

[The Holy Quran 9:100] As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement.

# Distinctive Qualities of a Luminous Da'ee (Caller to Allah)

One Of The Pearl Of The Magnificent Treasure-House Of Muslim Ummah, Who Reminded Hundreds Of Millions Of Mankind To The Way Of Almighty Allah.

**(Shaykh Maulana Muhammad Ilyas)**

An Inspiration for all workers of deen working in different field of  
Dawah Taleem & Tazkiyah for the Plasure of Allah

*Written By*

**Fazilatus Sheikh Maulana Abul  
Hasan Ali Nadwi (R.A.)**

بسم الله الرحمن الرحيم  
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على  
الظالمين , والصلاة والسلام على خاتم الأنبياء والمرسلين محمد سيد  
بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم بإحسان  
إلى يوم الدين .

### **In the name of Allah, Most Gracious, Most Merciful**

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

**PARADISE FOR ALL MANKIND.**This was the Motto of Prophet Muhammad Sallallahu Alaihu wasallam. He even cried at the death of a Jew. We are his ummati Our concern should be same. To start simultaneously from ourself, family,locality,country to whole mankind till the day of Judgment. Dawah is very effective tool for our correction also.Our success for life here and Hereafter **THE LIFE AFTER DEATH** is in obeying commands of Allah and following Path of Hazrat Muhammad sallallahu Alahi Wasallam

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  
(التوبة: 100).

As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً  
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي (الفجر):

(As for an obedient man, it will be said to him,) .O content soul, Come back to your Lord, well-pleased, well-pleasing. So, enter among My (special) servants, And enter My Paradise. [Chapter 89: Verse 27 to 30]

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say, this is my way. I call (people) to Allah with full perception, both I and my followers. Pure is Allah; and I am not among those who associate partners with Allah: **يوسف 108**

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُتَّقَعُ الْمُؤْمِنِينَ

[51:55] and keep reminding, because reminding benefits the believers

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

Invite (people) to the way of your lord with wisdom and good counsel. (Verse: 16:125)

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر

And there has to be a group of people from among you who call towards good and prevent from evil. (Verse: 3:104)

ومن أحسن قولاً ممن دعا إلى الله وعمل صالحاً وقال إنني من المسلمين

And who is better in utterance than the one who called people towards Allah, and acts righteously and says, “I am one of those who submit themselves (to Allah Ta’ala). (Verse: 41:33)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

[3:132]Obey Allah and the Messenger, so that you may be blessed.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

[3:32] Say: .Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.

فَإِذَا أَفْلَحَ الْمُؤْمِنُونَ

[23:1]Success is really attained by the believers

خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ عَدْنٍ

[9:72] Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah’s pleasure is above all. That is the supreme success.

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ

[51:55] And keep reminding, because reminding benefits the believers.

This Book is Dedicated

To

All slave of Allah

Working in Different Field

like

Dawah Taleem Tazkiya

With

Ikhlas (Sincerity of intention)

For

Helping mankind enter

into

Paradise

(Eternal life after death).

# AKNOWLEDGEMENT by Compiler

**Below Article is the English Translation of a chapter of from Sheikh Abul Hasan Ali Nadvi Rahimullah Urdu book**

*Maulana Muhammad Ilyas (r.a) Aur Unki Deeni Dawat Pages 125-175.*

Urdu Book is available on the following link.

<http://islamicbookslibrary.wordpress.com/2013/04/30/hazrat-molana-muhammad-ilyas-r-a-aur-un-ki-deeni-dawat-by-shaykh-syed-abul-hasan-ali-nadvi-r-a/>

The English translation of the original book has been done but it is somewhat abridge version. Translation is largely based on book Available on this link

<http://islamicbookslibrary.wordpress.com/2013/04/30/life-and-mission-of-maulana-muhammad-ilyas-r-a-by-shaykh-syed-abul-hasan-ali-nadvi-r-a/>

We greatly acknowledge the original Translator from Urdu

## JANAB MOHAMMAD ASIF KIDWAI SB

With Jazakallh o Khair. We also acknowledge with Jazakallah o Khair to

***The Academy of Islamic Research and Publications Lucknow***

(Publication Division of Darul Uloom Nadwatul Ulema Lucknow U.P. INDIA) for making translation of this book Possible. May Allah give all the well wisher of Ummah best Reward.)

We also highly appreciate and say Jazakallah O Khair for the Brothers managing

<http://islamicbookslibrary.wordpress.com> and

<http://abulhasanalinadwi.org/urdu06.html> for making these books and translation available online whose Hard copies are not easily accessible in the market.

May Allah accept all of us for the service of Deen.

May Allah give reward accept all those who helped anyway in this small endeavor. Requesting for Pointing for any mistakes that could be corrected in next edition on [ittehadummat@gmail.com](mailto:ittehadummat@gmail.com)

JAZAKALLAH O KHAIR

A Slave of Allah and Ummati of Prophet Muhammad ﷺ  
(Allah ka ek Zaeef Banda Nabi Ka Ummati)

## Brief Life Sketch of Sheikh Nadwi (The Writer of this Book)

*Sheikh Abul Hasan Ali Hasani Nadwi Rahimullah*

(Born December 5, 1913 Died December 31, 1999 )

(To know all about Sheikh visit <http://abulhasanalinadwi.org/>)

Maulana Sayyid Abul Hasan Ali Nadwi was indisputably one of the greatest Islamic Scholar, Historian, exponents of Islam in the second half of the twentieth century. He believed firmly Islam as only path of Success for Mankind not only in Life after death but in this world also. He considered Islam as blessing for mankind and as most positive most critical and creative factor in human history. His Arabic book Maza Khasiral Alam be Inhitat al-Muslimeen, translated into English as Islam and the World had a great impact increased his visibility in the Arab world at a time of turmoil in the middle of Last century.

(Islam and the World is the title given in English .The literal translation of his original title will be "Effect of Rise and Fall of Muslims on whole world". Arabic Title is Mazakhasrul Aalam bi Inhitatil Muslimeen, Urdu Title is Insani Dunia Par Musalamanon ke Urooj o Zawaal ka Asar)

He was a man who personified Islamic values, soft-spoken, cultured and courteous to the core, humility and modesty, patience and tolerance, moderation and balance, generosity and compassion – all Islamic values – marked his personality. Neither a politician, nor a publicist, essentially a scholar, a man of religion, a spiritual person, a modern Dervish, a Mard-e-Momin who combined in himself the highest values of the Shariah and the Tariqat, of orthodoxy and Sufism and who commanded respect for his transparent sincerity, for his simple living and for his selfless devotion to the common cause of the Community and the Nation, a man who lived for Allah alone and who wanted nothing but the good of all is no more. His demise is the end of an era in the history of the Muslim India and has created a void impossible to fill in the foreseeable future. May his soul rest in eternal peace, Ameen!

### Honours and Awards

- 1956 Visiting member of Arabic Academy Damascus

- 1962 Secretary of the first inaugural session and foundation of World Muslim League in Makkah Mukaramah.
- 1963 Member of the advisory council, Madinah University Madinah Munawarah.
- 1980 King Faisal Award
- 1980 Chairman of Islamic Centre Oxford.
- 1981 Honorary Degree of Ph.D. from Kashmir University.
- 1999 'The personality of the year' award by UAE.
- 1999 Sultan Brunei Award by Oxford Islamic Center on his work of 'Tareekh Dawat-o-Azeemat'

### **Institutional positions and affiliations**

- Maulana was a founder member of the Muslim World League (Rabita Alam e Islami), a member of the Organization of Islamic Conference (OIC), a member of the World Supreme Council of Mosques, and a member of the Fiqh Council of Rabita. He was also a member of Advisory Council of the Islamic University of Madinah al Munawwarah,
- A member of its Supreme Council, and a member of the Academy of Arts and Letters of Damascus, Syria. He was also a founder member of the League of the Islamic Literature in India.
- This was in addition to his participation in many other activities through Islamic organizations and institutions such as the World Assembly of Muslim Youth (WAMY).
- In India, he was the President of All India Muslim Personal Law Board an Umbrella organization of Muslims in India. He was rector of Nadwatul Ulama, and president of the Academy of Islamic Research and Publications. He was highly respected by Ulama and political leaders alike,

### **Partial List of Books by Fazilatus Sheikh Abul Hasan Ali Nadvi Rahimullah**

- Islam and the world

- (Effect of Rise and Fall of Muslims on whole world, Translation of his Arabic Book Mazakhasrul Aalam bi Inhitatil Muslimeen, Urdu book Insani Dunia Par Musalamanon ke Urooj o Zawaal ka Asar)
- Saviours of Islamic spirit Vol 1-5 (His Five Volume Book Tareekh e Dawat O Azeemat)
  - A misunderstood reformer
  - Appreciation and interpretation of religion in the modern age
  - The basis of a new social order
  - Calamity of linguistics
  - Faith versus materialism
  - From the depth of the heart in America
  - Glory of Iqbal
  - Inviting to the way of Allah
  - Islam and civilization
  - Islam and knowledge
  - Islam and the earliest Muslims
  - Islam and the west
  - Islamic code of life and uniform civil code
  - Islamic concept of prophethood
  - Islamic studies, orientalist and Muslim scholars
  - Islam in a changing world
  - Islam the perfect religion
  - Learn to live with love
  - Life and mission of Maulana Mohammad Ilyas
  - Live to lead : a call to Indian Muslims
  - Mankind's debt to the prophet Mohammad
  - Mercy for the world
  - Mohammad Rasulallah (sallallahu alaihe wasallam )
  - Mohammad, the last prophet
  - Muslims in the west ,the message and mission
  - Muslims in India
  - Only a prophet can do it
  - Presidential address

- Prophet Mohammad in the mirror of his supplications
- Qadianism : a critical study
- Qadianism : a critique
- Reconstruction of Indian society what Muslims can do
- Role of hadith in the promotion of Islamic climate and attitudes
- Religion and civilization
- Speaking plainly to the west
- Status of woman in Islam
- Stories of the prophets
- Tales of the prophets
- The Arabs must win
- The country at a dangerous crossing need for urgent attention
- The excellent names of god
- The fifteenth century
- The final prophet & the perfect religion
- The four pillars of Islam
- The hajjs
- The impact of Islam on Indian culture
- The life of caliph 'Ali'
- The miraculous preachings of the glorious Qur'an
- • The Musalman
- • The role and responsibilities of Muslims in the west
- • The new menace and it's answer
- • The pathway to Madinah
- • The place of knowledge
- • The world of Islam today
- • Violence & tyranny
- • Western civilization - Islam and Muslims
- • What Muslim personal law means to Muslims

- **Death**

Sayyid Abul Hasan Ali Hasani Nadwi died in the month of Ramzan the day of Friday while Reading Surah Yaseen before Juma Prayer on 23 Ramdhan 1420 AH (Dec. 31, 1999) in Raebareli, India at the age of 86. More than 200,000 people

attended his funeral and the prayer was led by his nephew and successor Mulana Muhammad Rabey Nadwi.

**(To know all detail about Sheikh and his books visit <http://abulhasanalinadwi.org/>)**

## **FOREWORD by**

### **Maulana Manzur Nomani Rahimullah**

**The Great Hadith Scholar and compiler of Maariful Hadith, Who alongwith Maulana Abul Hasan Ali Nadvi and Abdul Wahid Sb M.A. visited Maulana Ilyas in 1939 and recognized this Brilliant Dae of Muslim Ummah. Whatever literature is available on Maulana Ilyas is the effort of these two Sheiks.)**

### **My Initial acquaintance**

It was more than half a century ago, when I was a student of Darul Uloom, Deoband, that I first heard of Maulana Mohammad Ilyas. I heard that he was teaching the Kalima and Namaz to the Muslims of Mewat, who were Muslims only in name, and establishing Madrassas for the elementary religious education of their children.

Afterwards, I met him a couple of times during my visits to Delhi, but since, at that time, I was not interested in knowing about the Maulana and his work, I remained ignorant of the peerless qualities of his mind and character, his glowing religious fervour and unparalleled struggle, in spite of those meetings.

About forty years before now, however, I came to have some idea, through various sources, of the greatness, of the Maulana and the importance of his Tabligh movement. At about the sametime, Maulana Syed Abul (Ala Maududi, with whom I had close relations during those days and was very much impressed by his understanding and good judgement, went to Nizamuddin (Delhi) to meet Maulana Mohammad Ilyas and obtain a first-hand knowledge of his work, and, also, undertook a tour of Mewat which was the main centre of Maulana's activities. He, then, published an article' in his journal, Tarjumanul- Quran, giving his impressions of the journey and expressing a high opinion of the Tabligh endeavour. I was deeply influenced by that article. My friend, Maulana Syed Abul Hasan Ali Nadwi, the author of the present book, too, was highly impressed, and he was seized with the desire

to meet Maulana Mohammad Ilyas and know more about his mission. He, thereupon, visited the Maulana frequently.

In those days, I used to live in Bareilly and kept up a regular correspondence with Maulana Nadwi. From his letters I learnt how he was feeling drawn, more and more, towards Maulana Mohammad Ilyas and the Tabligh call he had given. He, also, tried to convince me till a time came when I, too, started going to Nizamuddin, and, often, both of us went together.

## **Observing From Close**

On observing the Maulana from close quarters and accompanying him on Tabligh tours and listening to his speeches I arrived at two conclusions. One was that the Maulana's call was very far-reaching in its effects and based upon solid principles. It was not born out of an impulse, but the product of a deep study of the Quran, the Sunnah and the lives of the holy Companions, and a profound awareness of the nature and spirit of the Faith. The Maulana had devised his course of action after careful thought and there was a definite, well-integrated plan in his mind which contained a full provision for the religious reform and advancement of all sections of the Muslims. He aimed at making belief and conviction and the Islamic way of life and anxiety for Faith common in the Millet.

The other was concerning the personality of the Maulana. The more I knew the Maulana, the more was I impressed by him. Some of my friends endowed with spiritual light and insight were agreed that the existence of the Maulana, in the present times, was a sign of the Power and Authority of God, and a miracle of the sacred Prophet and of the Faith he had brought which had been made manifest as a proof of the permanence and eternity of Islam and with the object of imparting some idea of the early decades of Islamic glory.

In Maulana's company, it, also, dawned upon me that however detailed the life-accounts of the godly men may be that are found in the books, they bear no relation to their distinctive personal character and actual moral and spiritual excellence. The natural inclination of the writer or biographer,

too, plays a part in the choice of events. During my stay with living masters, I have felt that though no one has displayed a greater regard for authenticity and thoroughness than the writers of the biography of the holy Prophet and the compilers of his Traditions, they, after all, have described only what the written word could convey. Still, what has been preserved by the chroniclers and biographies, definitely, much more valuable and informative than the accounts that would have reached us simply, through recollection and narration. Hence, we find that, today, very little is known about people with regard to whom no such arrangements were made. Led by these considerations, I had begun to note down the more important utterances of the Maulana, and, also, to publish them in Al-Furqan, with his permission and in his own lifetime. Later, a collection of these sayings was brought out in the form of a book, a part of which is included in the present volume as well.

I, also, thought of writing a biography of the Maulana, but could not quite make up my mind as the Maulana was strictly opposed to the association of his call with himself, and towards the end of his life, he even did not like his name to be mentioned in that connection. Apart from sincerity and self effacement, the Maulana's care and caution stemmed from important religious considerations. But we must confess our inability to abide wholly by the Maulana's wishes. Sometimes, in the interests of the Movement, it became necessary to describe the spirit of dedication, religious ardour and solicitude for the Faith of its founder and to narrate his personal experiences while explaining its rules and principles or recounting the manifestations of its effect.

In view of all this, it occurred to me, again and again, during the Maulana's mortal illness, when my stay was mostly at Nizamuddin, that his biography, including a detailed account of the Tabligh movement, should be written. When I discussed it with Maulana Syed Abul Hasan Ali Nadwi who was, also, staying there in those days, I found that he, too, was thinking on the same lines, and had even started preparing notes. Anyhow, on the Maulana's death, it was decided to go ahead with the task.

Almost all the old colleagues and relatives of the Maulana had collected at Nizamuddin at that time and Maulana Nadwi took the opportunity to gather facts from them. The correspondence of the Maulana, also, was made available to him. The Maulana had, perhaps, written the most detailed letters concerning the aims and principles of the Movement to Maulana Nadwi himself. Some other friends, too, sent to him the Maulana's letters which were in their possession and furnished other valuable information when they came to know that he was writing the book. The help and co-operation extended by Sheikhu Hadees Maulana Mohammad Zakaria proved most beneficial.

When the manuscript was ready, it was circulated among the Maulana's trusted colleagues and close relatives for advice, and was, also, read out at different gatherings during the Tabligh tours so that nothing was left to be desired by way of accuracy or detail.

Before concluding, I would like to stress that though the author has admirably succeeded in his effort and no one could have done greater justice to the subject, whatever impression the readers who had not come into contact with the Maulana will form about him from these pages will be much short of what he actually was. My own case is that it was only during the Maulana's last illness that I had the good fortune to observe him closely, and I can say without hesitation that every day I felt that he was much greater than what I had imagined the previous day.

About four months before the Maulana's death, a godly man of the highest class had remarked that "now-a-days he (the Maulana) is travelling at the speed of thousands of miles per hour." I could not grasp its significance then, but as I became more aware of the Maulana's inner state, I realised what journey did he have in mind.

## **A pearl of Muslim Ummah treasure**

The Maulana, often, said about his Movement that it was a jewel of the golden era (of Islam). About the Maulana himself I can say, without exaggeration, that he was a pearl of the magnificent treasure-house of that

time. We read much about the celebrated precursors in the books which seems hard to believe to our materialistic minds, but on seeing those things, with my own eyes, in the Maulana, I gained such satisfaction as could not be possible with the help of a thousand arguments.

In this book, too, readers will find statements regarding the Maulana and his ancestors which may appear incredible in the present-day world of bigotry and shallowness, but the author has fully verified them and included only the facts that came to his knowledge through reliable sources. In fact, most of the incidents related here concerning the Maulana took place in the author's own presence either in a Tabligh journey or during his stay at Nizamuddin.

The book deals more with the call and mission of the Maulana than his life. But it was natural for the main object of the author has been to make the world acquainted with the Maulana's unique endeavour for the revival and preservation of Faith.

Mohammad Manzoor Nomani

Lucknow

December 25, 1978

(Sheikh Nadvi R.A. writing starts from Here ....)

(CHAPTER VII OF HIS BOOK)

## DISTINCTIVE QUALITIES OF MAULANA ILYAS

### *Iman and Ihtisab. (Faith on Allah & Ihtisab)*

Among the main, distinctive qualities of Maulana Mohammad Ilyas were *Iman* and *Ihtisab*. What these terms denote, briefly, is that one performed an act with fullest faith in God as the Supreme Being, the Knower and Creator of all things, and in confident expectation of the reward and recompense promised on it.

It is stated in the Traditions:

"Whoever will keep the fasts of Ramzan with *Iman* and *Ihtisab*, all his previous sins will be forgiven." (Bukhari)

"Whoever will keep vigil during *Shab-i-Qadr* (The Night of Power) with *Iman* and *Ihtisab*, all his previous sins will be forgiven." (Bukhari)

It is related by Abdullah bin Amr bin el-Aas that the Apostle of God said: "There are forty things, the foremost among which is that a person gave his goat to someone to help himself with its milk and to return it (when it became dry). Whoever will do any of these things in the hope of earning the Divine reward and with faith in and affirmation of the promise of the Lord on it, the Lord will let him enter Paradise." (Bukhari)

The Maulana attached the greatest importance to these attributes of Faith and did his best to revive the spirit of *Iman* and *Ihtisab* in the Millet.

Extracts reproduced below from his letters will show how particular he was about it.

- (i) "The essence of Faith lies in *Iman* and *Ihtisab*. These are distinctly mentioned in respect, of many act. To ponder over the commandments relating to them, and, through it, to strengthen the awareness of the glory of the Lord and belief in the earthly and heavenly rewards and benefits promised on those deeds—that is the thing"
- (ii) "Deeds, by themselves, do not possess any value. Value is produced as a result of attachment to God through compliance with His command. The real worth and value of the deeds will, as such, depend on the extent of control over the cause of this attachment and it will be proportionate to the willingness of the heart and strength of the conviction with which these are performed."
- (iii) "I feel envious at the absence of fervour and enthusiasm you have mentioned. For the Believer the reality of compliance with the command of God is that he should be so overwhelmed with faith in the command that it subdued his enthusiasm. Enthusiasm is from the heart. If there is enthusiasm, it will stem from the love of the heart, and if it stems from willing obedience to the Command of the Lord, it will be mental and religious love."
- (iv) "Sometimes, joy at doing a little becomes a barrier to the realisation of the inability to do the rest, and you must be on guard against the deception. From the joy of the doers we should learn to abstain from the folly of regarding the effects produced by our efforts to be a measure of our success. The real fruit of a religious act is reward and recompense and it is related only to remaining engaged in work. What, then, can it have to do with worldly effects? Anyhow, if the effects are taking place, we should simply believe that the effects we are, fallaciously, looking for in this world, also, are materialising. We should strive even if no effects are felt. To slacken the efforts when

the effects begin to appear is a great mistake. Our endeavour should, therefore, be to realise our faults and negligence."

- (v) "We should observe all the duties of worship and remembrance of God with a full regard for the rules and proprieties and a complete reliance upon the promises made on them. It is a great thing to persuade ourselves to believe in those promises. Since it is related to the heart, it occupies the place of the heart in the design of worship, and spirituality is related to it."
- (vi) "To know the merit and superiority of the time prescribed for each of the acts of worship and to believe in it and observe those acts at the proper time is the way in which they should be performed. The virtues of the stipulated hours have been described in the Traditions and these hours have their own radiance. For commoners like us, it is enough that while offering up Namaz at the prescribed time, we prayed to God to grant us a share in the propitiousness of that, particular time."
- (vii) "Do not bother about joy or satisfaction but go on observing the duties with a full awareness of the commands of God and attaching the greatest importance to their fulfillment. The observance of the command and willing obedience to the order is a very great thing."

The entire endeavour of the Maulana revolved around Iman and Ihtisab, i.e. the propitiation of the Lord, through it, and making oneself worthy of the boundless reward promised on obeying the Prophet, and guiding men towards goodness, and making a provision for the Hereafter.

In a letter, he says:

"The method Of Tabligh is partly related to the heart, and, partly, to the external organs. Some of the things that are related to the heart are:

- (i) The feeling that the object of going from place to place in this work is to follow the example of the leader of the Apostles, the Prophet Mohammad, and to propitiate the Lord by means of it.
- (ii) The awareness of the dictum that *whoever guides a person to virtue is like him who practises it*, and the belief that in whatever degree people devoted themselves, through one's efforts, to *Namaz*, *Zikr* and recitation of the Quran, the good deeds done by each one of them were one's own provision for the Hereafter and the keeping in mind, in detail, of the reward promised on all those acts.
- (iii) Cultivation of the strength of prayer and supplication, and beseeching of the Lord, at each step, with unswerving faith in His Omniscience and Benevolence, for success in *Tabligh* and for His countenance.
- (iv) Gratitude to the Lord believing that one's participation in the noble task was solely due to His favour.
- (v) Behaving habitually towards the Muslims with humility and politeness."

In another letter, he writes:

"The act or means of serving the cause of Faith become lasting when a person keeps the happenings of the Last Day before his mind's eye and believes that the rewards, as promised by the holy Prophet, on those deeds will be his provision in the life to come (provided that they found acceptance with the Lord).

The more this conviction will grow, the more will the Almighty bestow the sweetness of Faith on the bondsman, and the more the sweetness of Faith is gained, the keener will be the eagerness. For instance, find out what is the reward in the Shariat on the defaulters who have become regular in *Namaz* through your efforts, and be sure, that all this is going to be yours in the Hereafter.

Meditate upon the Day of Resurrection, with faith in the reality of it and in the truth that such a Day shall befall you. Further, affirm the Apostleship of the sacred Prophet from the bottom of your heart, and remember that only what he has told is going to serve you in the After-life."

On another occasion, he wrote:

"Striving for the glory of the Word of God and the propagation of the Revelation should solely be done in the spirit of compliance with His Will and for winning His good pleasure and with the belief that it was going to be a provision for the Hereafter. The favour promised by the Lord is related to such a life alone, as is borne out by thousands of verses of the Quran like, *Lo! Those who believe, and those who emigrate (for the sake of God) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.* (II: 218).

Believing in the self to be so dirty, ugly and ruinous that, aside of the mercy of the Lord, it cannot be corrected and reformed till death, you should try and propagate the teachings of the Prophet with the intention that, in addition to you, whatever religious work will be done by pious and virtuous bondmen will be a good work, both outwardly and inwardly, and the Lord may, by His Infinite Benevolence, grant you, also, a share in it in conformity with the maxim that *whoever guides a person to virtue is like him who practises it.*"

Laying stress on meditation, the Maulana says:

"There is nothing very difficult about reflection and meditation. What it denotes, simply, is that one sat in solitude and told one's inner self that this thing was, definitely, pleasing to God, and death which was bound to come at the appointed time would, certainly, set right one's carnal life, and putting one's trust in the dictum that *whoever guides a person to virtue is like him who practises it*, added together

all the virtues that accrued or could accrue from going out for *Tabligh*, and associated the countenance of the Lord with them with effort and with an unqualified faith—this is reflection."

The Maulana wanted the relatives of the people who went out and travelled from place to place for *Tabligh*, also to associate themselves with their work and join in the recompense by encouraging them and bearing the separation with good cheer. He wished to produce the attitudes of *Iman* and *Ihtisab* and eagerness for reward and recompense in the whole of the Millet. Making a beginning with his own family, he wrote to his relatives from Arabia:

"Imagine for what a long time people leave their homes for worldly aims and interests. At this very moment, thousands of Muslims who are serving in the armies of the Infidels are ready to lay down their lives and depart from the world forever merely for the sake of the stomach. You must not be so faint-hearted. If you bear the separation resulting from my exertions in the path of Faith cheerfully and resolutely, you will have a share in the reward in proportion to the willingness. You should consider yourselves lucky that your relatives are undergoing hardship in the service of Faith and be grateful to the Lord for it. The reward on this hardship will be endless. You will be requited bounteously for every loss or injury suffered in the course of it."

In the Maulana's view there was no better and surer source of reward for a weak and busy person, with all his limitations, in this brief existence than to engage himself in *Tabligh* and guide the others to virtue with *Iman* and *Ihtisab*. Even a person who fasts during the day and spends the nights in prayer and completes the recital of the Quran everyday or gives away lakhs of rupees in charity cannot equal in effulgence and profusion the reward that is reaching those, uninterruptedly, through the obligatory prayers, faith and religious conduct of countless of men who attained guidance and were led to

good-doing by their efforts. The conduct, strength and earnestness of any individual cannot compare with the conduct, strength and earnestness of hundreds of men. That is why, the Maulana considered the endeavour for collective moral and religious uplift to be more precious than individual devoutness. The Maulana counselled a holy person who had grown old and had performed great deeds in his life, through a friend, that now that he did not possess enough strength to exert himself and the time was short and there was so much to be done, prudence demanded that he became the means of the good-doing of others and drew the attention of his friends towards *Tabligh* through conversation and correspondence.

Apart from regarding the *Tabligh* movement the easiest and most reliable source of *Iman* and *Ihtisab*, the Maulana's preoccupation with the idea was so complete that he hardly took a step without the intention of Divine reward or hope of religious gain. His every thought, act and movement was governed by it. It was with this aim and object that he talked, took part in a function or ceremony, showed anger or expressed joy. In the words of Maulana Mohammad Manzoor Nomani, "He, perhaps, never took or offered a cup of tea without having the Divine recompense in view."

The Maulana took care to formulate the intention of deriving the utmost religious gain from every act or occasion, and turning it into a means of seeking the countenance of God. He would elevate worldly deeds into acts of worship. He had a knack, bordering on the genius, for guiding people towards the special reward or advantage, according to their levels, through different aims and intentions for the same act. It is related by Maulana Mohammad Manzoor Nomani that "I reached Nizamuddin once in the afternoon, during the last days of the Maulana's mortal illness. He could hardly sit up in bed. Some Mewat; attendants were helping him to perform *Wuzu* for the *Zuhr* prayer-service. As he saw me, he motioned me to himself and said:

"Molvi Saheb! Though Hazrat Abdullah bin Abbas had seen the holy Prophet performing *Wuzu* for years, and so, also, had he seen Hazrat Abu Bakr and Hazrat Omar, for his own education he used to observe Hazrat Ali's *Wuzu*.'

"When, after it, I saw the Maulana performing *Wuzu*, I felt that we could learn a great deal from his *Wuzu* about how it was to be done during illness. The Maulana, then, pointed out towards the Mewati attendants and said: "They are helping me to perform *Wuzu* and I say to them that they love me and care for me for the sake of God and think that I offer a better *Namaz* than them. So, they should help me to perform *Wuzu* with the intention of having a share in the reward on my *Namaz*. On my part, I make this prayer: O Allah! These simple-minded bondmen of Thine have such a high opinion of me. Let them not be disappointed. Accept my *Namaz*, and grant them, also, a share in it."

The Maulana added:

"If I feel that my *Namaz* is superior to their *Namaz* in the sight of God, He will reject me and I will fall from His grace. My only hope is that because of these plain and trustful bondmen, God will not refuse to accept my *Namaz*."

Now, look, what ways of earning the wealth of Faith through intention did the Maulana open for the three parties of different states concerned in a single action. For Maulana Nomani, the virtue of knowledge and adherence to the confirmed practice of the sacred Prophet, and through it, the reward on the intention of perfecting his *Wuzu*; for the Mewatis, a share in the reward on *Namaz* of the grade of *Ihsan*; and for himself, the acceptance of *Namaz* as a result of the good opinion of the Mewatis. Without *Iman* and *Ihtisab*, it would have been nothing more than an ordinary *Wuzu*.

## **The Stage of Ihsan (Worshiping of Allah as you are seeing him Bukhari Hadith of Jibraeel)**

In the tradition, Ihsan has been described as "to worship God as if you saw Him, for if you don't see Him, be sure, He sees you." Maulana Mohammad Ilyas was an embodiment of this state. Even in company, his condition was as if he was in the presence of the Lord. Maulana Mohammad Manzoor Nomani has correctly said, and my own observation confirms it, that "he often recited the following prayer so feelingly that it appeared that he was actually uttering it before the Throne of the Almighty: *O God, with Thy glorification and thy praise, I attest that there is no God save Thee, Thou art one and without a partner. I beg Thy forgiveness and to Thee do I turn penitent. O Thou, Living, Eternal One, unto Thy Mercy do I appeal. Set right my condition and leave me not to the self even for a moment.*"

## **Image of the Last Day and the Hereafter (Qiyamat ka Istahzar)**

In the same way, the image of the Last Day and the Hereafter was so vividly drawn before his mind's eye that it reminded one of Hazrat Rabia Basri's remark about the Companions that their awareness of the Day of Resurrection was so real and intense as if they had seen it with their own eyes. Once the Maulana asked a Mewati what had brought him to Delhi. The Mewati replied that he had come to see the town, and, then, realising from the Maulana's reaction that he had made a mistake, said that he had come to offer up *Namaz* in Jam'i Masjid, and, then, again, he changed his statement and said that he had come to pay his respects to him. Upon it, the Maulana observed, "What are Delhi and Jam'i Masjid as compared to Paradise and what am I that you should come to see me? I am a mere structure of flesh and bones that is destined to perish one day." Then, as the Maulana proceeded to describe Heaven, it appeared that it was present right there before him.

Faith in the transitoriness of the world and the reality and permanence of the Hereafter had become a part of his being so much so that it found expression even in his friendly conversation and letters. Once, the Maulana said to me that "we would be meeting in Lucknow", and, then, hurriedly added, "What meeting can there be in a journey? We will, *Insha Allah*, be meeting in the Hereafter."

Once while consoling Maulana Mohammad Talha on the death of his wife, the Maulana said, "The reality of the world is only this much that you first shut one leaf of a door, and then, the other. People depart, from here in the same way, one after the other."

## **Absorption in Dawah (Yaksooi and Inhamak)**

The Maulana's absorption in his work was so complete that he had little time or inclination for anything else in the world.

As he once wrote to Sheikhu Hadees Maulana Mohammad Zakaria: "My earnest desire is that my mind, heart, strength and time were devoted to no other thing than this work."

Sometimes, he would say, "How is it proper for me to spend my time and energy on any other thing when I see that the soul of the sacred Prophet is unhappy (owing to the moral and religious degeneration of Muslims)?"

One day, an attendant complained that the Maulana did not have the same affection for him as he had earlier. The Maulana replied, "I am very busy. I feel that the Prophet is unhappy, so how can I pay attention to anything else?"

He would compare himself to the policeman who stood at a crossing, regulating the traffic. Other things, too, were important, but he could not leave his place. It would be disastrous.

Once while passing through New Delhi, Maulana Mohammad Nazim of Nadwa enquired from him about an important building, "I have no knowledge of these things," the Maulana replied.

He avoided going to functions at which he felt he would not get an opportunity to serve the cause. He used to advise his friends and colleagues to take with them the message of *Tabligh* wherever they went and give the highest priority to it.

It was very tiring for the Maulana if he had to listen to an aimless talk. Occasionally, he would tell the speaker, bluntly, to stop, and if he had to bear it, against his will, one could easily feel his discomfort. Once during a journey, one of the companions began to talk to another in a general way. As the conversation progressed, the Maulana told them quietly to go and sit at some other place.

Even when the Maulana went to Kandhla, his hometown, or was with his relatives, he did not miss an opportunity to put forward his viewpoint. But he did it in such a subtle way that the listeners did not feel bored or irritated. Once the Maulana had to attend a marriage party at a friend's place in Delhi when, in the midst of rejoicing, he said, "Today is a day of great joy for you, on which even the menials are made happy and the sweepress, too, is not overlooked. Now, tell me what have you done for the satisfaction of the sacred Prophet?" He, then, dwelt on *Tabligh* as the surest means to please the Prophet and called upon everyone to join in the endeavour he had launched.

The Maulana seldom wrote a letter for any other purpose and when he had to do so, he, invariably, began with a reference to his mission, and, then, moved on to the matter in hand. A Mewati student requested him, in my presence, to write a recommendatory letter to Maulana Tayyab Saheb of Deoband. The letter dictated by the Maulana was mostly about *Tabligh* and only the last two or three lines contained the recommendation.

When I went to visit my relatives, the Maulana always enquired on my return if I had spoken to them about the *Tabligh* movement and asked them to join it. If my reply happened to be in the negative, he would say: "Maulana! Unless ties and relationships come under the feet of the Prophet they are dead."

In a letter of invitation about a marriage in his own family, the Maulana wrote: "In these days of widespread degeneration, I regard gatherings on such occasions to be a sign of the apathy and indifference of the Muslims, but as our elders, Ulema and spiritual mentors are going to attend it, I request all of my friends to come and have a share in the blessings of both the worlds and give this humble bondsman an opportunity to explain the *Tabligh* programme."

In his view, everything in which there was no gain of Faith as a waste of time. Once I was listening with interest to an incident that had taken place in a *Tabligh* journey. As the Maulana heard it, he remarked, "It is past history. Talk about something useful."

The Maulana placed a great value on time and it made him sad to see it wasted. Once the mail was being attended to when an old letter that had got mixed up came to hand and it took a few minutes to discover that it had already been seen. The Maulana said: "Tear it, otherwise it will, again, take up our time unnecessarily. Time is our commodity."

## **Love of purpose** (*Maqsad ka Ishq*)

The Maulana had, once, described love as concentration, on any one object, of the joys and interests that were distributed among so many things around us. This definition applied perfectly to his own case in respect of Faith. He had fallen in love with Faith, with his heart and soul, and before it, all other attachments and inclinations had faded into insignificance. He derived the same freshness and strength from it as one does from food and water.

When a *Tabligh* worker complained to him of uneasiness, he said, "The *Tabligh* work, in fact, is the spiritual food of man. By His grace, God has favoured you with it. Now, it is natural to feel uneasy at its temporary diminution. Do not worry."

Many a time did it happen that the Maulana forgot his illness on receiving good news regarding the *Tabligh* movement or on meeting someone he considered useful for it. In the same way, he suffered a distinct setback if a discouraging thing took place. All his worries had got lost in that one worry. As he, himself, once, wrote: "Apart from the pain of *Tabligh*, all is well with me."

Sometimes, he would say: "I have no desire for food owing to pre-occupation {with *Tabligh*), I simply sit down at the meal with others or eat when the time comes."

The Maulana waited eagerly for the arrival of *Tabligh* parties. To a worker who was bringing a *Jama'at* he, once, wrote: "I am waiting for the *Jama'at* which will come along the bank of Jumna with the same keenness with which people try to see the I'd moon. Bring the *Jama'at* with utmost care."

During his last illness, the Maulana had grown so weak that, sometimes, even a thing of joy proved too much for him. In January 1944, as a *Jama'at* came from Lucknow, the Maulana said to me after the *Fajr* service that the work at Kanpur would, probably, have stopped on his return. He had, perhaps, received reports to that effect, I told him that a *Jama'at* had gone to Kanpur from Lucknow and the work had started again. Pointing towards Haji Wali Mohammad, I said that he, too, was in the party. The Maulana stretched his hands towards him for a handshake and kissed his hand. He said, "My head has begun to ache with joy. Do not make me overjoyed. I have no strength left even for it."

Likewise, he, sometimes, fell ill owing to a lapse on the part of the *Jama'ats*. Once he told me that he had been taken ill on returning from Saharanpur, and when I enquired about the reason, he explained, "The *Jama'ats* that came from other places did not observe the rules. They wasted their time on sightseeing. "

The following extracts from a letter of his may be worth reproducing:

"We have to produce men who can sacrifice their worldly possessions and even life for the sake of *Tabligh* and make *Tabligh* the sole object of their existence. It is necessary to lay down one's life willingly in this path.

"Had they, with faith in the dictum the *God does not allow the reward of those who do good to be wasted* and the aspiration to be called fanatics in this path, believed that death in these endeavours was life itself, they would have tasted the pleasures of Heaven even in this existence."

The Maulana, indeed, felt the joy of Paradise in the hardship he had to endure for *Tabligh*. The hot winds of summer appeared more pleasant to him than the gentle breeze of the morning. Once, in the last week of May, he was going by car to Qutub Saheb with Maulana Mohammad Zakaria, Molvi Ikramul Hasan and the present writer. The Maulana asked the windows of the car to be shut as strong gusts of hot wind were coming in upon which Sheikhul Hadees, humorously, remarked, "Yes, now the hot wind is hurting. Had it been a *Tabligh* journey, it would have mattered nothing." "Of course", replied the Maulana.

Whenever he saw an exceptionally intelligent or capable man, his first thought was how his talents could be utilised for *Tabligh*. In a letter to Maulana Mohammad Zakaria, from Arabia, he wrote: "I received Hakim Rasheed's letter and was struck by his intellectual faculties. I was tempted to feel how gifted men God had given to our family. If only these people use

their talents for what they are really meant, they can surpass even those who are in the front-line in the service of Faith. The same way did I feel on reading the poem of Mian Faraghat."

Dr. Zakir Husain tells that, once, during the Maulana's illness, some filth got stuck to his back. In washing it away, there was the risk of his getting wet and catching cold. No one knew how the Maulana could be cleansed without giving him a bath. Maulana Yusuf, then, poured water over it from the spout of a *lota* in such a way that the filth was removed without wetting the body. The Maulana was greatly pleased. He blessed Maulana Mohammad Yusuf and said, "This skill and intelligence should be employed in the service of Faith."

### **Anxiety for the Fulfillment of Task (*Dard o Beqarari*)**

No one who did not see the Maulana could imagine the extent of his agony. Sometimes, he would groan: "Oh God! What am I to do? I am good for nothing." He got up in the night and paced up and down the room. On one such night, his wife asked, "What is the matter? Why don't you sleep?" "If you knew, two would be awake instead of one."

In a letter he wrote: "I find no comparison between my anxiety, my effort and my voice, and the responsibility of *Tabligh* God has placed on my shoulders. If He shows mercy, He is Forgiving, Merciful, and if He does justice, there is no escape for me from the consequences of my guilt."

The feeling of dejection became intense when the Maulana saw that the forces of godlessness were closing in from all sides and his Movement was not making much headway. As he wrote to a friend:

"Your letter reached me a few days ago. It should have done good to my heart, but my friend, the tide of mischief and irreligiousness is

running faster than an express train while the *Tabligh* movement which, alone, can turn darkness into light is advancing very slowly, at the pace of an ant."

Another letter of his reads:

"You have written about *Tabligh* activities. You say that eighty persons came to your place for *Tabligh* and a *Jama'at* of twenty-five workers was ready to leave. The first news is most pleasing. It is a great favour of the Lord that as many as eighty men left their homes for the preaching and propagation of Faith at time when nobody cares for it. But my friends, along with the expression of gratitude to the Lord, we should, also, feel ashamed that after 15 years of striving and observing the blessedness of *Tabligh* with our own eyes, only 80 persons, out of millions of Muslims, could set out of their homes, and they, too, were so eager to return that it took a lot of effort to hold them back. When it is so hard to persuade them to go out on a *Tabligh* tour, and even after it, the perishable home pulls them back, how will the Faith flourish? As long as stay at home does not become as difficult as it is now to set out in the path of *Tabligh* and to return home is not as painful as it is now to leave it, and you do not make the travel from place to place, for the sake of *Tabligh*, a part of the life of your community, the community will not experience the real flavour of Faith nor enjoy the fruits of true religiousness"

In yet another letter, he wrote:

"What I mean is that until the male members of every family made it a duty to stay away from home, turn by turn, for serving the cause of Faith, i. e., *Tabligh*, devotion to Faith must remain a dream.

"Just imagine, the whole family is engaged in worldly pursuits and the call is given for only one of its members to set out in the path of Faith—and even this is not done! Is it not placing a lesser value on the

Hereafter than on this world? Look at those *Jama'ats*. Have all of them not returned home within a few days of your sending the news of their departure? My joy over the setting out of *Jama'ats* does not die down that reports start coming that they have returned."

## **Struggle for the Cause** (*Jihad o Mushaqqat*)

It was quite common to serve the cause of Faith through the pen and the tongue, but to put forth great physical efforts for it was the unique contribution of the Maulana in the present times. He prayed himself for steadfastness in the path he had chosen as well as begged the chosen bondmen of the Lord to do the same. For instance, the Maulana wrote to Sheikhu Hadees Maulana Mohammad Zakaria:

"I beg you most sincerely to pray that this endeavour of mine remains oriented to action from beginning to end, and that the profusion of words is not allowed to impair its spirit, and speech is intended only to help it forward."

The Maulana used to say that "the basic purpose of my Movement is to revive the tradition of laying down one's life in the path of Islam," In spite of persistent ill-health he spared no pains to carry out the task he had undertaken. Sometimes, he covered as many as 25 miles in a day, on foot, during the tours of Mewat. He would not find time to eat for 36 or even 48 hours although the food was with him. On several occasions, he left Nizamuddin on a Thursday night or Friday morning, after having his meal, and ate again only on returning to it on Sunday. He kept awake in the nights, crossed hilly ranges, traversed difficult paths and bore with equal equanimity the hot winds of May and June and the chilly air of December and January in the open waste-land of Mewat. He used to encourage the companions by saying. "On the other side of toil and hardship is God. Whoever wants may come and meet Him."

He undertook the tours of Mewat in intense heat and a very poor state of health, but it mattered little to him for he considered those journeys to be the journeys of Jihad and the desert of Mewat, the battlefield. About one of these tours he wrote, in May 1930, to Maulana Mohammad Zakaria and his own son, Maulana Mohammad Yusuf:

"I feel so exhausted that a confused talk or anything that is opposed to my nature irritates me and even a comfortable journey by car gives me fever. In spite of all this, I am determined, by the grace of God, to make a month-long tour of Mewat in this biting cold and subjecting myself to the rambling and disjointed conversation of the illiterate people. But, considering the journey to be a journey of Jihad, I have made up my mind to invite death by undertaking it. From my utter prostration and low-spiritedness I, however, fear that I may quail before the ordeal and decide to abandon the journey and return in humiliation. So, pray that God may grant me the courage to bear those hardships, even to the extent of dying, or bring me back safely on completing the task. I am setting out on the tour as an important duty, without any hope of returning alive, yet I believe that it would be the worst type of sin if I showed concern for my well-being."

Once, the Maulana was travelling up a mountainous road in a bullock cart when the cart overturned at Kultajpur and the passengers were injured. They managed to reach the top with much difficulty. There was some Ulema, also, in the party who were not accustomed to hardship, but before anyone could complain, the Maulana changed their mood with the remark, "Friends, today, for the first time in your life, you have faced an ascent like that of Hira. Now, tell me, how many times did the Prophet do that?" After it, who had the heart to grumble?

Nothing could deter him once he had made up his mind. He never gave way to despair. Once he thought of something which had to be told to the people of Nooh and left Nizamuddin on foot at 4 o' clock in the morning. At

Delhi, he borrowed Haji Nasim's car and reached Nooh when the town was still asleep. Occasionally, during a tour of Mewat it rained heavily and the roads were flooded. The Maulana decided to go to some place at that very time and reached his destination in knee-deep water, brushing aside all opposition and refusing the offer of the hosts to arrange for a tonga.

Maulana Mohammad Manzoor Nomani has aptly remarked that "though the Maulana was extremely frail of body, he put up such a tremendous effort for *Tabligh* that I think if Paradise with all its boons and comforts and Hell with all its penalties and torments were revealed to anyone and it was said to him that if he did such-and-such a thing, he would get Paradise, otherwise he would be cast into Hell, he would, perhaps, not, strive harder for it than what Maulana Mohammad Ilyas had done, particularly during the last phase of his life."

At the same time, he was highly solicitous of the comfort of follow workers and never put them to unnecessary hardship. He thought of ways to make things easier for them along with preparing them ceaselessly for the struggle.

Once, during a tour of Mewat, he told his colleagues to labour hard, and, with it, asked the Mewatis to look after their comfort. He, then, said to the workers, "if only comfort falls to your lot, you will be the losers."

On his own part, the Maulana did not spurn the facilities God provided for him nor treated them as of no value, but regarded them to be the gifts of the Lord and a blessing. He neither craved for them nor refused to accept what came to him without asking.

The Maulana was not one of those who derive a morbid pleasure from suffering and prefer the harder to the easier course merely for the sake of it. In the path of Faith he exhorted the people to keep their spirits high in the midst of all sorts of difficulties and tribulations. To the Mewati *Moballighs* going

out on a *Tabligh* mission his advice was not to abandon the rugged simplicity that was a most valuable attribute of their way or living. They should eat plain food, sleep on the floor and cultivate the habits of toil and hardiness.

He used to say that man had been made for work. If he did not exert in the path of Faith, he would turn towards worldly interests, as the case was in those days. While man was moving the earth and the sky for petty and doubtful gains of the world, would it be too much to bear some hardship for a positive thing like the reward of the Hereafter. Once, on receiving the news of a colleague's illness, he said, "It is not much if one develops fever as a result of striving in the path of Faith when lives are being laid down for bread."

## High mindedness

Another notable characteristic of the Maulana was magnanimity and high mindedness. The task to which he had dedicated his life did not blend with the environment. It was much above the general moral and intellectual level of the times. He, therefore, was very careful in placing his aims and ideals before the people. Once, he sorrowfully said to Molvi Zahirul Hasan, "No one understands what is in my heart. They think that this movement is *Salat*, but I swear it is not so." On another occasion, he said to him, "Zahirul Hasan, we aim to create a new *Ummat*."

He did not consider his endeavour to be a passing phase. It was not even acceptable to him that its effects lasted for a few centuries, and no more. He wanted it to be a permanent movement of religious instruction and reform. As he wrote to me:

"Your ambitious letter gave me much joy. May God make the information conform to facts and impart such solidity and permanence to the Movement that it lasts forever and does not turn out to be a momentary ebullition and dies out after a few centuries. Please pray for the strength and stability of its foundations."

Maulana Nasrullah relates that once he said to Maulana Mohammad Ilyas that some people regarded him to be the Mujaddid (Renovator) of the day. "Who told you?" The Maulana asked. "People are saying it," replied Maulana Nasrullah. "No" he observed, "My *Jama'at* is the Mujaddid."

Similarly, the Maulana, once, said that he prayed to God that the *Tabligh* movement did not thrive on the supernatural otherwise men would be tempted to associate it with a particular person or era while what he wanted was that people, at all times and in all ages, came forward to serve it and kept it going. He wanted *Tabligh* to become a permanent way of life with, the Muslims. It was not enough to bring about a change in the morals and habits of the Mewatis. He wished them, also, to change their language and adopt Arabic. Nothing was impossible, in his view, with the help of God and human endeavour. He even hoped for the revival of the Arabic language in the Madrassas. As he once wrote to me, "There are some ideas in my mind which I do not want to express because they are too advanced. I would like you to consider seriously the possibility of the students talking to each other in Arabic in these days of *Tabligh*."

He was not willing to see the Movement confined to India. In his mind he had prepared a plan to carry the message of *Tabligh* to the whole world, specially the Arab and Islamic countries, and, sometimes, spoke about it with rare feeling. He had very high hopes from the work he had launched. The unfeasible and the impracticable meant little to him. He strove to the utmost and entreated the Lord with all his heart and considered nothing to be beyond His Power. In a letter to Sheikhul Hadees Maulana Mohammad Zakaria he wrote:

"I request you most humbly, and in the name of God and the Apostle, to give up your notions of impossibility with regard to this work and consider it to be easy of accomplishment. My friends, to look at the world instead of the Might of the Lord in matters that are between God and the world and between the Creator and the creatures

and give thought to depressing causes instead of the rousing Words of the Almighty is not worthy of men of vision. The eternal laws of God are proclaiming at trumpet's tune that you will get what you beg for and expect confidently from Him. Then, why should men of understanding like you not keep on entreating Him with eyes fixed on the feelings of the Prophet. Mohammad?"

## **Religious pride (*Deeni Hamiaat*)**

Religious pride was ingrained in Maulana's nature. One of the main reasons of his anxiety and over-powering urge to make the *Tabligh* movement a powerful instrument of religious revival was the ever-increasing ascendancy of apostasy and godlessness which a self-respecting person like him could not tolerate even for a moment. But he did not like to make any change in the plan of *Tabligh* he had in mind under a momentary impulse. He therefore, bore such things with equanimity, but, sometimes, gave vent to feelings which showed what a storm was raging in his heart.

Once while passing by the Red fort, I enquired from the Maulana if he had ever visited it. The Maulana replied, "I regard it shameful to visit the Red Fort. I had gone into it once in childhood when the guides used to take us round with tears in their eyes."

Of the places which bore witness to the past glory of the Muslims, he used to say that it was dangerous for one's faith to pass by them without reciting *Qunoot-i-Naazila*.

It pained him to see the examinations of Oriental studies being conducted by the Universities. He used to say that, owing to it, one's mental outlook underwent a change, and in the place of God, the relation of religious knowledge was established with the world. He did not want the Muslims to be dependent upon others for the acquisition of religious knowledge or learning

the Arabic language. In a letter to Molvi Abdul Latif, he said, "I feel ashamed that infidels should be the examiners of the Muslims in Arabic."

Repudiation of a commandant of the Shariat or its rejection as unjust or obsolete was extremely repugnant to him. Writing about Mewat to Maulana Abdul Latif of Saharanpur, in a similar situation, he said:

"It must be impressed upon the Mewatis that it was essential to subordinate their Panchayats and their trade to the dictates of the Shariat and that they took all the decisions in that light and considered it to be the essence of Islam otherwise their faith was most defective, and, sometimes, it was destroyed altogether and became pure Infidelity owing to the disregard or repudiation of the laws of the Shariat.

Included among these is the *Istinkaf* of *Nikah*(marriage) by choice which, I hear, as earlier regarded by them as forbidden and un-Islamic, but now though they say that it is legitimate, in the hearts, the position is the same. Thus, in the village Atawar of Tehsil Nooh, a couple had its *Nikah* performed by mutual choice at some other place fearing that if it did so in its own village or tehsil, its community would punish it. Thereafter, the couple took up residence in Gurgaon but its community did not forgive it, and they killed the husband (whose *Nikah* was performed on the last Friday of the month of Ramzan) on the third day of I'd which, also, happened to be a Friday, cut the dead body into pieces and burnt it down and threw the ashes into river. It is necessary to speak forcefully on the subject that Infidelity, Polytheism and adultery and fornication and other grievous sins are not held so wicked and detestable while a thing that has been sanctioned by God is regarded hateful to such an extent. You must emphasise how Faith can survive in these circumstances and is there any way of protecting it when they act like that?"

A measure of his pride of Faith was that he stoutly fought against the Shuddhi Sanghatati movement that was launched, in the twenties, by the Arya Samajists for the conversion of Muslims to Hinduism and did not allow it to make any headway in Mewat.

## **Observance of the Sunnat**

The Maulana had few equals so far as keenness to abide by the *Sunnat* was concerned. His eagerness to follow the example of the Prophet in all the spheres of life revived the memory of the pious precursors. To search for and act upon even the minor *Sunnats*, to draw the attention of the others to them, and to regard the less important sayings and practices of the holy Prophet, also, to be of great value came natural to him. Even on the last day of his life he said to Maulana Mohammad Zakaria, "I exhort you to do your best to learn about the actions, habits and morals of the sacred Prophet from the Traditions and to follow and propagate them." To the attendants who were not present at that time, he sent a message through Haji Abdur Rahman in which the foremost stress was laid on adherence to *Sunnat*.

The personal habits of the Maulana, too, bore the imprint of his anxiety to emulate the example of the Prophet. He wished to follow him even in matters of natural inclination. As he came to the mosque during his last illness, supported by two men, he ardently desired that in it, too, there was the same spirit that had been related in the Traditions concerning the coming of the Prophet to the mosque, when he was mortally sick.

A most sublime form of observance of the *Sunnat* is that even in human situations and intimate experiences of life one reacted within the limits of the Shariat. The Prophet felt sad on occasions of grief and happy on occasions of joy, but some people imagine that the height of spirituality lies in supreme indifference to pain and pleasure, and a godly man should neither show signs of grief nor effects of joy at any time.

Hazrat Mujaddid Alf-Sani had taken exception to the conduct of a spiritual leader who had remained unmoved when the news of the death of his son was communicated to him, and remarked that as the Prophet's son Ibrahim, died, he was heard saying:

"There are tears in my eyes and grief in my heart, but I will say only what the Lord wants. Oh Ibrahim, I am sad at your death."

The Maulana would, perhaps, never have read it, but he wrote exactly the same to a friend who had suffered the loss of a child. He said:

"You have written to Yusuf, and it appears from your letter that you are altogether unaffected by the sad event. It is not permitted by the Shariat. To feel sad at things of sorrow is natural, this, and *Inshah Allah*, will, surely, be your state, but it is, also, necessary to give expression to it. As you know well, it is essential to be affected by whatever circumstances the Lord may send, and to give expression to one's feelings in a proper way."

Similarly, he wrote to a deeply-respected theologian on the birth of a child:

"It is a great favour of God on which one should be truly happy, and in case the joy is not felt in the heart, it should, at least, be expressed if only artificially."

## **Forbearance & tolerance (*Hilm o Burdbari*)**

Notwithstanding his highly sensitive nature, the Maulana was very tolerant and forbearing towards others. In a journey, a man who, also, happened to be educated, did all sorts of foolish things. The Maulana bore it patiently, and, in the end, he remarked, "Do you think my anger is so cheap that I will waste it on you? I shall not be provoked by you."

Once, as a *Tabligh* party returned from Gulaothi, it brought with it a young man about whom the members of the *Jama'at* complained that he never said *Namaz* and took delight in making fun of others. On seeing the Maulana, he immediately gave proof of it by bursting into laughter instead of paying respect. The Maulana, affectionately, touched his chin, and said, "May Allah always keep you in high spirits." He, then, counselled him in a most loving manner to observe *Namaz*. The young man readily gave the assurance upon which people took him into the mosque.

Once, in a *Tabligh* congregation the Maulana unintentionally placed his hand on the shoulder of someone who flared up and said that he would hit the Maulana with his staff if he touched him again. The Maulana bent down, clasped his feet, and said, "You did not say about the feet. Did you?"

The Maulana was, once, travelling in a bullock-cart with a few companions. They were in a hurry to catch the bus and urged the cartman to drive faster, but he did not listen and went on leisurely. When, on reaching the bus station, it was found that the bus had left, some members of the party began to scold the cartman, but the Maulana simply said to him, "What harm as there if you had given heed to their request?"

## **Considerations for others**

Innumerable instances are available of the Maulana's deep regard for the rights and sentiments of Muslims, particularly of men of learning and nobility. Whoever spent a few days with him would agree that it was one of his most endearing qualities. To a friend he wrote:

"Always remember that love and respect for one another is more meritorious than anything else. To observe this one duty and to be steadfast in it is superior to and a surer means of earning the good pleasure of the Lord than upholding a thousand principles of the Shariat."

The Maulana, also, paid the fullest attention to the rights of mankind in general, including the polytheists and the infidels.

Once, a companion occupied more than his share of the space in a railway compartment. The Maulana reprimanded him. "You have violated the right of fellowmen." He said. "The other passengers have a claim on the space you have occupied in excess of your need."

Once, the Maulana stopped the bus in which he was travelling in order to say the prayers, and after the *Fard Rak'ats* had been offered up, some of his companions formulated the intention for *Nafl Rak'ats*. The Maulana, thereupon, said, "Brothers, these other passengers, too, have a claim (on the bus)."

If, at a dinner party, people began to drink the meat-broth, the Maulana would stop them, saying, "It is a breach of faith. The host has not permitted it to you."

Once while going to Kandhla, the Maulana had to change from the third class to the second class compartment owing to the rush of the passengers, thinking that he would have his ticket changed by the ticket-examiner when he came. The ticket-examiner came on his round, but his attitude was so provocative that the Maulana rebuked him. When he had gone, after changing the ticket, Maulana Inamul Hasan who was accompanying the Maulana told him that the ticket-examiner had the right to say what he did. The Maulana admitted his fault, and, at the next station, he got down and sought out the ticket-examiner and apologised to him.

## **Good manners**

Conventional good manners that are related only to outward appearance are not scarce in the world, but once the condition of *Iman* and *Ihtisab* comes in and they are brought in line with the Sunnah and the Shariat,

there will not be many who can lay a claim to them. The Maulana believed that there is no virtue in good manners if they are not brought under the feet of the sacred Prophet. He, often, related that when Sheikhul Hind Maulana Mahmood Hasan returned from Malta (where he had been imprisoned by the British Government), he was invited to a dinner at which the Maulana, also, was present. The host spoke highly of the politeness and gentility of a British officer. Maulana Mahmood Hasan listened patiently for some time, but when it went on and on, he said to the Maulana quietly, "Does an Infidel, too, have good manners?"

Those who had studied the Traditions, and, also, had an opportunity to observe the Maulana from close quarters could easily appreciate the meticulous care he took to follow the example of the holy Prophet in everyday life. As I once wrote to the students of Nadwatul Ulema who were staying with the Maulana: "You have read the Traditions; now see how the Traditions are acted upon in social behaviour and monetary dealings."

The Maulana, once, wrote to a friend: "However lowly a Muslim may be, learn to look at him with respect." Even the most humble or defaulting Muslim was respectable in his eyes and he seemed to regard him to be better and more beloved of God than himself. Whenever he met a Muslim, he thought only of the spark of Faith that lay within him, and all his faults and weaknesses faded before the reverence for Islam. He could easily know what was good and what was evil in a man and thought only of the aspect of goodness in him. Once, on meeting a person, he observed, "I know he has done great harm to a religious personality and a theological institution and it has hurt me very much, but I am, also, aware of his scholarship and it is to it alone that I have paid respect."

The Maulana had the greatest regard for the Ulema and wanted them to be held in high esteem. He would always have them sit at a place of honour, and if there was only a mat or carpet, he would spread a white sheet over it for them. There would come big *Jama'ats* from different places and the Maulana

would instinctively know to what ranks the visitors belonged and treat everyone according to his position. Very few people could complain that they had been ignored by the Maulana.

Hafiz Mohammad Husain (Ujrarwaley) who was an old gentleman and had been an attendant of Maulana Gangohi had come to visit the Maulana on hearing of his illness. He used to come into the Maulana's apartment everyday to do *dam* on him and the Maulana's condition was that the slightest shaking of the cot hurt him. Thus, when people came to do the *dam* after the prayer-services, some attendants would stand near the cot to see that no one collided against it unknowingly. But the Maulana persuaded Hafiz Mohammad Husain to sit on his bed when he came in for *dam* in spite of his own discomfort and the silent disapproval of the attendants.

Once, the dining-mat had been spread near the tank and the Maulana's cot was placed out in the courtyard. Hafiz Saheb also, was, having the meal, but he was sitting a little removed from the main body of the diners. The Maulana, thereupon, sent word to Maulana Mohammad Zakaria to take him between himself and Maulana Abdul Qadir Raipuri.

The Maulana treated his colleagues and fellow-workers equally and did not like any distinction to be made among them whether they were staying with him at Nizamuddin or accompanying him on a journey. Once, at a night-halt during a tour, the cots were placed in such a way that the foot of the Maulana's cot was towards the head of the cot of a companion. The Maulana felt very angry at it and took them to task who were responsible for the arrangement.

Once a friend gathered the Maulana's shoes by way of reverence, while departing. The Maulana, quickly, took back the shoes and kissed the friend's hands. He would say that in the Traditions a great stress was laid on showing kindness to the guests.

It is related by Maulana Moinullah Nadwi that "once I was ill, and it was the month of Ramzan. As the food was being taken to me, the Maulana had stood up for *Nafl Rak'ats*. He told the boy who was carrying it to wait, but the boy did not seem to hear and brought the food upstairs where I was staying. On finishing the *Namaz*, the Maulana came to me and said, "I had told the boy that I will take the food to you myself, but he did not understand. Then, he sat down near me and talked for a long time in a most affectionate manner."

The Maulana was an embodiment of humility. He did not like anyone to pay an undue respect to him. As he wrote to me: "I sincerely wish that you accepted my suggestion not to address my humble self by any other appellation besides my name. It would be a waste of words."

In the same way, he, once, wrote to Sheikhul Hadees Maulana Mohammad Zakaria who, in addition to being younger in age, was, also, his nephew and pupil:

"Your esteemed letter brought me joy and honour. I am eagerly looking forward to your visit. If, as you say, I am Hazrat, you are a Hazratgar. Who would have cared for a worthless person like me had

you not paid attention to him and shown so much consideration? After Maulana Khalil Ahmad you were the first, to entertain kindly feelings for me, and latter on, Haji Sheikh Rasheed Ahmad, too, become favourably inclined. All this is, solely, owing to you people."

"Eager as I am for your visit, I fear that my faults will become more conspicuous in your presence. But I am sustained by the hope that in the company of men like you I may, also, be reformed to some extent."

The Maulana guarded himself strictly against complacency and never ceased to look inward. In fact the more he grew in fame and popularity, the

more attention did he pay to self-introspection. Often he would request men of piety and enlightenment to keep a watch on him and tell frankly if they found a trace of vanity in his behaviour. For instance, he wrote to Maulana Mohammad Zakaria and Hafiz Abdul Latif in September 1943:

"One thing about which I used to be very anxious before the month of Ramzan has receded into background owing to my physical and spiritual debility."

"It is that, by the grace of God, this work has advanced so much that seeing its ever-increasing popularity, I do not now feel secure against self and fear that I may easily fall a prey to conceit and vain glory. Hence, I am in dire need of supervision by godly men like you and beg you to treat me as such by exhorting me to be steadfast in virtue and warning sternly against evil."

In the *Ma'arif* (Azamgarh) of November 1944, Allama Syed Sulaiman Nadwi writes:

"During the Maulana's stay in Lucknow, a friend gave a tea-party in his honour at the time of *Asr*. As there was no mosque in the neighbourhood, the *Asr* service was celebrated at the residence of the host. The Maulana gave the *Azan*, and told me to lead the service, but when I politely declined, he led the prayers himself. After the service, the Maulana turned back and facing the *Muqtadis* said, 'Brothers, I am caught in a trial and misfortune, and beg you to pray for me. Since I gave this call, people have begun to love me and I fear that it makes me self-conceited and I start thinking that I am a holy man. It is my constant prayer to the Lord to take me safely out of it and beg you, also, to join in the prayer.'"

Once a friend presented a costly carpet to the Maulana which hung heavily on his mind. The Maulana gave an interesting speech on it and made a gift of it to a leading theologian of the town with the remark that "the

gentleman gave it to me in the belief that I was a theologian, and, now, I am relieving myself of it by presenting it to someone who, really, is a theological scholar."

The Maulana did not like the people to make way for him or show any other mark of esteem. Even during the tours of Mewat when he was the centre of attraction and thousands of persons came to see him, he made sure that no ceremonial welcome was accorded to him or other unnecessary formalities observed.

When his condition had deteriorated, people were forbidden from shaking hands with him. One day, a stranger came who proceeded towards the Maulana's cot to shake hands by jumping over the people. A Mewati attendant checked him with his hand upon which he got very angry and left the place in a hurry, cursing the Molvis. The Maulana admonished the attendant and said, "To hurt the feelings of a Muslim is most displeasing to God. Go and apologise to him and come back only when he has forgiven you." The attendant quietly went away to carry out the command and I myself saw that, outside the mosque, the stranger was hurling abuses and the poor Mewati was standing before him with folded hands and saying, "I have wounded your feelings and caused you pain. Forgive me either for the sake of God or after inflicting the penalty on me for my fault."

## **Magnanimity and Inclusiveness (*Wusat e Qalb*)**

Religious circles in India have, for a long time, been divided into narrow compartments, with each group imagining that it held the monopoly of knowledge and learning and no one outside it possessed any merit. It has become impossible to have relations even with persons belonging to the same group but having different political or other affiliations. The Maulana's case, however, was exceptional. He could easily accommodate warring religious groups, and leaders. No Muslim was utterly devoid of virtue in his sight. There was some worth and merit, in all of them. One group, he felt, should

learn the trait or quality from the other for which it was distinguished. He wanted the *Tabligh* movement to enrich itself with the distinctive attributes of all the groups and sections of the Muslims, and, also, knew how it was to be done.

Once I said to him, "The people of Nadwa have always held the religious and spiritual leaders in high regard, but have received no affection or sympathy in return. On the contrary, they have been treated as strangers. Thanks God that you treat us as your own people." The Maulana was deeply touched by it. "What are you saying?" He exclaimed. "Your group is a group of religious men while I do not believe even in leaving the Aligarh people alone. It is not proper to keep them, also, at a distance."

It is for this reason that, in the Tabligh Movement, teachers and students of Mazahirul Uloom, Saharanpur, Darul Uloom, Deoband, Nadwatul Utema, Lucknow, Jamia Millia, Delhi, and even of modern colleges and universities, and merchants, government servants and all other classes of Muslims are found working side by side, without any reservation or mistrust. The Maulana was generous in praise. If he admired one for devoutness, the other he regarded with respect for orderly conduct, wisdom or administrative ability. With all this, he firmly believed that all the talents of the Muslims should be pressed in the service of the Faith instead of being wasted on petty, trifling things. To a religious-minded merchant the Maulana wrote:

"I have been begging all friends and godly men like you to be my helpers. You should come forward to shoulder the responsibility in such a way that you became everything in it. Your courage, high mindedness and wisdom demand that you took up some living work."

## **Steadfastness (*Istaqamat*)**

Firmness of purpose was yet another outstanding quality of the Maulana. It was, particularly, in evidence during the last days of his life when

illness had reduced him to a mere skeleton and he had grown so weak that his voice could be heard with difficulty even on placing the ear on his lips. In spite of extreme prostration, the Maulana did not offer a single *Namaz* without congregation during the whole period of his illness. When he had to interrupt the last *Isha* service of his life owing to the sudden call of nature, he, again, offered the prayers congregationally in his room.

Till about two months before his death, the wonderful spectacle was seen at all the live prayer times every day that though the Maulana did not have the strength to sit up in bed and needed the support of two men to stand in the row, as soon as the *Azan* was uttered the Maulana recovered enough vigour to carry out *Ruku* and *Sujud* and even the comparatively longer *Qayyam* of *Fajr* with apparent ease, and, then, all the strength seemed to go away from him with *Salaam*, and he, again, had to be helped back to his cot.

When it had become altogether impossible for the Maulana to stand, he used to offer the prayers in congregation in the sitting posture, and when even that could not be done, he joined the service lying on his cot which was placed at the end of the row.

Whether in a journey or staying at home, the Maulana was very particular about *Azan*, *Iqamat* and *Jama'at*. I have had numerous occasions of travelling with him by bus or train and I do not remember to have offered the prayers even once without them. However overcrowded a railway compartment was, the Maulana always gave the *Azan* and, then, offered up *Namaz* with *Iqamat* and *Jama'at*. Fellow-passengers, generally, made room for celebrating the service as the *Azan* was given and the Maulana offered the prayers in congregation with his colleagues.

Once I returned from a journey accompanied by a friend who had not been able to offer up *Namaz* on the train owing to over-crowding. The first thing the Maulana enquired from us was whether we had said the prayers and felt greatly disappointed when I told him that while I had offered it up my

friend had yet to do so. He remarked that he had not offered a single *Namaz* without congregation on the train since he had taken up the *Tabligh* work, which was about twenty years ago, so much so that God had made it possible for him to observe the *Taraweeh* also on such occasions, though, sometimes, he could offer only two *Rak'ats* of it.

So far as the duty of sanctioning what was allowed and forbidding what was prohibited was concerned, the Maulana believed in gradation, but showed no leniency when it came to a thing that was clearly unlawful.

When the Maulana was proceeding on his last Haj, in 1939, there ensued a competition between two ships, one of which reduced the fare to fifty-five rupees, but its passengers had to take the inoculation from a lady which was not acceptable to the Maulana as she was a *Naa-Mahram*. Friends urged him to hurry up and board the ship taking the inoculation from the lady otherwise he would have to pay Rs. 182/- instead of Rs. 55/- for each of the tickets, but the Maulana was adamant, and the whole of the party stayed back. Messages, thereupon, were exchanged with the authorities till the male doctor of the boat came fuming. "Where is the Molvi who will not take the inoculation from a lady doctor?" he angrily asked. The Maulana and his colleagues were, ultimately, inoculated by the male doctor and the tickets, too, were obtained at the rate of Rs. 55 each. The Maulana observed that "no *Naa-Mahram* has yet touched my body. Only once did it happen that as I went to visit a lady who was critically ill, she tried to take my hands in her hands, but I quickly withdrew my hands and only the tips of my fingers came into contact with her body."

## Repentance, supplication and remembrance of Allah

Repentance, supplication and remembrance of God were the Maulana's life-breath, and, as he used to say, the pith and core of his Movement. He writes:

"The correct arrangement of our endeavour is that, in it, the work of heart must take precedence, i.e. the seeking of help from the Lord with self-abasement and humility and an unwavering reliance upon His benevolence, and repentance by cutting oneself aloof from the world and all that is contained in it; the work of the limbs, i. e. physical toil and exertion for the things that are pleasing to God should come next; and, last of all, the work of the tongue, i. e. talking and speech-making."

In a letter to me, the Maulana said:

"It must always be remembered that the sole object of everything related to Faith is the development of the power of supplication. Greatest effort should, at all times, be made in that regard. If it may be possible that while the limbs are engaged in work, the power of the heart is directed towards beseeching the Lord, try your best to attain that state."

In the same way, he wrote to Sheikhu Hadees Maulana Mohammad Zakaria:

"The purpose of writing these lines is to beg virtuous and high minded men like you to pray to God humbly and in proportion to the gravity of the situation and your own station, and to persuade others, also, to do the same. It will be dangerous to give up or neglect the *Tabligh* endeavour, but, at the same time, I do not possess the strength

to carry it forward at all. Our hope rests in God. He is the Best of Helpers."

The Maulana entreated the Lord with great fervour, and, sometimes, he got lost in it so completely as to become oblivious to what was going on around him. His entreaties, often, assumed the form of a speech. Among the prayers mentioned in the Traditions, the following remained on his lips more frequently:

"Our Lord: Our hearts and our forelocks and our limbs are all in Thy Hand. Thou hast not given us control over any of these, and when such is the case, be our sole Protector and guide us along the Straight Path."

"O God: Treat us as is worthy of Thy Glory and not as we deserve. Easy is what Thou makest easy, and Thou makest easy even what is difficult when Thou willeth. There is no deity save Allah, the Most Gracious, the Dispenser of Grace"

"O Thou, the Living, Eternal One! To Thy Mercy do I appeal. Correct all my states and hand me not over to self for a moment for if Thou wilt hand me over to the self, Thou wilt be handing me over to my weaknesses, sins and iniquities. Thou, alone, art the Forgiver of sins."

The Maulana had attained a state of absolute and unqualified reliance on God. There was nothing, however great or difficult, that was impossible in his sight. Once he told a colleague that he could establish a thousand Madrassas in Mewat if he felt sure that it would lead to correction and reform. He would provide the funds for a year, amounting to six lakh rupees, within two days provided that he (the colleague) took the responsibility of running the Madrassas and left the Maulana alone to devote himself single-mindedly to the *Tabligh* work. The Maulana, later on remarked that though he did not possess even six rupees at that time, he was confident that when it was



The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah Raziallahu Anhu contain the history of men who accepted the invitation of Islam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah Tabarak o Taala and His Rasool Sallallahu Alaihi Wasallam was, "Our Rabb, we have certainly heard the caller (Rasulullaah Sallallahu Alaihi Wasallam calling to Imaan (saying), 'Believe in your Rabb!' so we believedN(').They placed their hands in the hands of Rasurullaah and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah Tabarak o Taala. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah Tabarak o Taala and Rasulullaah Sallallahu Alaihi Wasallam , compassion for the Mu'mineen and sternness towards the Kuffaar. They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam. They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah Tabarak o Taala and enter Jannah. They also exhibited outstanding courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as

they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah Tabarak o Taala and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Iman, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah Raziallahu Anhu in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyas Kandhelwi Rahmatullah Alaihi (passed away in 1363H 1944 A.D).

He recognized the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah Sallallahu Alaihi Wasallam and the Sahabah Raziallahu Anhu

by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed. His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi (author of 'Awjazul Masaalik commentary of Mu'aata Imaam Maalik has written a book in Urdu about the stories of the Sahabah Raziallahu Anhu (titled "Hikaayaatus Sahabah". Hadhrat Sheikh Muhammad Ilyas was overjoyed with this book and instructed those engaged in Da'wah and travelling , in the path of Allaah Tabarak o Taala to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance. Hadhrat Sheikh Muhammad Yusuf succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyas) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah Sallallahu Alaihi wasallam and the Sahabah Raziallahu Anhu. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah Sallallahu Alaihi wasallam, books of Islaamic history and the Sahabah Raziallahu Anhu despite his demanding commitments to the effort of Da'wah. I do not know of anyone with a wider scope of knowledge about the Sahabah Raziallahu Anhu and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah's path. During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and

minds, to motivate their spirituality and to encourage them to emulate Rasulullaah Raziallahu Slallahu Alaihi wasallam and the Sahabah Raziallahu Anhu in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah Raziallahu Anhu and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions. Allaah Tabarak o Taala willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf ”

Abul Hasan Ali Nadwi Sahaaranpur  
2 Rajab 1378 (12 January 1959)

# Appendix

*Deen ki Ummomi Taleem o Tarbiat Ka Nizam”*

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

*By*

**Sheikh Abu Hasan Ali Nadvi R.A.**

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

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

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

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

**Maulana Writes .....**

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

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

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

2

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

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

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

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

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

## **Prophet Approach for education and Nurturing of Arabs**

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

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

One *Sahabi* states

*“TAALLAMANAL EMAAN SUMMA TAALLAMANAL QURAN”*

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

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

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

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

Knowledge with Practice (*Ilm ke saath Amal*)

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

Learning with teaching (*Taleem with TAALLUM*)

The whole Islamic society was a practical and kinetic (Mobile) seat of learning (Madarsa) in which everyone was seeker for himself (Taalib) and teacher for

others. The lessons of this School were not used to be reinforced alone rather by interdependence i.e. trying to memorize others and in conveying deen to others and to bear the difficulties in this process with enjoyment. This teaching used to get imprinted on heart rather than only tongue. Knowledge, rectification (Islah) and Tazkiya of Nafs was best refined and cemented in meeting different type of people dealing with them in practical life.

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

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

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

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

1. To learn deen for oneself and to practice it in life.
2. To Teach deen (Islamic Knowledge and Practice) to others
3. Encouraging for good and advising to stop from bad
4. Striving for the Spread and Propagation of deen. These all should be parts of a Muslim life.

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

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

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

## **A Downward and Harmful change Happened among today's Muslim**

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

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

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

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

## **Service and Teaching of deen along with our daily Engagements.**

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

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

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

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

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

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

## **The Approach to Implement the Model of Prophetic Era**

1. Effort should be made that the teaching-learning and service of deen be made integral part of a Muslim life.
2. A call should be given that Muslims should accomplish their worldly engagement under this primary work of Service of deen. This is the real life underneath the WAMA KHALAQTUL JINNA WAL INSA ILLA LIYABUDOON and with the enlightenment Muslim has been created for this work.  
The remaining time and resources should be efficiently utilized for lawful earning instead of wasting time in unnecessary and unwanted activities.
3. Today it is the prime need of Muslim ummah to revive the the teaching and learning pattern of prophetic era. There is a need to mix and complement the formal system of Books and syllabus with the system of kinetic mobile learning and teaching.

4. It is for the education of general muslim mass.All Those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates (Labourers, Rickshaw Pullers etc) but also for those Muslims who otherwise are from elite class (Doctors engineers collectors ministers etc) but with respect to knowledge and practice of deen are not a good position. (A viable model for 95 % Muslims).
5. It is easy methodology for Muslim Ummah than can be without any need of Financial or other infrastructure help. It will be based on WA TAWANU ALAL BIRRE WATTAQWA.
6. Under the supervision of formal Madarsas and educational Institution there should be some mobile institution,living guide and reformers, and speaking manuscript. (Chalti phirti darsgahein,jeeti jagti khanqahein, bolte chalet saheefe,).They will fill their bucket of knowledge and will deliver to masses.

## **Temporary Migration Motivation and Striving for deen**

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

## **Migration and Motivation will be three way Process**

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

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

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

This Book is Dedicated

To

All slave of Allah

Working in Different Field

like

Dawah Taleem Tazkiya

With

Ikhlas (Sincerity of intention)

For

Helping mankind enter

into

Paradise

(Eternal life after death).

The Holy Quran 9:100] As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement.

# Distinctive Qualities of a Luminous Da'ee (Caller to Allah)

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**One Of The Pearl Of The Magnificent Treasure-House Of Muslim Ummah, Who Reminded  
Hundreds Of Millions Of Mankind To The Way Of Almighty Allah.**

**(Shaykh Maulana Muhammad Ilyas R.A)**

**An Inspiration for all workers of deen working in different field  
of Dawah Taleem & Tazkiyah for the Plasure of Allah**

*Written By*

**Fazilatus Sheikh Maulana Abul Hasan  
Ali Nadwi (R.A.)**