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**KHURRAM MAHMOOD.**

## Introduction

### Statement of the problem

Whenever a socio-religious degeneration engulfs Islamic society, a *Mujaddid* appears on the horizon and aims at the establishment of a new Islamic society. Throughout Muslim history religious reform movements have transformed not only beliefs but also political and social life. Among the movements the earliest is perhaps that of Abdul Wahab (1703-1792) and currently best known is the Iranian revolution of 1979<sup>1</sup>.

However the origin of Islamic reform movements in Indian sub-continent is generally traced to Shah Wali Ullah (1703-1762), who stressed a rational interpretation of Islamic thought to make it acceptable to new age. He advised people to go back to the Quran and Prophetic tradition. The second important reform movement was *Tehrik-e-Mujahadeen* of Sayed Ahmed Brelvi (1786-1831) who wanted to establish an Islamic state and emphasized strict cohesion to the *Sunnah* in all matters and opposed polytheism. Almost at the same time Haji Shariat Ullah of Bengal laid stress on strict observance of duties enjoined by Quran and *Sunnah* and to maintain God's unity and oneness.

The founding of theological schools was another expression of concern for the preservation and defence of traditional Islam in India in the post war of Independence 1857 period. Muhammad Qasim Nanotavi (1832-80) founded the *Dar-ul-uloom Deoband* in 1867 and held the exclusive and immediate sovereignty of God over man as the basic principle of Islamic doctrine. Its two aims were to propagate among Muslims the pure teachings of Quran and *Hadith* and to keep alive the spirit of *Jihad* against the foreign rulers of India<sup>2</sup>.

The two other influential groups of *Sunni Ulema*, which emerged in late nineteenth century, were the *Brelvis* and *Ahli-Hadith*. *Ahli-Hadith* were committed to revitalization of the law by reform of custom. They rejected the validity of the medieval law schools and were in favour of direct use of textual sources of faith: the Quran and *Hadith*. They avoided *Sufi* institutions and techniques of meditation and discipline.

The *Brelvi* movement emerged during the 1880s in the North Indian town of Bareilly, and was influenced by the writings of Ahmed Raza Khan Brelvi (1856-1921). *Brelvis* placed relatively little emphasis on individual responsibility and much more on intercession of *Ulema* and the *Shaikhs*. The community they defined was more tied to particular shrines and fixed occasions, and tended to rural rather than urban<sup>3</sup>.

Role of Iqbal (1876-1938) who was busy in writing poetry and calling attention to the early Muslim glory of Islam, trying to identify the causes of decline of Muslims and delivering lectures on *Reconstruction of Religious Thought in Islam*, was much important. It contributed in bringing about religio-political awakening among Muslims of South Asia<sup>4</sup>. Aligarh movement of Sir Sayed Ahmed Khan (1817-98), and *Nadvat-ul-Ulema* of Shibli Naumani were also working in their respective fields for the emancipation of Muslims.

*Khilafat* Movement (1919-1922) which was primarily launched for saving Ottoman Caliphate from allied powers was not successful. Yet it not only helped to restore the self-confidence of the Muslims but also strengthen their separate identity. Therefore the post first World War period was marked with the emergence of number of Muslim socio-religious and political movements and organizations in British India.

The present study attempts to examine one of the major movements of religious revitalization and renewal in India; the *Tablighi Jama'at* of Maulana Ilyas, which was informally originated in 1927 in Mewat, an area south of Delhi. Now it has become almost international but ignored by researchers due to its informal way of working. Therefore, attempt has been made to analyse various aspects of *Tablighi Jama'at's* working, methodology, ideology, organization and structure.

### Significance and Scope of Study

Despite its enormous significance as a mass-based *Da'wa* movement, except for brief references *Tablighi Jama'at* has received inadequate attention in the literature on modern Islamic movements. Most of the western and even Muslim scholars have exclusively concentrated on politically activist movements. The *Tablighi Jama'at* has remained almost completely neglected. Various inspirational and devotional studies by admirers of *Tablighi Jama'at* are written, basically revolving around the charismatic personalities of Ilyas and his successors. Critics and opponents of *Tablighi Jama'at* also write few polemical tracts. But there is hardly any systematic study on *Tablighi Jama'at*. Therefore, the study envisages contributing to the literature on *Tablighi Jama'at*. Besides revisiting its history, attempt has been made to examine its ideology, methodology and superstructure of informal organization and structure of *Tablighi Jama'at*.

### Review of literature

Due to *Tablighi Jama'at's* quietest and informal way of working, it has not received due attention from scholars of new Islamic movements of twentieth century. The available literature on *Tablighi Jama'at* is mostly in Urdu. The source material can be classified into two categories, as pro-*Tablighi Jama'at* literature and anti-*Tablighi Jama'at* literature.

As far as the pro-*Tablighi Jama'at* literature is concerned, it consists mainly of inspirational and devotional writings by its ideologue and followers. Abu'l Hassan Ali Nadvi's Hazrat Maulana Ilyas Aur Unki Dini Da'wat and Ek Ehm Dini Da'wat are very detailed and insightful description of life and works of Maulana Ilyas and his movement. Brief references about Mewat and Meos where movement initially originated are also given.

Muhammad Ayub Qadri's Tablighi Jama'at ka Taarikhi Jaiza discusses the rise of *Tablighi Jama'at* in the context of other religious revivalist movements. However it lacks objectivity and critical analysis of *Tablighi Jama'at*. Muhammad Manzoor Naumani's Da'wat-o-Tablig which basically comprises his four articles and Wahid-ud-Din Khan's Tablighi Tehrik explains about various aspects of *Tablighi Jama'at*; its method and some basic principles.

The sources consulted for studying life and works of Ilyas' successors included Sayed Muhammad Thani *Hassani's* Sawaneh Maulana Yousuf Kandhelvi, Mufti Aziz-ur-Rahman *Bijnori's* Tazkira-e-Amir-e-Tabligh Maulana Muhammad Yousuf, Noor-ul-Hassan Rashid's (ed.) Ahwal-o-Athar: Maulana Inam-ul-Hassan Number and Abu'l Hassan Ali *Nadvi's* Sawaneh Maulana Muhammad Zakariya. Since all these works are written by ideologues and admirers of *Tablighi Jama'at*, therefore they are more descriptive and lack objectivity.

Maulana Muhammad Zakariya's Fazail-e-Aamal, Fazail-e-Hajj-o-Sadaqat provides details of Islamic teachings and rewards of different deeds. It is criticized by the opponents of *Tablighi Jama'at* due to presence of weak traditions.

The other primary sources consulted are speeches, statements and letters of Maulana Ilyas and his successors, such as, Makateeb Maulana Muhammad Ilyas compiled by Abu'l Hassan Ali Nadvi, Malfuzat Maulana Muhammad Ilyas compiled by Muhammad Manzoor Naumani, Majmua-e-Malfuzat Maulana Muhammad Yousuf, Malfuzat-o-Makateeb Maulana Muhammad Inam-ul-Hassan edited by Mufti Roshan Shah Qasmi and Shahid Saharanpuri's Akabar ke Khutut. These works unfold many aspects of *Tablighi Jama'at* and have been cited frequently in the study.

On the contrary, the anti-*Tablighi Jama'at* literature consists of several polemical tracts, which are subjective in their approach. This can also be bifurcated into two categories, as *Brelvi* literature on *Tablighi Jama'at* and *Ahl-e-Hadith* literature on *Tablighi Jama'at*.

*Brelvi* school of thought literature on *Tablighi Jama'at* includes Arshad-ul-Qadri's Tablighi Jama'at and Tabish Mahdi's Tablighi Jama'at Apne Bani ke Malfuzat ke Aine Men. They have used derogatory and unscholarly language. They argue that the real purpose of *Tablighi Jama'at's* *Da'wa* work is not to preach Islam but to preach *Deobandism*.

Writings belonging to *Ahl-e-Hadith* school of thought mainly comprise Obaid-ur-Rahman Muhammadi's Tablighi Jama'at ka Tehqiqi Jaiza, Sayed Talib-ur-Rahman's Tablighi Jama'at ka Islam and Khawaja Muhammad Qasim's Tablighi Jama'at Apne Nisab ke Aine Men. They analyse *Tablighi Jama'at's* curriculum *Fazail-e-Aamal* and criticise the presence of weak and defective traditions in the book. They regard *Tablighi Jama'at* as non-believer of institution of *Jihad*.

Some *Deobandi* school of thought writers are also present who disagree with *Tablighi Jama'at*. These include works of Sayed Abdul Shakoor Tirmizi's Da'wat-o-Tabligh ki Shari' Hasiet, Maulana Muhammad Hussain's Aadab-ul-Mubalagheen and Mufti Rashid Ahmed's Tablighi Jama'at aur Unchas Karor ka Sawab. These works do not disagree with the importance of *Da'wa* in Islam but differentiate with *Tablighi Jama'at*, because of the strict adherence to its rules, regulations and principles and neglect of other institutions.

Muhammad Anwar-ul-Haq's The Faith Movement of Maulana Ilyas is a sympathetic study of *Tablighi Jama'at* which is largely based upon Nadvi's Maulana Ilyas Aur Unki Dini Da'wat. Besides studying life, works and thoughts of Ilyas, *Sufi* origin and its impacts on *Tablighi Jama'at* are also discussed at length. Mumtaz Ahmed's articles, "*Tablighi Jama'at*" and "Islamic Fundamentalism in South Asia: The *Jama'at-e-Islami* and The *Tablighi Jama'at*" analyse the religio-political impacts and dynamics of both on Indo-Pakistan Sub-Continent.

Barbara Daly Metcalf's articles, "Living Hadith in the *Tablighi Jama'at*", "Islam and Women: The Case of *Tablighi Jama'at*" and "Remaking Ourselves: Islamic Self Fashioning in a Global Movement of Spiritual Renewal" throw light on the *Tablighi* curriculum, role of women in *Tablighi Jama'at* proselytization and concept of *Zikr* and *Khidmat* in *Tablighi Jama'at*. Though these writers are objective yet they have certain lapses in their deductive analysis.

However, the material accessible on the subject matter concerned is quite limited and a very few scholars have examined the theme in true letter and spirit. So far no concrete and systematic attempt has been made to understand the dynamics of *Tablighi Jama'at*'s ideology, methodology, aims,



organization, structure, its expansion and consolidation in Pakistan. This study is thus an attempt to fill this gap in the available literature on *Tablighi Jama'at*.

### Organization of thesis

This study discusses the specific circumstances of *Tablighi Jama'at's* origin in Muslim India of 1920's. Its growth and development in Indo-Pakistan region. It also discusses nature, ideals, goals, methodology of its *Da'wa*, and religio-political orientation.

The presentation is divided into six chapters followed by conclusion. Chapter one provides a brief account of origin, growth and development of *Tablighi Jama'at* up to 1947. Chapter two makes a rather detailed study of works and life of Maulana Ilyas and his successors Maulana Yousuf and Maulana Inam-ul-Hassan, and patron Maulana Muhammad Zakariya. Next chapter deals with the attitude of the *Tablighi Jama'at* during Pakistan movement. More stress is laid on establishment and flourishing of *Tablighi Jama'at* in Pakistan. Chapter four, five and six examine the ideology, methodology, organization and structure of *Tablighi Jama'at* at length. In the last attempt has been made to draw some conclusion i.e. impacts of *Tablighi Jama'at* and its future prospects have been indicated also.

### Methodology

Methodology adapted for data collection during course of study is library based research as well as fieldwork. However most of the books and journals are collected from the personal libraries and very few books are available in public libraries. Primary source material used in this study is the speeches, letters and statements of Maulana Ilyas and his successors and books written by Abu'l Hassan Ali Nadvi and Sayed Muhammad Thani Hassani.

As far as fieldwork is concerned, participant observation in the *Jama'at* activities, including consultations, preaching missions, *ijtema'ats*, Tuesday consultation and Friday eve gatherings helped me a lot in understanding the dynamics, ideology, nature and working of *Tablighi Jama'at*.

A study of this kind is not free from formidable difficulties. It is not possible despite the best of tries and shortage of time for a Pakistani researcher to visit India for fieldwork where this organization was originated and flourished in Mewat and headquartered in Nizamuddin near Delhi.

Comprehensive data on membership, leadership, headquarter, *marakiz* is not obtainable and in some cases not accessible because *Tablighi Jama'at* does not maintain a system of formal organized archives for the benefit of historians and researchers. It is reported that record of *Tablighi* missions is destroyed after a year. During my visit to Raiwand near Lahore, headquarter of the *Tablighi Jama'at*, they excused me for providing any sort of information. They rather asked me first to go for four months with *Tablighi Jama'at* and said, "*Tablighi Jama'at is not a book, it is action*". This non-cooperation creates difficulty for scholars who are working on it and also mentioned by Noor-ul-Hassan Rashid, editor of a journal from India<sup>5</sup>. However interviews with some *Tablighi* friends of Rawalpindi, Karachi and Lahore *Marakiz* helped me a lot and provided basic information, facts and figures from their personal diaries and memories.

During my fieldwork I concluded that the programme of *Tablighi Jama'at* is practical one and it can only be realized in its truest sense by headlong active participation in the work. In this regard my attachment and association of last 1 ½ year with *Tablighi Jama'at*, as a participant observer,

helped me a lot in understanding its structure, informal organization and methodology.

## Origin and Development

### I

Muslim involvement in politics in the 1920s, even though based on a religious issue like the *Khilafat*, did not lead to any missionary activity among Muslims. Nor did the rise of many religio-political movements like the *Khaksar* and the *Jama'at-e-Islami* resulted in any preaching or missionary efforts.

On the contrary Hinduism, like other traditional religions of particular ethnic groups which have not a missionary concern and did not believe in increasing the number of its followers by propagation and proselytization, setup an organization named as *Arya Samaj*<sup>1</sup> to reconvert those Hindus who had become Muslims or Christians<sup>2</sup>. Though in the beginning *Shuddi* and *Sangathan* aimed at fallen away Hindus who had converted to Islam in the past. However, later they also tried to convert those borderlines Muslims who had retained most of the socio-religious practices and customs of Hindus, especially in Mewat.

Beside Hindus, a frequent visit of Christian missions under the umbrella of British government was also a threat not only to Hindus but also to Muslims. These missionaries used education, medicine and economic aid as their weapons and aimed at conversion of Muslims and Hindus to Christianity. *Tablighi Jama'at* thus appeared as an instrument of religio-political defence against Christianity. It could be seen in context of Ilyas' *ba'yat* taken on the hand of Maulana Mahmud-ul-Hassan for *Jihad* against Britishers<sup>3</sup>.

For counteracting the efforts of the *Arya Samaj*, *Shuddi* movements and the Christian missions the *Central Jami-yat-al-Tabligh-al-Islam* (Society for the propagation of Islam) was founded. Its headquarter was at Poona. After collecting money through fund raising campaign; preachers were sent all over the country for preaching principles of Islam in speeches and discourses <sup>4</sup>.

*Anjuman-e-Himayat-e-Islam* was an another organization, headquartered at Lahore. Alongwith other tasks it also employed preachers to teach Muslims the essential of their faiths.

*Brelvi* organizations like *Jamiat-e-Raza-e-Mustafa*, *Jama'at-e-Ashrafia Isha'at al Haq* and *Anjuman-e-Khuddam-ul-Sufia-e-Hind* had also played an important role in tackling the *Shuddi* movement <sup>5</sup>.

Gradually these associations began to break up due to lack of financial support and preachers could not continue their effort <sup>6</sup>.

When Ilyas learned regarding dismissal of Islamic situation especially in Mewat, he tried to purify these borderline Muslims and to educate them about their belief and thus to bring about a reawakening of faith and a reaffirmation of religio-cultural identity of Muslims <sup>7</sup>. It was to save them from Hindu proselytizers and to encounter Christian activism in the area too <sup>8</sup>.

## II

*Tablighi Jama'at* was originated and flourished in Mewat, a huge plateau to South of Delhi in North India. It was inhabited by the Rajput tribes and commonly known as Meos. It consists of districts of Gurgaon, a portion of Mathura district of Uttar Pradesh and States of Alwar and Bharatpur. This geographical entity was called Mewat <sup>9</sup>.

The origin of the word Mew is not very clear. Some said that it was just meant 'Hillman' and that the tribe consisted of 4 Rajput stocks, Tunwars from Delhi, Jaduns from Mathura, Kachwaos from Jaipur and chauhans from Ajmer<sup>10</sup>.

The Hindu Meos claimed to be Rajputs, while the Muslim Meos called them Mewatis. From *Ain-e-Akbari* we learnt that the Jadun Rajputs after conversion to Islam were called Mewatis<sup>11</sup>.

Very little is known about the early history of Mewatis, especially their conversion to Islam. There are no historical accounts about conversion. However most historians place it between twelfth and thirteenth centuries, the formative phase of Muslim rule in India<sup>12</sup>.

In fact various references to the conversion to Islam, the presence of Amina Meos, the prevalence of Hindu manners, customs and traditions among them and the worship of Hindu gods and godlings in their homes even upto the time of Ilyas, suggest that there must have been a series of conversions to Islam and reconversions to Hinduism whenever Muslim influence declined or weakened in the region.

Major Powlett, the settlement offices of Alwar state at the end of 19<sup>th</sup> century, writes in Alwar Gazetteer published in 1878:

*"The Meos are now all Musalmans in name; but their village deities are the same as those of the Hindus, they keep several Hindu festivals. Thus the Holi is considered as important festival as Muharram, Eid & Shab-e-barat; and they like wise observe the Dashara and Diwali. They often keep Brahmin priests to write the note (Peli chitthi) fixing the date of marriage. They call themselves by Hindu names, with the exception of Ram; and Sinh is a frequent affix, though not so common as Khan... As regard to*

*their own religion, the Meos are very ignorant. Few know the Kalima, and few offer the regular prayers... The man wears loin and waist cloth (dhoti kamari) and not drawers (pajama). Their dress is in fact Hindu. The men often wear gold ornaments...*"<sup>13</sup>

In another place he writes:

*"Meos in their customs are half Hindus. In there villages there are hardly any mosques. In the Tijara tehsil, in fifty-two Meo villages there are only eight mosques.... The Meo places of worship are similar to those of there Hindu neighbours..."*<sup>14</sup>

### III

The foundation for the work Ilyas did among Mewatis, was laid during the time of his father. One day when Maulana Ismail was looking for someone, with whom he could offer congregational prayer. He saw some Mewati labourers who were going in search of work. He offered them some amount of pay, which they normally earned, if they would stay with him. Ismail engaged them in study of Quran and taught them pray and paid them wages daily. Soon they become accustomed to prayers and wages were dropped. This was the beginning of *Madrassah of Bungalow wali Masjid* which later became the headquarter of *Tablighi Jama'at*<sup>15</sup>.

Taking charge of *Madrassah Kashif-ul-Ulum* by Ilyas, after the death of his eldest brother Maulana Muhammad, began a new phase in his life. It was at this place that he first came into direct contact with the Mewatis. Religious and spiritual poverty of Mewatis distressed Ilyas and he started his efforts to reform them through religious institutions. Soon numbers of *madrassahs* were established in Mewat and Ilyas took the responsibility of fulfillment of their expenses<sup>16</sup>.

After passage of some time Ilyas became disillusioned with this *madrassah* approach which proved ineffective because of some valid reasons. Firstly, it was not possible to impart complete religious training to all children. Secondly, the schools were not free from the influence of the irreligious environment in which they functioned. Thirdly, the parents did not appreciate and respect the knowledge acquired by these children; and finally, the pupils who were trained in these schools were soon relapsed in the irreligious environment around them<sup>17</sup>.

Ilyas pondered over the ineffectiveness and futility of *madrassah* approach. He felt that Mewatis had very little opportunity to learn about Islam and mere exhortation and advice would not revolutionize their lives.

Ilyas formally launched the direct *Tablighi* method after his return from *Hajj* from Mecca in 1930. According to one chronicles of the movement the principles of *Tablighi* was conveyed to Ilyas by divine revelation in the course of his journey to Mecca. On his return to India, Ilyas started the practice of undertaking preaching tours and invited others to do likewise<sup>18</sup>.

Around that time other *Ulema*, started preaching in Mewat for the purpose of drawing people towards the Islamic way of life and to keep them away from Hindu customs. This effort resulted in the improvement of few individuals but couldn't effect the people as a whole. Ilyas felt that the reformation of a few was not enough and unless the religious motivation spread among the common people little could be accomplished<sup>19</sup>.

The *Tablighi* work had started from Ferozpur Nemaak a small town of Mewat and in the beginning few people made *Gusht of mohalla* and persuaded people to come to mosque and learn Kalima and prayer. The first *Jama'at* was



launched from Ferozpur Namak which comprised Hafiz Muhammad Ishaq, *Namberdar* Mehrab Khan and Chaudry Nawaz Khan, along with three children Mianjee Isa and Abdul Ghafoor. It was reported that initially children had played a vital role in movement <sup>20</sup>.

For a few year, this work continued in this manner in Mewat, but after performing his third *Hajj* in 1933, Ilyas not only increased the tempo of work, but also began sending groups of Mewatis for short periods of time to various religious centers in United Province. This was to serve the dual purpose of shocking these centers out of their reposed building up the desire to gain knowledge of Islam among the Mewatis and to bridge the gulf present between *Ulema* and masses <sup>21</sup>. Afterward Ilyas laid out various routes for *Jama'ats* to travel all over the district of Gangoh and work began to spread in an organized manner all over the Mewat.

On 02 August 1934, a *panchayat* was held at Nuh, presided over by Ilyas. On this occasion they were told about the importance of Islam. The participants of *panchayat* pledged to observe all its principles and hold *panchayats* to carry on the work of call for religious renewal. It was also decided that preaching was not the work of *Ulema* alone but was the duty of every Muslim. All the matters were put down in writing and agreement was signed by those who were present <sup>22</sup>.

After approval of *panchayat* this movement further gained momentum. Slowly Ilyas' call caught the attention of people and more and more people came forward to tour Mewat. Meetings were held at appropriate places and at every meeting new groups were formed to visit the neighbouring areas. Hundreds and thousands of group were organized and sent to almost every

village and town in Mewat. As a result of these efforts a majority of Muslims in Mewat became what might be called 'practicing Muslims' <sup>23</sup>.

#### IV

When Ilyas returned from his fourth and last *Hajj* he further increased the tempo of work. Besides enhancing his preaching activities in Mewat, Ilyas also paid his attention toward town dwellers.

Ilyas began to send groups of Mewatis to Delhi and other large cities. In the beginning these groups encountered many difficulties. They were not allowed to stay in the mosques at night. People complained about them and abused them. Gradually the attitude of the local Muslims changed to kindness and respect when they saw the sincerity and spirit of sacrifice of Mewatis and strenuous efforts of devoted Mewatis.

However, the city people criticized the illiterate Mewatis, that how these uneducated Mewatis who were themselves in need of education and reform; were given the task of preaching and reforming. Noting this, Ilyas clarified that this was not the aim of groups:

*"You criticize Mewatis because you regard them as reformers; they have left their homes and families to spread religion and this what you should learn from them; in all other respects you should consider them as helpless" <sup>24</sup>.*

In order to organize and improve work in Delhi and to bring system and orderliness into the groups, Ilyas nominated Hafiz Maqbool Hussain as the *Amir* for the groups of city <sup>25</sup>.

Ilyas paid great attention toward the merchant's community of Delhi. They participated in all the important meetings held in Mewat. With the help of

merchants Ilyas further strengthened his work in cities by holding meetings in cities. He, however, welcomed only those who volunteered to join the preaching teams<sup>26</sup>.

## V

Ilyas was of the opinion that involvement of *Ulema* in his work was very important. In a letter to Maulana Zakariya he wrote:

*“For a long time it has been my opinion that until the learned themselves go and knock the doors of the masses and tour villages and towns like common folk, my work will not reach a measure of completion because the effect which practical action of the learned will have on the masses cannot be accomplished by their fiery speeches”<sup>27</sup>.*

In order to convey his call to *Ulema* Ilyas turned the direction of groups toward religious centers. Although teachers and students of *Madrassah Mazahir-ul-Ulum*, Saharanpur participated in the meetings of Mewat, whenever they were invited. However this involvement was further intensified due to frequent visits of preaching groups toward Sharanpur, Deoband, Raipur and Thana Bhawn<sup>28</sup>.

Ilyas considered *Tabligh* as an important tool to remove the disliking and hatred among different sections of community. Especially distance between *Ulema* and masses was a great danger for future of Islam. In early 1944, during a preaching tour Maulana Abu'l Hassan Ali Nadvi delivered a speech before *Ulema* of Mewat and pointed out that:

*“If ‘Ulema’ did not strengthen their relations with the community by participating in Ilyas’ mission, they would become an untouchable minority to whose culture and way of life the common people would become total strangers; even their language and ideas would be unfamiliar to the general public necessitating a translator between the two”<sup>29</sup>.*

## VI

Soon after starting work among Mewatis, Ilyas also paid attention toward women so as to involve them in preaching work. For this purpose he used those women of Mewatis who resided in Delhi, for instance wife of Mufti Kifayat Ullah Delhvi, and Mrs. Maulvi Abdul Subhan<sup>30</sup>.

He also wanted that children should also take part in his movement of religious revival. On one occasion he said:

*“You are unable to explain the movement to the children and you blame your shortcoming on their inability to understand. It is not necessary for them to understand every thing. The important thing is to make them hear, see and become aware. Otherwise, how do you explain the recital of the call to prayer in the ear of a new born child”*<sup>31</sup>.

It is also important to note down that the first *Tablighi* mission was comprised six members out of which three were children as mentioned above<sup>32</sup>.

## VII

The new movement met with spectacular success in a short period. Hundreds of new mosques were built and dozens of new *madrassahs* were opened. People began to observe obligatory rituals such as saying prayer, paying Zakat, keeping fast, performing Hajj. Change was also taken place in their dresses and customs associated with death and birth. The rapid success of his efforts could be seen from the fact that the first *Tablighi Ijtema* held in Nov 1941 in Mewat, was attended by 25,000 people and many of them walked ten to fifty miles in order to attend the *Ijtema*<sup>33</sup>.

Maududi during the initial days of movement also visited Mewat and recorded his views in following words:

*“There are certain places where you cannot find even a single man, who don't offer prayer. The village-mosques which were turned in to barn; are now having proper Aazan and prayer. A by passer can tell you the substance of Islamic teachings and fundamentals of Islam, which any layman should know it. Now scarcely you would find any man or woman in Hindu dress. Owing to religious teachings there is a great change in their behaviour, manner and characteristic. Now they are turning to a cultured and refined life. For a change has occurred in their anthropology and demeanor. Because of these qualities other people are getting influenced by them ”<sup>34</sup>.*

However objective analysis revealed that although Mewatis had accepted the effects of reform movement of Ilyas but real religion changes were very rarely seen<sup>35</sup>. People had kept beard, offered prayers and kept fast but there was a great negligence of other facets of religion<sup>36</sup>. That indicates the continuous attention of Ilyas' successors toward Mewat where movement initially flourished. It has been reported that once Maulana Yousuf during his visit to Mewat said, *“Still you are at the bank of Din, you have not attained its depth ”<sup>37</sup>.*

Aggarwal argues that the influence of the *Tablighi* in this particular section of Mewat came only after the terrible dislocations of partition when many Meos were dispossessed of their land and there were forcible conversions to Hinduism<sup>38</sup>. More over the large-scale migration of Mewatis to Pakistan resulted in the sudden decrease in Muslim population in Mewat; which also had an impact in terms of strengthening the religious consciousness of what ever Muslims were left behind. Increased Islamic and *Tablighi* activities thus helped to determine the direction of their search for identity in a

non-Muslim state especially, in a context in which even their caste status was no longer secure<sup>39</sup>.

Although Maulana Ilyas started his movement for reformation of Mewatis but within a span of twenty years Ilyas' call had been carried from Mewat to urban areas of Delhi, Utter Pardesh, Punjab, Karachi, Sindh and Lahore.

Although Ilyas initially concentrated on Mewatis to help them to become aware that they were Muslims and to involve them in the practice of principles of Islam and in spreading these principles in their own villages and neighbouring areas. Later he also emphasized on city dwellers, traders and *Ulema* to participate in his work. Ilyas had a plan in his mind about the involvement of Muslims from other parts of India and remaining world also, which was materialized by his successors and converted Ilyas' movement into an international movement.

## Maulana Ilyas & His Successors

### 2.1. Maulana Muhammad Ilyas

Ilyas was the youngest son of Maulana Muhammad Ismail (d.1898) whose ancestral home was Jhanjhera in the Muzaffarabad District of United Province, but he had settled down near the tomb of Nizamuddin in South Delhi. Ismail setup a small *madrassah* in a mosque in Nizamuddin. After having new residential quarters built around it, after the 1857 war of independence, came to be known as *Bungalow wali Masjid*. Ilyas was born in 1885 and was given the name Ilyas Akhter<sup>1</sup>. His father was from Muzaffar-nagar and mother Bi-Saffia from Kandhela in United Province. His childhood was spent partly in Kandhela with his maternal grand parents and partly in Nizamuddin with his father.

As a child, Ilyas grew up in an environment where elderly women either narrated inspiring anecdotes from the life of Prophet (P.B.U.H) and men meditated over the ideals and activities of Sayed Ahmed of Rai Breli, who had organized a *jihad* in the early decades of nineteenth century. They passed their times in acts of piety like prayers, *zikr*, *navafil*, recitation of Quran, religious learning and decisions.

Ilyas' father Maulana Ismail taught religion and Quran to the children of Mirza Ilahi Baksh<sup>2</sup> in *Bungalow wali Masjid*. Ilyas had two brothers, Muhammad and Yahya. Ilyas received his early education in a *maktib*, which was consisted of recitation and oral memorization of Holy Quran.

In April 1894 Ilyas' brother Maulana Yahya, went to Gungoh to study under Maulana Rashid Ahmed Gungohi. Later with his father's permission he also took Ilyas to Gungoh.

During his stay in Gungoh, Ilyas derived full benefit from the meetings, discussions and discourses of *Ulema* held in Gungoh. Those ten formative years, which he spent there, had great effects on his understanding of Islam and on the growth of religious feeling in heart and fervor for spiritual work.

Ilyas took *ba'yat* on the hand of Maulana Gungohi during his studentship. Those days when Ilyas engaged in *Zikr*, he used to feel heaviness, which was interpreted by Gungohi as an indication that God would take some task from him<sup>3</sup>.

In 1905 Gungohi died and after that he spent most of his time either in meditation and contemplation or in voluntary prayers after *Maghrib* until a little before *Isha*. During this period Ilyas went to Maulana Khalil Ahmed and under his supervision and guidance completed the stages of *Suluk*<sup>4</sup>. In 1908 he went to Deoband and studied *Tirmizi and Bukhari*<sup>5</sup> from *Shaikh-ul-Hind* Maulana Mahmood-ul-Hassan. He also took *Ba'yat* of *Jihad* on the hand of Mahmood-ul-Hassan<sup>6</sup>. Ilyas continued his studies under the successors of Gungohi and other Shaikhs like Maulana Shah Abd-ur-Rahman Raipuri, Maulana Mahmood-ul-Hassan and Maulana Ashraf Ali Thanvi. He also revised *Hadith* from his elder brother Yahya.

In Oct 1910, Ilyas started teaching in *Madrassah- Mazahir-ul-Ulum*. Ilyas performed his first *Hajj* in 1915 along with Mahmood-ul-Hassan and after returning joined the *madrassah* again<sup>7</sup>.

On Feb 8, 1918 his eldest brother Maulana Muhammad died who continued his father's work of teaching the poor children of Mewat since 1898; after the death of his father. Due to insistence of his family well wishers, Ilyas took one-year leave of absence from *Madrassah Mazahir-ul-Ulum* and moved



to Nizamuddin to continue the work of his father and brother<sup>8</sup>. He also established number of *madrassahs* in Mewat for the reformation of ignorant Muslims of Mewat.

During his stay in Nizamuddin, Ilyas remained in seclusion for long hours in the old place of worship of Hazrat Nizamuddin Auliya<sup>9</sup> and came out only for teaching and congregation prayers. In April 1926 Ilyas performed his second *Hajj* in the company of Maulana Khalil Ahmed. There he felt that he had been ordered to undertake the lifetime's work of preaching. As he was physically frail and weak so he felt inadequate for the mission, until it was explained to him that he would be utilized for this great task regardless of his physical limitations and that it was not necessary for him to do all the work personally<sup>10</sup>.

After his return to India there was a change in the direction of his endeavors and he started preaching among masses and began to go on preaching tours and invited others to do the same<sup>11</sup>.

After performing his third *Hajj* in 1932-33 Ilyas returned to India with great confidence concerning his mission and redoubled his efforts and made exclusive tours of Mewat and surrounding areas.

During his journey for fourth and last *Hajj* in 1938 he tried hard for establishing his work in Saudi Arab. In spite of lot of efforts his permission to start his work on larger scale was turned down and then he returned to India where he intensified his efforts<sup>12</sup>.

From March 1944 onward Ilyas' health continued to decline but he remained involved in his mission through supplication and giving instructions

to the workers as regarded the work to be done. He died on 13, July 1944 and buried in Nizamuddin Delhi <sup>13</sup>. He left two children, one daughter and one son, Yousuf, who later became the *Amir* of *Tablighi Jama'at*.

## 2.2 Maulana Muhammad Yousuf

Ilyas during his illness send a list of six persons comprised Hafiz Maqbool Hussain, Qari Daud, Maulana Ihtisham-ul-Hassan, Maulana Muhammad Yousuf, Maulana Inam-ul-Hassan and Sayyed Raza Hassan Bhopali to three of his senior colleagues Maulana Muhammad Zakariya, Maulana Abdul Qadir Raipuri and Maulana Zafar Ahmed, so as to choose his successor <sup>14</sup>.

Maulana Abdul Qadir Raipuri favoured Yousuf, while Zakariya was inclined toward Hafiz Maqbool Hussain, who was one of the oldest workers <sup>15</sup>. When their conflicting views were placed before Ilyas he indicated that the people of Mewat would support Yousuf more than any other person.

Maulana Manzoor Naumani and Maulana Abu'l Hassan Ali Nadvi also voiced their concern to Zakariya that a person who regarded travelling as a hindrance to scholarly work, who seemed hesitated or rather averse to meeting people, who did not conform to *Shariah*, did not appear to be the proper man to succeed Ilyas <sup>16</sup>.

However on the very next day of Ilyas' death, after the early dawn prayers the succession of Yousuf came into being and turban of his father was handed over to him. *Haji* Abdul Rahman, Sayyed Hassan Raza and Munshi Nasrullah Khan Mewati who were experienced workers and also very close to Ilyas but they also agreed with the Yousuf's selection as *Amir* <sup>17</sup>.

Yousuf never thought of as a successor because he was absorbed in scholarly pursuits from his early ages and devoted most of his time to studying and writing about *Hadith*. He did occasionally participated in the preaching work but it was of secondary importance to him. Whatever work he did in this direction was in obedience to the commands of his father and to please him <sup>18</sup>. After some time due of efforts of Maulana Mahmud-ul-Hassan his misconceptions were removed and he showed his content toward various aspects of movement <sup>19</sup>.

Yousuf was born on 20 March, 1917 in Kandhela <sup>20</sup>. At the age of ten he memorized Quran from Hafiz Imam Khan Mewati. Initially he learnt *Tajwid* from Maulana Moen-ud-din. Later he was admitted in *Madrassah Kashif-ul-Uloom* (Nizamuddin) where he completed first phase of his study from his father.

From 1933-36 he completed his study of *Hadith* from *Madrassah Mazhir-ul-Ulum* and *Madrassah Kashif-ul-Ulum* under the supervision of Ilyas, Zakariya, Jamil Thanvi, Ihtisham-ul-Hassan and Hafiz Abdul Latif <sup>21</sup>.

In 1938, he performed his first *Hajj* in the company of his father, where he delivered his first *Da'wa* oriented speech among Arabs. On the command of his father in 1942-43 he spent *Chilla* with preaching groups in Mewat and Sindh respectively <sup>22</sup>.

The diffidence and fears people had about Yousuf soon proved unfounded. He made two special tours of Mewat because it was very important region for *Tablighi Jama'at* as it was originated there. During the time of Ilyas; preaching work had been confined to Mewat and United Province and had first begun in coastal area of Karachi and Peshawar. Yousuf brought about the

expansion of the movement to all parts of India and Pakistan and *Jama'at* activities were also spread to Middle East, South Asia and Africa. During his initial days of stewardship *gusht* was started in America on 20th January 1946 by the efforts of Dr.Zakir Hussain<sup>23</sup>.

His speeches were some times directed toward Non-Muslims, which was a departure from the practice of Ilyas. He also started to criticize on materialistic ways of life, commented on current affairs and stressed on the formation of Muslim community<sup>24</sup>. During Yousuf's stewardship, the large conventions began to hold in different parts of India and Pakistan. He stressed upon the believers the need to remove the shortcomings in performing their various acts of worship and to work for the reformation of social life of Muslims<sup>25</sup>.

During his visit to Pakistan in 1965, he died of heart attack in Lahore on 02 April 1965 and was burried beside his father in Nizamuddin, Delhi.

### 2.3. Maulana Inam-ul-Hassan

Maulana Inam-ul-Hassan became the next *Amir* of *Tablighi Jama'at* in April 1965 after the death of Maulana Yousuf. He belonged to a renowned religious family of Kandhela (Muzaffar-nagar, United Province). His father's name was Ikram-ul-Hassan (d.1971) who was nephew of Ilyas. He was a graduate from Aligarh and a successful lawyer but later he provided his free services to *Madrassah Mazahir-ul-Ulum*. He also participated in *Khilafat movement* and welcomed Joher's mother on her arrival to Kandhela on 16 Oct 1927<sup>26</sup>.

Inam-ul-Hassan was also closely related to Ilyas and Zakariya. Ilyas had a sister Bee-Humera, who was married to Hakeem Razi-ul-Hassan. Inam was the grandson of this couple. Inam was also son in law of Zakariya <sup>27</sup>.

Inam-ul-Hassan was born on 20 Feb, 1918 in Kandhela <sup>28</sup>. Hafiz Rahim Bukish (Hafiz Mangtoo) was his first teacher who taught him to read the Quran. He learnt Persian and Urdu from his maternal grandfather Hakeem Abdul Hameed.

At the age of nine, Ilyas took him to Nizamuddin and admitted him to *Madrassah Kashif-ul-Ulum* in *Bungalow wali Masjid*, where besides Ilyas, Ihtisham ul Hassan, Maulana Munir-ud-din Mewati taught him. In Feb. 1932, he was shifted to *Madrassah Mazahir-ul-Ulum*, Saharanpur, where he expertised in *Hadith*. After a short period Ilyas recalled him to Nizammuddin where he completed his education in *Hadith* and *Tafsir-e-Quran*. He also taught at *Madrassah Kashif-ul-Ulum*. He had a sharp memory and a deep knowledge of Quran, *Hadith*, *Sirat-ul-Nabi* and history of Islam.

Inam-ul-Hassan was involved in the movement from a very young age. Until the death of Ilyas he stayed at Nizamuddin and looked after him and wrote his letters <sup>29</sup>. He was a close confidant of both Ilyas and Yousuf. His name was included in a panel suggested by Ilyas, from which next *Amir* was chosen. However after Ilyas death Yousuf was unanimously chosen as *Amir* of *Tablighi Jama'at*. Inam-ul-Hassan stood behind him and fully dedicated him to the mission. During Yousuf time Inam-ul-Hassan had a status of policy maker in all matters pertaining to expansion, consolidation of *Tablighi* work, organizing *Jama'at*'s, holding *Ijtema'ats*, local work of preaching and affairs of *Nizamuddin Markaz* <sup>30</sup>.

During his initial days of attachment with *Tablighi Jama'at*, he had rare chances of travel abroad. But later he had extensively traveled all over the world and during one trip he visited ten countries at a time. It was due to the reason that after Yousuf's death the *Tablighi* work expanded fastly and *Marakiz* and *madrassahs* were established all over the world. Detailed account and dates of their journey were not available <sup>31</sup>.

His first journey was to Pakistan, *Hijaz* and Sri Lanka. During his stewardship, work was also structuralized and organized in Europe, America and Africa and started in newly independent states of Central Asia. One peculiarity of Inam's tenure which had been reported that no single decision was made without consensus <sup>32</sup>.

During his times also, Mewat was not neglected and Inam-ul-Hassan frequently visited there. On 10 June, 1995 he died after a short sickness at the age of seventy-nine years.

#### 2.4. Consultative Body

During his last days Maulana Inam-ul-Hassan repeatedly advised his companions that now he was too weak, therefore they should form a consultative body, which might fulfill the responsibilities of stewardship of *Jama'at*. This advice was not materialized in the life of Maulana Inam-ul-Hassan.

After his death, the elders of *Jama'at* consulted about the new *Amir*. After lengthy discussion and pondering it was decided to form a three member consultative body who would perform the responsibility of stewardship. Its three members were;

- a) Maulana Muhammad Zubair: He is son of Maulana Inam ul Hassan and deeply involved in the *Tablighi* work.
- b) Maulana Muhammad Sa'ad: He is the son of Maulana Haroon and grand son of Maulana Muhammad Yousuf.
- c) Maulana Izhar-ul-Hassan: He was maternal uncle of Inam ul Hassan and caretaker of Nizamuddin Markiz.

Izhar-ul-Hassan died on 13 August 1996 and now this consultative body is working with two members and no new member has been inducted in it.

From Ilyas to Inam-ul-Hassan and then the members of consultative body, all of them belonged to Kandhela family. This may be due to *Sufi* orientation of *Tablighi Jama'at*, in which elder son or other senior family member take over the seat after the death of *Shaikh*. It is based upon a *Sufi* expression *intiqaal-e-nisbat*, which means relocation of attribution. It is believed that God endows a *Shaikh* with certain qualities and characteristics, which are transferred to his successor upon the death of *Shaikh*.

Formation of *Shura* is for smooth functioning of *Jama'at* ever expanding activities and to avoid any kind of friction or rivalry between different powerful groups of *Tablighi Jama'at*. However some *Tablighi* argued that presently we have no *Amir* at international level and we are waiting for

Imam Mahdi <sup>33</sup> for restoration of religion and justice in world. It has been reported that Ilyas once indicated that either right would become over powering or Imam Mahdi would be their helper <sup>34</sup>.

## 2.5 Maulana Muhammad Zakariya

Another important personality associated with the *Jama'at* is Maulana Muhammad Zakariya and without his introduction this work cannot be accomplished. Zakariya was born in 1896 in Kandhela. He was the son of Maulana Yahya, the elder brother of Ilyas. He lived in Gungoh with his father and memorized the Quran at the age of seven. Meanwhile he studied initial Urdu and Persian books from his uncle Ilyas<sup>35</sup>.

He studied *Hadith* from Maulana Khalil Ahmed in *Madrassah Mazahir-ul-Ulum* at Saharnpur. His other teachers who taught him were Maulana Abdul Latif and Maulana Abdul Waheed Shanbhli.

Maulana Khalil also enrolled him into *Sufi* order in 1915 when he was still a student<sup>36</sup>. After completing his studies he started teaching at the same *madrassah*.

Zakariya was appointed professor of *Hadith* in the place of Khalil Ahmed who decided to settle in Medina permanently. Later he became the *Shaikh-ul-Hadith* of institution, after the death of Maulana Abdul Latif.

In addition to teaching, he also engaged himself in scholarly writing. He was compiling the papers of Maulana Rashid Ahmed Gungohi and his father Maulana Yahya. Since Ilyas' death, even though Zakariya was not *Amir*, he had a great deal of responsibility due to the expansion of work and acted as patron of *Tablighi Jama'at*. He had played a vital role in selection of successors of Ilyas. He himself admitted that many matters of *Tablighi Jama'at* were stopped and delayed for his opinion and approval<sup>37</sup>.



He had taught *Hadith* in Saharanpur from 1923 to 1969 and after that due to bad health he stopped teaching but he carried on writing books. He had written more than hundred books and tracts<sup>38</sup>.

Later he decided to settle permanently in Medina and left India for *Hijaz* on 23 April, 1973. He died in Medina on 25 May, 1982. He had left one son Maulana Muhammad Talha and five daughters.

## *Tablighi Jama'at in Pakistan 1947- 97*

### **An Overview**

As independence approached, most Deobandis opposed the partition of India and saw Pakistan as the creation of westernized forces and an enforced confinement of Muslim influence. Only minority of *Deobandis*, led by Maulana Shabbir Ahmed Usmani (1887-1949), Mufti Muhammad Shaffi, Maulana Muhammad Ihtisham-ul-Haq Thanvi and Maulana Abdul Hamid Badauni supported Muslim League demand for Pakistan <sup>1</sup>.

Maulana Ilyas began his work at the time when political gulf between Muslim League and Congress had widened and Hindu Muslim communal feelings ran high, which were brought about by certain political and religious actions. Any attempt on his part to address Hindus might have led to communal strife, bringing the movement to the notice of the British government which he feared would impose a total ban on his activities. Under these circumstances, whenever he spoke of non-Muslims he meant the Jews and the Christians. He neither referred to the Hindus nor addressed his speeches to them <sup>2</sup>.

During Pakistan movement Ilyas kept himself and his movement completely aloof from politics and focussed his attention exclusively on making Muslims aware of their religious obligations. He never criticized and even commented about the activities of various Islamic groups engaged in politics. He was of the view that the *Tablighi Jama'at* and other politically oriented Islamic organizations, although operating in two different spheres, were complementing each other's work and there was no competition and rivalry between them <sup>3</sup>.

*Tablighi Jama'at* had extremely cordial relations with Maulana Hussain Ahmad Madni and other *Ulema* of Deoband school whose political organization *Jamiat Ulema-e-Hind* which was an anti-British and pro-Congress, was active in Indian politics. Ilyas had also good relationship with Maulana Ashraf Ali Thanvi, the leader of pro-Pakistani faction of *Deobandi* School.

Ilyas refused to take a position on the separate Muslim state and united India, because he thought, "*this would distract his movement from its main religious task and would also create dissension within its ranks*" <sup>4</sup>. But the process of Islamization generated by *Tablighi Jama'at* had become an important vehicle for the reassertion of Islamic orthodoxy. This in turn strengthened the consciousness of a distinct Muslim identity, the basis of two-nation theory and of Pakistan <sup>5</sup>.

After partition and the communal riots that accompanied it, the morale of the Muslims who chose to remain in India, was very low and their future seemed gloomy. At this critical moment the *Tablighi Jama'at* infused new hope and confidence in the Muslims living in the riot-infested areas. Some felt that the calamities that had come upon them were a visitation from God for their negligence of religious duties. Many were drawn to the *Da'wa* work which thus received great impetus.

Nizamuddin and its surrounding area was the camp for refugees of Delhi and many organizations and individuals were working for providing material relief to them; Yousuf stressed *Tablighi* workers to strengthened their faith <sup>6</sup>. He was of the view that all this distortion and disaster was due to the bad deeds and negligence of *Din* <sup>7</sup>.

Nizamuddin Markaz of *Tablighi Jama'at* was variously attacked by the Hindu rioters and police also raided but this did not shaken the faith of successor of Maulana Ilyas, his son Maulana Yousuf, who was not ready to leave that place<sup>8</sup>. Many senior workers of *Tablighi Jama'at* pressurized him to migrate Pakistan but he said that he was unable to took any decision without counseling of Zakariya, Abdul Qadir Raipuri and Hussain Ahmed Madni. On November 25, 1947 at the residence of Zakariya, Raipuri, Madni and Zakariya unanimously decided to stay in India<sup>9</sup>.

As an organization *Tablighi Jama'at* had not taken any stance regarding Pakistan movement or formation of Pakistan; however the views of some of the important *Tablighi* leaders might prove useful about their ideas and apprehensions about the subject.

Like Ilyas, Maulana Zakariya had also cordial relations with political leaders holding different ideologies. It was reported that whenever any important leader of Muslim League, *Ehrrar*, Congress or *Jamiat Ulema-e-Hind* arrived Saharanpur they stayed at his residence<sup>10</sup>.

Once Maulvi Munfa'at Ali, a student of Zakariya's father Maulana Yahya, asked from Maulana Zakariya his opinion about partition. He said:

*"He is not aware of politics, but this much I do know that middle part of Ganga and Jamna which has been a source, a center of Maulana Gungohi, Nanutvi and Thanvi's knowledge. Such blessings will be wiped off through the power of sword, and the part which will become Pakistan should be without blessings of such scholars"*<sup>11</sup>.

According to Zakariya since last fifty years there were two theories running parallel in India. One theory was that Muslims were minority in India

and they had to do political struggle in collaboration with other nations. On the contrary other theory was that Muslims should launch their own separate struggle because of the narrow-mindedness of Hindus. He was of the view that his leaders (mean *Deobandi* leaders) had altogether different views, which were important, and no one could be rejected wholly and people might follow any one of them <sup>12</sup>.

After partition he opted to stay in India rather Pakistan and also advised his followers and disciples to stay in India <sup>13</sup>. However he permitted those who wanted to go Pakistan <sup>14</sup>.

Maulana Abdul Qadir Raipuri (1873-1962) was one of those important persons who were very close to Ilyas. He was also present in that meeting in which policy decision was taken by *Tablighi Jama'at* leaders to stay in India. During 1945-46 elections in India he supported *Jamiat Ulema-e-Hind* who was ally of congress and was against the partition of India <sup>15</sup>. He considered that partition would prove injurious to Muslims and an obstacle for propagation of Islam; therefore he opposed partition <sup>16</sup>.

## II

In Ilyas' life *Tablighi* activities were started in the areas which in future constituted Pakistan. After his fourth *Hajj*, Ilyas paid attention toward other parts of India for expansion of *Tablighi* work. In February 1943, Haji Abdul Jabbar led a group of preachers to Karachi<sup>17</sup>. Another group under the leadership of Maulana Sayed Raza Hassan also went to Karachi in May 1943, to begin work in Karachi and Sindh. In this *Jama'at* besides others Maulana Yousuf and Maulana Inam-ul-Hassan too joined them <sup>18</sup>. The presence of three important members of Kandhela family in this *Jama'at* showed the interest of *Tablighi Jama'at* in consolidation of work here as it was an important seaport.

In the beginning of April, 1944 another group under the leadership of Maqbool Hussain comprising 60-80 persons visited Sindh.

In April, 1946 an observer group came from Qalat <sup>19</sup> (Baluchistan) which consisted of *Ulema* and some dignitaries of state. They visited Delhi and Mewat and watched carefully the way of working of *Jama'ats*. After one month a *Jama'at* of eight persons was sent from Delhi to Qalat, Quetta and other parts of Baluchistan <sup>20</sup>.

After partition many old Mewatis had migrated to Pakistan and started *Tablighi* work among refugees. As, before partition, work had started in these areas thus new and old workers collectively worked for establishment and expansion of *Tablighi* work in Karachi and Sindh.

For supervision and guidance of *Tablighi* activities in Pakistan some experienced workers also visited Pakistan. Iftikhar Faridi was one of them <sup>21</sup>. He began to visit East and West Pakistan in order to establish the mission on a firm basis in Karachi and Dacca <sup>22</sup>. After formation of Pakistan seven *Marakiz* were setup in West Pakistan at Karachi, Rawalpindi, Lahore, Peshawar, Hyderabad, Quetta and Multan. Three *Marakiz* were established at Chatgam, Khalna and Kakroyal in East Pakistan <sup>23</sup>.

Most of the Mewatis who had migrated from India were settled near Raiwand. In order to sustain their interest in movement a mosque and *madrassah* were established at Raiwand, 35 miles away from Lahore. It was the place where Maulana Ilyas along with Maulana Yousuf and Maulana Inam-ul-Hassan offered Fajr prayers when they were going to *Hajj* journey in 1938 <sup>24</sup>. It was reported that Ilyas asked somebody about name of that station. When he was told "*it is Raiwand junction*", he replied "*I hope that this Raiwand*

*junction will become junction of Din too*”<sup>25</sup>. His speculation has come true and now Raiwand *Markaz* is the de facto International Headquarter of *Tablighi Jama'at*.

Soon after partition a *Tablighi* convention was held in Karachi on 26 Dec. 1947. Yousuf also participated in it and this convention infused a new spirit among the workers of *Tablighi Jama'at*<sup>26</sup>.

On 5 March, 1948 a big *Tablighi* convention was held in Lahore. It was reported that during this convention the seniors of Pakistani *Tablighi Jama'at* requested Yousuf to stay in Pakistan due to deteriorating strife in India but he refused<sup>27</sup>.

In Pothowar region *Tablighi* work was started by holding a big convention at Rawalpindi in May 1948<sup>28</sup>. In 1949-50 Muhammad Shaffi Qureshi was made the *Amir* of Pakistan's *Tablighi Jama'at*. He was born in 1904 in district Muzaffarnagar (India). He belonged to a well off family. Later they settled beside the residence of Quaid-e-Azam at 9, Aurangzeb Road, Delhi. After partition he migrated to Pakistan and settled in Rawalpindi. He played an important role in consolidating *Tablighi* work in Pakistan and also donated his property for *Tablighi Markaz* in Rawalpindi. He died on 19 December, 1971<sup>29</sup>.

In April, 1950 a *Tablighi* convention was held in N.W.F.P. for introducing *Tablighi* activities there. Besides Maulana Yousuf, Maulana Abdul Qadir Raipuri and Hafiz Fakhruddin also attended this convention. The simple and sincere *pathans* had responded positively toward this call<sup>30</sup>.

In July, 1953 Yousuf conducted his first detailed visit to Pakistan and specially visited Karachi, Multan, Bahawalpur and addressed to various *Ijtema'ats* <sup>31</sup>.

After seven years of partition, for the first time Yousuf visited East Pakistan in January, 1954. He addressed various conventions held in Dhaka and surroundings, which proved very fruitful from *Tablighi* point of view <sup>32</sup>.

Yousuf visited from 1954-1960 frequently and besides addressing the Raiwand convention visited other places also. The next detailed visit to Pakistan was in 1961 during which he made an extensive tour of Pakistan including Raiwand, Lahore, Peshawar, Sialkot, Rawalpindi, Sargodha and Patuki. Inam-ul-Hassan also accompanied him. During this visit many people willingly presented themselves for *Khurooj* and many *Jama'ats* were formed <sup>33</sup>.

In 1965, Yousuf and Inam-ul-Hassan, along with companions arrived for a lengthy journey to Pakistan which also proved last of Yousuf (as he died during this visit). They started their journey from East Pakistan capital Dacca and also visited Silhet, Nawakhali, Chatgam, Denajpur, Rajshahi, Khalna, and Faridpur. Besides addressing conventions, special gatherings were also arranged and many *Jama'ats* were formed for preaching activities. Then they moved toward West Pakistan and addressed conventions at Karachi, Multan, Tal, Rawalpindi and Raiwand. His last address was at Lahore Markaz in which he stressed upon the unity of Muslims and formation of Muslim *Ummah* <sup>34</sup>.

After the death of Yousuf, next *Amir* Maulana Inam-ul-Hassan also visited Pakistan frequently. From 1971-1994 total nineteen journeys were reported in the diary of Maulana Umer Palanpuri (d.1996) who also accompanied him <sup>35</sup>. Detailed account of his journeys is not available.



After the death of Muhammad Shaffi Qureshi, the first *Amir* of *Tablighi Jama'at* Pakistan, Haji Bashir Ahmed was made second *Amir*.

### III

*Tablighi Jama'at* had maintained his apolitical stance and completely stayed out of all sorts of controversies. It was reported that Muhammad Shaffi Qureshi was offered ministership from Quaid-e-Azam but he refused <sup>36</sup>. *Tablighi Jama'at* has completely remained neutral during introduction of Islamic constitution in Pakistan during early fifties.

During sixties, the Ayub Khan regime had a soft corner for *Tablighi Jama'at*. Instructions were issued to State Bank of Pakistan to grant the foreign exchange requested by *Tablighi* groups going to foreign countries. Government scheduled special trains from major cities of Pakistan to transport people to *Tablighi Jama'at*'s convention at Raiwand. A former official of the Ayub regime confirms that the decision to patronize *Tablighi Jama'at* was taken at cabinet level on direct instructions of Ayub Khan in order to neutralize the *Jama'at-e-Islami* and other politically activist *Ulema* groups <sup>37</sup>.

*Tablighi Jama'at* abstained from the discussion over Islam versus socialism in 1969-71. It showed least interest in the Khatm-e-Nabuwat movement of 1974 against the *Qadyanis*. Like Ayub regime Bhutto government too cooperated with *Jama'at* and Ministry of Minorities and Religious Affairs helped in solving problems of *Tablighi* groups at different occasions <sup>38</sup>.

*Tablighi Jama'at* had maintained its pace of neutrality during *Tehrik-e-Nizam-e-Mustafa* of 1977 and it had received a great boost during Zia regime, which was concerned to develop Islamic spirit among Pakistani military.

Because of the non-political orientation it had been easy for *Tablighi Jama'at* to spread its message in armed forces of Pakistan, where it had a considerable following among non-commissioned personal. An active member of *Tablighi Jama'at* who rose to the sensitive position of chief of I.S.I during 1991-93 has directed Pak-Afghan operation both through conventional intelligence techniques and through holding Zikr assemblies <sup>39</sup>. It is reported that one of *Tablighi Jama'at* leader Maulana Abdul Hayy was something like religious mentor of Zia ul Haq <sup>40</sup>. Similarly Mufti Zain-ul-A'abadin of Faisalabad had also very close and personal relations with Zia. Zia also offered ministership to *Tablighi Jama'at* but like *Jama'at-e-Islami* they did not accepted the offer <sup>41</sup>.

After the restoration of democratic process in 1985, various governments changed but all of them had a soft corner for *Tablighi Jama'at* and the presidents and prime ministers not only attended the annual conventions but also tried to patronize *Tablighi Jama'at* by scheduling special trains etc. Nawaz Sharif tried to collateralize *Tablighi Jama'at* in 1992 and offered Rs.5 crore for improvement of *Tablighi Jama'at's* annual meeting. *Tablighi Jama'at* did not accept the offer of Prime Minister <sup>42</sup>.

#### IV

Majority of the prominent *Deobandi Ulema* and leaders of *Jamiat Ulema-e-Islam*, the representatives of *Deobandi* school of thought in Pakistan are clearly associated with *Tablighi Jama'at*. Besides *Ulema* the students of Arabic *madrassahs* are also set free during regional and Raiwand *Ijtema* for participation. Structurally, *Deoband* and *Tabligh* co-exist feeding and reinforcing each other. The *Deobandi* mosques form the static framework of a system which also involves *Tablighi Jama'at* as a mobile element all over the Pakistan and provides a platform for *Tablighi Jama'at* preachers <sup>43</sup>. In Indo-Pak region the movement is limited to *Deobandi* section, while in the Muslim

world and other non-Muslim countries its appeal is more universal and less limited to a particular segment of the Muslim population.

Although the members of *Tablighi Jama'at* themselves do not actively participate in the partisan politics, yet they constitute a solid vote bank for religio-political parties. In Pakistan they have consistently voted for the orthodox *Deobandi* party *Jamiat Ulema-e-Pakistan* and have thus significantly contributed in the success of *Jamiat Ulema-e-Islam* in N.W.F.P and Baluchistan <sup>44</sup>. Former is the area where *Tablighi Jama'at* is most influential and almost every group of *Tablighi Jama'at* has one or two *pathans* in them. However in other parts of country the *Tablighi* workers at local and individual level have their own affinities with different kinds of political parties.

All the *Brelvi* political and religious organizations including *Jamiat Ulema-e-Pakistan*, *Pakistan Awami Tehrik* and *Jama'at Ahl-e-Sunnat wal-Jama'at* consider the *Tablighi Jama'at* their main rival in the rural areas and small towns of Pakistan. The puritanical and reformist zeal of *Tablighi* workers is regarded as a sign of great threat to the popular and folk oriented Islam of the *Brelvi* school of thought <sup>45</sup>. The *Brelvi Ulema* have therefore written lot of books exclusively against the *Tablighi Jama'at* describing it as popular version of *Wahabi* ideas of *Najd*. Moreover *Tablighi Jama'at* assemblies, gatherings and stays are completely banned in the *Brelvi* mosques. In a convention of *Jama'at Ahl-e-Sunnat wal Jama'at*, ban was demanded on the activities of *Tablighi Jama'at* in Pakistan and it was declared that ideology of *Tablighi Jama'at* was Un-Islamic and masses were called disassociate from it; and speakers bitterly criticized *Tablighi Jama'at* and alleged that it was preaching *Wahabism* in country <sup>46</sup>.

*Brelvis* also launched a parallel movement *Dawat-e-Islami* in 1985. It is headquartered in Karachi and working under Muhammad Ilyas Qadri (b.1950)<sup>47</sup>. Like *Tablighi Jama'at* they have their own curriculum named as Faizan-e-Sunnat<sup>48</sup> and they also hold conventions in different parts of country every year. However their green *turban* separate them from other religious organizations.

The non-conformists (*Ahl-e-Hadith*) religious groups of Pakistan consider that *Tablighi Jama'at* is not preaching Islam but preaching 'Hanafiyat' and 'Deobandism'. They made severe attacks on the *Tablighi Nisab* of *Tablighi Jama'at* and said that it was based on weak and defective traditions. The militant wing of these non-conformists like *Lashkar-e-Tayyaba* headquartered in Mureedke near Lahore, criticises *Tablighi Jama'at* that it abstains from *Jihad*<sup>49</sup>.

## V

In Pakistan *Tablighi Jama'at* has an important place as a non-political Islamic revivalist party and it has a cross-section of whole Pakistani society. From down trodden to elites all stratas of society attend its meetings and participate in *Tablighi* activities. It attracts a large number of land-less peasants<sup>50</sup>. The other big group is urban workers such as Taxi-drivers, clerks, mill-workers, laborers etc. Large number of retired and serving soldiers from low ranks to high rankers are also present. It is instantly attracting *Khawas*, which depicts from the figure announced by Raiwand *Markaz*. In 1998, 8,000 *Khawas* attended the Raiwand convention<sup>51</sup>. Reasonable number of university, college and school-teachers and students also attend the meetings and activities of *Tablighi Jama'at*. From last few years it has also snatched the attention of teachers and students of Arabic *madrassahs*<sup>52</sup>.

The Pakistani workers had played a vital and main role in extension and consolidation of *Tablighi* activities in *Hijaz*, Egypt, Syria, Iraq, Jordan, Turkey, England, Japan, and America and in African countries. After independence first Pakistani *Jama'at* left for *Hijaz* in 1952, for USA in 1952 and for UK in 1954<sup>53</sup>. Every year two hundred *Jama'ats* go abroad from Pakistan for one year and seven months duration.

Although being a *Hanafi (Deobandi)* organization, *Tablighi Jama'at* has an appeal across the sectarian divide. Although they are not allowed to assemble or stay in *Brelvis and Ahl-e-Hadith* mosques, *Brelvis and Ahl-e-Hadith* do attend their gathering but in India and Pakistan *Tablighi* activities are confined to *Deobandi* community.

Data available from the *Zakariya Masjid Rawalpindi* and *Makki Masjid Karachi* forms the basis of provincial analysis which helps in finding the effectiveness of *Tablighi Jama'at* in various parts of the country.

Provincial analysis reveals that N.W.F.P is most active province in *Tablighi* activities. For instance out of 33793 persons who were ready for *Khurooj* in 1997 convention, 17182 were from N.W.F.P<sup>54</sup>. It is followed by Sind urban area, especially Karachi. Inner Sindh people were not much interested in *Tablighi* work. Initially Punjab had not paid much attention but now level of work is increasing especially in Lahore and Rawalpindi. Baluchistan is at last number and intense efforts are required for consolidation of work there<sup>55</sup>.

In Kashmir *Tablighi* work was started in 1970 and in 1975 first *Markaz* was established in Muzaffarabad. The nature of work in Kashmir is weak and

there are only three *Marakiz* in Azad Kashmir. It is included in circle No.17 and attached with Rawalpindi <sup>56</sup>.

In FATA, Bajur Agency is the area where it is reported that every major male has gone through the four months training period with *Tablighi Jama'at* and 100% population is *Nimazi*.

Similarly *Ijtema'ats* are held only in those areas where mosque-wise *Tabligh* work is in progress and *Marakiz* are formed in those areas where mosque-wise work is strong.

*Tablighi Jama'at* has a network of *Marakiz* all over the country. Initially ten *Marakiz* were formed as mentioned above. Later *Marakiz* were formed in different areas. *Tablighi Jama'at* does not believe in formation of *Marakiz* as from last thirty years no new *Markaz* was formed and in fact some were closed. At present province wise *Marakiz* in Pakistan are as follows <sup>57</sup>.

**Table 2. Detail of Tablighi Marakiz in Pakistan**

Area	No. of Marakiz
PUNJAB	31
N.W.F.P	20
SINDH	17
BALUCHIISTAN	07
FATA	--
FANA	01
KASHMIR	03
<b>TOTAL</b>	<b>48</b>

**Source:** *Tashkil* Department, *Zakariya Masjid*, Rawalpindi.

Various parameters could be considered for measuring the growth of *Tablighi Jama'at* in Pakistan. Estimated attendance of the Raiwand *Ijtema* is one parameter. In the beginning the numbers of participants were hardly few hundreds. In 1964-65 this number raised to 12-13 thousands. During Inam-ul-Hassan times in 1976-77 the number of attendance was raised to laacs<sup>58</sup>. From then onward the number of participants keep on increasing and now Raiwand *Ijtema* is the second largest Muslim congregation after *Hajj*.

Another important parameter is the number of *Khurooj* from *Ijtema*. Because for *Tablighis* the numerical strength has no value and success of a convention is judged by the number of *Khurooj*. Table given below indicates that percentage of *Khurooj* from Raiwand *Ijtema* increases each year<sup>59</sup>.

**Table 3. Departure of Jama'ats from Raiwand Ijtema**

Year	No. of <i>Jama'ats</i>
1996	4008 <i>Jama'ats</i>
1997	3287 <i>Jama'ats</i> *
1998	4173 <i>Jama'ats</i>

**Source:** Minutes of Monthly consultation, Raiwand *Markaz*.

However in year 1997, only from Raiwand *Markaz*, the total number of *Jama'ats*, which had gone for preaching, is 34,000. Average strength of persons in one *Jama'at* is ten. Thus approximately 3,40,000 persons go with different preaching trips<sup>60</sup>. In this number the *Jama'ats* of short time duration i.e. three days and ten days are not included. This shows the extensive growth of *Tablighi Jama'at* in Pakistan.

\* Number falls due to rainfall.

## Ideology

### I

The spread of Islam in India was due more to the missionary activities of *Sufi* saints and their followers than to the efforts of the Muslims rulers. Forced conversion never had a lasting effect, for as soon as the force was removed, the people reverted to old faith <sup>1</sup>.

Maulana Ilyas was aware of this fact and he based his movement on the *Sufi* ideas with the combination of observance of *Sharia* and he claimed that programme of preaching included *Shariat*, *tariqat* and *haqiqat* <sup>2</sup>.

Bearing in mind the long *Sufi* tradition among Muslims in India, Maulana Ilyas inaugurated a religious movement which aimed at reviving spiritual devotion by emphasizing *Sufi* practices which he adopted for his work with certain changes. The movement was intended to make Muslims aware of the principles of Islam and their true significance <sup>3</sup>.

It seems that as *Sufi* orders are a central part of Indian Muslims, particularly in rural areas and so initiation of movement, partially through *Sufi* orders, and which relies in some aspects of *Sufi* practices, is an important key to influence in North India. Although he belonged to *Sabriyah* branch of *Chishtiah* order <sup>4</sup>, but he formulated his movement's principles by combining teachings of all four orders.

Like all *Sufi* orders, Ilyas emphasized that some time should be set aside particularly for *zikr* in morning and evening. Special emphasis was laid on recitation of first part of article of faith. Ilyas preferred chanting to be done silently or very softly as in *Naqshbandia* <sup>5</sup>. Like *Naqshbandies* he was not in favour of *Zikr-e-jali* but recommended *Zikr-e-khafi*. Ilyas was opposed to *Sima*,



observed by *Qadriah and Chishtiah* order <sup>6</sup>. He adhered to *Chishtiah* attitude toward state and political affairs. *Chishtiah* believed in controlling and organizing emotional life before controlling external behaviour.

The *Sufi* orders were concerned with the moral and spiritual development of the Muslims. However *Suharwardiyah and Naqhsbandia* extended their missionary activities to non-Muslims to convert them <sup>7</sup>. Ilyas followed the *Chishtiah* example and didn't seek converts from other faiths. If a person showed interest in Islam and wished to become a Muslim he welcomed him, but his work was not directed towards non-Muslims or proselytization, nor did he show any hatred towards other religions as did by Mujadid Alif Thani of *Naqshbandiah* <sup>8</sup>.

According to the *Sufis*, the heart is the center of all human and spiritual activity, and therefore, the affairs of the heart have precedence over every thing else. Ilyas, like wise believed that proper technique for his movement was for the heart to do most of his work. One should begin by imploring God for His act, placing complete trust in His help. Cutting himself totally off from the world and every thing in it, and turning toward Him; then one should work the limbs and endeavor to advance the pleasure of God <sup>9</sup>.

Ilyas and his movement used quietest and secluded *Sufism* for the practical reformation of the Muslims. In this respect Ilyas had retained *Sufism's* mode of action but rejected the suspected elements like the worship of saints. Ilyas incorporated certain *Sufi* ideas and practices in his works. Out of his six positive and one negative principles, all except donation of time are *Sufi* principles. However several *Sufi* terms were given new meanings. For example, *Chilla*, in *Sufi* terms is a forty days period of seclusion and absorption in meditation or contemplation. But Ilyas asked people to spend forty days in

mosques and learn from *Ulema*, and senior workers about basic teachings of Islam.

## II

After receiving due interest of Muslims toward his movement, Ilyas began to consider which learned and advanced subjects should be placed before the people. Therefore he developed ideas about different aspects and spheres of his call and structuralization and organization of preaching work. He found basis for the movement in several Quranic verses and *Summah*, in the life of Prophet (P.B.U.H.) and his companions. Later books were also written by ideologues of *Tablighi Jama'at* which further helped them in presenting the programme and objective of movement to intelligentsia and public <sup>10</sup>.

Maulana Zakariya wrote a tract *Fazail-e-Tabligh* and pointed out sixty Quranic verses that directly and indirectly indicated that preaching was the duty of every individual of Muslim community <sup>11</sup>. However, the following Quranic verses are considered as ideological basis of *Tablighi Jama'at*.

*' And let there be of you a community, calling others to do good; enjoining what is right and forbidding what is wrong ' <sup>12</sup>.*

*' You are the best community that has been raised up for the mankind; Enjoining what is right and forbidding what is wrong and believe in Allah ' <sup>13</sup>.*

*' Go forth, lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you if ye (but) knew ' <sup>14</sup>.*

*'Say Prophet (P.B.U.H): This is my way; I invite to Allah with sure knowledge, I and whoever follows me ' <sup>15</sup>.*

The doctrine of *amr-e bil-ma'ruf* and *nahy a-nil-munker* (enjoining good and forbidding evil) evolved from these verses and forms an essential component of concept of *Tabligh*. According to the Oxford Encyclopedia of Modern Islamic Muslim World, the word *Tabligh* is derived from root *b-l-gh*, meaning to reach one's destination, to achieve an objective. *Tabligh* is the transitive verbal form, meaning to make someone reach, to communicate or to report<sup>16</sup>.

The word *Tabligh* does not occur in the Quran, but its verbal form have frequently been used in conjunction with prophecy or mission to mean 'to communicate a message or revelation' or to fulfill a mission. The Quran instead uses a verbal noun *Balagh* that according to the lexicographer al-Raghib al-Isfahani (d.1108) is synonymous with *Tabligh*<sup>17</sup>.

Ihtisham-ul-Hassan Kandhelvi (d.1971) an ideologue of *Tablighi Jama'at*, also defined *Tabligh* without reference to conversion. He said that *Tabligh* was 'to convey, and educate others in the teaching of true religion'<sup>18</sup>.

### III

In Ilyas' opinion subordinating worldly affairs and relationship to the commands of *Shariah* is religion. Ilyas urged the Muslims to realize that their past glory was based on their adherence to Islamic injunctions and that future success also depended upon abiding by their religion. He was of the view that the basic purpose of a Muslim's life was to aid and serve Islam, personally participate in *Da'wa* work or support those who were engaged in such works- the emphasis always being on personal involvement. He could not accept the division in society where some persons served religion while others looked to their own worldly advancement, occasionally rendering monetary help to the

former to aid them in their religious works. In the necessary acts of life there was no division of labour, one person eating, another drinking and a third clothing himself. Every person considers each one of these actions as necessary for his own well-being; in the same way adherence to the *faraiz* (ordinances) of religion, obtaining the necessary knowledge of religion and striving to exalt the word of God are necessary for every person along with procurement of one's livelihood<sup>19</sup>.

Ilyas realized that among his fellow-Muslims faith in fundamentals such as belief in the divinity of God and the Prophet-hood of Mohammed (P.B.U.H.) was weakening. Respect for religion and *sharia* were becoming less important and the desire for reward and salvation was decreasing in their hearts. In fact, Muslims had begun to take their faith for granted and there was no depth in their religious observances; rather they were converted into mere rituals. In this perspective he wrote a letter to Maulana Hussain Ahmad Madni, and described the aims of his movement as follows:

*"To take the name of prayer, fast and the Quran and to mention obedience to religion and submission to Sunnah in the Islamic world is nothing short of making these a laughing stock, objects of ridicule and disdain. This movement is inviting people toward the sacredness and greatness of the above mentioned matters and the very foundation of the movement is to endeavor to revolutionize the environment from scorn to exaltation."*<sup>20</sup>

Another objective of the Ilyas was to create a feeling among Muslims that they were Muslims, and that religion did not come by itself but had to be learned and studied and this study was more important than acquiring worldly arts. If this feeling and the quest for knowledge were created, the other problems could easily be solved. For Ilyas *"seeking to learn knowledge is the basic object of his movement."*<sup>21</sup>

Ilyas considered that this was a tremendous task and a few individuals or groups were not sufficient to carry it out successfully, because number of ignorants were more than the knowers of religion. Therefore he considered that this work should become a continuous and permanent part of the life of the Muslims; for emergence and existence of new *Ummah* <sup>22</sup>.

Thus Ilyas came to the conclusion that the Muslims of his times were ignorant of their faith. To teach them true Islam, to revive the Islamic way of life prescribed by God and practiced by Prophet and his companions was his single goal. Therefore Ilyas and his *Jama'at* concentrates more on the reformation of Muslims and consider rendering services to the believers as a true mark of devotion and it is considered an important principle of its ideology. In this context once Ilyas said:

*"Brothers! The Generous God has special attachment towards His servants (Muslims) but he has attachment towards the Kuffars (those who deny him) as well. Rendering services to the believers is the true mark of devotion. This is the foremost principle of your movement which no ijthadi, taqlidi or materialist can controvert"*, <sup>23</sup>

Ilyas had confined his preaching to the Muslims because he felt that in order to carry the message of Islam to others, Muslims must perfect to their faith and fulfill the obligatory duties demanded of them, thereby setting an example of exemplary lives for others to follow <sup>24</sup>.

Ilyas considered faith as the seed of the religion and to strengthen faith among Muslims it was necessary to travel from place to place. Ilyas likened his task to tilling the ground and irrigating it, while the work to follow, such as establishing religious schools and academies, was like growing orchards and

gardens on the ground already prepared <sup>25</sup>. To further clarify the aim of his movement, on one occasion Ilyas said:

*"To us the root-evil of the Ummah, is its being adrift from Islamic teachings. The aim of our movement is not only the correction and instruction of knowledge and prayers, but to stimulate Din's demand and importance"* <sup>26</sup>.

Ilyas tried to bring the negligent and non-seekers towards God and to awaken among them a sense of religion and self-consciousness so that they would act according to the commands of God. For a long time it had been held that knowledge could be acquired only through books, special teachers and several years of hard work in *madrassah*. Ilyas was of the view that every one could not afford to spend eight or ten years in a *madrassah*, due to which knowledge had become confined to few people. Without under estimating the role of the *madrassah* in the attainment of the fuller knowledge, Ilyas opined that this degree of proficiency was not necessary for every Muslim. The companions of Prophet, except People of *Suffa*, had their own business and family responsibilities and none of them received any formal religious education from any *Madrassah*. But they acquired the required religious knowledge by attending and participating in the assemblies of Prophet, seeking the company of pious and knowledgeable people and experiencing companionship in *Jihad* and other religious journeys. Ilyas wanted Muslims to follow their example and set apart a portion of their time and wealth for religion and thereby helping to change the environment <sup>27</sup>.

#### IV

In matter of religious belief and practices, *Tablighi Jama'at* has consistently followed the orthodox *Deobandi* tradition and it is considered as an offshoot of *Deoband* school of thought. Jorgen Nielson refers to *Tablighi Jama'at* as "*the active pietism of the Deobandi movement*" <sup>28</sup>.

*Tablighis* are very particular about preserving all outward form of Islamic culture and following the *Sunnah* of Prophet to the letter and spirit. Most of them, for example keep the beard to its proper *Shariah* length, wear their trousers above their ankles and cover their heads.

*Tablighi Jama'at* emphasized *Taqlid* (following the established school of Islamic laws) over *Ijtihad* (independent reasoning). Majorities of the *Tablighi* workers are the strict adheres of *Hanafi* School of thought, however large number of followers of other school of thoughts are also its members. *Tablighi Jama'at* never asks anybody to change his creed because they believe that Allah loves Prophet ways and He has immortalized all his manners and distributed them among the *Ummah*, and grouped some of them on to one and others to one. Allah rejoiced over the revival of His Prophet every manner. So this was not a fighting issue<sup>29</sup>.

*Tablighi Jama'at* rejects the veneration of Saints, visiting shrines and observing of syncretic rituals associated with popular *Sufism*. They not openly negate them but individually they do not practice these things. But in this respect, *Jama'at* is not as militant as Wahabbi School of *Ahl-e-Hadith* and *Talibans* (another version of *Deobandi / Hanafi*). In this perspective, *Tablighi Jama'at* can be considered to be the continuation of the reformist fundamentalist tradition of Shah Wali-Ullah with its purified *Sufism* combined with the rigid observance of *Sunnah*<sup>30</sup>.

## V

The superstructure of *Tablighi Jama'at's* ideology is founded on the oftenly repeated Quranic dictums '*Amr bil Ma'ruf Wa Nahi a nil munkar*' (enjoining what is right and forbidding what is wrong). *Tablighi's* viewed the decline of Muslims as the abandonment of this act and said that apathy and

indifference that prevails today was due to the negligence of this duty<sup>31</sup>. Imam Gazali was also of the view that "*no doubt the act of amr bil Ma'ruf wa Nahi a nil munkar is a solid pillar of Islam, on which each and every article of faith rests*"<sup>32</sup>.

*Al-Ma'ruf*, the generic term used in Quran, connotes literally all that is good and enjoys popular social acceptance. It covers laws, ideas and institutions as well as usage, customs and conventions that are enjoined in Quran in a general exhortative manner and sometimes specifically prescribed as *Shariah* laws.

*Tablighi Jama'at* emphasized more on *Amr bil Ma'ruf* as compared to *Nahi a nil Munkar*. Because Ilyas regarded direct approach as harmful unless the environment had been made suitable for preaching activity. Doctrine of *Nahi a nil Munkar* could encourage criticism and opposition against the regime and evil forces prevailing in the society. For *Tablighi Jama'at* the direct and open criticism of Un-Islamic practices was not desirable. Ilyas believed that evil among Muslims could not be ended by criticizing it. We must concentrate upon and mention which was praise worthy in a Muslim<sup>33</sup>. It seems that Ilyas wanted to create a sense of religious awareness or in Quranic term *Taqwa* among the people which would automatically led them to Islamic observances.

Keeping in view the ideals of Ilyas, *Tablighi Jama'at* believes that good practices will themselves drive out bad. They are of the view that vice on mentioning, grows more rapidly. So if it is not discussed openly, it would die spontaneously<sup>34</sup>. Therefore when trying to prevent some one from wrong doing, or save him from a bad habit, they does not openly disagrees or criticises anyone but advises him privately<sup>35</sup>. However they have a comprehensive



system of self-accountability, also based on blessing and motivation, but only for the closest workers<sup>36</sup>.

The process of Islamization, adopted by *Tablighi Jama'at*, is started with repeated education of *Hadith* based on reward of good deeds which not only help in the mental orientation but also produce readiness among the people to achieve the rewards by acting on those deeds. In Maulana Wahid-uddin's view when this work is done on large scale then naturally a stage comes that collective result appears which may called a "revolution"<sup>37</sup>.

These concepts of *Tablighi Jama'at* are very close to the idea of Maulana Maududi when he formed *Jama'at-e-Islami* and believed that:

*" Measures should be taken to reform the society from the root and through a movement and reformation, tinged with pure Islamic teachings be brought so that Islamic conception may get maturity. And having attained to maturity it must automatically transfigures into an Islamic order"*<sup>38</sup>.

Dr. Israr Ahmad views that *Tablighi Jama'at* policy of emphasis and exhortation is not useless because they are creating a consciousness of good and bad, *halal* and *haram*. He anticipates that in future if a force appears in the society which uses coercion for forbidding evil, then a large number of people of *Tablighi Jama'at* will support them<sup>39</sup>.

This analysis came true not in the case of Pakistan but Afghanistan where *Taliban* used power to implement Islam. It is reported that eighty percent of the *Talibans* participated in *Tablighi* activities besides study in Arabic *Madaris* of Pakistan and that the Minister of department of *Amr bil Ma'ruf* and *Nahi a nil Munkar*, Mullah Abdul Wadood has spent one year with *Tablighi Jama'at*<sup>40</sup>. Moreover after taking over the government in

Afghanistan, *Taliban* leader Mullah Umer (who also spent *chilla*) and used to visit *Tablighi Ijtema'at* Raiwand<sup>41</sup> sent a *Jama'at* of *Ulema* from Afghanistan to Raiwand *Markaz*, who demanded for fifteen hundred preaching *Jama'ats* for working in various parts of Afghanistan<sup>42</sup>.

However the aim of Islam is social justice by establishing what is right and forbidding what is wrong. The duty of commanding the good and forbidding the evil cannot be completely discharged without power and authority. Without the Islamic State, it is not possible to realize the ideals of Islamic socio-political and economic justice; to establish the Islamic system of education; and to defend Islamic civilization. The Islamic State is therefore an effort to materialize the spiritual and material benefits associated with formation of a righteous system.

## VI

Islam is a movement to revive true ideals and reform mankind. Therefore the Islamic methodology for social change in every age calls for reform and purification, not blood thirsty revolutions to obliterate and existing social system<sup>43</sup>. Unlike other organizations who believe in instant revolution based upon coercion and authoritative method as primary agent of change; *Tablighi Jama'at* believes in *Tadrij*.

*Tadrij* is one of the basic principles of Quran methodology of social change. During the Prophet Muhammad (P.B.U.H) first thirteen-years of Prophet-hood while he was in Mecca, there was no direct mention of Islamic injunctions. Attention was first paid or focussed on more fundamental issues of basic beliefs, motivation, education and general moral discipline. The Quranic dealing with prohibition of intoxicants is a classical example of *Tadrij*, the example often quoted by *Tablighis*. Like Ilyas and his successors, the

leadership of Pakistani *Tablighi Jama'at* too believes that similarly in Muslim countries there are many Un-Islamic features and practices, they will have to be tolerated until they can be gradually revoked and Islamized. Therefore in *Tablighi Jama'at's* methodology of Islamization primary reliance is on motivation, to some extent on education and exhortation too. The chronology of reformation, according to *Tablighi Jama'at*, was such that after the renewal of faith, prayer should be corrected and completed. Blessings of prayer would revamp the life <sup>44</sup>. However it neglected the efforts for legislation and application of such sanctions which may be helpful for orientation of an Islamic society.

## VII

*Tablighis* believe that Muslims had limited *Tabligh* to the scholars and *Ulema* only, where as every Muslim has been commanded by Allah to prevent people from doing forbidden things. It is not necessary that for *Tabligh* one should be a perfect scholar; whatever little knowledge one possesses, one must impart it to others <sup>45</sup>.

*Tablighi Jama'at* does not agree with the idea of other Islamic groups who are of the view that a preacher must be an Alim and a model practicing Muslim. They believe that the assignment of the obligation of *Tabligh* only solely to the ranks of *Ulema* and model Muslim is a grave ignorance and one of the reasons of decline of Muslims too <sup>46</sup>. The *Tablighi Jama'at's* method of preaching does not require any religious scholarship, training or preparation. The Quran and *Hadith* do not require that Muslim must become fully practicing believer before inviting others to Islam <sup>47</sup>. Ilyas believed that *Tablighi* work did not require any kind of qualification but it merely depended upon acceptance of Allah. In a letter to his friend he said:

"There are numerous people who are engaged in worldly affairs. Allah destined the Meos to leave the Hearth and homes for the illumination of religion"<sup>48</sup>.

### VIII

*Tablighi Jama'at* believes in conveying the message by means of personal approach; through conversation, speech and meetings. They are of the view that the people will become good Muslims not by reading books but by receiving the message through personal contacts and by active participation in *Da'wa* work. Hence they avoid publicity and consider person to person contacts more effective for preaching activities. *Tablighis* claim that an order, instruction or prerogative issued by Nizamuddin, Delhi or Raiwand, Lahore reaches in each *Tablighi Markaz* of world within seven days without using any commutative measures. This approach of *Tablighi Jama'at* is opposite to *Jama'at-e-Islami* whose work is entirely based on literature. This refrain from book knowledge is shared by most of the *Tablighi* leaders and workers. However the only book which is under the study of every new and old member is *Fazail-e-Aamal* of Maulana Muhammad Zakariya written on the request of Ilyas.

### IX

The ideologues of *Tablighi Jama'at* and also Ilyas never undermine or look down other religious and political organizations. Maulana Zakariya considered that the persons who were indulged in religious pursuits; writing, *Jihad*, preaching in all were right in their own way<sup>49</sup>. There is no place for criticism or objection on their activities. Every *Jama'at* is working according to its own circumstances and calls people toward Allah. Therefore considering our (*Tablighi Jama'at*) method as correct and others as false is not good<sup>50</sup>. Abu'l Hassan Ali Nadvi views that the only difference between *Tablighi Jama'at* and other religious organizations lies in the method of functioning.

The real order is that, the dogma must be firm, an individual must take *Din* as part of his life and than he should try to make it order of day <sup>51</sup>.

Ilyas said that all Muslims institutions should not suspend their activities in their own field but " *I do believe that this work alone will put the real life in to their activities*" <sup>52</sup>.

## X

In some respects the *Tablighi Jama'at* has appearance of a closed system. There has been no change in the *Da'wa* methods introduced by Ilyas more than seventy-five years ago. It was reported that after the death of Ilyas, Hafiz Fakhar-ud-din asked for adding two more principles in six principles of Ilyas but Maulana Yousuf and Inam-ul-Hassan said we would work according to principles of Ilyas <sup>53</sup>.

Secondly *Tablighi Jama'at* workers and followers discouraged from reading any other books other than written by Zakariya especially during preaching trips. The other scholars whose works are prescribed as text for all *Tablighi* workers are Maulana Yousuf, Ashraf Ali Thanvi and Manzoor Naumani.

However, *Tablighi Jama'at* does not look unfavorably at modern secular education. Many *Tablighi* workers are graduates of modern educational institutions. Because of their implicit acceptance of the separation of religion and secularism, the *Tablighi* workers do not believe that their pursuit of secular education will effect their religious believe and practices. Now-a-days the acquisition of secular education on modern lines has become an inescapable necessity and in the words of Quran, '*It is the power of the day*' and it is our duty to acquire it so that we may construct a wealthy and stable national life <sup>54</sup>.

It is also interesting to note that most of the family members of Ilyas and his successors were highly qualified from Aligarh and other educational institutions. For instance, Maulana Inam-ul-Hassan's father, Maulana Ikram-ul-Hassan (nephew of Maulana Ilyas) was graduate and lawyer<sup>55</sup>.

In spite of all this *Tablighi Jama'at* has strong aversion to rational sciences as Zakariya defined a perfect scholar as one who learnt those sciences that were of use for the next world and shunned those which were not. He said, "*In our ignorance, we consider knowledge related to worldly gains as science, in fact, such knowledge is plain ignorance*"<sup>56</sup>.

Similarly Ilyas also felt that those who took the university examinations in oriental languages like *Maulvi Fazil*, *Munshi Fazil*, etc were being utilized by the opponents of Islam to further their own system of education which was very dangerous to Islam<sup>57</sup>.

## XI

The term *Jihad* is applied in various degrees and it bears many shades of meanings in the Islamic context; depending on the circumstances varying from time to time and place to place. The Oxford Encyclopedia of Modern Islamic World, define *Jihad* as a "*struggle against one's evil inclinations, an exertion for the sake of Islam and the Ummah, for example, trying to convert unbelievers or working for the moral betterment of Islamic society*"<sup>58</sup>. However the noble most form of *Jihad* is to fight against the enemies of Islam in battle in order to remove the tyrannical forces which are inimical to Islam and are not prepared to give all a fair deal. But this *Jihad (Qital)* should not be motivated by any personal, regional, national interest or enmity. It should be taken solely to carry out the command of God and to serve the cause of his faith.

Many verses exhort the believers to take part in the fighting “with their goods and lives” promise reward to those who are killed in the *Jihad* <sup>59</sup>. The Prophet Muhammad (P.B.U.H) was so enthusiastic about attaining martyrdom that he often used to say:

“By the Holy Being in whose power lies my life, I wish I was killed in God's way and brought back to life and killed once more and brought back to life and that this happened to me over and over again” <sup>60</sup>.

However, for *Tablighis*, *Jihad* means striving to spread religion. One of the *Tablighi Jama'at* ideologue holds opinion that many people suppose that *Jihad* means only a war which is waged in the path of God and according to the rules and instructions laid down for it in the *Shariat*. But this is not correct. The truth is that the whatever endeavor that can be made at a particular time for the preaching and propagation of Islam and the moral and spiritual conviction and guidance of mankind is the *Jihad* of that age <sup>61</sup>. *Tablighis* are of the view that present decline of Muslims all over the world is due to their negligence of *Din* and *Da'wa* work and that armed struggle of Muslims in various parts of world is not for propagation of Islam but substantiated with national and regional interest. They considered moral and spiritual correction and guidance of mankind especially Muslims as *Jihad* of this age.

According to Maulana Zakariya, *Qital* is most acceptable among all aspects of *Jihad*. But the lexicon and ‘*nuses*’ do not specify it with *Qital*. The real *Jihad* is alleviation of Allah's name and where last stage is *Qital* <sup>62</sup>. For this reason *Tablighis* associate virtue of *Jihad* with their *Da'wa* work on basis that purpose of both is same i.e. alleviation of Allah's name <sup>63</sup>.

*Tablighi Jama'at* avoids militant struggle and activities. That helps in its apid expansion. But they don't negate the importance of *Jihad* (*Qital*). Ilyas

himself took *ba'ayat* of *Jihad* against British's on the hand of Maulana Mahmud-ul-Hassan. Secondly; the *Tablighi* literature is teeming with anecdote's of *Qital* of companions of Prophet <sup>64</sup>. However ideological conflicts between *Tablighi Jama'at* and other *Jihadi* organizations do present. Exclusion of *Jihadi* training from its programme is always criticized. Muslims must be a peaceful preacher of Islam but not victim of aggression and must prepare himself to defend Islam,

*"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, whom ye may not know, but whom Allah doth know"* <sup>65</sup>.

In context of this Quranic theory of threat deterrence; *Jihadi* training, seeking excellence in modern weaponry system and technology and it's relevant accessories, knowledge of modern art of war-fare is also the need of the day. However it is important that Muslims should not consider the arms and army as source of conquest, but relying on Allah they should try hard and leave the consequences to Him.

## XII

For *Tablighis*, *Fazails* are before *Masails*. Through virtues reward of action get surety and man gets prepared for action. The need of answer of the *Masails* arises only when one is ready for action. That's why for them importance of *Fazails* is greater. It is totally left upon the discretion of members that when they return home, they should ask them from their religious scholars. Due to this negligence a class among *Tablighis* is emerging who thinks that after completing a task in the service of Islam, they have done their duties and lack care in their observance of Islamic duties or in doing what they need to do in order to improve their own understanding of Islam and work better for it. This is a sign of danger for *Tablighi Jama'at* because Ilyas was



very concerned that this work should not become a spiritless cage of rule and regulations or a temporary passing movement.

In Islam there is no concept of monasticism, world renunciation, self-mortification etc. However some people run away from their familial and social duties and take revenge of *Tablighi Jama'at*. It produces a misbalance between *Huqooq-ullah* and *Huqooq-Al-ibad* which disturb the whole fabric of societal. The leaders of *Tablighi Jama'at* do not like this attitude and declare that only those people join *Tablighi* missions who provide well for his family during his absence <sup>66</sup>. Similarly Zakariya also condemned this sort of practice and behaviour and consider fulfillment of *Huqooq-Al-ibad* as a pre-requisite for going with *Tablighi* missions <sup>67</sup>. Such kind of people (who have escapist tendencies) when come back home, they are not clear about the scope of the movement and considered it only to recitation of the *Kalima*, prayer and do not extend to such concepts of *Amal-e-Salih* which would lead people to social and spiritual ideas.

### XIII

*Tablighis* motivated the people on the basis of blessing. *Fazail-e-Aamal* is the main source of information for them about virtues or blessing of deeds. Concept of blessing provides the greatest weapons to the preachers. They are motivated by an over powering urge to salvation in the next life. It gives a preacher the force and inner conviction to face all hardships. He will never yield to pressure what ever the circumstances, and there will be no challenge, which he can not feel well-equipped to meet. These are blessings, which makes one ready to leave his home, job, and family for long period.

## XIV

**4.1. Political Ideology of *Tablighi Jama'at***

Unlike other socio-religious organizations and movements who also involve in politics, separation of politics from religion is the basic principle of Ilyas and his *Jama'at*. Ilyas was of the view that Muslim community had lost its power and ability to manage political authority or held the reins of government many centuries ago. It was imperative that Muslims should devote themselves to preaching endeavors for a considerable length of time with patience and exactitude. This would generate among them the strength to work within the bounds of laws and regulations instead of acting upon their selfish desires for personal benefits. Every grain of political authority should be preceded by a very great measure of preaching and any weakness, haste and hurry in the latter should be reflected in the former <sup>68</sup>. Allah's purpose in bestowing political authority and power upon believers is that they would protect and enforce His laws and commandments on earth. If Muslims are unable to accomplish this in the religious affairs without hindrance, how can they expect the administration of the world and its people to be entrusted to them? What kind of government can we expect from them <sup>69</sup>.

According to Ilyas the root cause of present differences (his times), disintegration and other disorders was that the politics was started prior to *Da'wa* and it was tried to streamline all religious deeds according to the western concept of politics and organization <sup>70</sup>. Ilyas considered political authority and power as undesirable and very difficult for Muslims to attain because of their negligence of Allah's laws; he firmly believed that they should not strive for them at all. The foremost duty of a Muslim was to be service to his faith. On one occasion he said:

*“Brothers! We have strayed away a great deal from the path of the Prophet. Never can government or any kind of political authority be the objectives of Muslims. Walking in the path of the Prophet if we obtained political power then we should not shirk the responsibility but always remember that this is not our purpose”*<sup>71</sup>.

During 1940s most of the *Deobandi Ulema* opposed the idea of a separate homeland for Muslim and supported Congress for united India; however some *Ulema* joined Muslim League for its demand for Pakistan. Ilyas advised his followers not to take either of the sides and continued their *Da'wa* work among Muslims irrespective of their political creeds<sup>72</sup>.

It was a real success for Ilyas that when political activity dominated the Indian scene and movement of Muslim League was at its peak; his apolitical Muslim revivalist movement was able to withstand the intense pressure of Muslim politics and maintain its purely religious stance. It depicts not only its firm ideological confinement and methodological rigidity but also its ability to operate in isolation from its political environment.

Anwar-ul-Haq analyses *Tablighi Jama'at's* separation from politics on the grounds that, when Ilyas was not allowed to begin his preaching at Mecca and Medina, because Saudi government seemed suspicious of any kind of religious activity might become political and arouse feelings against the puritanical government. Therefore Ilyas felt that aims of modern political authority and Islam were to make any progress, that as a faith it must be divorced from politics<sup>73</sup>.

Mumtaz Ahmad viewed the change of *Tablighi Jama'at* from apolitical to anti-political stance after 1947 as a result of three developments. The bitter experience of partition of India which lead to death and displacement for millions, the post partition Indian situation in which gulf between Muslims and

Hindus was much widened which resulted in Hindu-Muslim riots, increasing popularity of the politically oriented *Jama'at-e-Islami* in Pakistan among refugees of India <sup>74</sup>.

Harry Hiller has argued that the fundamentalists tend to renounce politics because they either don't regard political change as a valued end or they believe that the political change is not attainable because of lack of power or either necessary resources <sup>75</sup>.

However *Tablighi Jama'at* justifies its separation from politics on the grounds that compared to much more important religious concerns, political involvement is a low level activity and hence is not worthy of the time, efforts and energy of an Islamic movement. However in contrast to the *Tablighi Jama'at's* view of politics as a morally inferior activity, the *Jama'at-e-Islami* regards politics as a form of *Ibadat* if it is persuaded for the cause of Islam <sup>76</sup>.

In Pakistan *Tablighi Jama'at* has de-politicised a large number of religiously inclined people by involving them as preachers. As Seymour Lipset has argued, fundamentalist "drain off" energies that would probably have otherwise been channeled into political action <sup>77</sup>.

The *Tablighi Jama'at* non-political approach to the Islamization of society has posed a challenge to the alternative political approach offered by other religious-cum-political parties; who are of the view that formation of Islamic State is essential for the reform of Muslim society and the Islamic revival <sup>78</sup>. Qari Muhammad Tayyeb, the former rector of *Dar-ul-Uloom Deoband* also holds that *Tabligh* is essential for building a Muslim society, which in turn is necessary for the establishment of Islamic State <sup>79</sup>. He argued

that the maturation and durability of that Islamic State depends upon the *Tabligh*. Therefore in Islamic politics the status of *Tabligh* is like spirit<sup>80</sup>.

The covert difference of opinion is present between *Tablighi Jama'at* and other organizations. But it is only at upper or personal level and workers are not involved in such discussions nor the *Tablighi Jama'at* platform is used for that. Manzoor Naumani, Zakariya<sup>81</sup> and Abu'l Hassan Ali Nadvi<sup>82</sup> are three notable critics of *Jama'at-e-Islami* and have had close links with *Tablighi Jama'at*.

They consider the *Jama'at-e-Islami's* approach to religion as to be politically motivated and devoid of any spiritual contents. They accused Maulana Maududi of interpreting Islam as a worldly ideology, which is concerned only with the mundane affairs of politics and state<sup>83</sup>. On the contrary the political neutrality of *Tablighi Jama'at* is interpreted by *Jama'at-e-Islami* as their willingness not only to operate within the socio-economic and political conditions but their acquiescence to help and strengthen if not legitimize them<sup>84</sup>.

Prevailing politics for *Tablighi Jama'at* was a realm infested with corruption, double-dealing and dishonesty. Those who were engaged in the politics were always ready to compromise on their principles in the name of pragmatism, political strategy or tactics. The truth was that one couldn't remain in politics for long without compromising on the moral values that were so dear to Islam<sup>85</sup>.

*Tablighis* are of the view that despite man's earthly origin, birth and sojourn in life, man is a heavenly creature en route to a spiritual life in the other world. Therefore for them the question of life hereafter, as compared to worldly

problems, is far worthier to be speculated. That's why Ilyas had focussed all his attention on this conviction that struggle of life replete with faith and care of life hereafter should be made. To Ilyas this was the only answer of *Ummah's* all troubles and questions. And apart from this, there was no hope of *Ummah's* reformation without the help of these suggestions and efforts <sup>86</sup>.

*Tablighi Jama'at* detests politics and this proves helpful for her that while other Islamic parties were facing opposition by secular forces, there was a minimal opposition for *Tablighi Jama'at*. Ilyas was grateful to the politicians because their political activities kept the attention of the government fixed upon them and he was left free to carry out his programme of preaching without hindrance <sup>87</sup>.

Since its inception *Tablighi Jama'at* has rigidly maintained the apolitical behaviour and refused to take position on political issues. It not only helps a lot in penetrating and operating in the societies where politically oriented activity is considered suspicious by government but also is considered as an asset to *Da'wa* work. In Pakistan since 1947, *Tablighi Jama'at* remained aloof from all major national issues and controversies as discussed above <sup>88</sup>.

*Tablighi Jama'at* has no direct political role, but it is doing one thing “*manufacturing bricks for others to built any structure they want*” <sup>89</sup>. Workers are free to hold their own political view and to participate in political affairs at individual level; however they considered prevailing political system as Un-Islamic where principle of “*majority has authority*” prevails <sup>90</sup>. However workers are advised to avoid political debates and discourses when they are using the platform of *Tablighi Jama'at* for preaching activities. Thus in Pakistan, seemingly they don't involve themselves directly in politics but they do want to change the system without saying so. A *Tablighi* leader

said: " *When a group comes declaring completely faith in God, it threatens the system and challenges the status quo* " <sup>91</sup>.

Religion and politics are inseparable and it seems that *Tablighi Jama'at* has not separated religion from politics; but it is their politics that that they stayed away from prevailing politics. They are of the view that the prevailing politics is quite different from the Islamic style of politics (politics of Prophet P.B.U.H.). Present politics is a pursuit of power and for the achievement of personal and material interest as compared to Islamic politics that wants to reinstate the relation between Allah and people and more concerned with the life hereafter <sup>92</sup>. It seems that *Tablighis* are waiting for a righteous person like Imam Mahdi who will come for formation of a true Islamic society <sup>93</sup>.

## XV

### 4.2. *Tablighi Jama'at* Concept of Islamic Ummah

Renewal and reform gained momentum in Islamic world after the elimination of Caliphate in 1924. Renewal of the *Ummah* seems as a means toward the establishment of a new society where *Shariah* is applied and it is a pre-requisite for the Islamization of all aspects of life of Islamic *Ummah* <sup>94</sup>.

The Ilyas' successor and his son Maulana Yousuf had a comprehensive concept of *Ummah* in his mind. Addressing a big gathering in Lahore he said:

*"Ummah is not the name of a group belonging to one nation or one place, but is formed rather of people of various lands joined together into one whole. Those who consider a particular nation or a particular people as their own are guilty of destroying the Ummah by breaking it up into separate entities.... If Muslims were to want to unite once again, no power in the world would harm them, even atom bomb and rocket could not vanquish them. But if national and racial prejudices are allowed to creep in, then arms and armies cannot save us"* <sup>95</sup>.

Maulana Yousuf believed that *Ummah* could be formed only when all groups fully dedicated themselves to the task, ignoring all the differences between them. Those who considered *Din* only as worship they had not understood *Din*. *Ummah* could only be formed if:

*"I tell you that worship alone is not sufficient to keep the Ummah intact. Its unity entails reforming our ways vis a vis those who came in contact with, paying them their dues, according them proper respect, and sacrificing our own interest in the favour of community interest" <sup>96</sup>.*

*Tablighi Jama'at* is trying to bring different groups closer to each other, irrespective of their country, race, colour etc and to produce a modern Muslim community. *Tablighis* believe that as a consequence of continual and cross border movement of people and ideas the national loyalties will eventually decline and attachments to the *Ummah* will strengthen. This concept of Muslim unity cannot be imposed through coercion but spiritual unity is very close to the Allama Iqbal's idea of Muslim community and concept of spiritual nationalism. Metcalf visualizes:

*"Today shared experience of the Tablighis and the shared texts have succeeded in producing people throughout the world who are characterized by a common cosmology and common ethos" <sup>97</sup>.*

Materialization of the concept of Muslim community, even on spiritual basis still needs a lot of strenuous efforts, besides with association of other Muslim organizations working in different countries.



## Methodology

There are two facets of methodology adopted by *Tablighi Jama'at* for the revival of Islam and reformation of society.

1. *Khurooj* (departure in the service of Allah)
2. *Muqami kaam* (local work of preaching)

However both of them are interwoven and overlapped by each other and can't be explain in isolation from each other.

As for the execution of the programme, it is done by making Muslims move about far and wide for seeking and imparting knowledge and spreading the lofty injunctions of Islam and adhering to them strictly. For this purpose a few Muslims belonging to various categories of the community come together, select some one from among themselves as their *Amir* and set out to work in his guidance. This *Jama'at* leaves their home, children and all other worldly occupations for a certain period of time only to strive for the revitalization of their faith in pursuance of the programme. In this pursuit the participants do their best efforts to learn, teach and practise not only the pillars of Islam such as (*Kalima, Salat, Zakat, Fast and Hajj*) but also practise and learn mutual rights and obligations, respect and affection for elders and youngsters; hospitality and courtesy, discipline and real obedience to Allah. With all sincerity and observing due regards and respect for every Muslim they go from door to door persuading Muslim brothers to realize their status as being *Mu'min* and to revitalize the same with the help of the programme. They insist the local people to assemble in the mosque or some other meeting place and concentrate on following principles in the form of six demands.

## 5.1. Six Principles of *Tablighi Jama'at*

### 5.1.1. Kalima

The first principle is *Kalima* or Article of Faith (There is no God but Allah and Muhammad P.B.U.H. is His prophet) Prime importance is given to this principle. Along with the teaching of correct Arabic pronunciation, memorization and its meaning, the idea is to realize people about its implication for their daily behaviour. A Muslim who becomes fully conscious of the real importance of *Shahadah* will develop complete faith in God and will submit to the commands of the Almighty in all matters concerning his daily life.

The article has two aspects: one should establish connection with God through heart and obey His every order; second aspect of article embraces testimony and obedience to the Prophet Muhammad (P.B.U.H).

### 5.1.2. Prayer

Second principle is prayer. What a Muslim profess in *Kalima* is to be proved by employment of himself and resources in the service of Allah and prayer is most important of them. Prayer is one of the five pillars of Islam and it is offered five times a day. A Muslim must learn how to say prayer correctly and in accordance with prescribed rituals. Emphasis is also laid upon complete submission to God by bowing before God in humility and God-consciousness.

The verses recited during prayer must be correctly learnt and memorized with meanings. Congregational prayers carry more merit than individual prayer.

Ilyas recommended that all that was recited during prayer be recited with the utmost attention and devotion this would lead to eternal of esoteric link with God just as prayer is an external link with Him <sup>1</sup>.

### 5.1.3. **Ilm and Zikr** (Acquisition of knowledge and remembrance of God)

Ilyas regarded learning and *Zikr* as the two wheels of the carriage of his work and said that knowledge without *Zikr* leads people into darkness, while *Zikr* without learning places temptations before them and causes dissension. He felt that with out knowledge and *Zikr* his movement would loose all its spiritual character and become materialistic <sup>2</sup>. Therefore it is necessary for every Muslim to acquire knowledge about the fundamental beliefs and practices of Islam.

*Zikr* is also intended to inculcate a habit of ceaseless remembering of Allah and creates God-consciousness so that submission to the will of Allah becomes an instinctive impulse.

There are general and special forms of remembrance. As regards the former, a Muslim is expected to recite the three *Tasbih* each of the third *Kalima*, *Durud* and *Istighfar* in specific time period. Ilyas considered that true *Zikr* was such that where ever a man was, in any condition, he must keep in mind orders of Allah and obey them <sup>3</sup>.

### 5.1.4. **Ikram-e-Muslim** (To respect every Muslim)

Every Muslim must be respectful and polite toward fellow Muslims for effective *da'wa* work. This principle stresses upon obligation to recognize and respect the others, the rights of elders to be treated respectfully; the affection for young ones; rights of poor, neighbours, non-Muslims etc, and the rights of those with whom one may have difference.

In the pursuit of this goal, one should be prepared to sacrifice one's own right, for which one will be rewarded in the hereafter. Especially in *Tablighi* tours every one should resolve to practise politeness, courtesy and earnestness in fulfilling one's duties, concerning the creator and creatures because every person will be questioned about his own acts.

#### 5.1.5. **Ikhlas-e-Niyyat** (Sincerity of Intention)

This principle concerns with emendation of intention and sincerity. A Muslim must always inculcate honesty in all endeavors. Every action should be done for the sake of pleasure of God and serving His cause.

It is the purity of motive and intention that can guarantee the success of one's endeavors. A Muslim is not to be influenced by the results or consequences to obtain the pleasure of God and one should endeavor to rectify oneself for the life hereafter and to win the blessings and rewards promised by God. Therefore sincerity is the most essential requisite of this mission. Show and simulation have no room in this programme and its performance.

#### 5.1.6. **Tafrig-e-Waqt** (Sparing time for preaching)

Holding the above as the basic duty of Muslim one should set out to spread the same every where. This is the most important principle of movement. It is the distinctive and innovative aspect of the *Jama 'at*'s approach to Islamic *Da'wa* work. For Maulana Ilyas preaching is not only the work of the *Ulema*, it is duty of every Muslim. He said:

*"The main advantage of this method is to encourage people to come out of worldly and static environment in order to enter a new and dynamic one where there is much to foster the growth of religious consciousness. Besides, travel and emigration involve, hardship, sacrifice and renouncement for the sake of God's causes and thus entitle one to divine support"*<sup>4</sup>.

### 5.1.7 Tarq-e Laya'ni (Abstain from futility)

This seventh point has been adopted as a precautionary measure. Maulana Ilyas later added another rule asking members to abstain from wasting time in idle talk and aimless activities and protect themselves from sinful and *haram* deeds.

This rule is of prohibitive nature, to abstain from futile actions and unlawful deeds. Ilyas considered abstaining from worldly and useless talk and non-indulgence in unnecessary speech as the pillar of his movement. Therefore he often asked pupils to realize the value of time and get rid of indolence and lethargy completely.

These principles are considered as the stepping stone of *Tablighi Jama'at* ideology. Examination of seven points of *Tablighi Jama'at* reveals that these six positive and one negative principle are a basic requirement for workers to act upon. First two of these principles are the fundamental pillars of Islam while the remaining four are not so, they can be called the auxiliary means. It should therefore be noted that *Tablighi Jama'at* does not claim that these six points are the basic tenants of Islam. It simply means that the first two basic tenants exercised with the support of other four points bring more rapidly an overall change in a Muslim's life and help him in the faithful discharge of all his religious duties. It has been also said that by acting on these six principles it is easy for a Muslim to act on remaining parts of Islamic injunctions<sup>5</sup>.

The *Kalima*, for instance, is to remind you the oneness of Allah and His Lordship and that Prophet (P.B.U.H.) is His messenger. Prayer is a projection of the pledge we made by *Kalima* into the realm of practice. *Ilm* (knowledge) is an inducement to acquire the knowledge of Allah's commandments and how to carry them out. *Zikr* (remembrance of God) is to enlighten the hearts and to

strengthen the relationship with the Almighty. *Ikram-e-Muslim* (to respect every Muslim) is to train one for the real Islamic role of social conduct. *Ikhlase-Niyyat* (sincerity) is to prefer the hereafter and the divine approbation to the luxuries of this mortal world. *Tafriq-e-Waqt* (to spare time) is to provide an opportunity for training to adhere to the divine commandments. The seventh one i.e. *Tarq-e-Laya'ni* (abstinence from the useless pursuits) is to keep one's mind free from the worldly useless affairs. So that one can strive to achieve the goal safely and quickly.

## 5.2. Khurooj (Departure in the way of Allah)

The core of its methodology is to isolate individuals from their family, occupation and home for some time. The group of such individuals stays for sometime in a mosque and organizes a system of religious learning and other devotional activities. Since the inception of *Tablighi Jama'at* more stress was laid on *Khurooj* than any other thing and it is considered as backbone of its methodology.

Once a *Tablighi ijtema* was held in Lucknow, after the meeting a group of people began to exhort the audience to offer to go to Kanpur for the sake of the mission. Despite repeated calls no one was ready for *khurooj*. The *Maulana Ilyas* was pained to see the indifference. One of the participants, *Hafiz Wali Muhammad*, was suffering from piles and obviously was too weak to travel. *Maulana Ilyas* asked him the reason of remaining behind. He told him that he was almost dying. The *Maulana* said, “*when you are dying already, you had better die in Kanpur*”<sup>6</sup>. This incident indicates the degree of importance of *Khurooj* in *Tablighi* work.

*Tablighi jama'at* believes that until Muslims were not separated from their environment; free from the worries and concerns of daily chores, they

proved to be the more receptive of the message than could ever have been expected.

*Tablighi Jama'at* requires workers to start with four months once in a lifetime, followed by forty-day tour (*chilla*) annually and three-day tour every month initially.

Maulana Yousuf introduced further stages, such as *chilla* each year was gradually raised to four months in a year and three-days each month was raised to ten days in a month. Then came the crowing act when one devoted four months every year to earning and livelihood and remaining eight months to preaching tours. However for *Ulema* Maulana Ilyas had chalked out a programme of seven *chillas* initially and Maulana Yousuf raised it to three years<sup>7</sup>.

However, it is not compulsory that a person must start with four months or *chilla*; one may start with three days or ten days.

Those who are ready for four months, first contact with there nearby *Markaz* from where they are sent for ten days. Then this *Jama'at* reports at Raiwand *Markaz* from where they are scrutinized and attached with various preaching groups according to their abilities and education etc<sup>8</sup>. Some experienced workers also accompany them, twenty-day service (*Khidmat*) in Raiwand *Markaz* is compulsory part of training. This service is according to one's qualification, education etc. After completing their period they are again summoned in Raiwand *Markaz* where they tell elders about their experiences etc. However, during period of four months they keep in contact with *Markaz*. The *Jama'ats* are also sent for their *Nusrat*. The formation of *Jama'ats* for ten days and three days is left on the discretion of local *Marakiz*. The person who has completed four months training with the preaching mission is asked to

spend two *chillas* in two consecutive years and to fulfill other particulars so that he could be entitled for going abroad with preaching missions.

Those who have completed the training period of four months and also enjoined the preaching trips of forty days consecutively are entitled for preaching in abroad. It is necessary that they should be married and also attached in the local work of preaching in their respective areas. Such persons first present themselves before the senior of their own *Markaz* and if they are considered suitable then they are sent to present themselves in the monthly consultation at Raiwand. After which the *Jama'ats* are formed for various periods. These *Jama'ats* usually comprise six or eight persons. One *Alim* and one English or Arabic spokesmen is considered essential for such *Jama'ats*. They should have no wish or inclination of their own for going to particular country<sup>9</sup>.

The *Jama'at* which is going for one year abroad starts its work within Pakistan by having a *chilla*. As they have to walk on foot abroad, so they are asked to move from one locality to other on feet along with their luggage not less than ten kilometer. After every seven days they come back to Raiwand and tell what have they done and what are their feelings. During *chilla* they also attend the order of 3-5-3 i.e. three days listening of performance of various *Jama'ats* (*karguzari*), five days of *Itikaf* in mosque where they are made familiar of mosque-wise work of *Tabligh* and finally three days sitting for instructions of *Jama'ats*. This is a sort of refresher course for these *Jama'ats* and whole order of work came before them. During *chilla* they are told the name of country where they have to go, maps and files of that country are also given along with the names of old workers of that country. Details of mosques and reports of previous *Jama'ats* who had worked there are also given. Besides giving them oral instructions, written instructions are also given to them. They are strictly asked not to take any kind of gift from any body, but give their own



things to them. They are asked to live in mosques, in house of old workers or in camping area. They are asked to travel on foot and offer prayers at open places after saying *Azan*. This not only attracts attention of Muslims but also of non-Muslims. They are ordered not to give *Da'wa* to any non-Muslim<sup>10</sup>. During journey they send their bi-monthly reports to *Markaz* Raiwand. After their completion of time they again have another *chilla* in Pakistan. They are sent to those areas where old members whose particulars are fulfilled for abroad are present and they make them ready for going abroad. During *chilla* they again sit in the order of 3-5-3 as mentioned above.

The *Jama'ats* which are going for seven months abroad also have a *chilla* like one year *Jama'ats*. These are sent in those countries where *Da'wa* work is in progress at some level. They try to strengthen the mosque-wise work. Like one year *Jama'at* they also come back before forty days and have one *chilla* in Pakistan.

The *Jama'ats* for 4-½ month which are going abroad have a slightly different order. Only those can go who had travelled abroad twice for one year or seven months. These are sent in those countries where work is at full swing at mosque and *Markaz* level. They try to reinforce them and further strengthen the work.

The *Jama'at* ready for preaching one year inside the country first have a *chilla* and attend 3-5-3 order in Raiwand. They travel completely on foot and approximately travel five hundred to eight hundred kilometers and then come back. They travel in the far-flung areas of country, along seashores, rivers, grand trunk roads and railway tracks. The *Tablighi Jama'at* has divided whole country into sixteen hundred directions of 1-kilometer width. Initially 123 *Jama'ats* are working and still lot of work has to be done<sup>11</sup>. These *Jama'ats* of one year, usually meet in a nearby mosque after each fifteen days and they are

completely in touch and reinforced by different *Jama'ats* which come for their *Nusrat* from various parts of country. They learn pervious reports and make themselves ready to sacrifice again.

The programme of asking Muslims to leave their family, jobs and homes for a prescribed time and involvement in system of learning and other devotional activities has proved enormously effective. The assumption behind this methodology is that people learn by doing and this practical training, which is based upon action to knowledge, will transform their personalities and characters in accordance with the teaching of Quran and *Sunnah*. It is not only helpful in one's own reformation, achievement of religious education but also a source of mutual contact between Muslim community <sup>12</sup>.

### 5.3. Three days with a Tablighi Mission <sup>13</sup>

Detailed account of a three-day journey with a *Tablighi* mission is necessary to mention here because without which the methodology and way of working of *Jama'at* cannot be easily understood.

On Friday April 10, 1998 at 9 O' clock in the morning our group of twelve persons started our journey from *Zakariya* mosque Rawalpindi for Sagri.

Prior to that, instructions were given to all the groups, which were going for preaching in various areas. Our group leader was acquainted with route and name of mosque and name of important *Tablighi* members of that area by the *Tashkeel* department of *Zakariya Markaz*.

Before departure an *Amir* of the group was chosen. *Amir* should be a person who has spent four months with *Tablighi* mission and has ability to control the group activities and educate them.

Including me, four were new comers and it was our first experience. Remaining had already participated in preaching journeys for different time duration. Before departure *Barkat* was collected from every member for travel expenses. Two of the members were entrusted with the duty of making arrangements for travelling. During our journey *Amir* made groups of two, usually new and old members were asked to keep intact themselves in learning supplications of various occasions and listening prayer and chapters of Quran from each other. When we reached our destination, before entering in the locality collective supplication was made.

After reaching mosque, two of our members were asked by *Amir* to locate houses of *Tablighi* workers in the village and to do *Khususi Gusht* <sup>14</sup>. After performing ablution remaining members along with *Amir* sat in a circle and listened carefully to the *Ahadith* recited from *Fazail-e-Aamal*.

After that the group also discussed merits of preaching thoroughly. Lunch was taken by group collectively before the *Zohar* and after *Zohar*, the purpose of arrival of the group was explained to local people assembled in the mosque. Few *Ahadith* were also recited from *Fazail-e-Aamal* again.

*Amir* requested the local people before dispersal that if they had some time they could use the members of this group and take along them for *Khususi Gusht*. Few were ready and took three of us with them. Remaining members of group continued the recitation of *Ahadith* from *Fazail-e-Aamal*.

Short before *Asr* prayer our whole group sat for consultation and duties were assigned to members by *Amir* for *Ummi Gusht* <sup>15</sup>.

Before *Isha* meal was taken and after *Isha* prayers again *Ahadith* were recited from *Fazail-e-Aamal*. The session for learning and instruction lasted since 10 O' clock.

Next morning, every body got up early in the morning, offered *Tahajjud* prayer, and then *Fijr* prayer. After *Fajr* prayer a new comer was asked by *Amir* to deliver the speech before group. After *Ishraq*, group took collective breakfast and then took some rest.

At 9 O' clock again whole group was summoned after recitation from *Fazail-e-Aamal*, the long session of learning was started. Different rules of ablution, prayer, bath, etc were explained and memorized. Every individual was asked to recount the six principles and deliver a speech. During that, explanations were added by *Amir* where needed.

After *Zohar* prayer same procedure was adopted as of yesterday. The whole group concentrated for preparing a new preaching group from locality and establishment of local work of preaching in mosque.

After completing three days, six persons were ready who came forward to participate in the movement. They were taken with us on the April 13, 1998 to Zakariya mosque.

Our *Amir* told the performance of preaching group which was termed as *Karguzari*. The *Karguzari* is not like evaluation or examination but it is only discussion of principles so as to learn from each other. Before leaving, prayer was offered and every one returned toward his home.

As a matter of fact the daily life schedule was so tightly arranged that most of the time members remained busy either saying prayers and *Zikr* or reading Quran and other religious literature and contacting with people for

purpose of *Tabligh*. Generally a group constitutes a mobile school, a travelling convent and a beacon of truth and guidance <sup>16</sup>.

#### 5.4. Local work of Preaching:

During preaching missions besides other activities people are also trained to urge others to follow the same path. When they return home, they are expected to retain their impression for a long time. After having performed the outdoor activities they should not forget learning they have gained in the process of teaching and they must continue these activities in the mosque of their own areas and their neighbourhoods.

Apart from propagation and observance of six principles, every member is required to observe five works daily; which are considered necessary for making religious endeavors a permanent part of their lives. As local work of preaching is considered as root and foundation of *Tablighi* work; deepness and consolidation of local work depend upon the strengthening of five elements of local work <sup>17</sup>.

These elements are:

1. Daily recitation from *Fazail-e-Aamal*
  - a. at mosque
  - b. at home
2. Bi-weekly *Gushts*
  - a. local *Gusht*
  - b. External *Gusht*
3. Daily consultation
4. Monthly three days with preaching trips
5. Giving time to mosque daily

### 5.4.1. Daily Recitation from *Fazail-e-Aamal*

#### a). At Mosque

Every day on a fixed time usually after *Isha* prayer, *Ahadith* are recited from *Fazail-e-Aamal*. The duration of this education is at least ½ hour and one *Hadith* is loudly read from each section of the book. After that circle of ‘*Tajweed*’ is also held for clearing and correcting especially *Salat* and last *Surahs* of Holy Quran.

#### b). At Home

This is considered as an important most segment of local work of preaching. As now-a-days it is out of practice that women don’t come in mosques. The subject of this *Ta’aleem* is to produce awareness among children and women who constitute fifty percent of population about basic tenets of Islam. It is also given from *Fazail-e-Aamal* at a fixed time when every member is free.

Members are also advised to hold circle of education of *Fazail-e-Aamal* at their business places (shops, factories), offices, fields etc.

### 5.4.2. Bi-Weekly Gushts

*Gusht* is a process in which experienced workers along with learners take a round of locality and call people toward religion. *Gusht* can be classified in to two types according to structure, which are special *gusht* (*Khususi Gusht*) and general *gusht* (*Umumi Gusht*)<sup>18</sup>. Every local and external *Gusht* is the combination of two.

**a). Local *Gusht*:**

Once in a week the workers of *Jama'at* meet in the local mosque (usually on Wednesday) as prescribed by Rawalpindi *Markaz* and make *gusht* of *mohallas*. It is on the same pattern as discussed below <sup>19</sup>.

**b). External *Gusht*:**

Once in a week, within the five miles of area, a *gusht* is arranged in another mosque. The subject of this *gusht* is to revive those deeds in that mosque too, consolidate local work and prepare people of that area to form a preaching trip to go to other area. A 4-6 week external *gusht* is regularly made in that mosque <sup>20</sup>.

**5.4.3. Daily Consultation**

Usually after *Fajr* prayers the workers of *Jama'at* gather and think about the revival and prorogation of *Din* all over the world. During daily consultation *Amir* asks for previous day performance (*karguzari*), in the light of which advice is taken for current day activities and then they discuss with each other how to do these works and finally *Amir* assigns duties to each member.

Before taking consultation, any one of the seniors motivates the remaining members by telling them the *Ahadith* and virtues of consultation and its importance.

**5.4.4. Monthly three days with preaching trips**

As *Tabligh* work is transitive. In order to revive these five works at other places or mosques, senior workers form preaching groups for three days every month. They are asked to prepare new persons and take along with them.'

They concentrate on initiating *ta'aleem and gusht*, if it is a new mosque. If work is in progress or at initial level, they ask them to make a *Jama'at* and go for preaching in the way of *Allah*. During three days preaching trip, *Jama'at* concentrates on the initiation of establishing *Jama'ats* and prepares them to get ready for propagation of that message to others.

#### 5.4.5. Giving time to Mosque Daily

It is considered an important element of local work of preaching. The workers are required to donate not less than 2-½ hours in mosque, in addition to prayers and gradually rise this time up to eight hours. This time is used in holding meetings with the surrounding population and to revive deeds of *Masjid-e-Nabvi* in its truest sense.

### 5.5. Gusht

Like *Khurooj*, which is considered as the core of *Tablighi Jama'at's* methodology, *Gusht* is considered as the backbone of the *Tablighi* work<sup>21</sup> and it is the compulsory segment of each element of *Tablighi* work. The subject of the *Gusht* is to prepare people that they should spare time for going with a preaching mission (*Jama'at*). *Gusht* can be classified according to structure into two types:

- a. Special (*Khususi*) *Gusht*
- b. General (*Umumi*) *Gusht*

#### 5.5.1. Special Gusht:

Special *gusht* involves contacts with the following persons, *Khawas*<sup>22</sup> (Dignified or influential Muslims), *Ulema* and old workers. *Tablighi Jama'at* pays equal attention from down trodden to elites. Visit to these persons is for the purpose that to use their influences for inaugurating, reinforcing or consolidating *Tablighi* work in that area<sup>23</sup>. This is to avoid any friction with or



misgiving on the part of local leadership. According to circumstances and nature of the person in limited time and wordings they also tell them about reason of their arrival, importance of religion in life, invite him to mosque. Two or three along with local guide (*rahber*) are sufficient to go to meet them.

### 5.5.2. General Gusht

General *gusht* comprises door to door meetings with the people in a small group. It comprises following segments:

Before *Asr* prayer *Jama'at* sits down in the mosque and *Amir* distributes different duties with due consultation of the *Jama'at*.

#### a) Announcement of *Asr*:

After *Asr* prayer a worker stands up and announce that “*After Dua' Gusht will be held; all the people are requested to participate in it*”

#### b) Etiquette of *Gusht*:

After *Asr* another worker stands up and tells gathering about importance of *Tablighi* work and its reward; along with the etiquette of *gusht* and its importance in *Tablighi* work. They are told to walk on the right side of passage, do *Tasbih* of third article, etc.

#### c) *Gusht*:

Now *Amir* divides this congregation into two parts. One which goes and does *gusht* and other which sits in the mosque and performs other activities.

*Amir* forms a sub-group which has an *Amir*, a speaker (*Mutakallim*) and a guide (*rahber*)<sup>24</sup>

*Rahber* guides them and knocks at the door and tells the person that *Jama'at* from mosque has come to see him. And requests to listen to them.

Then *Mutakallim* asks him: “*All of us have recited Kalima, Allah has kept success in religion. How this religion became integral part of our life and others, for this a discourse is in process in mosque. We all have come to take you with us*” if he is ready, a worker takes him to the mosque.

**d) Darmiyani Baat: (Intermediary talk)**

Mean while in the mosque an experienced worker along with others discusses about blessing of God and Prophet and principles and policies of movement.

**e) Istaqbal: (reception)**

When that person reaches mosque, the person in reception meets him respectfully and asks him whether he has offered *Asr* prayer, if he says yes, he asks him to sit in the congregation, other wise he first helps him in making ablution and saying prayer and then let him sit in that congregation.

**f) Zikr**

Knowledge and *Zikr* is an important principle of *Tablighi Jama'at*. It is advised that those who are engaged in *Tabligh* work, should be particular in practicing *zikr* and more so when they are actually busy in *Tablighi* work <sup>25</sup>.

While the *Jama'at* is doing *gusht*, a person sits in seclusion and engages him in *zikr*. Ilyas was of the view that the struggle and efforts of *Jama'ats* would of no avail, if it were devoid of knowledge and *zikr*. If these two things were neglected then it was feared that this struggle might not turn into disgrace and dissension <sup>26</sup>.

When limit of the area ends or *Maghrib* time approaches, *Amir* asks the *Jama'at* to turn back.

### g) *Maghrib Announcement*

After *Maghrib* the announcement is usually made by a local worker, “after completing prayer, discussion will be held about renewal of *Din* in our life and others, please sit”.

### h) *Bayan: (Speech)*

In *Bayan*, speaker tells the congregation about duties of Muslims. It is prescribed that a speaker should be a person who is actively involved in preaching work and he knows all aspects of work<sup>27</sup>. Usually *Bayan* is confined within six principles and no controversial and current issue or political issue is discussed. Later he asks persons to present their names who are ready for going with preaching mission.

### i) *Tashkeel: (Formation of Jama'at)*

It is the last but important phase of *gusht*. When *bayan* is over, some of the members exhort the people to register their names as participants in the outdoor activities of the movement. It is called *Tashkeel* (formation of *Jama'at*).

Speaker usually makes formation of *Jama'at* after *bayan*, however another local person writes the name of persons who are ready to depart. During *Tashkeel* all demands from one year, seven months, 4 ½ months, four months, forty days, three days coupled with local work are presented before gathering. More emphasis is made on *naqd* (at the spot) names for four months and forty days, however those people who are ready for any minimum period are also accepted<sup>28</sup>. In the end names of those people are also written who only show their volition to go with *Jama'ats* in future. They are asked to fix time for the journey. Later local *Jama'at* works on these new persons, who present their name for future.

During *Tashkeel* people are motivated by telling them about virtues of departure in the way of *Allah*, its importance, significance etc. The theory behind *Tashkeel* is that “if there is no scheme of executing after speech, then there may be general habit among the masses of being stubborn and out spoken about *Din*”<sup>29</sup>.

#### j) **Dua'** (supplication)

The session ends with the collective supplication. After which, sometime people are entertained by dry or fresh fruits etc.

### 5.6. Revival of Four Deeds in Mosque

Mosque has served as the focal point of the social and religious life of the Muslim community throughout its history. Mosques have been the center of preaching, education, discussion and debating, court for judges, religious inquiry besides communal worship, private study, *zikr* and meditation<sup>30</sup>.

*Tablighi Jama'at* does not like this thing that mosques are only meant for worship and then it is closed for a large part of day. During Prophet (P.B.U.H) days mosque was not a grand building with every comfort. On the contrary it was the pure Islamic environment and its deeds attracted people from far and near. Thus the method of working of *Tablighi Jama'at* aims at the revival of activities of the mosques on the pattern of the early days of Islam. That's the reason due to which they make their centers in mosque. The four deeds enlisted by *Tablighi Jama'at* are:

#### 5.6.1. **Da'wa: (calling toward Allah)**

It encourages the radical dependence on God. *Da'wa* is that form of hard work, out of which one gets the maturity and power to adopt *din's* way. Moreover good of *Din* and evil of the internal are revealed<sup>31</sup>.

### 5.6.2. Learning and Education:

Formation of learning and education circles in mosque is the second important element. In these circles besides teaching and recitation of Quran and books of *Hadith*; discussion and discourses about prayer, ablution, bath etc. are also arranged. The structure of learning and education of *Tablighi Jama'at* is such that knowledge with action, action with knowledge are simultaneously carried in dynamic and extensive laboratory of Muslim population<sup>32</sup>.

### 5.6.3. Worship and Zikr

Mosque also serves as a place of communal worship and meditation. The next deed which *Tablighi Jama'at* wants to revive in mosques is to motivate Muslims to do *Zikr* and worship according to the tradition and *Sunnah* of Holy Prophet (P.B.U.H.).

### 5.6.4. *Khidmat* (service)

The deed of service revolves around the theory to entertain all the creatures including Muslims, non-Muslims and also other living things, with the manner of Holy Prophet (P.B.U.H.). The concept of service is used within the *Tablighi* group and also for others.

It is stressed that all the deeds and actions are to be performed with these six attributes<sup>33</sup>; out of these four are introverting and other are extroverting. These are:

- a) *Kalima* with conviction
- b) For the contentment of *Allah*
- c) In accordance with Prophet's (P.B.U.H) *Sunnah*
- d) With consciousness of blessings
- e) Keeping in mind knowledge of questions (*masails*)
- f) With self-control

### 5.7. Daily activities in Raiwand *Markaz*:<sup>34</sup>

The activities in the *Markaz* commence early in the morning. People get up and offer *Tahajjud* prayers and other engage in recitation of Quran and *Zikr*.

After *Fajr* prayers a long speech is delivered by *Amir* of *Tablighi Jama'at* (if he is present in Pakistan) in which he lays emphasis on preaching and significance of principle of call. Simple words, spontaneity, striking words, examples from daily life and psychological expressions are the fabric of speech. After offering *Ishraq* prayers people are free to take breakfast.

From 9 a.m.-12 p.m., congregation is divided into three circles. Instructions are imparted to those who are going with preaching trips. Performance (*Karguzari*) is heard from those who come back from preaching trips. Instructions are also imparted to those who have completed their time period with preaching missions and now going back to their homes. Besides that during this time daily consultation is also in progress in which all matters are decided pertaining administrative affairs and regarding preaching missions.

Lunch is served at 1:00 p.m. Then follow *Zohar* prayers marked by half-hour recitation from *Fazail-e-Aamal*.

After this prayer, the missionary groups are also dispatched. The names of *Amir* and number of preaching groups are announced and every *Jama'at* comes up to *Amir* to shake hand with him and receive his blessing before departure.

After *Asr* prayers congregation is again divided into two parts. The old workers who have already spent four months with preaching groups are asked to assemble in the inner side of mosque while other volunteers and new comers

gather outside. Now separate speakers deliver speech to them according to the capacity of gathering.

After *Maghrib* prayers people are invoked and motivated to present their names for various time periods for preaching inside and outside the country. In another circle spokesman of *Jama'ats* who have returned from abroad tell comprehensive general performance of *Jama'at* (*karguzari*).

The last joint session of day is recitation of *Hayat-e-Sahaba* after *Isha* prayers. The day routine comes to an end about midnight. Some sleep for a while, other continue their devotions, *Zikr*, prayers, till it is time for *Fajr* prayer.

The programme mentioned above is not meant for a special occasion; rather it is daily routine of Raiwand *Markaz*, where, accordingly, 6000-13000 people gather every day <sup>35</sup>.

There has been no change in the da'wa methodology first introduced by Maulana Ilyas. Ilyas laid certain practical guidelines for preaching missions and they are still followed.

- The speaker's discourse should be simple and direct and it should not be too elaborate. No controversial matter or point of secondary importance be discussed at any level. For *Tablighi Jama'at* Masa'il should not be explained in the sermon, especially in this era when misconception is every where, only stimulation is enough <sup>36</sup>.
- *Amir* must inculcate upon his colleagues an attitude of modesty; the preaching team's job is to reform itself rather than others. Each participant must feel that it is he who needs to improve himself rather than think of reforming others.

- *Tablighi Jama'at* is not in favor of dialogue with other faiths like Christian missionaries who have established major departments for dialogue with other faiths <sup>37</sup>. *Tablighi* missions are instructed to abstain them from rejection, objection, comparison and curtailment of any person, group, idea and faith. It is considered that objection would produce hatred in the hearts which results in havoc and chaos among Muslim community. It is also advised to neglect the propaganda of opponents and carry on *da'wa* work <sup>38</sup>.
- It is asked not to do four things at all which are *Sawal* (begging by tongue), *Asraf* (extra expenditure), *Ashraf* ( begging by heart) and use of other things with out permission <sup>39</sup>.
- Preaching missions are required to do four things, less which are eating, sleeping, talking and wasting time <sup>40</sup>.

The *Da'wa* methodology of *Tablighi Jama'at* by its very nature is predisposed to expansion rather than consolidation or organizing building unlike the usual process of institutionalization and bureaucratization which are characteristics of *Jama'at-e-Islami* <sup>41</sup>.

The basic principles of *da'wa* methodology are same as prevailed during Ilyas' times. The programme or method is not reoriented and updated according to the modern changing circumstances. Although the ideologues of *Tablighi Jama'at* clearly stated that formation and programme of *Jama'at* could be changed according to changing circumstances, because they were based on practical experiences and not divine laws <sup>42</sup>. Therefore, efforts should be made to align the *Jama'at's* methodology according to the needs and requirements of society. Secondly, with this method only demand for *Din* can



be created. For knowledge and training other sources are also required. That's why proper attention must be given in this regard.

## Organization and Structure

Maulana Ilyas informally launched the *Tablighi* movement in late 1920s. The movement was not founded on a particular date. It gradually evolved into a movement and became so powerful that now it is known all over the world. It is called as *Jama'at* (party), *Nizam* (organization), system) <sup>1</sup>, *Tehrik* (movement), *Dini Da'wat* (call of religious renewal) and faith movement.

Maulana Ilyas himself called it as *Tehrik-e-Iman* <sup>2</sup>. However it is mostly recognized in Indo-Pakistan as *Tablighi Jama'at*. Since its inception *Tablighi Jama'at* has remained an informal and free floating association which has no written constitution, regularized organization, hierarchy of leadership, proper membership and office record <sup>3</sup>. *Tablighi Jama'at* very successfully maintained the spirit of informality since its early days and its ideologues said that we were not forming a new *Jama'at* but our objective is to revive that work which was the joint objective of all Prophets. When Ilyas was asked to suggest a proper name for the movement, he is reported to have said;

*“He is not founding any Jama'at, the Jama'at of Muslims has already formed- it has for its constitution the Quran, the mosque is the place for its activities, its centers are Meccah and Medina and its programme are Hajj, Ramazan and prayers”* <sup>4</sup>.

Its successor Yousuf had also same views regarding the informal formation of *Tablighi Jama'at*. The Maulana said:

*“We have no party and no formal type of organization. All Muslims share our work. We are just working on the pattern of Mosque where people came together from various walks of life, and having said their prayers, return to their daily chores. In the same manner, we ask you to spare your time to train yourselves, and then go back to your daily duties”* <sup>5</sup>.

The whole activity of *Tablighi Jama'at* revolves around three basic principles: What to do –consultation; How to do –discussion (*Muzakira*); and what has been done –performance (*karguzari*).

Although *Tablighi Jama'at* has no formal organizational machinery but it is an organization which consists of people, has one or more underlying goals and conduct itself in ways to achieve their goals.

In this chapter attempt has been made to explore the informal organization and structure of *Tablighi Jama'at* that is present in a loose but disciplined manner and due to informality *Tablighi Jama'at* tends to place less weight on rigid planning procedures.

### 6.1. Amir

The head of *Tablighi Jama'at* is called *Amir*. In the inner circle *Amir* is called *Hazrat Jee*. *Amir* is selected for lifetime through informal consultation among the elders of *Tablighi Jama'at*. Some times next *Amir* is selected in the life of existing *Amir*, as in the case of Yousuf, who was selected by the elders of *Tablighi Jama'at*, in the life of his father <sup>6</sup>. However in case of death of *Amir* the selection of new *Amir* solely depends upon elders of *Tablighi Jama'at* who choose righteous person for this position <sup>7</sup>. *Shura* has no role in selection of *Amir*.

*Amir* performs his functions in consultation with the *Shura*. In different circumstances presence of all the *Shura* members for decisive matters is not considered compulsory but *Amir* could act in consultation with member of *Shura* as per available at that time.

## 6.2. Shura (Consultative body)

The functioning of *Tablighi Jama'at* is strictly based on *Shura*. Consultative body is given due importance in *Tablighi Jama'at*. In fact each and every decision taken by *Tablighi Jama'at* is based on consultation<sup>8</sup>. There is no concept of autocracy in *Tablighi Jama'at*.

There is a consultative body at Pakistan level, which advises *Amir* on all matters. The members of consultative body are not appointed by *Amir* but there is a sieve like process in *Jama'at* which automatically reshuffles the members according to their involvement in *Tablighi* work and those who are working with responsibility for a long time and know the nature of work themselves, appear on the screen<sup>9</sup>.

Although *Shura* advises the *Amir* but there are no formal decision making procedures. In fact decision is some times made on the basis of dreams and inspiration and intuition<sup>10</sup>.

The members of *Shura* (consultative body) are also for lifetime. There are no fix members of consultative body. From each circle three to four members who are highly involved in *Tablighi* work meet once during a month for three days in Raiwand *Markaz*, for consultation. The dates for these 'monthly consultation' are announced a long before and displayed at every *Markaz*. In this consultation all the progress reports of last month are placed before members of *Shura* and matters for next month are decided. The decision making process does not depend upon the majority but *Amir* decides about matter keeping in view the demands of *Din*. He tries to make consensus of all members on the decision. Once in a year, at the eve of annual congregation in Raiwand "International Consultation" is arranged. The international *Amir* is also present at this occasion. *Haji Abdul Wahab* and *Mufti Zain-ul-Abadin* are members of International *Shura* from Pakistan.

During this consultation the condition of Islam in different parts of the world is discussed thoroughly. Facts and figures are announced and provided to every member pertaining the progress of whole year. Dates are also fixed for next annual international *Ijtema'ats* of Raiwand (Pakistan) and Tongi (Bangla Desh) in this consultation.

The minutes of all these consultations are also provided to senior members of *Tablighi Jama'at* in a 3-4 hour long sitting on very next Sunday (before that on Friday) of monthly consultation. They are asked to note down important points and read them before the *Jama'at* of there own mosque.

### 6.2.1. Shura-e-Kubra

There is a *Shura-e-Kubra*, which assists and advises the *Amir* in matters about the administrative nature and daily routines of Raiwand *Markaz*.

Initially it consists of six members; Mr.Massih-u-Zaman, Mr.Abdul Latif, Mr. Mushtaq, Maulana Jamshed, Mufti Jamil and Maulana Zahir Shah. After the death of Maulana Zahir Shah it is working with only five members <sup>11</sup>.

Daily from 9.am-12.am it meets and decides about different matters. Presence of *Amir* of *Tablighi Jama'at* is not necessary. The *Zimedars* or *Amir* of different departments of Raiwand are also present and present progress and problem of the work before *Shura-e-Kubra*.

The *Amir* by gathering the experienced workers should convene the assembly and put forward the problems. Every one should give his consultation, keeping in view Islamic teachings. Thereupon the leader must ponder over all consultations and declare the decision through divine help. <sup>12</sup>

### 6.3. Membership

Any person, who believes in *Kalima* and finality of Prophethood, irrespective of sex and age is considered the member of *Jama'at*. *Tablighi Jama'at* considers the *Tabligh* as duty of every Muslim; men and women.

There is no formal membership or registration etc. Similarly there is no concept of termination of membership in *Tablighi Jama'at*.

Unlike *Jama'at-e-Islami* where members are categorized as member, worker, sympathizer, *Tablighi Jama'at* has no tightly compartmentalization and categorization. However the nature of seniority of members depends upon their number of preaching journeys inside the country and abroad. The senior members are called elders. The old members of different circles are called separately at Raiwand, which is like a refresher course for them. It is termed as gathering of old members (*Puranon ka Jor*). All these members who ever once in their life spent four months with preaching group are invited in this congregation.

### 6.4. Head Quarter

The international headquarter of *Tablighi Jama'at* is in Nizamuddin, Delhi <sup>12</sup>, from where the movement was originated. However after partition of India, Raiwand, a small town, thirty-five miles away from Lahore is the major *Markaz* of *Tablighi Jama'at* missionaries activities in Pakistan and abroad <sup>13</sup>.

The Raiwand *Markaz* is an well-organized headquarters. Average daily gathering of 6,000-13,000 people <sup>14</sup> reveals that it attracts the attention of people from all over the country. Though in a informal way but activities of *Tablighi Jama'at* is similar to a huge secretariat, where more than forty departments are working. Each department has its own *Amir* and *Jama'at*.

These *Jama'ats* work in shift system based on volunteerism. Some important departments are department of foreign affairs, reception, workshop, banking department, kitchen, bookshop, promiscuity/intimacy (*Ikhtalat*), security, formation, department of letters, department of lost things, etc.

The *Amirs* of different departments of Raiwand *Markaz* and other *Marakiz* are those people who have dedicated their whole lives to this mission on a full-time basis. They are permanent residents of *Markaz* and are called *Muqeemeen*. They are mostly aged and retired persons however some are young too. They go home only for three days a month and then come back. Those who have devoted half-life for the mission managed the time with consultation of *Markaz*, according to the nature of their job, business and domestic responsibilities. Either they stay one month in *Markaz* and other at home or fifteen days in *Markaz* and fifteen days at home.

Man power required for working in departments is extracted from those preaching groups who come from different part of the country for forty or four months. Duties are assigned to them according to their qualities, education, knowledge, experience and skill. In *Jama'at* terminology it is called *Khidmat* which is an important feature of *Jama'at* four months training programme. There is no concept of paid workers and all of them perform duties only for achieving blessing of God in this world and hereafter. Students of *Madrassah Arabia* attached with Raiwand *Markaz* are also utilized for different duties in different departments. This *Khidmat* is also a compulsory segment of their education and is considered as a mean of preparing them for service of humanity.

### 6.5. Ijtema'at

Maulana Ilyas was not in the favour of *Ijtema'at*, only one big *Ijtema* was held at Nuh in Nov 1941 during his lifetime. Ilyas was in fact allergic to

big gathering and attributed this practice to political parties, which used such occasion to demonstrate their numerical strength <sup>15</sup>. However during Maulana Yousuf time the practice of holding *Ijtema 'ats* was also introduced. During his stewardship the first *Ijtema* was held in Bhopal <sup>16</sup>.

During his last period in 1959-60 the dates of next 1 ½ year were filled for *Ijtema 'ats* and number of participants also raised to thousands and lack's <sup>17</sup>.

Yousuf did not consider *Ijtema 'at* as foundation of this work and emphasized that these *Ijtema 'at* are only recourse of preaching work. He discourages those people who come to *Ijtema* only having the privilege of seeing him. Once he said:

*“Ijtema 'at are neither base of this work nor the objective: but may prove harmful if not hold in a proper way. Don't arrange monthly Ijtema 'at. Weekly Friday evening Ijtema 'at should be hold but emphasis should be laid upon asking people for devoting time for preaching activities”* <sup>18</sup>.

The main objective of *Ijtema* is that one person should go with preaching groups from every household and that hundred percent Muslims population become *Nimazi* <sup>19</sup>. Generally it is asked that every body should prepare others at least for four months and elders are motivated for preaching journeys of one year, 7 ½ months and four months.

When workers of a big city want to arrange a convention they come to Raiwand *Markaz* and ask for dates. Initially tentative dates are given and it is finalized if they accomplish the target of preparing *Tablighi* groups. Before *Ijtema* workers of that area would prepare the ground by preaching tours, creating among the people, readiness and desire to benefit from the scheduled meetings. After *Ijtema* they take advantage of the atmosphere created to put the new volunteer work effectively.



*Tablighi Jama'at* hold a series of *Ijtema'at* all the year. However all the *Ijtema'at* including those which are held in different parts of world are considered as "Regional *Ijtema'at*". *Tablighi Jama'at* holds only two annual international *ijtema'ats* at Raiwand near Lahore in Pakistan and Tongi near Dhaka in Bangladesh.

Peculiarity of these *Ijtema'at* is that no formal methods are used for their publicity. But they attract millions of people who come from long distances at their own expense. In fact the Raiwand annual *Ijtema* has become the world's second religious congregation of the Muslim world after the *Hajj*.

Five times congregational prayers is offered during *Ijtema'ats*. There is no sort of announcement made from stage except call for prayer. People sit in a peaceful manner for hours without shouting slogans and listen carefully to the addresses of *Ulema* and elders of *Tablighi Jama'at*.

Different sessions are held in convention usually after *Fajr*, *Maghrib*, *Zohar* and *Isha* prayer in which learned and old workers deliver speeches. Topics of speeches are gratitude of God, memoir of Paradise and Hell, awareness of hereafter. *Ulema* tell the people about virtues of migration in way of *Allah*. Stories of Prophets and *Sahaba* are discussed at length but most importance is given to departure in the way of *Allah*.

Special sessions are held for *Ulema*, universities and college students and teachers, Arabic school students and teachers, *Khawas* and foreign delegates.

Special circles are also arranged for recitation of *Fazail-Aamal* before *Zohar* prayers. Another peculiarity of these conventions is the ceremony of *Nikah*, which is usually held after *Asr* prayer.

On last day instructions are imparted to preaching groups and those who are also going homes. After collective supplication *Ijtema* is ended and people dispersed in a peaceful manner. It is due to the apolitical nature of *Tablighi Jama'at* that almost all the head of government and state and other high official participated in the meeting of *Tablighi Jama'at* not only in Pakistan but all over the world.

According to instructions issued to *Markaz* the conventions of *Tablighi Jama'at* are not meant for just numerical strength. It is advised that bring only those persons to *Ijtema* who are major, having beard and has at least spent three days with preaching groups before. People are also asked not to come in the form of convoys but in form of *Jama'ats* and doing *Tablighi* work in the areas from where they pass<sup>20</sup>.

The number of groups that emerge and are ready to leave their areas judged the success of an assembly.

*Tablighi Ijtemas* have a fair representation of all linguist, provincial and regions of Pakistan, from down trodden to ruling elite, all age group people, belonging to different community section of society attend meetings. The *Tablighi Jama'at* conventions also have an indirect impact on the society by encouraging religious practices.

Special gatherings are held for different strata of society throughout the year in Raiwand *Markaz*. These are called *Jors*. Presently more than fifty special gatherings (*Jors*) are held throughout the year<sup>21</sup>. *Khawas, Ulema*, students and teachers are given much importance. They are also separated at the end of speech on Friday evening gathering and elders discuss with them about the expansion of work in schools, colleges, universities and Arabic schools. Besides that down trodden classes including beggars and show-

business personalities including television and film artists also receive due attention from *Tablighis*.

Similarly *Tablighi* organization at lower level are also asked to hold these special gatherings in their local mosques, of different social classes and keep the *Tablighi work* and its importance before them.

Women are not allowed to participate in conventions or special gatherings. They are asked to keep fast and pray for success of convention at homes and prepare their relatives for departure in the way of *Allah* <sup>22</sup>. However, sometime women conventions are also held, but very secretly and only senior workers or those who had spent some time with *Tablighi Jama'at* are informed. The women along with *Mehrams* attend the convention where senior most *Tablighi* worker address them from a separate room. Segregated seating arrangements are made for males and females.

Once a year, special refresher training course of senior members of *Tablighi Jama'at* is held at Raiwand, in which only those members are invited who had spent four months with preaching trips. Duration of this course is ten days. Dates for this is also finalized during international consultation.

## 6.6. Finance / Funds

Since its inception *Tablighi Jama'at* leaders are very strict in accepting gifts and money from other persons. To Maulana Ilyas, wealth was no substitute for time and personal involvement. He often used to say the people “*We do not need your money, we need you*” <sup>23</sup>.

*Tablighi Jama'at* accepts financial help only from those people who give companionship and actually participated in the work. Maulana Abu'l asan Ali Nadvi envisaged this as the real meaning of *Infaq* (to spend in the

way of God) as it prevailed in the early days of Islam, those who spent money in the way of God were the persons who were in the first rankers in actual participation.

They have no use for the wealth of those who do not participate in the movement. In spite of close relationship between Zia-ul-Haq and some of the *Jama'at* elders like Mufti Zain-ul-Abadin, *Tablighi* did not accept any governmental aid.

During Nawaz Sharif first tenure *Tablighi Jama'at* declined the offer of Prime Minister who had sectioned ostensibly Rs. five crore for improvement of conditions of *Tablighi* annual meeting place and advised Prime Minister to have *chilla* with *Jama'at* instead of money and used it for the welfare of people, we could manage our affair ourselves<sup>24</sup>.

Similarly the prominent leaders of *Jama'at* avoid accepting any kind of gift and donations from admirers in country and abroad and pay the fair of their own and *Khadims* from personal pocket and never accept any financial favour<sup>25</sup>.

Volunteer workers who thereby receive training for the responsibilities that lay ahead performed every aspect of work connected with the movement and there is no concept of paid workers in *Tablighi Jama'at*. Initially Ilyas hired five paid workers for preaching activities in Delhi and surroundings, but due to their ineffective and spiritless way of working he dropped this idea<sup>26</sup>.

Those who want to go with a *Tablighi* mission, first they form a *Jama'at* and select an *Amir* through consultation. Each member of group deposits a certain amount of money (*Barkat*) with his *Amir* to defray the cost abroad and travelling. However, members who are well off can support those who are

poor, when the later intend to go on a mission. Special instructions are given that the expenses are submitted with *Amir* in secretly manners so that they don't think that it is a permanent arrangement <sup>27</sup>.

During long tenure of preaching journey or in case of preaching trip the estimated expense is told to every member before the journey so that he can arrange money.

Similarly for *Ijtema'at* all the arrangements are made by volunteer of *Tablighi Jama'at* and the students of Arabic *madrassahs* associated with *Marakiz*. So far as the material things are concerned such as bamboo's, cloth for shelter, pipes etc., they are provided by old workers of *Tablighi Jama'at* and after *Ijtema* they are returned to them who sell them on cheaper or discounted rates. Expenses of electricity are paid by well off old workers of *Jama'at* after consultation of *Amir*. No cash funds are received in this regard too.

Most of *Marakiz* including Raiwand *Markaz* are *waqf* properties. Their expenses are borne by old senior workers and man power used in different departments comprise volunteers who fulfill different kind of duties according to their skill, capabilities, education in different departments. For the repair maintenance of *Marakiz* only senior members present themselves and provide material and volunteers of *Jama'at* provide their services.

During initial days of *Tablighi Jama'at* it had been said that British government financed Ilyas. An important worker of *Jamiat-e-Ulema-e-Hind*, Hifz-ur-Rehman <sup>28</sup>, raised this allegation. Later he refutes his statement <sup>29</sup>. However objective analysis reveals that this allegation not seemed true as since his studentship he had hatred in his heart against Britishers and took bay'at of *Jihad* on the hand of *Maulana Mahmud-ul-Hassan*. At present too, people and

other rival opponents of *Tablighi Jama'at* alleged that Jews and Americans are sponsoring them but no concrete proof is presented in this regard.

However, in a nutshell, *Tablighi Jama'at* has no finance department or treasures at any level. There is no regular membership fee or any concept of annually and monthly donations. It is the only religious organization, which does not ask money from people. *Tablighi* believe that they are only working for *Allah* and they are not in pursuit of power, therefore *Allah* is helping and we are not worried about funds.

### 6.7. Lower Organization and Hierarchy

There is no post of *Naib Amir*, general secretary, joint-secretary, treasurer etc. There is no concept of provincial organization. Whole country including Azad-Kashmir is divided in to eighteen circles. There is no *Amir* at circle level.

In each circle there are various *Tablighi Jama'at Markaz* at important places. Each *Markaz* has an *Amir*, which is also selected for lifetime.

More stress is laid on grass root organization. Again cities are divided in to different circles; for instance, Rawalpindi/Islamabad are divided into thirty-eight circles. A *Jama'at* for co-ordination is formed in each circle for co-ordination and consolidation of *Tablighi* work. These *Jama'ats* struggle hard for the revival of deeds of *Masjid-e-Nabvi*<sup>30</sup>.

At lowest level smallest unit of *Tablighi Jama'at* is mosque. There is an *Amir* at mosque level, who is selected through consultation by the elders and senior members of that mosque. That *Amir* is also for lifetime.

The members of *Tablighi Jama'at* are asked to daily assemble in the mosque for a period not less than two and a half hour and think about revival of Islam in whole world and to take steps in this regard.

## 6.8. Women Membership and Organization

Women are involved in *Tablighi* work and it is contented that *Tablighi* women are expected to conform to rules of modesty and seclusion. They are also expected to become educated in religious teachings so they are able to engage in *da'wa*, proselytizing among other women and preparing their male family members to go for *Tabligh*.

However the *Tablighi Jama'ats* organization of women is entirely different and separate from that of men. Women members of *Tablighi Jama'at* have no female *Amir*. They are neither allowed to participate in *Ijtema'ats* nor they are involved in decision making and consultation. Even matters related to the women work are settled and finalized under the supervision and patron ship of male members<sup>31</sup>.

The activities of women are confined to *Hadith* education, in there own homes, weakly *Hadith* education in home of a senior women member and weekly gathering on Friday in women *Marakiz*.

Women are allowed to go with preaching trips for three days, fifteen days, forty days and four and half month with their *Mehrams*. However they do not do *Gusht*, and *speech*. In women gathering a male member deliver speech from other room.

The women procession are held but very secretly and only senior worker are informed about it. In these processions women accompanied by *Mehrams* and addressed by senior most worker from another room.

This limited participation of women is also based on the orthodox *Deobandi* teachings of which majority of pupil belonged. The details of *Tablighi Jama'at* women activities are strictly kept secret and not known to every person associated with *Tablighi Jama'at*.

### 6.9. *Tablighi Jama'at's* Network of Arabic Schools

*Tablighi Jama'at* has its own network of Arabic School. Wherever the *Marakiz* of *Tablighi Jama'at* are working, inside country or abroad, a well establish *madrassah* is also attached with *Markaz*. It removes misconception of various religions groups who believe that *Tablighi Jama'at* is against the formation and working of Arabic schools.

Syllabus of these *madrassahs* is similar to that of other Deobandi *madrassahs*. Along with the basic book some additional books are also taught there and time period of study is also a bit lengthy then other *madrassahs* due to involvement of students in preaching work too. Like other Deoband *madrassahs* these *madrassahs* are also affiliated and recognized by *Wafaq-ul-Madaris*.

However these Arabic schools are slightly different from other *madrassahs* in following aspects.

Firstly, boarding expanses are charged from students, which differs them from other Arabic *madrassahs* where every thing is provided free.

Secondly, admission is given to only those students whose elders are closely attached with *Tablighi Jama'at* and spent four months with *Jama'at* and also active in local *Tablighi* work.



Thirdly, in these *madrassahs* leave for preaching journey is easily given. During vacations students spend forty days along with their teachers in preaching activities in various parts of country. It is also a sort of recreational cum educational trips for these students.

Fourthly, the teachers appointed in these *madrassahs* are those *Ulema* who had spent at least one year with preaching groups. Moreover, syllabus is designed in such a way that more emphasis is laid upon *da'wa*. Students are asked to work hard for achievement of objective of knowledge; to strengthen the faith according to knowledge, action according to knowledge and to spread this faith and knowledge in whole world <sup>32</sup>.

Lastly, these students also spent some time in working in different departments of *Tablighi Marakiz*. Their services are also use for accomplishing the arrangements of *Ijtema'ats* in their respective areas and international *Ijtema* at Raiwand.

Peculiarity of these Arabic *madrassahs* is that a large number of foreign students who belonged to different countries studied there. These Arabic schools thus are not producing *Alims* but *Alim-e-ba-Amal*, who are free from all sorts of bias and prejudice against other sects.

The idea behind these kind of *madrassahs* is based on Ilyas teachings who believed that involvement of *Ulema* in this preaching work is very important because practical action of learned have more effect on pupil than their fiery speeches.

The method of teaching adopted by these Arabic *madrassahs* is also based upon the teaching method of Ilyas and it is different from formal way of teaching. Hard work is demanded from the students and stress is laid to clarify

the concepts. Teacher would only guide them and they have to solve problems accordingly<sup>33</sup>. In addition to this senior students are asked to deliver lectures to junior ones, which also enhanced the capability of student which is helpful for them in future.

### 6.10. Tablighi Nisab

*Tablighi Nisab* is the collection of pamphlets or tracts particularly written by Maulana Muhammad Zakariya between 1928 and 1940<sup>34</sup> on the request of his paternal uncle Maulana Ilyas<sup>35</sup>. In the beginning they were available in the form of inexpensive pamphlets. The first collective edition was published in 1958<sup>36</sup>. In the beginning it was known as *Tablighi Nisab* and later it was given the name as *Fazail-e-Aamal* (rewards of action).

Though initially written in the Urdu but now the translation of this book is available in almost every vernacular language of India and Pakistan and important international languages too. Uncountable edition of this book has been published by more than thirty publishers of India and Pakistan<sup>37</sup> and according to an estimate the numbers of book published in different languages upto 1995 is five crore<sup>38</sup>.

The copyrights of these books are not reserved nor the royalty was particularly meant for any one but writer has given open permission for printing and publication<sup>39</sup>.

*Fazail-e-Aamal* is used frequently by all preaching groups and members are asked to read it in public meeting and private reading. However, more emphasis laid on the repeated reading of this book is due to the reason that it is written in according with the principles of *Tablighi Jama'at* and keeping in view the objective of *Tablighi Jama'at*<sup>40</sup>.

*Fazail-e-Aamal* is written in simple and lucid Urdu, mostly based on inspirational traditions and anecdotes. It also includes weak and defective *Ahadith*; however scholars of *Ahadith* show great latitude in accepting them as authentic those traditions that are related to blessing <sup>41</sup>. These essays also contribute a lot as the basic source material for the speech delivered by *Tablighi* groups. Rewards of *Salat*, *Zikr*, *Tabligh*, *Ramazan*, and recitation of Quran are discussed at length, however *masail*, are not touched. According to Zakariya:

*“It is the basic principle of Tablighi Jama'at that masail (the differing juridical opinion that can prove contentions) are not explained and Fazails or incentives are used to include religious spirit among Muslims. That; why explanation of masails is deliberately avoided”* <sup>42</sup>.

Besides *Fazail-e-Aamal* other important books often read by *Tablighi* workers are;

- a) *Hikayat-e-Sahaba* (Stories of companion) by Maulana Muhammad Yousuf.
- b) *Fazail-e-Hajj and Sadaqat* by Maulana Muhammad Zakariya
- c) *Che Batain* (Six numbers) by Maulana Aashiq Elahi
- d) *Jaza-ul-Aamal* (Rewards of deeds) by Maulana Ashraf Ali Thanvi
- e) *Riaz-us-Saleheen* by Imam Novvi

### 6.11. Bay'at <sup>43</sup>

Ilyas belonged to the *Sabriyah* branch of *Chishtiah* order <sup>44</sup>. He did not believe in the formal relation ship between *Shaikh* and his disciples. It was not the practice of Ilyas to enroll all his followers in to his *Sufi* order. But *Mewatis* used to come in large numbers to take *bay'at* on his hand.

The routine of general *bay'at* taking ceremony was started on 4 January 1940 from Khera Afghan district Sharanpur which expanded after passage of time<sup>45</sup>.

While taking *bay'at* he took promise from them regarding preaching work and instruct them as if they recruits for a preaching and religious army<sup>46</sup>. At the time of *bay'at* taking he took the name of all four orders so the disciple should get spiritual benefit from all *Shaikhs*<sup>47</sup>.

It was the routine of Maulana Yousuf that before taking *bay'at* he explained reality, importance and significance of *bay'at*, then explained the method of preaching. After that he takes the *bay'at* and then asked for donating time for preaching<sup>48</sup>.

This practice of *bay'at* taking is still carried on. Now usually in Raiwand *Ijtima bay'at* taking ceremony takes place. Again it is noticeable that this ceremony is not performed in general gathering of *Ijtima* but in a separate building called *Haveli* where restricted and limited persons participate who want to take *bay'at*.

Now *bay'at* was taken in the *Haveli* and due to huge rush rope was thrown and people caught it and then take *bay'at*. Besides other things oath was also taken for *Fard* and *Nafal* prayers, *tasbihat* and recitation of Quran, recitation of *Fazail-e-Aamal* and attachment with preaching activities<sup>49</sup>.

## 6.12. Weekly Tuesday Consultation

All the members of *Tablighi Jama'at* are required to meet on every Tuesday at *Tablighi Marakiz* for consultations and sharing of experiences with each other. They assembled in centers from *Asr* to *Isha* during which activities and progress of last week are discussed and presented before senior members

of that *Markaz*. In turn elders of *Tablighi Jama'at* put up new tasks and demands.

During Tuesday consultation *Tablighis* are motivated to prepare each other for long and short time periods for preaching trips. Stress is also laid for organization, expansion and consolidation of mosque wise work in their own area, *mohallas* etc.

It is considered that presence in Tuesday consultation is very important because it helps *Tablighis* doing work in right direction under the supervision of their elders. Secondly, when reports of last week are received, it boosts up the courage of other workers and they are also ready to sacrifice for religion. Thirdly, the formation of different *Jama'ats* for arrangement of Friday weekly gathering is also finalized on Tuesday.

### 6.13. Weekly Friday Eve Gathering

In all the *Marakiz* of *Tablighi Jama'at*, members of *Tablighi Jama'at* gather from *Asr* of Thursday to the *Ishraq* of Friday. They spend Friday night there. This practice is continued since the time of Maulana Ilyas.

Members are asked to assemble in the center short before *Asr* prayer. After *Asr* congregation any senior member delivers a short preparatory speech. Detailed speech is delivered after *Maghrib* prayer by an *Alim* or an old preacher. People are asked to present their names for preaching groups for different time duration. After *Isha* prayer circle of education of *Hadith* is managed and few *Ahadith* are recited from the *Fazail-e-Aamal*.

After *Fajr* prayer, again a learned or a member of *Tablighi Jama'at* delivers a short speech and after which those who are ready to go with preaching groups are separated. Different groups are formed with the

combination of new and old preachers and after imparting instructions these groups moved toward their directions.

This weekly programme is for to bring the worker close together and to produce spirited enthusiasm among them. It also creates a sense of commitment to the movement among new comers. Each old worker is specially instructed to bring at least ten new comers with him on each weekly gathering.

The above mentioned organization and structure of *Tablighi Jama'at* is fluid in nature and are not tightly compartmentalized. In many aspects they overlap and intersect each other. Any change can be brought in the rules and regulations through consultation. Principles are less important for *Tablighis* than workers. They bear the breakage of principle but not separation of a worker. *Tablighis* often say that *Tabligh* is not book, it is action. That's why it is also said that the person who does not visit *Tablighi* headquarter once in a three month, he is doing his own work not the *Tablighi* work.

Unlike other organizations *Tablighi Jama'at* does not believe in launching membership campaign or opening branches, *Markaz*. From last thirty years no new *Markaz* has been established <sup>50</sup> and even some are closed. More emphasis is laid on mosque-wise consolidation of *Tablighi work* at grass root level.

Similarly numbers of *Ijtema'at* is also decreased and pre-requisites for holding an *Ijtema* in an area is gradually made difficult. *Ijtema'at* are held only in those areas where mosque wise work is more organized and regularized.

### Conclusion

*Tablighi Jama'at* is a kind of organization, which might be described from western point of view as fundamentalist <sup>1</sup>. The movement demands that Muslims with whom it comes into contact should reinstate Islam as the central element in their lives and Islam should provide the criteria according to which they should regulate their lives.

Maulana Ilyas started the process of Islamization by establishing *madrassah* in Mewat and enrolling disciples. Soon he concluded that neither teaching in *madrassah* nor enrolling disciples in a *Sufi* order would bring real revolution in this area. Therefore he began an experiment and attempted to acquaint Muslims with the fundamentals of their faith, its basic practices and rituals to make them practising Muslims in a better way.

Among all acts of religion, Maulana Ilyas gave preference to preaching, call to religious renewal and endeavor to uphold the principles of faith. He held this to be the mainspring of the ability to acquire faith and the source of strength to follow every thing obtained in *sharia*. It is the correction and perfection of worship that produce propriety in *akhlaq* (morals), *muamlat* (transactions or dealings) and *ma'ashrat* (sociability).

Adopting *Sufi* terms and practices (such as *Zikr*, *Muraqiba*, *Ikram-e-Muslim*, sincerity of intention, *Chilla*) coupled with teachings and practices of Ahmad Sirhindi, Shah Wali Ullah and Sayed Ahmed who considered the observance of *Shariah* as an integral part of faith and practice *Tablighi Jama'at* has been emerged as a reinvigorated form of Islamic orthodoxy and reformed *Sufism*.<sup>2</sup>

The *Tablighi Jama'at* since its inception, has put a high premium in the renewal of the grass-root levels and unlike other revivalist movements, which

have looked up to the *Ulema* for leadership, the *Tablighi Jama'at* has sought the active participation of the Muslim masses in its campaign for learning about and preaching of Islam. For instance, in the case of Pakistan, none of the three *Amirs*, Muhammad Shafi Qureshi, Bashir Ahmed and Haji Abdul Wahab (b.1913), is an *Alim*. Former one was a businessman and later two were retired beaurocrates. Similarly the *Amir* of *Marakiz* or at mosque level are usually not *Alims* but ordinary persons.

*Tablighi Jama'at* relies on itinerant preachers (who have neither detailed knowledge of Islamic theology nor they are professional orators) which is an important tool of *Jama'at* for expanding the movement throughout sub-continent and world. This heavy reliance on lay preachers has not only produced dynamism of its own but also challenged the monopoly of professional *Ulema* and *Shaikhs*.

The movement aimed at bringing all sections of the community together--the illiterate and the educated, the poor and the rich-- to make them realize their common bond of religion and to strengthen that bond.

*Tablighi Jama'at* forbade one's followers and workers either to enter into controversial issues or to import them into movement. *Tablighi Jama'at* asked its workers to confine themselves in six principles of *Tablighi Jama'at* and not to indulge themselves in controversial issues of different juridical opinion and sectarian groups. During his last days Ilyas paid particular attention to the problem of bringing different *Sumi* groups together that had been estranged because of minor differences in ideas over a period of time<sup>3</sup>. Ilyas was of the view that they could be made work together for a common cause like religious renewal. Mutual understandings might be cleared and minor differences would not be magnified. In this regard *Tablighi Jama'at* has an anti-sectarian approach and inspite of the fact that the *Tablighis* are mostly



*Deobandis*, they never refute the ways of others through debate and criticism. This helps them very much in bringing closer the pupils of different schools of thought. They try to stay away from controversies by avoiding sectarian and secular politics. Thus *Tablighi Jama'at* is working as an agent of anti-sectarianism in Pakistan.

Urdu is the medium of language used by *Tablighi Jama'at* in all *Marakiz*, *ijtema'ats* and special gatherings. During preaching missions the members of *Tablighi Jama'at* use Urdu for conveying their message to the people. Although translation of *Fazail-e-Aamal* is available in vernacular languages but usually preaching groups in all provinces use Urdu edition. During special meetings of senior workers (*Puranon ka Jor*) in Raiwand, preaching groups are formed which consist of pupils belonging to different provinces. Regular visits of *Jama'ats* from one area of the country to the other also help in bringing different kinds of people together and mutual understanding is developed<sup>4</sup>. Thus *Tablighi Jama'at* is also working as an agent of national integration and unification in Pakistan.

The reason of *Tablighi Jama'at's* success lies in its direct, simple and personal appeal and the dedicated missionary work of its members. *Jama'at's* success also owes much to the informality-- they dress like the people they want to reform, they eat, talk and live with them also. This creates a sense of familiarity among workers.

Non-sectarian and non-controversial message of *Tablighi Jama'at* coupled with apolitical programme also has helped it a lot to operate and to grow freely without any hindrances. Even in Israel ten *Marakiz* of *Tablighi Jama'at* are present in working condition<sup>5</sup>.

The greatest secret of success of the *Tablighi Jama'at* lies in their exploiting the inherent emotional basis (faith) rather than attempting to catch the rational phoenix <sup>6</sup>.

During Ilyas' life movement was confined to sub-continent but by early seventies, movement had spread in thirty-four countries <sup>7</sup>. It was the period when Islamic revivalism gained strong momentum and had a great influence on the course of events in Arab countries and Muslim world at large. Towards the end of eighties, it was estimated to have reached ninety countries including Muslim minorities in USA and Canada <sup>8</sup>. *Tablighi Jama'at* claimed that in the second half of 1990s it was estimated to have reached in two hundred countries of world <sup>9</sup>.

Ilyas started his movement for initiating process of Islamization in Mewat and to educate them about the basic Islamic beliefs and practices. Later it caught the attention of people of other areas.

The socio-cultural and Islamic situation in other parts of the world and even in Indo-Pak region is different which prevailed in Mewat during 1930's. However emergence of nation states, growing multinational companies, knowledge explosion, impersonality, urbanization, secularism and conversion of world into global village, have not only changed the behaviour of individuals but they have also vital impacts on the institutional framework too.

Besides all these changes *Tablighi Jama'at* has not re-oriented its programme and policies according to prevailing Muslim societies and it tries to solve the existing problems and remoteness of people from religion in the light of analytical concepts of late thirties.

The ideologues of this movement had very clearly stated that the formation and programme of *Tablighi Jama'at* could be changed according to changing circumstances by the learned and experienced workers with consultation. These were based on the practical experiences and not divine laws<sup>10</sup> but no efforts were made in this respect. Maulana Hussain Ahmed Madani, Maulana Manzoor Naumani, Maulana Abu'l Hassan Ali Nadvi, Maulana Ihtisham-ul-Hassan and many others had helped to strengthen the various aspects of the movement. They contributed to growth, consolidation and spread of movement, but they regarded this *Tablighi* work in this connection as *Farz-e-kafaiya* (obligatory duty)<sup>11</sup>.

Similarly Ilyas' concept of the scope of his movement was not limited and he had in his mind a vision about the future and considered work in Mewatis as preliminary step for initiating *Da'wa* work among non-Muslims<sup>12</sup>. He is once reported to have said:

*“Our emphasis on Tablighi tours, Kalima, Salat and Zikr constitutes only ABC of our syllabus and should not be taken as the complete curriculum”*<sup>13</sup>

Ilyas considered that perfection in worship or religious observances was necessary without which adherence to Islamic matters will never be attained in society and business relation. Hence, we should start with all sincerity a scheme to spread religious observance in the world. By correcting moral, business and social relations we would be able to reach perfection in political matters<sup>14</sup>.

The idea was that by these initial efforts Muslims should be awakened and prepared for assuming high responsibilities of enforcing *Din* in each and every aspect of their collective life. Once Ilyas said:

*“ May God bless our religious activities and activate us in every sphere connected with religion ”<sup>15</sup>.*

Once he said to his close relative Maulvi Zahir-ul-Hassan:

*“Zahir ul Hassan, no body understand any point of view. People think this is a movement of prayers ”<sup>16</sup>.*

Mianjee Isa wrote in his book that once Ilyas said:

*“I desire, that the Muslims, who have mastered some skill, should teach that to others. So that the muhadith, mufti, Zakir, mufassir, literati, physician, engineer, doctor etc. should become teachers of their respective arts and skills. So that all types of arts and skills should be common among the Ummah and every Muslim be able to acquire the required knowledge”<sup>17</sup>.*

This shows that Maulana Ilyas had a broader scope of *Jama'at* activities in his mind but the limited scope of activities of *Tablighi Jama'at* during his lifetime was due to the lack of capable workers. Once he said that the scope of his movement would be widened if and when persons of higher intellectual capabilities would join them<sup>18</sup>. Today *Tablighi Jama'at* has members belonging to all sections of society and now it can also pay attention toward other facets of religion as visualized by Ilyas.

The duty of Prophet was only clear deliverance of the message and they were mere advisors, reminders, reformers and messengers of scriptural revelation. Similarly *Tablighi Jama'at* has not fixed eyes on results or number of conversions. Ilyas believed that every Muslim must fulfill its obligatory duty of *Da'wa*, leaving results on *Allah*.

Ilyas disliked this approach that if people agreed with *Tablighi Jama'at* it was considered as success, otherwise failure. If some body agrees or disagrees, it was his personal action. Ilyas considered deliverance of message of Islam as one's success<sup>19</sup>, because every action of a Muslim is result oriented. Once Ilyas said:

*“There could be three cases of my work. Either the right will become overpowering or Imam Mahdi will be their helper. If this could not be the case then they will meet salvation”<sup>20</sup>.*

This philosophy of *Tablighi Jama'at* is based upon teachings of the Holy Quran because the Quranic usage of *Balagh* signifies that the mere proclamation of the message is sufficient for the fulfillment of mission; a preacher is not responsible for conversion. The final resolution of mutual differences, the conflict of ideologies and civilizations, is possible on the Day of Judgment. *“ And in whatever you all differ, the judgment there of is with God”<sup>21</sup>.*

*Tablighi Jama'at* had made significant contribution in the limited area of its concerns. The target of *Tablighi Jama'at* is to strengthen the faith of Muslims and to correct the individual actions of people. These efforts of *Tablighi Jama'at* have been particularly fruitful. At individual level *Jama'at* is quite successful in bringing about change among Muslims. Muslims are more devoted, concerned with the fulfillment of rituals, people are keeping beard, their trousers are above ankles and many whose evening were spend in cinemas, are now spent in the mosques.

However, *Tablighis* never try to take the credit of any change and a *Tablighi* says:

*“We are not existentialist we don't believe that circumstances change on individual or society. It is only God who controls all individuals and all society. It is only God who creates a situation that led to change”<sup>22</sup>.*

Since its inception, *Tablighi Jama'at* is working for the transformation of society, by concentrating on individuals, and is increasingly directed at helping Muslims to become better Muslims rather than at converting non-

Muslims. Despite an enormous increase in the numerical number of followers of *Tablighi Jama'at* in Pakistan and all over the world the social impacts of this movement are minimal. It has not been successful in alleviating social evils, rather the sources of evil are increasing day by day and society at large remains Islamically unchanged. It is not so that the *Tablighi Jama'at* does not regard the issue of reforming the society and its institutions as important. But it wants to achieve the goal through reforming individuals. It believes that society and nation exist by virtue of its inhabitants. A society or nation could not be changed at institutional, political or national level without reforming individuals.

*Tablighi Jama'at* assumes that individual can sustain his moral character even in hostile social environment. Therefore, it is not interested in reforming social institutions but believes that reformation of individual reforms the society too. They neglect the internally coherent system of complex institutions of society, which today are organized in the form of nation states. Dr. Mumtaz Ahmed argues that *Tablighi Jama'at* pre-supposes a society which today principally is organized in nation state. They seem to take individuals as self-systems and social system as passive recipient of the sum total of effects produced by individuals<sup>23</sup>.

*Tablighi Jama'at* attempts to reform individuals by isolating them from their environment but they don't define any nexus between individual character and social systems. Only imparting instructions to workers to create a voluntary environment (*maqami* work of preaching) after going home is not sufficient. It has a *Sufi* impression on it, because *Sufis* are more interested in personal salvation than others or society or only those who visit them or associate with them<sup>24</sup>. Daniel Levine has argued that the connection between individual choices and social consequences must not be overlooked<sup>25</sup>. Until and unless the relation between individual and society is not defined a complete change is

very difficult. In the words of Dr. Israr Ahmad, “*a righteous society cannot grow under the shade of false system*”<sup>26</sup>.

Individual moral characters resist for a very short time against social environment (with exceptions) which results in multi-valued character, having different set of rules during preaching trips and real life (business and service). Whenever environmental pressures toward a course of action are strong, the individual compromises on his moral stand<sup>27</sup>.

During preaching trips the basic tenants of religion and habits of regular prayer are inculcated and reinforced but itinerant *Tablighis* also develop an escapist attitude that prevents them from thinking and talking on hard problems of present and future which they are facing as individuals and community.

The matters discussed during preaching trips are related with the knowledge of metaphysical subjects *al-ghayb* such as existence and attributes of God, life after death, heaven, hell etc. These aspects are beyond the range of human perception, cannot be proved or disapproved by scientific observations and other aspects of *Din* are completely neglected. Therefore conformity between physical and metaphysical sciences, intuition and intellect, reason and revelation is necessary for preaching such Muslims who could face the challenges of this material world along with success in hereafter. *Allah* clearly states in Holy Quran, “*Verily never Allah will change the condition of people until they change it themselves*”<sup>28</sup>.

Since its inception *Tablighi Jama'at* has been working on a pattern of movement. Therefore despite the change in leadership its work has not slackened, rather it is on the increase. More stress is laid upon the expansion of work than consolidation; in *Tablighi Jama'at* shallowness is more and

deepness is less which is the major reason of its rapid expansion all over the world.

Today *Tablighi Jama'at* is a global movement and it has sustained interests of Muslims for a period of seventy-five years and it is one of the longest in the history of Muslim religious movements. Though in beginning during Ilyas' life, movement was confined to India, but post colonial period when a wave of resurgence was produced in most of the Muslim world, along with other Muslims organizations, it had also significantly groomed. Now it claims to have its followers in more than two hundred countries of the world. It has not only activated and engaged Muslims in *Da'wa* work but also re-linked the Muslim masses with religious institution which was the primary goal of Ilyas and his movement.

### Future prospects

Present age is the age of free inquiry, freedom of thought and information technology. Religious freedom and comparative study of religions has opened new arenas for *Da'wa* work. Communication revolution and cyberspace has further converted 'global village' into 'global family'.

Therefore keeping in view the requirements of modern mind and the challenges of modern ideologies, sheer efforts are required for restoration of honour and dominance of Muslims in modern world.

It is now necessary for *Tablighi Jama'at* to move a step forward and change its strategy and method according to changing circumstances. Collaboration with different Islamic organization for compilation of Islamic laws according to the need of modern time through *Ijtihad*, preparation of missionary literature for believers and non-believers in different international languages is the foremost duty of *Tablighi Jama'at*. Similarly keeping an eye



on contemporary affairs, international politics, check on media is also duty of Muslims.

Avoidance of mass media at all will appear to be verging on fanaticism, although Ilyas himself recommended to take up pens for furthering the cause of this mission <sup>29</sup>.

The balanced way of Islamic life envisions an integrated way of life in which all facets of individual and social life receives due emphasis in a moderate way. It also requires an environment of material development and prosperity. There is no concept of self-oppression, self-mortification or monasticism in Islam. Establishment of true human dignity and social justice requires understanding and application of '*sign of God*' in the cosmos i.e. the development of science and technology in the Islamic and ethical perspective.

Dismemberment of Russia and collapse of socialism has also opened new arenas for Islamic *Da'wa* work. The ideological vacuums left by the eclipse of socialism is bound to leave to alternative formulation, which would assure new relevance in the context of the present problems and challenges faced by humanity today. Muslims should have to present Islam before the world as an alternative ideology by using all means and avoiding confrontation, because western intelligentsia does accept this reality that "*Tabligh* consciousness coupled with an ideology is increasingly expressed as an alternative to west" <sup>30</sup>.

## Notes & References

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15. Ibid., p.47. *See also* Sayed Muhammad Thani Hassani, Sawaneh Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading company, 1978), pp.64-65.
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39. Mumtaz Ahmed's, "The Tablighi Jama'at of Indo-Pakistan Sub-continent: An Interpretation", p.90. *For analysis of Impacts of Tablighi Jama'at on Meos* See I.S.Marwa, "Tabligh Movement Among the Meos of Mewat", in M.S.A. Rao ed.; Social Movement in India, Vol.2 (New Delhi: 1978).

## **Chapter No. 2 Maulana Ilyas and his Successors.**

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2. Mirza Ilahi Bux was relative of last Mughal Emperor Bahadur Shah Zafar and settled in Nizamuddin near Delhi after war of independence 1857. He constructed a mosque here, which was near to his bungalow that's why it is called Bungalow wali Mosque.
3. Nadvi, op.cit., p.54.
4. Ibid., p.57.
5. One the six authoritative books on Hadith.
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9. Nizamuddin Auliya (1239-1325) was a renowned saint of Chishtiah order.
10. Sayed Muhammad Thani Hassani, Sawaneh Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading Company, 1978), p.153.
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12. Nadvi, op.cit., pp.99-101.
13. Ibid., p.167.
14. Hassani, op.cit., p.206.
15. Ibid., p.205-6.
16. Ibid., p.212.
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21. Ibid., pp.179-80.
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34. Noor-ul-Hassan Rashid, *op.cit.*, p.427.
35. Abu'l Hassan Ali Nadvi, Sawaneh Maulana Muhammad Zakariya (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.55.
36. *Ibid.*, p.62.
37. Muhammad Zakariya, Yad-e-Iyam. Vol.1 (Lahore: Maktaba-e-Madina, n.d), p.178.
38. Nadvi, Sawaneh Maulana Muhammad Zakariya, p.107. *Also see for detail* Muhammad Zakariya, Yad-e-Iyam, Vol.1, pp.144-64.

### Chapter No. 3     **Tablighi Jama'at in Pakistan.**

1. Barbara D. Metcalf, "Deobandis", The Oxford Encyclopedia of Modern Islamic World, Vol.1 (New York: Oxford University Press, 1995), p.363.
2. Anwar-ul-Haq, The Faith Movement of Maulana Ilyas (London: George Allen and Unwin Limited, 1972), p.168.
3. Mumtaz Ahmed, "Islamic Fundamentalism in South Asia: The Jama'at-e-Islami and The Tablighi Jama'at of South Asia", in Martin E. Marty and R. Scott Appleby eds; Fundamentalism observed, Vol.1 (London: The Fundamentalism Project, 1991), p.521.
4. *Ibid.*
5. *Ibid.*, p.514.
6. Sayed Muhammad Thani Hassani, Sawaneh Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading company, 1978), p.280.
7. *Ibid.*, p.297.
8. Muhammad Ayub Qadri, Tablighi Jama'at ka Tarikhi Jaiza (Karachi: Maktaba-e-Muaviya, 1971), p.115.
9. Aziz-ur-Rahman Bijnori, Wali-e-Kamil (Lahore: Maktaba-e-Zakariya, n.d), p.228.
10. Muhammad Zakariya, Yad-e-Iyam, Vol.4 (Lahore: Maktaba-e-Madina, n.d), p.63.

11. Muhammad Zakariya, Yad-e-Iyam, Vol.1 (Lahore: Maktaba-e-Madina, n.d), p.538.
12. Muhammad Zakariya, Islami Siasat (Lahore: Maktaba-e-Zakariya, n.d), pp.32-3.
13. Aziz-ur-Rahman Bijnori, op.cit., p.234.
14. Muhammad Zakariya, Yad-e-Iyam, Vol.1, p.545.
15. Abu'l Hassan Ali Nadvi, Sawaneh Hazrat Maulana Abdul Qadir Rai-puri (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.149.
16. Ibid., pp.145-46.
17. Abu'l Hassan Ali Nadvi, Hazrat Maulana Ilyas Aur Unki Dini Da'wat (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.127.
18. Noor-ul-Hassan Rashid, ed. Quarterly Ahwal-o-Athar: Inam-ul-Hassan Number (Kandhela: Mufti Ilahi Bux Academy, 1997), pp.206-7.
19. Before partition Qalat was one of the independent princely states.
20. Sayed Muhammad Thani Hassani, Sawaneh Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading company, 1978), pp.266-68.
21. Iftikhar Faidi was one of the silent worker and organizer of Tablighi Jama'at. For details see Anwar-ul-Haq, Faith Movement of Maulana Ilyas, op.cit., pp.154-57.
22. Ibid., p.157.
23. Hassani, op.cit., p.357.
24. Ibid., p.287.
25. An interview with an old and experienced worker of Tablighi Jama'at associated with it since 1940's at Rawalpindi on 28.08.1998.
26. Hassani, op.cit., p.380.
27. Ibid., p.381.
28. Ibid.
29. An interview with son of first Amir of Pakistan's Tablighi Jama'at, Muhammad Shafi Qureshi at Rawalpindi on 15.07.1998.
30. Hassani, op.cit., pp.282-3.
31. Ibid., p.284.

32. Ibid., p.385.
33. Ibid., p.393.
34. Ibid., p.637.
35. Ibid., pp.278-91.
36. An interview with son of first Amir of Pakistan's Tablighi Jama'at, Muhammad Shafi Qureshi at Rawalpindi on 15.07.1998.
37. Mumtaz Ahmed, op.cit., p.518.
38. Kousar Niazi, "Shaikh-ul-Hadith-Maulana Muhammad Zakariya Kandhelvi", Weekly Khuddam-ud-Din: Hazrat Shaikh Number, 28:19 (Lahore: 1983), p.97.
39. Mumtaz Ahmed, "Tablighi Jama'at", The Oxford Encyclopedia of Modern Islamic World, Vol.4 (New York: Oxford University Press, 1995), p.169.
40. Durrani Khalid, "The Final Replacement of Parliamentary Democracy by Islamic Democracy" in Zingel Lallement ed; Pakistan in Eighties (Lahore: Vanguard, 1985), p.271.
41. An interview with an active member of Karachi Markaz of Tablighi Jama'at on 16.08.1998.
42. Nation, Sep. 04, 1992.
43. John King, "Tablighi Jama'at and the Deobandi Mosques in Britain", in Steven Vertovec and Ceri Peach eds; Islam in Europe: The Politics of Religion and Community (London: Macmillan Press Limited, 1997), p.137.
44. Mumtaz Ahmed, "Islamic Fundamentalism in South Asia...", p.523.
45. *For details see* Usha Sanya, "Brelvis", The Oxford Encyclopedia of Modern Islamic World, Vol.1 (New York: Oxford University Press, 1995), pp.200-02.
46. Muslim, Nov.08, 1996.
47. Muhammad Ilyas Qadri, Faizan-e-Sunnat (Karachi: Maktaba Al-Medina, n.d), p.4.
48. Ibid.
49. Obaid-ur-Rahman Muhammadi, Tablighi Jama'at ka Tehqiqi Jaiza (Lahore: Markaz-e-Da'wat-o-Al-Irshad, 1995).



50. News, Nov. 11, 1996.
51. Based on minutes of monthly consultation, Raiwand Markaz, Nov. 1998.
52. Ibid.
53. M.M. Qureshi, "The Tabligh Movement: Some Observation", Islamic Studies, 28;3 (1989), p.244.
54. Based on minutes of monthly consultation, Raiwand Markaz, Nov. 1997.
55. Based on correspondence with an active member of Tablighi Markaz of Karachi.
56. An interview with member Shura of Tablighi Jama'at of Rawalpindi Markaz, at Rawalpindi on 28.07.1998.
57. Based on fieldwork.
58. Abdul Rashid Arshad, "Tablighi Jama'at-Ek Tajzia", in Abdul Rashid Arshad ed; Bess Mardan-e-Haq, Vol.2 (Lahore: Maktaba-e-Rashidia, 1996), p.750.
59. Based on minutes of monthly consultation of Raiwand Markaz.
60. Based on speech of Maulana Ehsan son of second Amir of Tablighi Jama'at, Bashir Ahmed in Raiwand Markaz on 16.06.1998.

## Chapter No. 4      Ideology.

1. T.W. Arnold, The preaching of Islam (Lahore: Shaikh Muhammad Ashraf, 1961), pp.256-7.
2. Abu'l Hassan Ali Nadvi, Maulana Ilyas Aur Unki Dini Da'wat (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.66.
3. The Tablighi Jama'at ideology is largely based upon the philosophy of Ilyas, who was the renewer of Da'wa work in the present form. Ilyas' successors and other leaders have strictly followed the ideology.
4. Chishtiya order was introduced in India by Khawaja Muin-ud-Din Chishti (d.1236) of Ajmer Sharif.
5. Anwar-ul-Haq, The Faith Movement of Maulana Muhammad. Ilyas (London: George Allen and Unwin Limited, 1972), p.63.

6. Ibid., p.64.
7. Ibid., p.65.
8. Ibid.
9. Maulana Manzoor Naumani, "Nusrat-e-Din wa Islah-e-Muslemeen Ki Ek Koshish" quoted in Abu'l Hassan Ali Nadvi, Maulana Ilyas Aur Unki Dini Da'wat (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.225.
10. Muhammad Zakariya, Fazail-e-Tabligh (1931); Ihtisham-ul-Hassan Kandhelvi, Tabligh Kya Ha [comprised of five tracts], (New Delhi; Idara Ishayat-e-Diniyat, n.d); Muhammad Ahmed Ansari, Ehd-e-Risalat Men Iqamat-e-Din Aur Iska Tariqa kar (Lahore: Maktaba-e-Diniyat, n.d); Manzoor Naumani, Da'wat o Tabligh (Lahore: Maktaba-e-Zakariya, n.d); Abu'l Hassan Ali Nadvi, Ek Ehm Dini Da'wat (Karachi: Majlas-e-Nashriat-e-Islam, n.d).
11. Muhammad Zakariya, Fazail-e-Aamal (Lahore: Kutabkhana Faizi, n.d), p.598.
12. Al-Quran, Al-Imran, 104.
13. Al-Quran, Ibid., 110.
14. Al-Quran, Tauba, 41.
15. Al-Quran, Yousuf, 108.
16. Muhammad Khalid Masud, "Tabligh", The Oxford Encyclopedia of Modern Islamic World, Vol.4 (New York: Oxford University Press, 1995), p.162.
17. Ibid.
18. Ihtisham-ul-Hassan Kandhelvi, Piyam-e-Haq (New Delhi: Idara Ishaat-e-Diniyat, 1959) quoted in Muhammad Khalid Masud, op.cit. p.164.
19. Anwar-ul-Haq, op.cit., p.26.
20. Nadvi, op.cit., p.233.
21. Ibid., p.236.
22. Ibid., p.237. *Also see* Abu'l Hassan Ali Nadvi, Ek Ehm Dini Da'wat (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.30.
23. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, p.142.

24. Manzoor Naumani, Da'wat o Tabligh (Lahore: Maktaba Zakariya, n.d), p.11.
25. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, pp.242-43.
26. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas, ed: Manzoor Naumani (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.77.
27. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, pp.105-7.
28. Jorgen Nielson, Muslims in Western Europe (Edinburgh: Edinburg University Press), p.133 *quoted in* John King, "Tablighi Jama'at and Deobandi Mosques in Britain", in Steven Vertovec and Ceri Peach eds; Islam in Europe- The Politics of Religion and Country (London: Macmillan Press Limited, 1997), pp.129-46.
29. Tariq Jamil, Speech delivered in Peshawar, Vol.2 [Audio] (Rawalpindi: Islami Cassette House, n.d).
30. Mumtaz Ahmed, "Islamic Fundamentalism in South Asia: The Jama'at-e-Islami and The Tablighi Jama'at of South Asia", in Martin E. Marty and R. Scott Appleby eds; Fundamentalism observed, Vol.1 (London: The Fundamentalism Project, 1991), p.517.
31. Ihtisham-ul-Hassan Kandhelvi, "Mussalmanon ki Maujooda Pasti ka Wahid Ilaj" in Muhammad Zakariya ed: Fazail-e-Aamal (Lahore: Kutabkhana Faizi, n.d), pp.709-10.
32. Ibid., p.711. *Also see* Ihtisham-ul-Hassan Kandhelvi, Islah-e-Inqilab (New Delhi: Idara Ishaat-e-Diniyat, n.d).
33. Anwar-ul-Haq, op.cit., p.137.
34. An interview with an active member of Tablighi Markaz, Karachi at Rawalpindi on 16.08.1998.
35. Muhammad Zakariya, op.cit., p.619.
36. An interview with Shabbir Ahmed Kakakhel, ex-member of Tablighi Jama'at, at Rawalpindi on 30.08.1998.
37. Waheed-ud-Din Khan, Da'wat-e-Islam (Lahore: Dar-ul-Tazkir, n.d), p.196.
38. Abu'l A'ala Maududi, Rasail Masail, Vol.1 (Lahore: Islamic Publications, 1951), p.430.

39. Israr Ahmed, Amr bil Ma'ruf wa Nahi Anil Munkar (Lahore: Tanzeem-e-Islami, 1990), pp.39-40.
40. An Interview with a Jama'at who came back after preaching in Afghanistan, at Rawalpindi on 20.08.1998.
41. News, Oct. 22, 1997.
42. Based on speech of Haji Abdul Wahab delivered to experienced members and ask them for preparation of Jama'ats for Afghanistan.
43. Sayed Waqar Ahmed Husaini, Islamic Environmental System Engineering (London: Macmillan Press Limited, 1980), p.4.
44. Muhammad Ilyas, op.cit., p.110.
45. Muhammad Zakariya, op.cit., pp.6-7.
46. Ihtisham-ul-Hassan Kandhelvi, "Mussalmanon ki Maujooda Pasti ka Wahid Ilaj", pp.712-13.
47. Wahid-ud-Din Khan, "Reflections", Al-Risala (Feb,1987), p.26 *quoted in* Mumtaz Ahmed, op.cit., p.515.
48. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, op.cit., p.118.
49. *For detail see* Muhammad Zakariya, Islami Siasat (Lahore: Maktaba-e-Zakariya, n.d).
50. Abu'l Hassan Ali Nadvi, "Doosray Dini Idaron Aur Tehrikon Ke Bare Men Hamara Tarz-e-Amal", in Maulana Abdul Shakoore Tirmizi, Da'wat-o-Tabligh ki Shari Haisiat (Lahore: Idara-e-Islamiat, 1985), pp.121-2.
51. Nadvi, Interviewed by Tariq Ismail Sagir and Khawaja Saqib Ghafoor, Nawa-e-Waqt (Lahore: Jan. 04, 1998).
52. Muhammad Ilyas, A Call to Muslims (Lahore: Maktaba-e-Zakariya, n.d), p.24.
53. Muhammad Inam-ul-Hassan, Malfuzat-o-Makatib Maulana Muhammad Inam-ul-Hassan, ed; Mufti Roshan Shah Qasmi (Faisalabad: Ahsan-al-Matabae, 1998), pp.29-30.
54. Waheed-ud-Din Khan, Tabligh Movement (Lahore: Dar-ul-Tazkir, 1996), pp.60-61.

55. Noor-ul-Hassan Rashid, ed. Quarterly Ahwal-o-Athar: Inam-ul-Hassan Number (Kandhela: Mufti Ilahi Bux Academy, 1997), pp.142-3.
56. Muhammad Zakariya, "Kamyab Ulema", Ta'amir-e-Hiyat, 10:25 (October 1982), p.7 *quoted in* M.S. Agwani, Islamic Fundamentalism in India (Chandigarh: twenty-first Century India Society, 1986), p.48.
57. Muhammad Ilyas, Maktubat Hazrat Maulana Muhammad Ilyas, ed; Abu'l Hassan Ali Nadvi, (Karachi: Majlas-e-Nashriyat-e-Islam, n.d),pp.17-8. *See also* Nadvi's, Hazrat Maulana Ilyas Aur Unki Dini Da'wat, p.204.
58. Rudolph Peters, "Jihad", The Oxford Encyclopedia of Modern Islamic World, Vol.2 (New York: Oxford University Press, 1995), pp.369-70.
59. Al-Quran, Saff: 11; Al-Imran: 157-8 and 169.
60. Abu Abdullah Muhammad Al-Bukhari, Sahi'h al Bukhari, Vol. 1 (Lahore: Rahim & sons, n.d), p. 392.
61. Muhammad Manzoor Naumani, What Islam is (Islamabad: Da'wa Academy, International Islamic University, 1989), p.73.
62. Muhammad Zakariya, Tablighi Jama'at per Umumi Aetrazat Aur Unke Mufassil Jawabat (Karachi: Shaheen Trading Company, n.d), p.5. *See also* pp.6-15.
63. *Ibid.*, p.15.
64. Muhammad Yousuf, Hikayat-e-Sihaba 3 vols.(Lahore: Idara-e-Nashriyat-e-Islam, 1383 A.H).
65. Al-Quran, Anfal, 60.
66. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas ed; Manzoor Naumani ((Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.67.
67. Muhammad Zakariya, Tablighi Jama'at Per Chand Umumi Aetrazat....., p.128.
68. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, op.cit., pp.249-50.
69. Waheed-ud-Din Khan, Tablighi Movement, op.cit., p.30.
70. Anwar-ul-Haq, op.cit., p.169.
71. Nadvi, Maulana Ilyas Aur Unki Dini Da'wat, p.142.

72. Mumtaz Ahmed, "Tablighi Jama'at", The Oxford Encyclopedia of Modern Islamic World, Vol.4 (New York: Oxford University Press, 1995), p.168.
73. Anwar-ul-Haq, op.cit., p.
74. Mumtaz Ahmed, op.cit., p.
75. Harry H. Hiller, "Religious Fundamentalism and Political Change", in Changement Social et Religion (Paris: C.I.S.R., 1975), p.389 *quoted in* Mumtaz Ahmed, op.cit, p.522.
76. Ibid., p.522.
77. Seymour Martin Lipset, Political Man : The Social Basis of Politics (Baltimore: Johns Hopkins University Press, 1981), p.100 *quoted in* Mumtaz Ahmed, p.522.
78. Muhammad Khalid Masud, op.cit., p.164.
79. Ibid., p.165.
80. Qari Muhammad Tayyeb, Islam Men Da'wat-o-Tabligh kai Usool (Islamabad: Da'wa Academy, International Islamic University, 1991), p.76.
81. Zakariya had criticized Maududi and Jama'at-e-Islami in this book titled "Fitna-e-Maududiyat". Later it was published under title "Jama'at-e-Islami Ek Lamha-e-Fikriya"
82. Ali Mian has criticized Maududi and Jama'at-e-Islami on the grounds that they have distorted Islam by emphasizing political issues to the neglect of acts of worship in his book, Asr e Hazir Mein Din ki Tafhim-o-Tehrik.
83. Mumtaz Ahmed, op.cit., p.523.
84. Ibid.
85. Ibid.
86. Muhammad Manzoor Naumani, Tablighi Jama'at, Jama'at-e-Islami Aur Brelvi Hazrat (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.78.
87. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas ed; Muhammad Manzoor Naumani (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.141.
88. *See Chapter No. 3* "Tablighi Jama'at in Pakistan".
89. Anwar Iqbal, "Tablighi Jama'at Challenging The Status quo", News (Sep. 03, 1997).

90. Tariq Jamil, Speech delivered in Toba-Tek-Singh, Vol.1 [Audio] (Rawalpindi: Islami Cassette House, n.d).
91. Anwar Iqbal, op.cit.
92. Saced Ahmed Khan, Ek Qeemati Mashwara (Lahore: Maktaba-e-Diniyat, n.d), pp.20-21.
93. See "Al-Mahdi", Encyclopedia of Islam, Vol.5 (London: Luzac & Co, 1960), pp.1230-38.
94. Asad Abu'l Khalil, "Revival and Renewal", The Oxford Encyclopedia of Modern Islamic World, Vol.3 (New York: Oxford University Press, 1995), pp.431-34.
95. Muhammad Yousuf, "Ummat Pana" [Speech], in Waheed-ud-din Khan's, Tabligh Movement, op.cit., p.46.
96. Ibid., p.47.
97. Barbara D. Metcalf, op.cit., p.604.

## Chapter No. 5 Methodology.

1. Iftikhar Faridi, Tablighi Kaam (Delhi: 1967), pp.33-34 *quoted in* Anwar-ul-Haq, Faith Movement of Maulana Ilyas (London: George Allen and Unwin Limited), p.63.
2. Abu'l Hassan Ali Nadvi, Maulana Ilyas Aur Unki Dini Da'wat (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.159.
3. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas, ed; Maulana Manzoor Naumani (Lahore: Idara-e-Nashriyat-e-Islam, n.d), p.26.
4. *Quoted in* Waheed-ud-Din Khan's, Tabligh Movement (Lahore: Dar-ul-Tazkir, 1996), p.26.
5. Muhammad Yousuf, Majmua-e-Malfuzat Maulana Muhammad Yousuf, Vol.1, ed; Mufti Roshan Shah Qasmi (Bannu: 1996), p.42.
6. Nadvi, op.cit., p.130.
7. Waheed-ud-Din Khan, Mewat ka Safar (Lahore: Maktaba Al-Ashrafia, n.d), p.112.

8. However if members of preaching group belong to same mosque , they are not segregated.
9. Noor-ul-Hassan Rashid, ed, Quarterly Ahwal-o-Athar: Inam-ul-Hassan Number (Kandhela: Mufti Ilahi Bux Academy, 1997), p.418.
10. An interview with participants of Tablighi mission who came back from Niger, at Raiwand on 19.8.1998.
11. An interview with member Shura of Tablighi Jama'at Pakistan in Rawalpindi Markaz at Rawalpindi on 28.7.1998.
12. Manzoor Naumani, Da'wat-o-Tabligh (Lahore: Maktaba-e-Zakariya, n.d), p.23.
13. Based on fieldwork.
14. See below 5.5.1.
15. See below 5.5.2.
16. Muhammad Ilyas, A Call to Muslims (Lahore: Maktaba-e-Zakariya, n.d), p.16.
17. Mianji Muhammad Isa, Tabligh ka Muqami Kaam (Lahore: Maktaba-e-Zakariya, n.d), p.89.
18. *For detail see 5.5.*
19. *For detail see 5.5.2.*
20. Mianji Muhammad Isa, Tablighi Jama'at ke liya Rawangi ki Hidayat (Lahore: Abdul Rahman Sons, n.d), p.187.
21. Sayed Muhammad Thani Hassani, Sawaneh Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading Company, 1978), p.773.
22. Dignitaries, holding good social, political and material status in society.
23. Mianji Muhammad Isa, Tablighi Jama'at ke liya Rawangi ki Hidayat, op.cit., p.34. *See also* Muhammad Ayub Qadri, Muraqqah-e-Yousufi (Lahore: Maktaba-e-Diniyat), p.125.
24. Mianji Muhammad Isa, Tablighi Jama'at ke liya Rawangi ki Hidayat, op.cit., p.30.
25. Muhammad Zakariya, "Fazail-e-Zikr", Fazail-e-Aamal (Lahore: Kutabkhana Faizi, n.d), p.



26. Nadvi, op.cit., 159.
27. \_Muhammad Inam-ul-Hassan, Malfuzat-o-Makatib Maulana Inam-ul-Hassan, ed; Mufti Muhammad Roshan Shah Qasmi (Faisalabad: Ahsan-al-Matabae, 1998), p.27.
28. Hassani, op.cit., p.774.
29. Muhammad Ilyas, Makatib Maulana Muhammad Ilyas, ed; Abu'l Hassan Ali Nadvi, (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.68.
30. Juan Eduardo Campo, "Mosque", The Oxford Encyclopedia of Modern Islamic World, Vol.3 (New York: Oxford University Press, 1995), pp.133-35.

31. Mianji Muhammad Isa, Tablighi Jama'at ke liya Rawangi ki Hidayat, op.cit., p.28.
32. Abu'l Hassan Ali Nadvi, Ek Ehm Dini Da'wat (Karachi: Majlas-e-Nashriat-e-Islam, n.d), pp.9-10.
33. Based on fieldwork.
34. Based on fieldwork.
35. An interview with Personal Assistant of Haji Abdul Wahab at Rawalpindi on 7.10.98.
36. Muhammad Zakariya, Tablighi Jama'at Par Umumi Eatarazat Aur Un ke Mufassil Jawabat (Karachi: Shaheen Trading Company, n.d), p.186.
37. Charles W. Forman, "Missionary Movements", Encyclopedia Americana, Vol.19 (Danbury: Grolier Incorporated, n.d), p.231.
38. Waheed-ud-Din Khan, Da'wat-e-Haq (Lahore: Dar-ul-Tazkir, 1997), p.42.
39. Mianji Muhammad Isa. op.cit., pp.78-82.
40. Ibid., pp.87-92.
41. Mumtaz Ahmed, op.cit., pp.516.
42. Manzoor Naumani, Da'wat o Tabligh (Lahore: Maktaba-e-Zakariya, n.d), pp.30-31.

## Chapter No. 6                      Organization and Structure

1. See Muhammad Manzoor Naumani, Da'wat-o-Tabligh (Maktaba-e-Zakariya, n.d).
2. Abu'l Hassan Ali Nadvi, Hazrat Maulana Ilyas Aur Unki Dini Da'wat, (Karachi: Majlas-e-Nashriat-e-Islam, n.d), p.244.
3. Manzoor Naumani, in a letter written to an official who was investigating about the Tablighi Jama'at and particularly about lack of its formal Organization & Structure, answered. "You have studied history ... did the founders of Hindi Dharm or Mahatma Goutam Buddh or Lord Jesus or Prophet Muhammad (P.B.U.H) form a party, have there members, a chairman, a secretary? Did they established funds for subscriptions"? *For*

- details see* Manzoor Naumani, Jama'at-e-Islami, Tablighi Jama'at Aur Brelvi Hazrat (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), pp.17-8.
4. Anwar-ul-Haq, The Faith Movement of Maulana Ilyas (London: George Allen and Unwin Limited, 1972), pp.45-6.
  5. Sayed Muhammad Thani Hassani, Sawaneh Hazrat Maulana Muhammad Yousuf Kandhelvi (Karachi: Shaheen Trading Company, 1978), p.750.
  6. Hassani, op.cit., pp.206-12.
  7. *See above* "Maulana Ilyas and his successors".
  8. Based on Quranic verse, Shura, 38.
  9. Based on correspondence with an active member of Tablighi Jama'at Karachi Markaz.
  10. Tabish Mahdi, Tablighi Jama'at Apne Bani Key Malfuzat ke Aine Mein (Deoband: Maktaba Al-Iman, 1985), p.10.
  11. An interview with an experienced Tablighi worker at Rawalpindi on 18.8.1998.
  12. Bungalow Wali Mosque and Madrassah Kashif-ul-Uloom both are waqf properties. Up till 1972 they were looked after by Maulana Haroon s/o Maulana Yousuf and after his death up till 1996 Maulana Izhar-ul-Hassan was the caretaker (Matawalli). *For detail see* Noor-ul-Hassan Rashid, ed. Quarterly Ahwal o Athar: Inam-ul-Hassan Number (Kandhela: Mufti Ilahi Bux Academy, 1997), p.667.
  13. Raiwand Markaz is also a waqf property and mostly all Marakiz of Tablighi Jama'at in Pakistan and abroad are waqf. *For reference see* Abdul Rashid Arshad, "Tablighi Jama'at Ek Tajzia", in Abdul Rashid Arshad ed; Bees Mardan-e-Haq, Vol.2 (Lahore: Maktaba Rashidia, 1996), p.750.
  14. An interview with member Shura of Tablighi Jama'at at Rawalpindi on 28.7.1998.
  15. M.S. Agwani, Islamic Fundamentalism in India (Chandigarh: Twenty First Century India Society, 1986), p.47.
  16. Noor-ul-Hasan Rashid, op.cit., p.262.
  17. *Ibid.*, p.255.

18. Muhammad Yousuf, Majmua-e-Malfuzat Maulana Muhammad Yousuf, Vol.1 ed; Mufti Roshan Shah Qasmi (Bannu: 1996), p.49.
19. Mianji Muhammad Isa, Tablighi Ka Muqami kam (Lahore: Maktaba-e-Zakariya, n.d), p.118.
20. Abdul Wahab [Amir Tablighi Jama'at Pakistan], "a letter written to Marakiz of Pakistan", dated Oct 04, 1992
21. Based on correspondence with an active member of Tablighi Jama'at, Karachi Markaz.
22. Abdul Wahab, op.cit., dated: Oct 04, 1992.
23. Nadvi, op.cit., p.124.
24. The Nation, Sep. 04, 1992.
25. Mufti Muhammad Shahid and Mufti Najeeb-Ullah, eds. Maulana Zakariya ka Safarnama Africa wa England (Karachi: Almakiat-ul-Islami, 1982), pp.24-5 and p.27
26. *See* Nadvi, op.cit., pp.95-6.
27. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas, ed. Muhammad Manzoor Naumani (Lahore: Idara-e-Nashriat-e-Islam, n.d), pp.93-5.
28. Hifz-ur-Rehman, Maqalmat-us-Sadraain (Deoband: n.d), p.8 *quoted in* Rashid-ul-Qadri, Tablighi Jama'at (Karachi: Maktaba Rizwia, 1997), p.111.
29. Hifz-ur-Rehman, Kashf-e-Haqqiqat *quoted in* Muhammad Zakariya, Tablighi Jama'at par Chand Umumi Aetrazat Aur Unki Mufasssil Jawabat (Karachi: Shaheen Trading Company, n.d), pp.132-33.
30. *See* chapter No. 5 "Methodology", 5.6.
31. Muhammad Inam-ul-Hassan, Malfuzat-o-Makatib Maulana Muhammad Inam-ul-Hassan, ed. Mufti Roshan Shah Qasmi (Faisalabad: Ahsan-al-Matabae, 1998), p.40.
32. Hassani, op.cit., p.328.
33. Noor-ul-Hassan Rashid, op.cit., p.183.
34. The dates of writings are: Fazail-e-Quran (1929); Fazail-e-Ramazan (1930); Fazail-e-Tabligh (1931); Hikayat-e-Sahaba (1938); Fazail-e-Namaz (1939); Fazail-e-Zikr (1939); Fazail-e-Hajj-o-Sadaqat (1946-7).

35. Muhammad Zakariya, Kutub Fazail per Ashkalat aur unke Jawab (Karachi: Maktaba Al-Shaikh, n.d), p.43.
36. Barbara D. Metcalf, "Living Hadith in The Tablighi Jama'at", The Journal of South Asian Studies, 52:3 (Aug 1993), p.585n.
37. Muhammad Zakariya, op.cit., pp.45-6.
38. Abdul Rashid Arshad, op.cit., p.845.
39. Muhammad Zakariya, op.cit., pp.47.8.
40. Ibid., p.59.
41. Metcalf, op.cit., p.600.
42. Muhammad Zakariya, op.cit., pp.59-60.
43. Pledge or agreement at the time of initiation into a Sufi order.
44. Anwar-ul-Haq, op.cit., p.67.
45. Noor-ul-Hassan Rashid, op.cit., p.208.
46. Nadvi, op.cit., p.124.
47. Anwar-ul-Haq., op.cit., p.67.
48. Hassani, op.cit., p.710.
49. Muhammad Ayub Qadri, Tablighi Jama'at ka Tarikhi Jaiza (Karachi: Maktaba-e-Muaviya, 1971), p.21.
50. An interview with member Shura Tablighi Jama'at at Rawalpindi on 28.7.1998.

## Conclusion

1. Fundamentalists are those who hold that "Islam is complete, an all embracing or perfect religion. It is a natural religion, in the sense that the laws of God order all nature. Following Islamic precepts leads to happiness in this world and the next. The second element is the actual citation of various of these precepts from Quran and Sunnah. Leonard Binder, Religion and Politics in Pakistan (Berkley and Los Angeles: 1961), p.71.

2. Muntaz Ahmed, "Tablighi Jama'at", The Oxford Encyclopedia of the Modern Islamic World, Vol. 4 (New York Oxford University Press, 1995), p.165.
3. Abu'l Hassan Ali Nadvi, Maulana Ilyas Aur Unki Dini Da'wat (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.157.
4. Based on fieldwork.
5. An interview with an active member of Tablighi Jama'at Karachi Shura at Rawalpindi on 16.8.1998.
6. Waheed-ud-Din Khan, Tabligh Movement (Lahore: Dar-ul-Tazkir, 1996), p.66.
7. Anwar-ul-Haq, The Faith Movement of Maulana Ilyas (London: George, Allen and Unwin Limited, 1972), p.
8. John King, "Tablighi Jama'at and the Deobandi Mosques in Britain", in Steven Vertovec and Cari Peach eds; Islam in Europe – The Politics of Religion and Community (London: Macmillan Press Limited, 1997), p.130.
9. An interview with member of Tablighi Jama'at Shura at Rawalpindi on 28.7.1998.
10. Manzoor Naumani, Da'wat-o-Tabligh (Lahore: Maktaba-e-Zakariya, n.d), pp.30-31.
11. Anwar-ul-Haq, op.cit., pp.165-6.
12. Waheed-ud-Din Khan, Mewat ka Safar (Lahore: Maktaba Al-Ashrafia, n.d), p.10.
13. Muhammad Ilyas, Malfuzat Maulana Muhammad Ilyas, ed; Muhammad Manzoor Naumani (Karachi: Majlas-e-Nashriyat-e-Islam, n.d), p.13.
14. Anwar-ul-Haq, op.cit., p.253.
15. Waheed-ud-Din Khan, Tabligh Movement, op.cit., p.64.
16. Nadvi, op.cit., p.99.
17. Mianji Muhammad Isa, Tabligh ka Muqami Kaam (Lahore: Maktaba-e-Zakariya, n.d), p.100.
18. Waheed-ud-Din Khan, Tabligh Movement, op.cit., p.31.
19. Muhammad Ilyas, op.cit., p.35.

20. Noor-ul-Hassan Rashid, ed; Quarterly Ahwal o Athar: Inam-ul-Hassan Number (Karachi: Muffi Ilahi Bux Academy, 1997), p.427.
21. Al-Quran, Shura, 10.
22. Anwar Iqbal, “Tablighi Jama’at- Challenging the Status qou”, News (Sep. 03, 1997).
23. Mumtaz Ahmed, “The Tablighi Jama’at of the Indo Pak Sub-continent: an interpretation”, in Rashid Ahmed Jalundhari ed; Islam in South Asia (Lahore: Institute of Islamic Culture, 1997), p.67.
24. Allama Muhammad Iqbal, “Spirit of Muslim Culture”, Reconstruction of Religious Thoughts in Islam (Lahore: Institute of Islamic Culture & Iqbal Academy, 1986).
25. Daniel H. Levine, Religion and Politics in Latin America (Princeton: Princeton University Press, 1981), p.27 *Quoted in* Mumtaz Ahmed, Islamic Fundamentalism in South Asia, in Martin E. Marty and R. Scott Appleby eds; (London The Fundamentalism Project, 1991), p.522
26. Based on correspondence with Dr. Israr Ahmed.
27. Mumtaz Ahmed, “The Tablighi Jama’at of the Indo-Pakistan Sub-continent : An Interpretation”, p.67.
28. Al-Quran, Ra’d, 11.
29. Muhammad Ilyas, op.cit., p.115.
30. Barbara D. Metcalf, “Living Hadith in The Tablighi Jama’at”, The Journal of Asian Studies, 5:1, (1995), p.606.

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# Glossary

The meanings given are in accordance with the context and brief interpretation of the concept in the text. Literal meanings are also given where required.

azan,	call for prayer.
ahl-i-Hadith	those who follow only Hadith and not four schools of Islamic law.
akhlaq	morals, good qualities
al-ghayb	the unseen such as Allah, Heaven, Hell, angels etc
al-Ma'ruf	that which is good and enjoys popular acceptance and therefore permissible by Shariah
alim (pl-ulema),	learned man; in particular one learned in Islamic legal and religious study
alim-e-ba-amal	practicing Muslim scholar
amal-e-salih	good works
amir	president
asr	late afternoon prayers
ashraf	begging by heart
balagh	to convey message
bay'at	pledge or agreement at the time of invitation in to a Sufi order
brelvis	those who follow the teachings of Imam Ahmad Raza Khan Brelvi (1856 –1921)
bukhari	most authentic book on Hadith literature
darul-ulum	place of advanced religious learning, superior to a madrassah
dashara	religious festival of Hindus
da'wa	call, propagation, call toward Islam

deobandis	those who follow teachings of Deoband school of thought
dhoti kamari	traditional dress of Hindus
din	faith, religion
diwali	religious festival of Hindus
dua'	supplication
durud	salutation to the Prophet (P.B.U.H.)
eid	Muslims annual festival celebrated at the end of month of fasting (Eid-ul-Fitr) and on 10 <sup>th</sup> of Zu-l-Hajj (Eid-ul-Azha)
faraiz	ordinances
farz	the obligation, the duty ordered by God
farz-e-ayn	individual obligation, personal duty
farz-e-kifaya	socially requisite; a duty to be performed by one or some until a social need is satisfied
fazail	blessing, virtues
fiqh	Islamic jurisprudence
hadith	statement, practice and approved actions of Prophet Muhammad (P.B.U.H.) based on the authority of chain of reliable transmitters
hafiz	literally preserves; one who memorize whole Quran
hajj	the pilgrimage to Mecca
haji	one who has performed the Hajj
halal	approved, lawful in Islam
hanafi	one of the four orthodox schools of Islamic legal jurisprudence founded by Abu Hanifa (699-767)
hanafiyat	teachings of Imam Abu Hanifa
haqiqat	truth. The sixth stage in journey of a Sufi, where he supposed to receive a revelation of the true nature of God head
huquq-ul-Allah	right of God
huquq-ul-ibad	right of men

haram	forbidden in Islam
hazrat	a title applied to any great person
holi	religious festival of Hindus
ibadat	religious obligations, worship
ijtihad	the action of using independent reasoning in a legal or theological issue
ijtihadi	one who is competent to undertake independent interpretation
imam Mahdi	see Mahdi
infaq	literally spending; the word is used for charity in God's service
intaqal-e-nisbat	relocation of attribution
isha	evening or night prayers
ishraq	supererogatory prayer after fifteen minutes of sunrise
israf	extravagance
istighfar	asking forgiveness from Allah
itakaf	seclusion in mosque for last ten days of fasting during which the worshipper does not leave mosque and engaged in recitation of Quran, Zikr, etc
Jama'at	group of people
jihad	striving effort, striving in the way of God; if necessary war in this cause
kalimah	Muslims article of faith "there is no God but Allah and Muhammad (P.B.U.H.) is his prophet".
khilafat	office or rule of a khalifa
Kuffar	infidels, non-Muslims
ma'asharat	society, sociability
madrasah	a traditional Islamic school often associated with a mosque
maghrib	sunset prayers

mahdi, imam	the title of the divinely guided leader who is expected to come in the last days and establish the rule of Allah on earth
mahram	a near relative whom it is unlawful to marry
ma'rifat	knowledge of God required through spiritual development and inner purification
masail	religious problems, questions
masjid	mosque
masjid-e-Nabvi	the Prophet (P.B.U.H.) mosque in Madina
maktib	school associated with mosque
maulana	a title given to person respected for religious learning
maulvi	a traditional Islami scholar
maulvi Fazil	honours in Arabic
mohalla	residential area, colony etc.
muamalat	transactions, negotiations, public affairs
muffassir	one who write exegesis of Quran
mufti	expert on Islamic law who gives a legal opinion called fatwa
muhadith	one who expertise in Hadith, scholar of Hadith
muharram	name of first month of Islamic lunar year
mu'min	men of faith
mujaddid	renewer, reformer
munker	prohibitions by society and Shariah
munshi fazil	honours in persian
muta'addi	transitive
nafal (pl.nawafil)	a voluntary act
namaz	prayer
namazi	one who offer prayers five times a day
nikah	title of marriage ceremony in Islam
nizam	order, system
pajama	drawers

panchayat	village council
pathans	inhabitants of NWFP who usually speak pushto language
qadyani	people who don't believe in finality of Prophet hood of Muhammad (P.B.U.H.)
qamis	shirt
qari	literally a reader. One who reads the Quran correctly and acquainted with knowledge of Tajwid
qital	literally war; was against infidels (kafirs)
sahaba	companions of Prophet (P.B.U.H.)
salat	Islamic ritual prayers to be performed five times daily
sawal	begging by tongue
shab-e-barat	the 15 <sup>th</sup> day of Islami month of Sha'ban
sahada	the Muslims confession of faith; there is no god but Allah and Muhammad (P.B.U.H.) is his prophet
shaikh	a man who enjoys a degree of reputation and respect in the religious world
sangathan	to organize armed terrorism against Muslims
shalwar	trouser
shariah	Islamic fundamental law based on Quran and Sunnah
shudhi	to reconvert Muslims to Hinduism
shura	consultative body
sima	hearing music for the sake of bringing about ecstasy prevailing in some sufi orders specially
sirat-ul-Nabi	biography of Holy Prophet (P.B.U.H.)
suffa	platform
sufi	mystic
sufism	mysticism
suluk	method of spiritual development, journey to God
sunnah	Prophet's way as embodied in Hadith literature
sunni	Muslim believing in succession of four rightly guided Caliphs

tabligh	preaching, to convey message
tablighi	one who preach
tadrij	gradualism
tafsir-e-Quran	exegesis of Quran
tahajjud	prayer said after mid night but before early dawn
tajdid	renewal
tajwid	the art / knowledge of reciting Quran with correct pronunciation
taqlid	imitation, traditionalism, blind following of religious authority
taqwa	fear of Allah
tariqat	the way toward God through purification of the soul, for which some additional ascetic means are adopted by sufis
tasbih	praises of God usually by counting on beads one hundred times
tirmizi	one of the six authentic books on Ahadith
ummah	the Islamic Community
urs	death anniversary of saint etc.
wafaq-ul-madaris	central board for religious education.
wahabi	a sect of Muslims revivalists founded by Muhammad bin Abdul Wahab in Arabia
waqf	endowment
zakat	2 ½ % alms paid in God's service. It is one of the injunctions of Islam
zakir	one who do zikr
zikr	remembering, commemoration of Allah's attribute
zikr-e-jali	zikr which is recited aloud
zikr-e-khafi	zikr which is recited silently
zohar	midday prayers.



## Terminology of Tablighi Jama'at

a'alan	announcement; announcement made in the mosque after prayer for requesting people to stay for few minutes to listen speech
baraka	blessing, divine force or favour; money collected for travel and expanses of Tabligh missions
bayan	address, speech
chilla	forty days seclusion or retreat. For Tablighi's chilla is a period of forty days spent in mosques and learn from Ulema and senior workers
char mah/teen chilla	four months or 120 days period of Tablighi training
darmayani baat	intermediary talk
da'wa	call toward Islam and Allah
dini da'wat	call toward din (Islam)
fazail	virtues, blessing of good deeds
gusht	round, tour, patrol; gusht is used as a round in a area inviting people toward mosque; <i>adab-e-gusht</i> (manners); <i>maqami</i> (local); <i>beroni</i> (external); <i>ummumi</i> (general); <i>khususi</i> (special)
hidayat	instructions; directions given to Tablighi missions when they are departing
ijtema	convention
ikhtilat	merging, mingling with other Muslims
ikhlas-e-niyyat	sincerity of intention
ikram	respect; commonly use in a sense to help somebody or hospitality
ilm and zikr	learning and remembrance of Allah
irada	volition; after speech people show their desires that they will give with Tablighi missions in future
istaqbal	reception