows: As far as it is possible, one should

humble oneself - Jahan tak hon sake, apne ap ku mitana chah-ye.”

The moment these words were spoken, Sayed Suliman Nadwi Sahib Rahimahullah - one who was the son of a sheikh from the aspect of family lineage, one who was also a Sayed from the aspect of family lineage, one who was from great Ulema as well from the aspect of family lineage - from his eyes tears started flowing. From the time that he commenced his programme of islah with Hazratwala, with frequent visits and regular correspondence, it was his wont to say: “I thought I knew a lot. However, after my linking up with Maulana Thanwi Sahib, I have come to realize that I am not even at the level of a child attending kindergarten.” (23)

Hazrat Maulana Shah Wasiyyullah Sahib Rahimahullah said: If a shaykh does not know a ruling of the Shari'at, he will revert to his Murid. I personally observed this in Hazrat Maulana Thanwi Rahimahullah. Ulama such as Maulana Abdul Karim Sahib used to be with him. He would say to them: “Look for this ruling in the books.” They would find the ruling and present it to Hazrat. He

would say to them: “Brother, I am gone old now. This is why I need people like you.” (6)

Hazrat Maulana Qamaruz-Zaman said: Many Ulama of India and Pakistan reverted to him (Hazrat Muslihul Ummat Shah Wasiyyullah Sahib Rahimahullah). So much so that even his own teacher, Hazrat Allamah Muhammad Ibrahim Balyawi Sahib Rahimahullah - a head teacher at Dar al-Ulum Deoband - had reverted to him and became his khalifah. (6)

Sincerity

Hazrat Maulana Shah Wasiyyullah Sahib Rahimahullah said: There is a Maulana Sahib who is a good orator. I was sitting here when he came to me and asked: “Why is it that there is no benefit from lectures nowadays?” I replied: “We have no sincerity. This is why our lectures are not effective and beneficial.” The Maulana Sahib agreed with me and said: “More work is certainly being done today but the benefit which is missing is because there is no sincerity in us, the workers.” We seek refuge in Allah Ta’ala. (6)

Hazrat Maulana Shah Wasiyyullah Sahib Rahimahullah said: The real reason why lectures and talks are not effective is that the Ulama abandoned delivering them for the sake of Allah Ta'ala. Talks and lectures are now delivered for various worldly and material motives. The following is stated in ad-Durr al- Mukhtar:

التذكير على المنابر للوعظ والإيعاظ سنة الانبياء والمرسلين،

ولرياسة ومال وقبول عامة من ضلالة اليهود والنصارى

Reminding and advising from the pulpits for the sake of admonition and teaching lessons have been a practice of the Prophets and Messengers. As for delivering talks for the sake of leadership, wealth and general acceptance among the public; this has been the deviation of the Jews and Christians. (7)

Hazrat Maulana Abdullah Kapadurwi Rahimahullah said: We have studied Deen. Our teachers made sacrifices. Had it not been for their sacrifices, we would not have been able to read so many words. They went on foot to invite towards Din. We heard with regard to Hazrat Madani Rahimahullah that he used to travel to Assam which is well-known for its

many rivers and streams. Hazrat Rahimahullah used to cross deep rivers to go to the villages. There were no motor-vehicles at his disposal, nor were there any rickshaws. Hazrat Rahimahullah used to go on foot. There were times when he used to go to a village and there would be only five people in the Masjid. The people related to us that even though there were only five people, Hazrat Rahimahullah delivered such a talk as though he was addressing 500 people. This was a sign of his sincerity. My condition and our condition is that if there are few people, we will speak for ten minutes and terminate our talk. And if there is a large crowd, we will go at length in our lecture. (5)

An Englishman asked Hazrat Maulana Ashraf Ali Thaavi Rah (at that time British ruled): “How many rupees did you receive for writing your Tafsir.” When Hazrat Wala informed him that he did not receive any money, the man was astonished and said: “Why, then, did you work so hard in writing this book?” Hazrat Wala replied: “We believe in a life after this life. I will receive its recompense in that life. There is also a worldly benefit in it, viz. when I see my fellow Muslims

reading it and benefiting from it, it will bring joy to me.”

Hazrat Wala’s reply had a special effect on the Englishman. His demeanor showed that it made a great impact on his heart. (16)

Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah mentioned: The spirit and mindset of a person should always revolve around how he can be of service to the creation and how his actions can be a means of preserving Deen. We should not do things to earn popularity among people. As far as popularity is concerned, we should hope and desire that neither in our lifetime should people come to know of the good works we carried out nor should they speak of our good deeds after our demise. (18)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said about Maulana Abul Hasan Nadwi Rahimahullah: “Based on his lengthy experiences in the field of education and propagation, Hazrat Maulana used to provide concise and comprehensive counsel on different occasions. For example, when he visited Dar

al-Ulum Falah-e-Darayn, he said with regard to the appointment of teachers: “You must look for two qualities in a teacher, viz. he must have sincerity and specialty (Ikhlas and Ikhtisas). If there is a deficiency in either of the two, he will not benefit the organization.” After pondering over this, one realizes that if a teacher does not have the capability of teaching a subject, his religiosity and simplicity alone cannot come to his aid. And if he is very proficient in his knowledge and is a specialist in that field, but does not possess sincerity and devotion, then the students cannot benefit from him. By the grace of Allah Ta’ala, Hazrat Maulana laid down an excellent criterion in just two words.

Hazrat Maulana was invited to Syria by the University of Damascus. The Ulama of the university were astonished when Hazrat Maulana refused to stay in one of the elite hotels of the city and instead lived in a room which was attached to a Masjid. Whenever he used to attend the Muslim World League conferences in Makkah Mukarramah or assembly of Madinah University, then instead of staying in five-star hotels, he would either stay over at Madrasah Saulatiyah or at the house of an associate.

An Arab scholar made a beautiful statement in reference to Hazrat Maulana's above-mentioned practice:

“Inviting towards Allah Ta’ala requires purity of the soul and solitude with Allah Ta’ala so that whatever speech emanates from a person would emanate from the depths of the heart and soul. This is so that it will have an effect on the hearts and souls of others. Whoever heard his (Hazrat Maulana's) speeches most certainly perceived this.”

Hazrat Maulana Rahimahullah delivered a heart-rending talk to the lecturers and students of Madinah University. Those who were present relate that there was probably not a single person who did not shed tears. The fact of the matter is that a speech which emanates from the heart has an effect on the hearts of others.” (1)

Hazrat Maulana Qamaruz-Zaman said: The pious seniors constantly feared matters related to the Hereafter. Hazrat Maulana Muhammad Ali Maungeri (d. 1346 A.H./1927) Rahimahullah was a Khalifah of Hazrat Maulana Shah Fadl ar-Rahman Ganj

Muradabadi (d. 1313 A.H./1895) Rahimahullah, the founder of Nadwatul Ulama and a very senior Sufi master of the Naqshbandi order. He undertook many religious and societal works and tasks. Whenever anyone asked him: "How are you feeling?" He would reply: "What are you asking about how I am feeling. I am between hope and fear." A true believer continues fearing for as long as he does not receive a guarantee that he is to be admitted into Paradise. (1)

Hazrat Maulana Qamaruz-Zaman said: "Hazrat Shah Wali Allah Sahib Muhaddith Dehlawi Rahimahullah explains sincerity in his Hujjatullah al-Balighah: Ikhlas means that the benefit of worship for Allah Ta'ala be present in a person's mind. This benefit could be that because of it, the proximity to Allah Ta'ala which he acquires comes before him. As Allah Ta'ala Himself said: "Surely Allah's mercy is near the doers of good." Alternatively, it could be because the person fully affirms the reward which Allah Ta'ala promised in the Hereafter via His Messengers. Consequently, the person carries out actions with intense devotion which is not tainted by ostentation, causing people to hear about it, nor in fulfilment of a custom. This

condition then accompanies all his actions, even those which are merely permissible and habitual. Allah Ta'ala says:

"They were solely ordered to worship Allah, devotedly worshipping Him [alone]." Rasulullahi Sallallaahu Alayhi Wasallam said: "All actions are dependent on intentions." (Surah Al Bayyina, 98:5)

Look at what Hazrat Shah Sahib Rahimahullah is saying: Ikhlas means that when a person does an action for Allah Ta'ala, he envisages its benefit in his mind. And what is that benefit? When he does the worship, his mind must rationally perceive closeness with Allah Ta'ala. In other words, he must feel that he is getting close to Allah Ta'ala. This theme is to be found in the verse in which Allah Ta'ala says: Surely Allah's mercy is close to those who do good.

The other way of perceiving the benefit is for a person to experience full affirmation in his heart of the promises of reward which Allah Ta'ala made via the Prophets Alayhimus Salam. In other words, when he does the worship, his heart must have full conviction that he will most certainly receive the rewards as promised by Allah Ta'ala via the Prophets Alayhimus Salam. If either of the two is found in the heart - i.e.

proximity to Allah Ta'ala or conviction in Allah's promises - the action will be carried out with such earnestness that it will not be tainted in the least by any ostentation, showing off, or following of baseless customs. This is an obvious result because when the benefit of proximity with Allah Ta'ala and belief in reward settle in the heart of a believer, why should he disregard these lofty ideals for base and ignoble objectives like ostentation, showing off, and baseless customs!?

Ikhlas is that element which is deeply embedded in the heart of a believer which – with a firm resoluteness - becomes a catalyst for a particular action and for the repetition of that action. When ikhlas settles in the heart of a believer, he severely abhors ostentation, showing off, and so on. This is because these are creations while he has established a firm bond with the Creator. When a heart has developed the sole objective of pleasing the Creator, why should it ever think of the creation!?” (6)

Hazrat Maulana Zakariya Khandhalvi Rahimahullah said: If anyone levels a valid criticism against you then you should definitely accept their views. The Ulama

and Sufis have written, 'The last of spiritual diseases that leaves the heart of the seeker is love status' (20)

Abstinence

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah said: "The great renovator of Islam and fighter for its cause that Saiyid Ahmad Shaheed Rahimahullah was, ranks among those select and heavenly souls who were supremely bless with an unshakable faith in God and His promises and had an implicit belief in the life after death. God had also cleansed his heart from the defilements of falseness, vanity and vain pretensions. The world and all its wealth, power and pelf, were to him valueless like dust. When the Saiyid was staying at Calcutta before embarking the ship for the Hajj, Ghulaam Husain Khan made bold to say, "The ship you are going in is an ordinary one. It would be proper if you go by the ship "Atee'ur Rahman" which has 60 cannons on board and is captained by Muhammad Husain Turk who holds the charge of 40 ships. If you go to Arabia by it, the people there would think more highly of you."

This suggestion made the Saiyid's blood boil in anger. He said in reply, "What did you say, Ghulaam Husain Khan! Honour is given by God and not by man. I regard the esteem and reverence of this world as a dead dog."

The Saiyid so detested worldly fame and honour that he had earnestly prayed God that no trace of his grave might remain after his death. And, so it happened for God did not allow his sepulchre to be known and made a place of adoration by the coming generations.

Viewed in this context, the Saiyid does not require that his successors, scholars, penmen and historians should either study and evaluate the efforts he had made for the revival of Islam or trace the effects of his movement on the later revivalist and reformatory movements. But the present generation of this Millat, and those to come later on, do need to make a close study of his accomplishments impartially and justly, so as to allocate him the place he deserves in the history of Islam. This is an obligation we owe to him, and the sooner we discharge it, the better it would be for us."

(24)

Hazrat Maulana Zakariya Rahimahullah writes about Hazrat Haji Imdadullah Rahimahullah: Once a man from Hindustan (India) sent some money as a gift for Hazrat via the agency of a trader in Makkah Mu'azzamah. The trader sent a message informing Hazrat of the arrival of the money. His message had also requested Hazrat to send someone to collect the money from the shop. With great istighnaa (independence), Hazrat responded: "I have not asked for money from Hindustan nor will I send for money to the shop. The Allah Who has delivered the money from Hindustan to Makkah Mu'azzamah will deliver it from the shop to me." The trader felt highly ashamed of himself and immediately sent the money. (8)

Hazrat Maulana Abdullah Kapadur Rahimahullah said: "I personally saw Hazrat Madani Rahimahullah when he came to Gujarat. When he resorted to bed at night, our Gujarati people used to bring huge mattresses and silken duvets for him. Hazrat would remove all these items. Hazrat had his own thick white sheet which he would spread on the ground, a leather pillow, and he would sleep on these. I saw this with my own eyes.

When I was in Deoband, he came out on a Friday and proceeded towards the Jamia Masjid. We (students) were walking behind him. It was extremely hot, so one of us opened an umbrella for Hazrat. He turned around to see who opened the umbrella. He stopped walking and said: "Bhai, why did you open this umbrella over me?" The person replied: "Hazrat, the sunlight is very intense." He asked: "I see. What about all these other people who are walking, are they not feeling hot? Get an umbrella for all of them, only then will I continue walking." There were so many of us; where could we have obtained umbrellas there and then? Someone indicated to the person to close the umbrella because Hazrat does not approve of it.

If someone were to open the door for him, he would ask: "Do you consider me so weak that I cannot even open a door?" He lived a tough life.

Maulana Hussain Ahmed was over seventy years old when he travelled from Saharanpur to Kerala. When the authority of the Muslims was waning in the country, he travelled from village to village. He even travelled to Nausari (in Gujarat) on an ox wagon. There were no cars in those days. I can picture the scene when over fifty ox wagons were moving

together. Hazrat Madani Rahimahullah was sitting on one of them and they were entering Nausari.

Hazrat delivered a lecture at night and returned to his room at about 1:30 a.m. I heard someone crying at about 3:30 a.m. I went to check and saw Hazrat weeping and crying. Imagine a person at such a senior age of his life going to sleep at 1:30 a.m. and crying before Allah Ta'ala at 3:30a.m.! Such were the Ulama of Deoband. May Allah Ta'ala enable us to follow in their footsteps. Amin.” (5)

Maulana Abdullah Kapadur Rahimahullah said: "simplicity in temperament, and piety in lives. All these are lacking today. Hazrat Shaykh (Maulana Zakariyya Sahib) wrote: "I have seen two seniors who used to cry profusely. One was my father, Maulana Yahya Rahimahullah, and the other was Hazrat Madani Rahimahullah."

I did not see Hazrat Maulana Yahya Rahimahullah but I certainly saw Hazrat Madani Rahimahullah and how much he used to cry. On one occasion he went to a mango orchard. After Maghrib, he stood beneath a mango tree and began performing Salah. Some people

assembled because Hazrat was crying loudly. He became angry at those who had assembled there because they were disturbing his concentration. He then asked them to leave. He would sometimes cry under a tree and sometimes on a prayer mat. Just imagine! Such a great scholar who taught Hadith in Madinah Munawwarah! While teaching Hadith, he would sometimes point towards the blessed grave of Rasulullahi Sallallaahu Alayhi Wasallam and say:

قال صاحب هذا القبر

The one in this grave said..." (5)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah was a great preacher of his era. He was given millions of rupees but he paid no attention to it. Shaykh Za'id ibn Sultan gave him hundreds of thousands of rupees before his demise but he did not take even a cent home. He used to write books and deliver lectures. He would attend political gatherings as well as Tablighi gatherings but as long as Hazrat Ra'ipuri Rahimahullah was alive, he would frequent his Khanqah regularly. Sometimes people have a lot of misgivings and misunderstandings. They have little knowledge and

within their limited understanding they feel that their work is the only work of Deen and there is no other work of Deen. (5)

Self Obliteration

Hazrat Maulana Qamaruz-Zamaan writes: “It is a fact that when a person is humble and unassuming, Allah Ta’ala places honour and respect for him in the hearts of people. Hazrat Haji Imdadullah Sahib Muhajir Makki Rahimahullah says:

“I tried my utmost to obliterate my self. Who is it who popularized me?”

The same theme is conveyed by Hazrat Maulana Muhammad Ahmad Sahib Partabgarhi (d. 1412 A.H./1991) Rahimahullah as follows:

“The one who obliterates himself becomes the king of the world.”

Maulana Rumi Rahimahullah says:

“If you desire your self-respect, opt for your self-obliteration. This is because self-respect is a reflection of self-obliteration.”

Self-obliteration does not mean you have to obliterate your excellences. What it means is that you must not consider your excellences to be the fruits of your efforts. Rather, believe them to be gifts from Allah Ta`ala.

Hazrat Maulana Sayyid Sulayman Nadwi Rahimahullah who asked Hazrat Hakimul Ummat Maulana Ashraf Ali Thaانvi Rahimahullah: "Hazrat, what is the meaning of self-obliteration? If a person is an Alim, does it mean he must not consider himself to be an Alim. If a person possesses knowledge, does it mean he must not consider himself to be a man of knowledge. If a person has wealth, he will certainly consider himself to be a man of wealth. So what does self-obliteration mean?" Hazrat Hakimul Ummat Rahimahullah replied: "The person must not look at his knowledge; he must believe it to be a gift from Allah Ta`ala." In other words, he must think to himself that Allah Ta`ala conferred this bounty on him without his being eligible for it. When a person realizes that Allah Ta`ala conferred this knowledge to him although he was not eligible for it, will he ever be proud and haughty? Never. Instead, he will understand that just as Allah Ta`ala conferred it to him, He can snatch it away at any time. This will cause him to fear." (1)

Maulana Muhammad Manzur Nu`mani Sahib Rahimahullah was once asked by a very informal friend, who himself was a Sahib-e-Nisbat (possessing a strong spiritual link with Allah Ta`ala), "Are you Bay'at to anyone?" Maulana replied, "Yes. I am Bay'at to Hazrat Maulana Raipuri Rahimahullah." His friend then sat in the gathering of Maulana Raipuri Rahimahullah from Asr till Maghrib. When he stood up, he said,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Who are you Bay'at to? He is totally hollow and empty. He has nothing in him." Maulana remained silent and did not utter a word. The next day, the friend sat again in Hazrat Raipuri's Rahimahullah gathering. This time when he stood up, he said,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

I was totally mistaken. This personality is such that at every moment, he is denying his own existence and saying that I am nothing, to such an extent that those in his company get affected in the same way." (9)

Rectification

Reviver of Deen, caller of Allah should not neglect his own rectification. A person's good qualities can be identified in just one day, and what level his academic capability has reached. Despite this, do not be without fear about the condition of his heart, and do not be deceived because the filthiness of the carnal self cannot be ascertained even after many years.

Hazrat Maulana Qamaruz-Zamaan said:

Allah Ta'ala says "So do not boast about your purity. He knows fully well the one who is pious. (Surah An-Najm, 53:32)

This means that no matter what level of rectitude and righteousness a person reaches, he must not boast about his excellence. Instead, he must be forever mindful of his defects. If the claim to excellence comes to his mind, then instead of progress, it will lead him towards retrogression. (25)

Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah said:
"Allah Ta'ala says:

"Once you have completed (your work) then make every effort to engross yourself with your Rabb."

This proves that the (Shaikh of) Kaamil should also do something for his own good. Even after becoming accomplished he should not become neglectful of Zikr, otherwise his condition will deteriorate and others will not gain perfect benefit from him because without practising oneself there is no Barkat (blessing) in one's Ta'leem (teaching). This is conveyed in the popular saying: "Whoever doesn't have a wird (spiritual programme), doesn't have a waarid (high spiritual state)."" (17)

In previous chapters we have mentioned Mujaddid Shaikh Ahmad Rahimahullah's efforts but see, what he is saying in his own words. Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: Mujaddid Shaikh Ahmad was often heard saying, "Nothing can be obtained simply by our effort; whatever we have it was due to the grace of God. But the blessings of God, too, depend on taking after the custom of the Holy Prophet Sallallaahu Alayhi Wasallam. This, in my opinion, is the source of all blessings. Whatever God has given me, it was made available because of my

following the Prophet, and whatever was denied to me it was because of my own shortcoming in doing so.” (2)

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: “One of the disciples of Mujaddid Shaikh Ahmad asked Shaikh Muhammad bin Fazl Ullah to tell him what he had seen at Sirhind. Shaikh Muhammad replied, “How can I explain everything I saw there, but I found the minutest details of the Sunnah being acted upon with the utmost care. Nobody could have been so meticulous as he was.” Another witness relates, “The inward perfection of Shaikh Ahmad is beyond my comprehension but I can say that on seeing Shaikh Ahmad I came to know that the accounts of the saints of old given in the books are no exaggeration, rather it seems that the writers have been reticent in giving those details. The entire day was spent in prayers and remembrance of God.” A disciple of Shaikh Ahmad who used to attend to his Ablution, bringing of the prayer mat etc., relates: “I get a little respite after the meals and during the last third part of the night. The Shaikh keeps on exhorting his disciples to engage themselves in prayers, remembrance and

contemplation.” He further quoted the Shaikh who used to say, “This world is a place of endeavour, so combine your inward state with your outward temperament and actions. Even the Holy Prophet used to stand for such a length of time at prayers that his legs used to get swelled.”” (2)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: Hazrat Maulana Muhammad Ilyas Sahib Rahimahullah was the greatest preacher of his era. It is written in his biography and I heard from the pious elders on numerous occasions that sometimes he would leave Nizamuddeen for fifteen to twenty days and when he would return he would say, "We travelled a lot outside and due to this, some ill effects have come onto our hearts." Since the friends of Allah Ta'ala are always concerned about the purity of their hearts, Hazrat Maulana Muhammad Ilyas Sahib Rahimahullah would go to the Khanqah of Hazrat Ra'ipuri Rahimahullah to purify his heart so that it could become absolutely clean. Hazrat would go to the Khanqah and stay over for a few days. (5)

The Mashaa'ikh (pious elders) not reprimanding the General Masses for their Misconduct

Hazrat Maulana Thaanvi used to mention: "The Mashaa'ikh have spoiled the behaviour of people. They do not reprimand them for their misconduct and consider this to be Akhlaaq (good character). This is not Akhlaaq. This is Ihlaak (destruction)." (9)

The Blessing of Affiliation with Hazrat Hakim al-Ummat Rahimahullah

Hazrat Maulana Abdullah Kapaudri Rahimahullah writes: Hazrat (Ashraf Ali Thaanvi) Rahimahullah corrected beliefs of all those who were affiliated to him. Al-hamdulillah, I saw the most ignorant of people from the villages, but the moment they placed their hands in the hand of Hazrat Rahimahullah, I saw their beliefs becoming very strong and firm. My father was a school teacher and was not well educated in Islam. But his beliefs were correct and firm right to the end. And he would not make any concessions whatsoever with regard to what he heard from Hazrat Rahimahullah. (5)

One Arab Alim wrote about Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah that he came to their country and the government made arrangements for his accommodation in a five star hotel. Great kings and leaders wanted Maulana to stay at their homes. Maulana said, "It is not my habit to stay in hotels." Hence Hazrat Maulana Abul Hasan Ali Nadwi Sahib Rahimahullah stayed in one room of a Masjid. After mentioning the above incident in his writings after the demise of Hazrat Maulana Rahimahullah, this Arab Alim wrote one sentence which really appealed to me and based on that statement I also wrote those words in my article which is,

إِنَّ الدَّاعِيَ إِلَى اللَّهِ يُحْتَابُ إِلَى تَصْفِيَةِ الْقَلْبِ

The one who invites towards Allah needs to purify his heart.

All preachers need to cleanse their hearts. Since Hazrat was a preacher, he stayed in the room of the Masjid so that his heart could remain pure. This is the reason why tears would flow from people's eyes when Hazrat Maulana Abul Hasan Ali Nadwi Sahib Rahimahullah delivered a lecture. Once when Maulana delivered a lecture in front of great Arab

Ulama and students in Jami'ah Islamiyyah Madinah Munawwarah, there was not a single person left in the assembly whose eyes were not flowing with tears. While addressing the Arab youngsters Maulana said, "O youngsters! Engrave on your hearts the words of Hazrat Abu Bakr Siddiq Raliyallahu anhu which he once uttered,

“Can any deficiency come to Islam whilst I am alive?”

In other words, make a resolution in your life that you will continue to do this work of Da'wah till the end of your lives. For deficiency to come into Islam while I am alive cannot be possible. O youngsters! Write this statement on your hearts." When Maulana said this, the Arab youngsters began crying. Every Muslim youth in the world should have this restlessness. Irrespective of which part and area of the world he resides in, he should have this restlessness and worry that, Can any deficiency come to Islam whilst I am alive? (5)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: There is a need to cry to Allah Ta'ala in the latter part of the night. As long as we do not spend time with the Ahlullah, nothing will be of any benefit to us. If I am

teaching Bukhari Sharif while I have no bond with the Ahlullah then this very same Bukhari Sharif will create pride and haughtiness in me. I will move around in the world thinking to myself that I am a teacher of Bukhari Sharif. On the other hand, if I have a bond with the Ahlullah, then as per the words of Hazrat Shah (Anwar Kashmiri) Sahib Rahimahullah, 'I will think to myself that I am a worker at the Dar al-Ulum.' These are the words of Hazrat Shah Anwar Kashmiri Rahimahullah who was known as Khatimah al-Muhaddithin (the seal of Hadith experts). When Allamah Rashid Rida of Egypt saw him, he said: "I have not come across a scholar like him in my entire life." When Hazrat Shah Sahib Rahimahullah passed away, Allamah Shabbir Ahmad Usmani Rahimahullah said: "If someone asks me: Did you see Allamah Izz ad-Din ibn Abdus-Salam, Imam Ibn Taymiyyah, Ibn Daqiq al-Id? I will reply: Yes, I have seen them because I saw Anwar Shah Kashmiri Rahimahullah." It is only a matter of time difference.

Despite all this, such a great scholar is saying that he is a mere worker in a Dar al-Ulum irrespective of whether the authorities ask him to teach Bukhari Sharif or Mizan. Notwithstanding the immense knowledge which he had, purity entered his heart

because he placed his hand in the hand of Hazrat Gangohi Rahimahullah. (5)

Hazrat Maulana Wasiullah Rahimahullah said in a gathering: “This is a book of jurisprudence. It is titled Ma La Budda Minhu. Towards the end of this book, the author Qadi Thana’ullah Sahib Pani Patti Rahimahullah has a chapter which he names Kitab al-Ihsan. Normally such a chapter is not found in a book of jurisprudence. You will find chapters on purity, Salah, Zakah and so on; but I haven’t come across Kitab al-Ihsan in any book of jurisprudence. The word Ihsan refers to the same thing which is related in a Hadees known as Hadees-e-Jibra’il. Hazrat Jibra’il Alayhis Salam came to Rasulullahi Sallallaahu Alayhi Wasallam and asked him a few questions. For example: What is Islam? What is Iman? What is Ihsan? After explaining the rules of Islam and Iman, Qadi Thana’ullah Sahib Rahimahullah goes into a brief discussion on Ihsan. This (Ma La Budda Minhu) is an excellent book but people rarely teach it nowadays. This should not be the case. The author writes: Listen! May Allah Ta’ala guide you. Whatever has been explained thus far was related to only the outer form

of Islam, Iman and the Shari'at. In other words, it was an explanation of the external Shari'at. As for the core and essence of Iman, Islam and the Shari'at, you will have to search for its reality from the dervishes. If you want to acquire the spirit and internal form of Deen, you will not find it in books. It is to be found in the chests of the Sufis. You can only acquire it by remaining in their company. (6)

Honor Elders who made Sacrifices for Deen

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes:

(This wealth) is (also) for those who came after them (the Muhajirun) and supplicate thus: "O our Sustainer! Forgive us and our brothers who preceded us in faith, and do not place in our hearts any malice against the believers. O our Sustainer! You alone are kind, merciful." (Surah Al Hashr, 59:10)

In the above-quoted verse, the latter generations of Muslims are asked to have an approach of open-heartedness and acknowledgement of the past peoples.

The precedence and virtue which they enjoy in the fields of honesty and sincerity, obedience to Allah, fear and turning to Him, serving Islam, guarding and protecting the Islamic borders and forts has to be recognized and accepted with our hearts. The new generation must not harbor any malice and abhorrence towards them. They must not feel any hesitance and reluctance in acknowledging their services. Their tongues must sing their praises and pray for them. Their excuses and constraints must be accepted. And their shortcomings - from which no human is free - must be overlooked. This is because the one who makes Ijtihad could be right or wrong. Only that person will fall who tries to walk and run. It is also a reality that apart from the teachings and guidelines of the Prophet Sallallaahu Alayhi Wasallam, there is room for accepting and rejecting the rulings and teachings of all people.

This verse demands of us to be cautious when making any decision, expressing a view and applying a ruling to the pious predecessors, and to the Imaams and leaders in the department of Iman and Ihsan [the Sufis]. We must not be hasty in this regard nor must we express any fanaticism. As long as we are not fully

satisfied and convinced about an issue, we must abstain from issuing a definitive ruling. (1)

Ultimate Object

What is the ultimate object of these efforts? Why they made this much of sacrifices? Only is for pleasure of Allah Ta'ala. To save the mankind from Fire of Hell and admit into Paradise with highest degree of luxuries and comforts. Please read translation of Holy Qur'an where it has mentioned in many places how Allah Ta'ala prepared Paradise for his bondsmen and bondswomen and how He describes it and those who disobey Him, entitle to Fire of Hell and how He describes it. It was each and every Prophet's responsibility to save human from Fire of Hell. Allah Ta'ala made this Ummah with this same responsibility. Whoever take this noble responsibility and work hard, Insha Allah he will perceive same unseen help from Allah same as Sahabah Raliyallahu anhum perceived.

Conclusion

We conclude our short appraisal and sincere message with those energizing couplets of Allama Iqbal:

O builder of the Haram! Rise to reconstruct the world anew. Awake from your deep slumber and rise again.

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21: Al Ifadaatul Ihsaaniyyah by Maulana Muhammad Qamaruz-Zaman Allahabadi

22: Knowledgeable Discourses by Mufti Saeed Ahmad Palanpuri

23: For Friends (Discourses of Maulana Masi'hullah Khan) by Dr. Ismail Mangera

24: A Misunderstood Reformer by Maulana Abul Hasan Ali Nadwi

25: A Manual for Spiritual Seekers by Muhammad Qamaruz-Zaman Allahabadi

26: Maktubat-i Imam-i Rabbani by Irshad Alam Mujaddidi

27: The Fundamental Trio of Articles of Faith in Islam: Belief in The Oneness of God, The Apostleship, The Hereafter by Maulana Abul Hasan Ali Nadwi

28: A New Challenge to Islam by Maulana Abul Hasan Ali Nadwi

Biography

Akbar (King) (d. 1014 A.H./1605)

Allamah Iqbal (b. 1877 A.H. - d. 1357 A.H./1938)

Aurangzeb (d. 1118 A.H./1707)

Hazrat Haji Imdadullah (b. 1233 A.H./1818 - d. 1317 A.H./1899)

Maulana Abdul Qadir Raipuri (b. 1290/91 A.H./1873/74 - d. 1382 A.H./1962)

Maulana Abdullah Kapaudri (b. 1352 A.H./1933 - d. 1439 A.H./2018)

Maulana Abul Hasan Ali Nadwi (Ali Miyan) (b. 1333 A.H./1914 - d. 1420 A.H./1999)

Maulana Abul Kalam Azad (b. 1306 A.H./1888 - d. 1377 A.H./1958)

Maulana Anwar Shah Kashmiri (b. 1292 A.H. - d. 1352 A.H./1933)

Maulana Ashraf Ali Thaanvi (b. 1280 A.H./1863 - d. 1362 A.H./1943)

Maulana Hifz ar-Rahman (b. 1318 A.H. - d. 1382 A.H./1962)

Maulana Hussain Ahmed Madani (b. 1296 A.H./1879 - d. 1377 A.H./1957)

Maulana Ilyas Kandhlawi (b. 1303 A.H./1885 - d. 1363 A.H./1944)

Maulana Inaamul Hasan (b. 1336 A.H./1918 - d. 1416 A.H./1995)

Maulana Khaleel Ahmed Saharanpuri (b. 1269 A.H./1852 - d. 1346 A.H./1927)

Maulana Khwajah Mu'in ad-Din Ajmeri (b. 1299 A.H. - d. 1357 A.H)

Maulana Manzur Nu'mani (b. 1905 - d. 1417 A.H./1997)

Maulana Maseehullah Khan (b. 1330 A.H. - d. 1413 A.H./1992)

Maulana Mujaddid Shaikh Ahmed Alf Thani (b. 971 A.H./1564 - d. 1034 A.H./1624)

Maulana Qamaruz-Zaman Allahabadi (b. 1352 A.H./1933)

Maulana Qasim Nanautwi (b. 1248 A.H./1832 - d. 1297 A.H./1879)

Maulana Rashid Ahmad Gangohi (b. 1244 A.H./1829 - d. 1323 A.H./1905)

Maulana Sayyid Sulayman Nadwi (b. 1302 A.H./1884 - d. 1373 A.H./1953)

Maulana Shabir Ahmad Usmani (b. 1305 A.H./1885 - d. 1369 A.H./1949)

Maulana Shah Wali Allah (b. 1114 A.H./1703 - d. 1176 A.H./1762)

Maulana Shah Wasiyyullah (b. 1312 A.H./1895 - d. 1387 A.H./1967)

Maulana Yahya Kandhlawi (b. 1288 A.H. - d. 1334 A.H.)

Maulana Yusuf Kandhalvi (b. 1335 A.H./1917 - d. 1384 A.H./1965)

Maulana Zakariya Kandhalvi (b. 1315 A.H. - d. 1402 A.H./1982)

Mufti Mahmud Hasan Gangohi (b. 1325 A.H. - d. 1417 A.H./1996)

Mufti Muhammad Shafi (b. 1314 A.H./1896 - d. 1396 A.H./1976)

Mufti Saeed Ahmad Palanpuri (b. 1360 A.H./1940 - d. 1441 A.H./2020)

Mufti Taqi Usmani (b. 1362 A.H./1943)

Sayyid Ahmad Shaheed (b. 1201 A.H./1786 - d. 1246 A.H./1831)

Shaykh al-Hind Maulana Mahmud al-Hasan (b. 1268 A.H./1851 - d. 1339 A.H./1920)