Chapter V

REFORMATIVE APPROACH TO DA‘WAH
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The Qur’anic term “Islāh” imply the meaning of “reconciliation”. Ibn Manzūr in ‘Lisan al-Arab’, inscribes “Islāh” as the “opposite of corruption”. Variants of the word “Islāh” appear in the Qur’ān to refer “striving towards peace” or “striving for pious actions”. Bringing about “Islāh” (reformation) among the people was the duty of the Prophets. The word da‘wah also covers Islāh (reformation) because it is the purpose of da‘wah. Reformation carried out by Da‘wah movements embraces the reformation of the people and society.

Mawlana Muhammad Ilyas, the founder of the Tablīghi Jama‘at, is arguably one of the most influential figures of the twentieth century Islām. Despite his enormous contribution towards the development of a powerful grass root Islāmic Da‘wah movement, Mawlana Ilyas has not received much attention in the literature on modern Islāmic movements.

Mawlana Muhammad Ilyas believed that Muslims had strayed far from the teachings of Islām. Hence he felt the urgent need for Muslims to go back to the basic principles of their faith, and to strictly observe the commandments of Islām in their own personal lives and in their dealings with others. He wrote nothing about his own project of reviving Shariah and he felt that practical work for the sake of Islām was more important than writing about it. The malfuzat and maktubat of Mawlana Ilyas, which were compiled by Mawlana Abul Hassan Ali Nadwi and Mansoor Numani, are the expression of his anxiety for the fate of the Muslim community in both - its worldly conditions as well as its digression from the Prophetic model. Ilyas was convinced that community’s triumph depends on strict observance of Shariah. He believed that the troubles of the Muslims are due to their straying from the path of God and adopting the ways of the disbelievers. Equally distressing to Ilyas was the widespread practice among many Muslims of the Hinduistic and polytheistic customs. It regarded the need for the reform of popular traditions.
According to Mawlana the root cause of all evils is ignorance, disregard of religious matters, bad intention and according to him the solution for this problem is to give preference to religious matters over worldly matters. To obtain the potential and to give up the materialistic mind it is necessary to spare an optimum period of time in the path of Allah.

**Importance of Da'wah**

According to Maulana Ilyas the mission of Prophet (SAW) was to regenerate the degenerated or deprived spirit of the belief and rituals of the society to which they were deputed. At last Prophet Muhammad (SAW) was appointed to restore the essence of Shariah and to replace the outmoded customs of the humanity. Since the chain of Prophethood had ended, the responsibility of this effort (task) has been placed on the Muslim Ummah.

Making efforts with the intention of reviving the prophetic practice is noblest duty in this world. Allah has consigned the reward and the good effects in this and the next world to those who, with an open heart, take these efforts upon themselves. And these rewards cannot be gained without these efforts.

Mawlana explains the Quranic verses '29:69' to stress the importance of the hard work done in spreading the religion (din). The person, who engages in the way of realizing a spiritual objective, faces humiliations and bears hardships, God's Mercy descends upon that person. Those who strive hard in cause of Allah, would certainly receive the guidance from Allah.

**Muslim Decline**

According to Mawlana Muhammed Ilyas the main reason for the Muslim decline was due to the evasion of the work of Da'wah. He envisaged that people have given up organizing ‘preaching parties’ (jama'ats) for the cause of religion. This practice,
according to him, was very popular in the Prophets period. The Prophet himself used to send out groups for preaching and everyone who had sworn allegiance to him did the same with enthusiasm. During the Meccan period only a handful of people were Muslim believers. There, every single Muslim believer endeavored, on an individual and personal basis, to present the truth to his fellowmen. In contrast, life in Medina was communitarian and urban. Immediately after arriving there the Prophet started sending out preaching parties everywhere around. Avoiding this inevitable practice leads to loosing the very stuff of the religion.8

Mawlana recognized that the very foundations upon which the super-structure was to be raised were crumbling among the Muslims and even their belief in the fundamental articles of faith was weakening day by day. In the Mawlana's own words,

"The fundamental doctrines have ceased to be fundamental and lost the power to sustain and regulate the subsidiary doctrines."9

Belief in the supremacy of God and the Apostleship of the Prophet was steadily declining, the concept of hereafter was losing its importance, and the dignity of the Word of God and the worth and significance of the sayings of the Apostle were getting reduced to meaningless terms. Mawlana Ilyas came to the conclusion that the Muslims of his time were ignorant of their faith.

The Mawlana had realized that the Muslims were drifting away from elementary teaching of the faith. He also felt that theological sciences were becoming unproductive and more over a burden on the pupil, owing to the predominance of worldly interests. He said these sciences were becoming valueless because the aims and objectives for which one acquires them have gone out of them and the ends and advantages for which these were studied are gained no longer.10

Methods of Reformation
Mawlana also holds that carrying out the duty of *da'wah* does not require one to wait for any invitation from the people to be called to Islām. According to him in the beginning of Islām, Prophet Muhammad (SAW) used to go to those lacking in the desire for *Dīn* and the truth, attend their assemblies and though uninvited, he still gave them the *Da'wat*. He did not wait for people to invite him.\(^{11}\)

The primary need therefore was to revive the ardor and enthusiasm among the Muslims. It should be brought home to them that there was no other way to acquire the faith than to learn it, and the learning of faith was more important than learning of material arts and sciences. Once this realization was produced, the rest would be easy; the general ailment of the Muslims was lethargy and listlessness.\(^{12}\)

**Mawlana's Approach towards Madrasas**

According to him the main object of the religious institutions was not to prepare students for acquiring jobs in government and other public institutions but to enable them to serve Islām and to work for its promotion and propagation, deed or service to *dīn* is the *reason d'être* of education according to him.\(^{13}\)

Mawlana was not satisfied with the ordinary and individual teaching which was being imparted through *Maktabs* and *Madrasas*. He felt that the anti Islāmic atmosphere was affecting the wholesome development of the students' Islāmic personality. The knowledge which the student acquires would be neutralized while they come in contact with the outside society which is devoid of Islāmic atmosphere. Again, such *Maktabi* system of education was more beneficial to the children and there were no arrangements for the adults on whom the knowledge and practice of Islām was obligatory. He argued that the whole community could not gain Islāmic education through this system because there are persons involved in different profession for their livelihood could not join the *Madrasas* and *Maktabs*.\(^{14}\)

The Mawlana said:
"I do not say that all Muslim institutions should suspend their activities in their own field. But I do believe that this work (tablīgh) alone will put real life into those activities. It is therefore essential that all the groups working for Islām should consider this work indispensable for their mission.\textsuperscript{15}"

Mawlānā was disappointed that the Muslim community was not under control and they could realize that one or two pious in a society is not enough or nothing as compared to the general community who are not in Islāmic way. Because the way of society will influence these odd religious men and it is possible that such a man will go astray. He also found that Muslims could not follow an Islāmic life as he spends more time to his profession or trapped by the surroundings. So he could not even request the youths and adults to go and study at Madrasa as they were engaged in their job and study.

\textbf{Isla\={m}ic Government}

According to Mawlana Muhammad Ilyas the reason for which the Muslims are not granted the rulership and leadership in the world is due to their evasion from fulfilling the commandments of Allāh and refraining from the forbidden things.\textsuperscript{16}

Inculcating one’s self within Islāmic mode is only way by which the Muslims could achieve the pleasure of Allah and consequently they would be entrusted the reigns of governing this world by their Lord. On the contrary if Muslims don’t obey Allah’s laws in their own lives, it is almost impossible to establish these laws in the domain of Public life.

Mawlana Muhammad Ilyas perceives that many people who regard themselves loyal to the government and supporters of the government are in reality faithful to their own selves and supporters of their own interest. Today their desires are being fulfilled
by the government, therefore they are loyal and supporters of it. Tomorrow if their own selfish interests are fulfilled by those opposed to the government, they will become the loyal supporters of the opposition. In reality such people who worship their own desires are not even prepared to be the supporters of their own fathers.\textsuperscript{17}

The way to reform these people is not to condemn them or make them oppose the government. Their real disease is "worship of their own desire". Therefore even if they give up their support for the government, they will still become loyal to some other such powers to fulfill their object as long as the disease remains. The way to reform them is to make them worshippers of Allāh instead of their desires and make them faithful supporters of the cause of Allāh’s Dīn. Without this effort, their spiritual ailment cannot be treated.\textsuperscript{18}

\textit{Jihād}

\textit{Jihād} is one of the important duties in Islam. The duty of \textit{Jihād} (which all Commentators agree is a duty extending to all time) is laid down in the holy Qur’ān and in the Traditions of the Holy Prophet (SAW). The Qur’ān and \textit{Ahadīth} have repeatedly emphasized the need and importance of defense of Islām. \textit{Jihād} is a part of this overall defense of Islām. One, who exerts himself physically and mentally or spends his wealth and property in the way of Allāh is indeed engaged in \textit{Jihād}. But in the language of \textit{Shariah} this word is also used for the war that is waged solely for the purpose that “the Word of Allāh shall alone prevail.” The slightest desire for worldly gain pollutes the purity and mars the nobleness of \textit{Jihād}. This supreme sacrifice of life in the defense of the Faith devolves on all Muslims. The people who make efforts with the intention of reviving the general prophetic practice should be considered as \textit{mujahidin} (the person who performs \textit{jihād}).\textsuperscript{19}

According to Mawlana Ilyas, Jihad should be organized only after the proper establishment of the Islāmic state. For substantiating this claim he cites the examples
from Meccan and the Madinite period of the Prophetic life. In Makkah, Muhammad (SAW) carried on his effort of da‘wah by going personally to each and every person. Apparently, after reaching Madinah, this did not remain the work of Muhammad (SAW). Instead Muhammad (SAW) worked from a centre. This he did only after he had prepared a special jama‘ah (group) consisting of those capable of efficiently giving the Makki da‘wah with its prerequisites.\(^{20}\)

The requirement of this work then made it necessary for Muhammad (SAW) to remain and organize the effort from a centre and to take work from the companions. After Prophet Muhammad (SAW) on the basis of this Umar (RA) remain in the centre, Madinah, after thousands of Allah’s servants were prepared to go for *Jihād* in order to elevate the name of Allah in the lands of Iran and Rome. It thus became necessary for Umar (RA) to remain in Madinah, to firmly organize the work of *Da‘watul Haq* (Call to the truth) and *Jihād fi Sabīlillāh* (*Jihād* in the Path of Allah).\(^{21}\)

**Introducing Da‘wah Movement in India**

After making a careful study of the moral degeneration of the Indian Muslims, Mawlana Mohammad Ilyas came to believe strongly that Muslim society needs a new type of reform movement and it should be organized on the same pattern as, in his opinion, the Prophet and his companions adopted in the early days of Islam.\(^{22}\)

With such understanding of the pre-requisites of the establishment and promotion of the religion, Mawlana Ilyas laid the foundation of a movement which is popularly known as *Tablīgh*. In other words we can call it “A Faith-Movement.”

**Aims of the Movement**

To teach the *Ummah* true Islam, to revive the Islamic way of life prescribed by God and practiced by the Prophet and his companions was his simple goal. Anwarul
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Haq in book *The faith movement of Mawlana Muhammad Ilyās*, observes that the aims of the ‘Faith movement’ was mainly based on two verses of the Qur’ān:

“You are the best community sent forth into mankind you command that what is reputable and you prevent that which is disreputable and you believe in Allāh and let there be of you a community calling others to do good and commanding that which is reputable and prohibiting that which is disreputable. (3:110)”

“And let there be of you a community calling others to do good and commanding that which is reputable and prohibiting that which is disreputable. (3:104)”

Mawlana Ilyās realized that among his fellow Muslims faith is fundamental, as the belief in the Unity of God and the Prophet-hood of Muhammad was weakening. The dignity of the word of the Prophet and respect for religion and *Shariah* were becoming less important and the desire for divine reward and salvation was decreasing in their hearts. There was no depth in their religious observances. It became essential to strengthen the foundation.24

Mawlana Muhammad Ilyas began *tablīgh* tours and called upon others also to come forward and propagate the fundamental tenets of Islām like *Kalima*, and *Namāz* directly among the masses. People on the whole were unfamiliar with such a thing. They had never heard of it before and were reluctant to respond to the call. He explained to the people that calling others to do good and reputable is the inevitable duty of each and every Muslims and this is the distinguishing mark of the community.

In a letter to, Mawlānā Husayn Ahmad Madani, Mawlānā Ilyas describe the aims of his movement as follows.
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“To take the name of namāz (prayer) fast and the Qurʾān and to mention obedience to religion and submission to Sunnah in the Islamic world nothing short of making these a laughing stock, object of ridicule and disdain. This (preaching) movement rests upon inviting (people) towards the (realization of the) sacredness and greatness of the above mentioned matters and the very foundation of movement is to endeavour to revolutionize the environment from scorn to exhalation.25”

Mawlana Ilyas also aimed to remove the dislike and hatred that existed among different sections of the community and replace it by good relationships and affection, so that people could learn to respect and value one another and work collectively for Islām. He regarded the distance between the masses and the ‘ulamāʾ as most unfortunate for the community and a great danger for the future of Islām since it foreshadowed apostasy and irreligiousness. In the cities political activities and local differences had led to general dissatisfaction towards the ‘ulamāʾ. Ilyas hoped that participation in his work would end this.26

Mawlana Ilyas emphasized upon the ‘ulamāʾ the importance of coming closer to the masses and cultivating concern for them in their hearts. At the same time he stressed upon the masses that they should recognize the rank of the ‘ulamāʾ and benefit from them. He helped them to understand the speeches of the ‘ulamāʾ. He never let go unfair criticism or wrong impression. By his efforts he brought the masses, traders, merchants and businessmen closer to the ‘ulamāʾ. In urban areas those who came under his influence learned to tolerate political differences for the sake of religion and to respect and acknowledge the ‘ulamāʾ despite differences in political ideologies. Rich merchants who for years had been estranged from the ‘ulamāʾ began to wait on them and to take them with honour and courtesy to preaching meetings and functions.27
During his last illness Ilyas paid particular attention to the problem of bringing together different Sunni groups that had been estranged because of minor differences in ideas over a period of time. Each group was trying to eliminate differences by refuting the ways of others through debate—which had the opposite effect of reinforcing differences. Ilyas felt that if they could be made to work together for a common cause like religious renewal, mutual misunderstandings might be cleared and minor differences would not be magnified. He gave special instructions to his volunteers to work towards this goal. He made the 'ulamā' most welcome whenever they visited him, especially those who seldom came, so that they would feel completely at home.

**Principles of the Movement**

Mawlana Muhammed Ilyas perceives ‘Success’ can be achieved by individual efforts and by collective ones. For real individual success adherence to each and every command of God is essential. For collective success Mawlana suggests four means, which is to be adopted. These are:

(1) The inculcation of a missionary spirit:

This duty has been the common aim of life of all Prophets. When the line of the Prophets ended with Muhammad (SAW), the Muslims, as a community, were charged with the responsibility of carrying out this task after the Prophet. In the word of the Hadith: “If God causes you to lead a single person onto the right path it is better for you than to possess the world with what it contains.”

It is the lack of the missionary spirit which has plunged the Muslims today into a slumber of unconsciousness and forgetfulness.

(2) The acquisition and transmission of knowledge:
Allāh says to his Messenger in the Qur'ānic verses 5:67 to convey others that which has been revealed unto him from his Lord. This applies to every member of the ummah. The knowledge spoken of here is “about what Muhammad (SAW) brought for the guidance and enlightenment of mankind.”

(3) Enjoining the right and forbidding the wrong:

This task has been entrusted to the whole Muslim community as its mission. But since it is, according to Hadīth, the substance of īmān (faith), it is the essential duty of every believer. Mawlana Muhammad Ilyas here paraphrases a famous Hadīth thus:

If anyone of you sees a wrong being done, he must set it right with his hand: if it be not possible, then with his tongue; and if that much also cannot be done, then he must at least abhor it from the core of his heart and that is the poorest īmān.

Ilyas would like to start by inculcating abhorrence of what is wrong from the heart, for “when a person does not even have the steadfastness to abhor the wrong from his heart, what ‘faith’ worth the name can he claim to possess.” Ilyas also insists that controversial and disputable matters be thoroughly avoided in the activities of the movement.

(4) Mutual cooperation and well-wishing:

This objective cannot be achieved unless the Muslims are first tied together with ties of mutual love and brotherhood. A Muslim, furthermore, should consider it his sacred duty to protect the honour of another Muslim. All attempts are to be made collectively in order to achieve success for the community as a whole.

At this point Mawlana Ilyas distinguishes between two different techniques for action in this direction, viz., (a) First acquire power, then prevail upon the people (by dint of force) to live up to these points. (b) First strive among the people with heart and
soul and then employ the consequent favours of the Gracious and Merciful God in seeking His further pleasure.

All the Prophets preached the message of Kalima, i.e. Ḱlā Ḱlāḥa Ḱlā’lāḥ, through which the concept of the Oneness and Omnipotence of Allāh was brought to the hearts of mankind. The revival and resurgence of this concept is the essence of Tablīgh. The call to the straight path of Islām was to be made with wisdom, love and kindness. Allāh has ordained, “Call unto the way of the Lord with wisdom and fair exhortation and reason with them in a better way” (16:125). The Prophet (SAW) has said, “If Allāh causes thee to lead a single person on the right path—it is better for thee than to possess the world with what it contains.” This was the spirit behind tablīgh which resulted in the spread of Islām far and wide in so short a time and now it is the lack of the same which plunged the Muslims into a slumber of unconsciousness and forgetfulness. Thus acquiring power and then prevailing upon the people by dint of force is not the way implemented by the Prophet.

One thing he pointed out that it is beyond the expectation that a person would change his codes of life by one day, i.e., the revolution in life is not attained by one speech, but it is a long process. According to him the way to attain this object was to convince the people to leave their own place and spare time in the path of Din and propagate the basic principles of Islām. Thus the people who propagate Din among others can themselves remember the lessons of Islām. The people who spend time in the path of Allah can also benefit from the scholars and gain adequate information to develop piousness in their personal life.

Six points of Tablīgh

Deploring the state of religion among Muslims, Ilyas put forward a six point programme as a solution for the existing spiritual decline of the Muslim community. The main aim of the Tablīghi work is to inculcate these six qualities in one’s life.
(i) *Kalima* (article of faith) Muslims are ignorant of even the basic article of faith so the first preaching should be of that article which asserts the divinity of God, after correcting the words of the article of faith, one must turn to correcting matters, which concern prayer.

(ii) *Namāz* (prayer) what has been professed in the *Kalimah* (of faith) is to be proved by employment of one's self and 'resources' in the service of Allāh, by offering prayer at the appointed hours of the day and night as an obligatory duty.

(iii) *Ilm* and *Dhikr* (knowledge add remembrance of Allāh). One should engage in remembrance of God (*Dhikr*) and acquiring knowledge of religion three times morning, evening, and a part of the night, according to one's ability.

(iv) *Ikram-i-Muslim* (kindness and respect for the Muslims). It emphasized that special kindness should be shown to the Muslims and deep respect should be accorded to those who were nearer to Allāh. The idea was to bring back the various factions and different classes in the Muslim society to the fold of the real Islāmic brotherhood.

(v) *Ikhlas-i-Niyat* (Sincerity of intention). It aims at beautifying one's action by performing them in accordance with the commands of Allāh and with the sincere intention that his efforts would be rewarded here or in the world hereafter.

(vi) *Tafrigh-i-Waqt* (sparing the time), holding the above as the basic duty of a Muslim, one should set out to spread the same everywhere the Muslims are required to spare their time for travelling in groups from house to house, street to street, village to village and town to town, exhorting the people to lead their life according to the principles mentioned above.32

The six points can be elaborated as follows.

1) *Kalima*:

It calls for an absolute belief in one God and that everything else is his creation. From amongst His creation either singly or all put together, none is capable of doing any harm or benefit. The entire universe with its varied creations is absolutely dependent on
the will of God, for the exercise of the powers delegated to them by Him. It is only Allah who has got infinite powers and does not depend on the agency of His creations for harm or benefit. A high office or a lofty status will not bring glory and respect unless Allah wills so. On the other hand if He wills that failure and ignominy shall befall, so will be the case. The only way to approach perfection is to follow in his footsteps. The Islamic way of life gives full guarantee of progress and complete success in the spiritual and secular fields here as well as in the hereafter. Mawlana Ilyas quoted the verse of the Qur'an. "And ye must triumph if ye are (indeed) believers" (3:139), during one of his discourses, and he said that Muslims were different from other peoples as far as their successes and failures are concerned. Complete adoption of Islam and strict obedience to Muhammad (SAW) brings them success in every field, and a deviation from his teachings results in failures and humiliation. Qur'an says, "Believe ye in part of the scripture and disbelieve ye in part thereof!" (2:85). So practicing what suits oneself and ignoring what does not, is no adherence to religion. Allah says “Whosoever doeth right whether male or female, and is a believer, verily We shall allow him to live a pleasant life and We shall pay them a recompense in proportion to the best of what they used to do” (16:97)

(2) Namaz:

What has been professed in the Kalima has to be proved by the employment of ‘self’ and one’s ‘resources’ in the service of Allah. By offering Salat at the appointed hour of day and night, one attempts to employ one’s ‘self’ in the service of Allah. Salat, should, therefore, not be merely a ritual but be so full of earnestness that it must influence the whole life by further refinement. It should imbibe the spirit of constant humility and submission to God and lead to voluntary obedience to all His commandments.

(3) IIm and Dhikr
Success cannot be attained without following the precepts of religion, and one requires knowing them before following them and so the seeking of knowledge becomes essential. It includes knowledge about the commandments of Allāh. He told His Prophet, “O Messenger! Make known that has been revealed unto thee by thy Lord, for if thou do it not, thou wilt not have conveyed His message” (5:67). Thus it became incumbent on every Muslim to learn and teach others. A tradition says “Convey to others what you listen from me, even if it may be a single verse,” and another reads “One who withholds knowledge when it is sought of him shall be bridled with fire on the Day of Judgement.” Ghazālī expressed the same sentiment when he said, “Each one of us is a scholar of what he knows (it may be only a minor point of religion) and it is incumbent on him to impart even this much to others.”

The remembrance of Allah should be followed for the purposes of purification of the soul. The Dhikr of Allāh will clean the heart of filthy ideas and make it easier to imbibe the spirit of the Qurʾān and the traditions. The Prophet has said, “Something has to be used to clean anything and the cleansing of the heart is achieved by the Dhikr of Allāh.” One should always recount His glory by constant repetitions of Kalim-e-Tamjeed (words of glorification), durūd (express gratefulness to the Prophet) and istighfār (asking for forgiveness). Regular Dhikr in the mornings and evenings inculcates the true religious spirit.

(4) Ikram-i-Muslim

The Prophet has said. “He is not one of us who does not show kindness to our juniors and who does not acknowledge the right of our seniors. He is not one of us who chooses to deceive us (Muslims). Never can a Muslim be a ‘True Believer’ until he likes for other Muslims what he likes for himself.” Putting the rights of others before one’s privileges, promotes amity and contrary behavior will bring in discord.

(5) Ikhlās-i-Niyat
Every action should be performed only for the sake of pleasing Allāh and not for any desire to earn fame, honour and public applause. The Prophet (SAW) has said, “The Lord, Almighty accepts only those actions that are performed for His sake alone.” Allāh has ordained. The main object should be to win the pleasure of Allāh and reach success through His service and obedience. At the time of departure of Mu‘ādh as Governor of Yemen, the Prophet told him, “O Mu‘ādh ! Be very particular about sincerity in all your deeds. A little, done with sincerity, can take you to success. Allāh does not look towards your possessions, but He does look towards your hearts and your deeds.”(Muslim Socio-Religious Movements / Islām in India, p-138-141)

(6) Tafrigh-i-waqt

Those who take up the mission in the spirit of the Prophets and follow their line of teaching are the Mujahids. With the coming of Prophet Muhammad (SAW), this line of the Prophets came to an end. Now the duty to bring others to the right path is the responsibility of the Ummah. This is a process to reform the society and rectify one's own self. Allah says

“As for those who strive for us, We surely guide them to Our path, and Lo! Allāh is with the good.” (29:69).

In order to achieve the above mentioned qualities, Mawlana Muhammad Ilyas recommends a comprehensive programme derived from the excellent ways and Sunnah of the Prophet (SAW). It includes all the principles essential for collective and individual success. Some time has to be spared to learn and practice the above mentioned prescriptions, in order to follow the right path. Travelling far and wide gives an opportunity to carry this message to the Muslims of the world.

The Programme and Its Execution
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The programme is executed by making Muslims move about far and wide in seeking and imparting the essential religious knowledge and in the spreading of and adhering to the sacred injunctions of Islam. The Muslim's own practice thus will be linked with the call to practice.34

According to Mawlana Ilyas a man in his own home cannot get enough concentration and time to attain Islamic knowledge, because of his daily engagements. So it is very essential for him to spare time in the path of Allah and learn the most essential things, which is to be applied in his practical life, with due attention.

The Da'wah work according to Mawlana should be undertaken with due respect to the values of compassion and mercy. If a mubalig is doing this work because he feels sorry for the sad state of his fellow-men, then he is certainly fulfilling his duty with compassion and sympathy. If he does not have this disposition but has another intention, then he will be involved in pride and self-elation from which no benefit can be expected.35

The Tablighi Jama'at asks Muslims, irrespective of their educational or economic background, to come together and spare their time for travelling in groups, from house to house, street to street, village to village, town to town, exhorting the people to live their life according to the principles mentioned in Islam. They are to spend, these days in living collectively in the spirit of Muslim brotherhood in an atmosphere of harmony and love. "Their sole occupation will be", Ilyas explains, that the acquiring and imparting of Islamic knowledge, inviting the attention of the people towards Islamic practices, spreading the message of Allah, hymning his Glory and Sanctity and offering prayers and supplication at every step.36

Maulana Ilyas stresses the importance of the purification of intention on the part of Muslims to bring about a true and comprehensive reformation of their deprived and corrupted condition. Mawlana, usually advised the workers of the movement to carry out the Dawah activities with a constant guard on their intentions. Without involving a
pure intention in the Da'wah, it cannot bear fruits. According to him, the workers should focus their vision on the obedience of Allah’s commandments and the desire to please Him alone. The rewards will be proportionate to the extent of sincerity and the strength of this objective.\textsuperscript{37}

Each party going out for \textit{tabligh} comprises about ten persons. One of them, with a comparatively better religious knowledge and the capability of management would be choose as their \textit{Amir} (group leader). After gathering in the mosque for supererogatory prayers and prayers of supplication they move out with moderate manner hymning the Glory and Sanctity of God and not indulging in anything which may be irrelevant to this sacred occasion. Those who decide to go out on a preaching tour are put together and assigned an area of work by experienced members of the Movement. The groups are assigned a precise area of \textit{tabligh} work according to the time and money each one is able to spend. When they reach the locality where they are to deliver the ‘call’ they once again raise their hands in collective supplication (\textit{Du'a}) before God. The \textit{Amir} has to be obeyed by everyone in the group. He will do everything possible for the comfort of the members. He holds \textit{Mashwara} (council) on every point and at every step and proceeds according to the \textit{Mashwara}. They then go on their \textit{Gasht} (rounds) from door to door and collect the people in the mosque where they will exhort them to observe their duty to Allah on the lines of the ‘six points’ of the programme explained above.\textsuperscript{38}

In these tours everyone should resolve to practice politeness, courtesy and earnestness in fulfilling one’s duties Each member of the group meets their expenses themselves .The jma'at mainly concentrates on three things, primarily to learn the principles of Islām, secondly to convey the Islāmic teachings in the locality they reside, and finally to prepare a jama'at from that locality. In Muhammad Ilyas' vision, the work of \textit{Tabligh} was a process of self-reformation and a service to Allah by his humble slaves. The main object is to win the good pleasure of Allah and reach success through his service and obedience.
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3 www.famous muslims.com
4 Sikand Yogindar, ‘The Reformist Sufism of the Tablīghi Jama’at The case of the Meos of Mewat ’ In Living with secularism The destiny of Indian Muslims, ed. Mushirul Hasan, New Delhi, 2007, pp.37, 41
7 Troll, Op’cit p.169.
10 Ibid, p.132.
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24 Ibid, p.72
25 Ibid, p.73
26 Ibid, p133
27 Ibid. pp.133-134.
28 Ibid. p.134.
30 Ibid. p.8
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35 *Malfoozaat, Op’cit*, p.35.
36 Ibid p.147
38 Troll, *Op’cit* p.147