

# Muslim Degeneration and its only Remedy

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## Author's Preface

For the high devotion, keenness and perseverance of Hadhrat Mohammad Ilyas (Rahmat-Allah-Alaihi) and also due to the profound zeal shown by many other learned and pious personages among Muslims, a cohesive work is currently in progress for the propagation of Islam and the Islamic way of life. This fact is known to most of the wellinformed Muslims of this period. Although an unworthy being for the high mission; I have been commanded by the distinguished gentlemen referred to above to write an account of this work, so as to bring out clearly the special features of propagation (Tabligh) and also to highlight the burning need for this, the Supreme Islamic activity. at this critical juncture. so that. as many Muslims as possible are able to understand and benefit from what is going on.

In obedience to their command, I have ventured to gather in this booklet a few thoughts and ideas, which are mere drops from the ocean of knowledge and enlightenment possessed by the above mentioned personalities. The collection really amounts to a handful of petals from the vast garden of the teachings of Islam, which I have hurriedly picked up for presentation to the readers. There may be mistakes and omissions in the presentation, for which I beg my readers to make allowance, and request them to be so kind as to amend or correct those mistakes if necessary, thereby earning my gratitude.

It is my earnest prayer that may Haq-Ta'ala (Shanahoo) by His special favours and kindnesses, and for the sake of the noble personages connected with this work, forgive me for my sins and not uncover my misdeeds, but He may graciously enable us all to lead a pious and virtuous life. May He bestow upon us the wealth of His own love. and grant us the approval to follow His own chosen faith of Islam. May He also give us the power to propagate Islam in strict obedience and loyalty to His dearest and the most distinguished Prophet, (Hadhrat Mohammad sallallaho alaihe wasallam).

MOHAMMAD EHTESHAM-UL-HASSAN (DELHI)  
18<sup>th</sup> of Rabbiuth-Thani 1358 (HIJRI)

## Past History

About thirteen and a half centuries ago when the world was sunk in the darkness of ignorance, sin and unholy life, a light of true knowledge and guidance arose from the horizon of the rugged hills of Bathaa near Makkah. Its rays spread to the East, West, North and South, they reached every corner of the earth and within the short period of 23 years, the way was paved through that light for mankind to move to such heights of glory as had never been attained before. It enlightened the Muslims and created in them the urge for taking the right direction, which would ultimately bring them their salvation. By following the right path and the guidance coming from that light, the Muslims moved from success to success and attained the highest peak of glory in history. For centuries they ruled on this earth with such grandeur and strength that no existing power had the courage to challenge them and, if someone dared to do so, he did that at the risk of being destroyed. This is a historical truth which cannot be erased. But, alas! This fact of history has only become a fiction, an ancient tale, to narrate which may sound meaningless and ridiculous, particularly in the context of the present day life of Muslims, which is obviously a blot on the brilliant performance and achievements of the their ancestors, the early followers of Islam.

## The Disease

History, even up to the end of the thirteenth century Hijri, will reveal that the Muslims were the sole possessors of honor, dignity, power and greatness, but when one turns one's eyes away from the pages of the history books and looks at the Muslims of today, one sees the picture of a people sunk in misery and disgrace, a people who possess no real strength or power, honor or dignity, brotherhood or mutual love and reflect no virtues or moral character worth the name. One cannot find any sign in them of those noble deeds, which at one time used to be the symbol of each and every Muslim. Nowadays, there can hardly be a living person who can be said to have purity or sincerity of conscience. On the contrary, Muslims are sunk in vice and sin. They have wandered away so far from the path of virtue, which at one time used to be their hallmark, that the enemies of Islam talk and discuss their affairs with delight, disrespect and laughter.

Unfortunately, the matter does not end here. The Muslim youth of the new generation, which have been affected and influenced by the so-called modern trends or the Western way of life, takes pleasure in laughing at the very ideals of Islam and openly criticizes the sacred code of Shareeah as being out of date and impracticable. One wonders at such behavior and finds that a people who once gave strength, happiness, honor and peace to the entire mankind, have now become completely demoralized, cold, shallow and helpless. Those who had once taught the world the golden lessons of manners and culture are today found wanting in these very beautification's.

## Earlier Attempts Towards Improvement

For a long time, some distinguished thinkers and preachers of Islam have been seriously thinning over this unfortunate condition of their people and have been striving hard to reform the Muslim society, but alas: The treatment only increased the disease The situation is fast deteriorating and the future looks darker still. Inaction and carelessness on our part in these circumstances will be an unforgivable sin and crime. But, before deciding what is to be done, it will be necessary to look closely at the root cause of this sad state of affairs. The situation is fast deteriorating and the future looks darker still. Inaction and carelessness on our

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People have assigned several causes to this degeneration and have adopted numerous measures for arresting the decline, but unfortunately all efforts so far have only brought further failures. Instead of improvement, hopelessness and confusion have resulted, particularly so in the ranks of learned preachers and Ulama. The basic reason for all this is that the root cause of the real disease has not been diagnosed. Until this is done, no proper treatment can be prescribed or given hence no cure or improvement can be expected. Any step lacking proper examination and correct treatment would amount to making an incurable situation more incurable and further increase confusion and hopelessness.

## The Approach

We claim that the Shariah. is a complete Divine Code, which guarantees material and spiritual success until the day of Qiyamah. It lays down a complete way of life outlining every possible measure for advancing and progressing on the path of true success and righteousness. So there is no reason for us not to try to diagnose our illness ourselves and then try to treat it. Rather, we must look closely into the Quran (which is the original source of Shariah. and of all knowledge and guidance for the whole of mankind). In fact, it is the only source of wisdom for man. We need to seek its help in finding out what our troubles are and how they are to be removed, if we really desire to attain full recovery, we must stick to the solution and seriously resolve to adopt it. Certainly, the wisdom and guidance from the Quran will never fail us, particularly at the serious crises and in the difficult times through which we are passing nowadays. Let us look and search for the right solution in the Quran and the Sunnah.

## The Diagnosis

The Creator of the universe, Allah Taala remains clearly committed that kingdom and His Khilafah on earth are only meant for the true Muslims, those of perfect Imaan. This is clear from the following Ayah Allah has promised to those from amongst you who believe and do righteous deeds that He would surely make them His Caliph on earth. (al-noor 55).

He has also given assurances that true believers will always dominate over non-believers and that non-believers will be left without any friend or ally, as is clear from the following Ayah And if these non-believers had given you a battle, they were sure to turn on their heels, and they would have found no protector and no helper (al-fath 22). Moreover, it is Allah (Subhanahu wa Taala) own obligation to grant every help to the true Muslims and it is also His promise that such people will always remain superior and honored. This is borne out by the following Ayah And it is our bounden duty to render to the true believers (al-room 47). And do not give way to despair, and do not grieve and you only shall dominate, if you are true believers (al-Imran 139), And honor is only for Allah, His Rasul (Sallallahu Alaihi Wassallam) and those who believe (Al-Munafiqoon 8).

The above Divine declarations clearly show that the way to regain honor, greatness, superiority, fame and virtue for Muslims lies only in their having a strong faith. If their relationship with Allah (Subhanahu wa Taala) and with Rasul (Sallallahu Alaihi Wassallam) is strong and firm, they are bound to be masters of each and every thing on this earth. But if, on the other hand, it becomes weak or it gets broken, disaster and decline are bound to follow. The latter part is clear from the following Ayah:

"And let Time be witness: verily man is in a great loss except, of course, those who believe and do righteous deeds and who enjoin truth and enjoin patience" (Al-Asr 1-3)

As already brought out, history proves that the early Muslims had been able to reach the highest peak of honor and glory, whereas the present day Muslims seem to have moved in the opposite direction. It is obvious from the above ayah of the Quran that the first Muslims had attained that high position in life because of the purity and strength of their faith and the excellence of their character. As against this, the miserable condition of the present day Muslims is the result of weakness in their faith and character, the opposite of what their forefathers possessed. Therefore, it will be right to say that today we are Muslims in name only! In this connection, the true Messenger of Allah (Subhanahu wa Taala) Mohammed (Sallallahu Alaihi wassallam), had prophesied. An era will come in the near future when Islam will exist merely in name and the Quran will exist merely in writing (Mishkat).

This is clearly applicable to the Muslims of the present time. In these circumstances, the points which need urgent investigation are:

- As the right type of faith, which can have the approval of Allah (Subhanahu wa Taala) and His Rasul (Sallallahu Alaihi wassallam) (and which will bring us spiritual and material advancement). is not to be seen anywhere, what will be the means of acquiring that true faith and
- what are the factors that have caused the destruction of that faith and with it the true life of Islam, from our midst?

A study of the Quran clearly reveals that the capacity to maintain the required level of the true faith of Islam, and the ultimate rise to honor and fame through it, are dependent on the fulfillment of a special task which has been so graciously assigned by Allah (Subhanahu wa Taala) to the Muslims alone. It is for this that they have been given in the Quran the distinguished position of Khair al-umam (the best of all Ummah)

According to the faith of Islam, the main purpose behind the creation of this world was to establish and prove the holiness, the Oneness and the most supreme existence of Allah (Subhanahu wa Taala) and to reflect His unlimited powers and boundless attributes through man, who was to be guided by the light of true knowledge. It was impossible for man to understand and utilize that knowledge without his first being purified of Godlessness and impurity, Only after that purification is he to be decorated with fine virtues, excellence of conduct and the eventual capacity to act righteously. It was for this purpose of bringing about this purity and power in the ranks of mankind that thousands of Ambiya and Rasools had been deputed by Allah (Subhanahu wa Taala), Then, last in the series came the Sayyid ul Anbiyaa wal Mursaleen (the greatest of all the Ambiya), Mohammed (Sallallahu Alaihi wassallam). It was through him that man reached the high state of development of mind and body leading to the final stage of purity. It was then that mankind received the glad tidings of And today We have perfected your religion for you and completed Our bounty upon you (Al-Maaidah 3).

The supreme purpose of man's creation had been fulfilled good and evil had been clearly defined, a complete system of practical life had been revealed, the line of Nubuwwah and apostlehood had been terminated and lastly the duties that were formerly discharged exclusively by the Ambiya and Rasools had been given as a collective mission to Al-Ummat Al-Mohammadeeyah (The Muslim people). This last fact has been clearly brought out in the following Ayah of the Quran:

"O you (followers of Mohammed) you are the noblest of all Ummah, in that you have been brought out for (the benefit of) mankind. You enjoin the good and forbid the evil and you believe in Allah" (Al-Imran 110)

"And there has to be a group of people among you who call towards the good and bid the fair and forbid the unfair and it is these who are successful" (Al-Imran 104)

In the first Ayah, Allah (Subhanahu wa Taala) has stated the reason why the Muslims are called Khair ul Ummah (noblest of all Ummah) it is because of spreading good and preventing evil. In the second Ayah, He has further clarified that only those people shall be supreme in life who fulfil that order. The command does not end here, It is stated in another place that the failure to accomplish this vital task will bring disaster and punishment on its assignees. This reference is taken from the following Ayah.

On those who disbelieve from among the children of Israel was a curse pronounced by Dawood and Essa the son of Maryam all this because they disobeyed and used to cross the limits, they did not forbid each other from an evil they committed, indeed evil is what they have been doing (Al-Maaidah 78)

A further explanation and clarification of the above Ayah of the Quran can be seen from the following Ahadith of Mohammed (Sallallahu Alaihi wassallam)

It has been narrated by Abdullah bin Masood (Radiallaho Anho) that Rasulullah (Sallallahu Alaihi wassallam) was pleased to say In previous Ummah, when somebody committed a sin, the other would reprimand him and would say "Fear Allah" But on the following day he would be friend him and mix with him as if he had never seen him committing the sin and when Allah (Subhanahu wa Taala) saw the behaving thus, He confounded the hearts of some with those of some and cursed them through the tongues of Dawood and Essa, son of Maryam and this because they rebelled against Allah (Subhanahu wa Taala) and transgressed His limits. I, Mohammed swear by Him, Who has control over my soul you must enjoin the good and forbid the evil and force the ignorant wrong doer into the path of righteousness, else Allah (Subhanahu wa Taala) will confound your hearts and you will be cursed, as were those peoples gone by.

· Jareer (Radiallaho Anho) has narrated that Rasulullah (Sallallahu Alaihi wassallam) said When an individual of a community sins, and the community in spite of its authority over him, does not prevent him from sinning, Allah (Subhanahu wa Ta'ala's punishment descends on them even before death i.e. subjects them to various punishments in this very world.

· Anas (Radiallaho Anho) has narrated that Rasulullah (Sallallahu Alaihi wassallam) was pleased to say Laa Ilaaha illa Ilaahu always benefits the individuals who proclaim it, and keeps away from them woes and troubles, unless its rights are ignored. The Sahabah inquired " what does the ignoring of its rights mean?". Replied Rasulullah (Sallallahu Alaihi wassallam), It means that when sins are being committed openly, they do not prevent or stop them.

Aishah (Radiallaho Anha) has reported " The Nabi (Sallallahu Alaihi wassallam) came to me and I could read from his noble countenance that something extraordinary has happened, He did not utter a single word but, having performed Wudoo went straight to the Masjid I, too stood by the wall of the Masjid to hear what he had to say, The Nabi of Allah ascended the mimbar and after the usual exordium said O' people, Allah has ordained you to enjoin the good and forbid the evil, lest a time should come when you call and He may not respond, you ask for a favor and He may not grant it, and you call for help and He may refuse, He then came down from the mimbar.

Aboo Hurairah (Radiallaho Anho) has narrated Said Rasulullah (Sallallahu Alaihi wassallam) When my Ummah begin to attach more importance to the world and to regard it as a source of glory the awe and importance of Islam will vanish from their hearts whey they give up the practice of enjoining good and forbidding evil, they will be deprived of the blessings of Revelation and when the begin to indulge in mutual recrimination they will fall low in the eyes of Allah.

## The Root-Cause

From the above Hadith it is clear that giving up the act of enjoining the good and forbidding the evil has usually been the root cause of Allah (Subhanahu wa Ta'ala's anger and displeasure and His eventual punishment. And if this Ummah becomes guilty of that neglect and omission, the punishment to be given to them will be more severe than to the earlier Ummah because they would have failed to recognize their exclusive obligation and neglected to fulfil the sole mission in their life. For this reason, the Nabi (Sallallahu Alaihi WasSalaam) has enjoined the act of enjoining the good and forbidding the evil as "the essence and special feature of the faith of Islam" and declared giving up that act as the cause of decay and decline of the faith.

In the Hadith of Aboo Saeed al-Khudree (Radiallaho Anho) it is stated "In other words, when anyone of you sees the commission of evil, he should use his hands to change (prevent) it; and if he has not the power to do this, he should use his tongue and if he has not the power to do this, he should use his heart, and this last represents the weakest degree of Iman. So, just as this last is the weakest degree of Iman, the first is the most complete form of Dawa and the most complete kind of Iman". (Muslim) Even clearer is the Hadith of Ibn Masood (Radiallaho Anho)

"In other words, it is usual for Allah (Subhanahu wa Taala) to so arrange that every Nabi leaves behind a group of his Sahabah who perpetuate His message, who follow it rigorously and preserve the message exactly in the form in which the Rasul left it. Then comes an epoch of evil and error, and epoch that witnesses the birth of people who step aside from the path laid down by their Nabi. Their actions are at variance with their proclamation their activities are not warranted by the law. So whosoever arises in defense of Truth and Law, and opposes the miscreants with his hands is a true believer, he who cannot do this but uses his tongue, he is a believer too and he who cannot do even this but uses his heart is also a believer but lower than this there is no degree of faith". (Muslim)

The vital importance of Tabligh has been further emphasized by Imam Ghazali (Rahmatullah Alaihi) in the following manner.

There can be no doubt that the act of enjoining the good and forbidding the evil is that solid pillar of Islam on which each and every article of faith rests. It is for this very mission that Allah (Subhanahu wa Taala) deputed all the Ambiya. If, unfortunately, it is ignored or forgotten and its methods and practices are given up, one has to say that the very purpose of Nubuwwah is totally defeated and rendered meaningless. Thereafter, conscience, which is the capital wealth of man, will decline and worsen, inactivates and dullness of mind will prevail. The highway to sin and highhandedness will be opened up and inhumanity will spread in the whole world. All achievements of man will become dangerous and even harmful. Human relationship will break down. Civilization will be ruined. Mankind will be reduced to utter moral poverty. But, the clear realization of all this will come only on the day of Qiyamah, when all of mankind will be on trial before Allah (Subhanahu wa Taala) and be called upon to account for each and every action. Alas! Alas! the fear has come true, that which was feared is before our eyes.

The tower of knowledge and enlightenment has been destroyed and its benefits and effects have been completely wiped out. Consequently, mutual disrespect and disgrace are common. Nothing of the grand relationship between man and his Creator is left in human hearts on the contrary man, like an animal has

become the slave of his desires. Indeed, not only is there scarcity of true Muslims in this world now, but it is practically impossible to meet anyone who is prepared to bear hardship for the sake of propagating Islam.

Any Muslim who dares to take steps to remove the present state of breakdown and destruction, endeavors to revive the Sunnah of Tabligh and comes forward to shoulder that heavy responsibility will surely rank as the noblest and the most distinguished being among all of mankind.

He said this nearly eight hundred years ago, but his statement is very accurately applicable to us today. We must consider and calmly think out what is to be done in these circumstances. There are some well known causes which seem to be responsible for the indifference that prevails today. These are discussed below.

## First

We generally believe that the act of Tabligh is the sole and special responsibility of the Ulama, even when the related orders of the Quran are clear and fully apply to each and every living Muslim. The actions and the hard work of the Sahabah of the Nabi (Sallallahu Alaihi wassallam) and all those distinguished Muslims who immediately followed them, bear definite testimony to the view that each and every Muslim is responsible for Tabligh.

To give the responsibility of Tabligh (enjoining the good and forbidding the evil) solely to the ranks of Ulama and not to ourselves is a sign of great ignorance on our part. The duty of the Ulama is to state the truth and to point out the right path. To enforce righteousness among the people and to keep the people moving on the right path is the responsibility of all other Muslims. The following Hadith is a clear warning for this. Lo! All of you are trustees and shall be questioned on the day of Qiyamah in respect of your trust. So the king is a head unto his subjects and shall be questioned in respect of them, the husband is a head unto his wife and household and shall be questioned in respect of them, the wife is a head unto her husband's house and the children and shall be questioned in respect of them all, the slave is a watchman unto his master's effects and shall be questioned in respect of those. So you are all trustees and you shall be questioned in respect of those entrusted to you (Bukhari/Muslim) and similarly, in another place, a yet clearer account is given Rasulullah (Sallallahu Alaihi Wassallam) said Deen is well wishing. The Sahabah enquire Well wishing towards whom? He said Towards Allah, His Rasul, the leaders of Muslims and Muslims. (Muslim)

Even if we suppose as an extreme case that this task has to be carried out by the Ulama only, the present emergency and the critical situation demand that every one of us should put his shoulder to the wheel and strive hard for establishing Allah's supremacy on the earth and for protecting the Muslim way of life.

## Second

It is commonly believed that if a person is firm and steadfast in his own Iman the wrong belief of others will bring him no harm because of the meaning attached to the following Ayah of the Quran:

"O you who believe! watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you" (Al-Maaidah 105)

In fact, the real meaning and sense of the above Ayah is not what is being apparently attached to it, because, in that case, the meaning would appear to be against the Divine wisdom and spirit and against the teachings of the Shariah. considers the collective life and progress and salvation of the Muslim society as a whole to be fundamental. The Muslim people must be considered like a single body having several limbs. When any limb receives an injury, the whole body suffers from the pain.

Mankind may progress to any limit and it may reach the highest peak of glory in every sphere of life, yet there will be some who will go wrong and become involved in godlessness. In that event, the above Ayah re

assures the righteous people that as long as they remain steadfast and keep moving on the right path, no harm can be brought to them by those who decide to give up the right way of life.

Also, the reality of Hidayah (guidance) is that all the rules of law of the Shariah. are accepted and practiced, including all the Divine commands, which naturally cover enjoining the good and forbidding the evil. This explanation is supported by the following words of Aboo Bakr (Radiallaho Anhu)O people! you quote this ayah O you who believe! watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you (Al-Maaidah 105) But I have heard Rasulullah (Sallallaho Alaihi wassallam) say that when people see something evil and do not seek to change it, Allah will send down punishment for all of them.

The Ayah in question has been similarly explained by all the truly learned personalities such as Imam Nawawi (Rahmatullah Alaihi) who explains in his book Sharh Muslim.

The agreed opinion of the learned personalities regarding the meaning of this Ayah is that When you have performed the duty enjoined on you, the carelessness of those who refuse to profit by your counsel will not harm you as Allah (Subhanahu wa Taala) says No one shall carry another man's burden (al-anaam 164, al-israa 15, faatir 18, zumur 7), and of the several commandments addressed to all, one is that regarding enforcement of good and prevention of evil. Therefore when an individual has performed this duty and the addressee does not obey the former shall not be penalized for it. He has performed his duty of enjoining the good and forbidding the evil and acceptance or rejection of it by the other party is not within his ability.

Allah knows best.

### Third

People of fame as well as the common man, the learned and the uneducated all alike, have become indifferent or even lost hope of the improvement of society. They all seem to have accepted the fate, that is difficult, rather impossible these days for Muslims to make any progress to regain their lost glory. Whenever any scheme for improvement and correction is presented to anyone, the usual reaction is how can the Muslims progress in the circumstances when they have neither a state of their own nor any power to rule, neither wealth nor any financial standing nor army and equipment of war nor any influence? They lack even in physical strength, mutual agreement and unity of purpose. Even the religious people seem to have decided by themselves that, it being the fourteenth century Hijri and the people having drifted so far away from the Nazi's teachings, the downfall of Islam and the Muslims is inevitable. The maintain that, in these circumstances, it will be useless to make any effort towards the betterment of Muslims.

It is true that the effects of the ought of Nubuwwah become less and less as we are removed farther and farther away from it, but this does not mean that no effort is to be made to revive that light by enforcing Shariah. and upholding and defending with all our energies and power, the way of life taught by Mohammed (Sallallaho Alaihi wassallam).

For, had the Muslims before us thought so, there would have been no trace of Islam left anywhere by now, because there would have been no means through which the lessons and the teachings of the Shariah. could have reached us. Therefore, it will be deadly for us not to check the present negative attitude towards Islam. We should adopt a forcefully positive line for our own sake and also for the sake of future generations. The time is moving fast and so is the pace of fall in the religion of Islam. The situation demands a strong, quick and determined effort by one and all for arresting the corruption and stopping further decline of Muslim society.

As a rule, existence of true Islam depends entirely upon the steadfastness and collective effort of its followers. Unfortunately, they seem to be inferior in these very requirements. We must appreciate that the Quran and Hadith are full of the lessons in calling Muslims to be active and to stand firm in the path of Allah (Subhanahu wa Taala). There is a Hadith about a very pious person who may be busy in Salaah night and day all his life, but he cannot come to the level of one who struggles and sacrifices his pleasure and comfort for the sake of guiding and helping people to move on the right path of Islam.

On this very point, many commands and injunctions in the Quran exist. It is clearly brought out that the one who strives hard in the path of Allah (Subhanahu wa Taala) remains superior and noble compared to all others for example.

The believers who, without a reasonable excuse, sit at home cannot equal those who perform Jihad in the path of Allah (Subhanahu wa Taala) with their lives and wealth. Allah (Subhanahu wa Taala) has raised the status of those who perform Jihad with their lives and wealth as compared to those who stay at home. To the former, He has promised a blessed abode. Allah (Subhanahu wa Taala) has exalted the Mujaahideen over those who stay at home, with glorious rewards, eminent positions, His mercy and forgiveness and Allah (Subhanahu wa Taala) is forgiving and Merciful (Al-Nisaa' 95).

Although the above Ayah refer directly to Jihad against the infidels and unbelievers in order to uphold the teachings of Islam and crush and suppress faithlessness and belief in more than one God and although we are unfortunate in not having the opportunity of fulfilling that great task, we ought not to throw away any chance of doing something, however small, in the direction of propagating the truth. Only then can we expect that one day our humble efforts and insignificant steadfastness may gather strength for bigger and higher performances. We shall most certainly guide to Our ways those people who struggle for Our Deen (Al-Ankaboot 69).

Undoubtedly Allah (Subhanahu wa Taala) has promised to provide protection for the way of life propagated by Mohammed (Sallallahu Alaihi wassallam) But, human effort and perseverance have been defined as the only media for its promotion and advancement. The Sahabah of the Nabi (Sallallahu Alaihi wassallam) strove untiringly for that purpose and, assuredly, they succeeded and were given high rewards. They has the honor of receiving Divine help and assistance. We, being their admirers and believers, ought to try and follow them and prepare ourselves for working to establish Allah's supremacy on the earth and for propagating the message of Allah (Subhanahu wa Taala) Thus, we will also be favored with Divine help and assistance.

"If you (come forward to) help the religion of Allah (Subhanahu wa Taala), He shall help you and make you steadfast" (Muhammad 7)

#### **Fourth**

Most of us think that, as we ourselves do not possess the essential worthiness and qualities of Islam, we are not competent to perform the duty of propagation of those qualities among others. This is a clear misunderstanding. Since an obligation has to be fulfilled, particularly when we have been commanded by Allah (Subhanahu wa Taala) for that task, there can be no question of denying obedience to it. We must set ourselves to work in obedience to the Divine command. Our efforts then shall, InshaAllah (if Allah wills) gather greater strength and make us more determined and bold. In this way, our continued endeavor on proper lines will one day bring us the great honor of being dear to Allah (Subhanahu wa Taala). It is against the law of Allah (Subhanahu wa Taala) that, if one preserves and strives for His sake (religion), He would

not grant favors and kindness because the person was not competent or fit for the task! This point is fully brought out in the following Hadith. Anas (Radiallaho Anho) says We said O Rasulullah, should we not enjoin good until we practice it all and should we not forbid evil until we avoid it all? He (Sallallaho Alaihi wassallam) said No enjoin good even if you do not practice it all yourself and forbid evil even if you yourself are not able to avoid all of it.

### **Fifth**

Most of us take it for granted that the religious schools, the Ulama the presence of places where practitioners of Zikr devote themselves to teaching Zikr to those who come to them and the religious books and magazines are sufficient activities for the fulfillment of the mission of enjoining the good and forbidding the evil. These efforts, they think, are enough to meet the requirements of Tabligh. Undoubtedly, the presence of all these is absolutely essential and one must look upon them with respect and pay attention to their problems, as the remains of Islam that exist today owe their existence to these very institutions, but they are not enough to meet the situation even partially. The task is difficult, considering our present weaknesses and the extend of the problem. To be content with the existence of these few methods will be madness on our part.

Even to get full benefit from these institutions, we have to create within ourselves, a true and a deep respect for the faith of Islam and a burning desire to adopt it in our practical life. Up to fifty years back, people did possess real love, urge and passion for Islam and there were visible signs and products of the Islamic way of life. In those days these institutions could perhaps meet the demand satisfactorily. But today all our sentiments and feelings for Islam are practically dead, because of the continuous onslaught on our faith and society by various foreign elements and forces. Alas! they have succeeded in their object, as, instead of love, we seem to possess a hidden inferiority complex towards our religion and faith! Obviously, therefore, we must act quickly and take the initiative from the hands of opposing forces and launch a strong counter effort whereby we are able to revive the dead spirit of each and every Muslim and reawake in him the love and attachment for Islam. Only then we get full benefit from existing religious institutions which in turn, can serve the community in a right manner. Unless such steps are taken strongly, the present state of false satisfaction will spread deep and wide and these institutions which are doing good in this limited way, may meet the fate of total destruction.

### **Sixth**

There is great danger that whenever one takes up the work of commanding good and forbidding evil, he is not received well by the people. The people always treat him badly, using harsh and insulting language. Also, sometimes people adopt a rude and insulting attitude towards religious workers. This is true, but we are likely to forget the fact that the performance of the act of propagation means simply to follow in the footsteps of the Ambiya of Allah (Subhanahu wa Taala), who were always the victims of the worst type of treatment. That is the usual and certain fate of those who take to the mission! Indeed, all Ambiya had to suffer untold miseries on account of this, as is clear from the following Ayah:

"And we sent down Ambiya before you amongst people gone by, and no Rasul came to them but that they ridiculed him" (Al-Hijr 10)

The Nabi (Sallallaho Alaihi Wassallam) said No Rasul or Nabi has suffered more than me in the propagation of truth.

It is clear, therefore, that there is no excuse for such doubts. As we declare ourselves to be the followers of Mohammed (Sallallaho Alaihi Wassallam) who himself had suffered in the performance of this very mission,

but took everything cheerfully and with tolerance, we must also follow his noble example and show patience and calmness while performing the essential duty of Tabligh.

## The Solution

It has been clearly brought out in the previous pages that the current disease in the body of Muslims has sprung from the weakening of the true spirit of Islam in our hearts. As a result, real feelings and love for Islam are practically dead in us and our belief in it has become weak. Obviously, when the very source becomes dry, the channels of justice, good deeds and fine character, which can flow from it are not to be seen any longer. This is exactly what is clear today. It has been fully discussed and brought out earlier that the only means for the building up of this source and maintaining a constantly proper flow of religious benefits from it, is the act of Tabligh which really and truly is the life blood of Islam. Unless we are able to renew it, we cannot achieve anything in this life, because no nation or people can rise to fame without having in them the high human qualities and character which only the religion of Islam can give.

We should now clearly realize the disease from which we suffer and judge the treatment which can bring the cure. It is now up to us to set about the renewal of the compulsory task of Tabligh. It will be only then that we can hope to restore the true faith of Islam in the people. By this mean alone can we recognize and truly understand both Allah (Subhanahu Wa Taala) and His Rasul Mohammed (Sallallahu Alaihi wassallam) and will be able to clearly understand and finally agree to follow their commands and wishes. To achieve all this, we will have to adopt the exact methods and ways that laid down and were shown by Rasulullah (Sallallahu Alaihi Wassallam) himself when he reformed the unbeliever Arabs. Allah (Subhanahu wa Taala) says in the Quran Indeed Rasulullah (Sallallahu Alaihi Wassallam) is the perfect example for you to follow (Al-Ahzaab 21) In this very connection Imam Maalik (Rahmatullah Alaihi) said In other words, the people who come as the last part of the Ummah of Mohammed (Sallallahu Alaihi Wassallam) will never be reformed until the same way is used to reform them as was used in the beginning.

In the beginning, when the Nabi (Sallallahu Alaihi Wassallam) had started to call the people to Islam, he did not have a single supporter behind him nor had he any political power or wealth. The non believer Arabs were proudly independent and un-compromising. No one among them was prepared to listen to reason or truth or obey another person. The strongly disliked and were deadly opposed to the message of Truth which the Nabi (Sallallahu Alaihi Wassallam) had the sole mission to teach. In these circumstances, one wonders what gave such invisible power and force to that one single man. who was worldly poor and without any means that he eventually was able to draw the whole of the Arab nation towards him.

After all, what was it towards which Rasulullah (Sallallahu Alaihi Wassallam) called people and whoever would find it would remain Rasulullah's forever? The whole world knows that there was a single lesson that was Rasulullah's goal and real purpose which he would present in front of people.

That we worship nothing but Allah and associate none with Him as His compeer or rival and none of us considers another god except Allah (Al-Imran 64)

The propagation of that very truth can bring the same results again.

The Nabi (Sallallahu Alaihi Wassallam) disallowed his followers from looking upon any being except Allah (Subhanahu wa Taala) for worship or obedience. Not only did he succeed in achieving his aim but was able to cut all ties between his followers and every foreign system and bound his people in one unchanging system of life from which they never tried to break away again. They really became the picture of Follow that which has been sent to you from the Sustainer, and do not follow other (considering them) as Protectors except Allah (Subhanahu wa Taala) (Al-Airaaf 3)

This was the real lesson, which the Nabi (Sallallahu Alaihi Wassallam) had been commanded ((by Allah) to teach and spread. It is further clear from the following Ayah: O Mohammed, invite (people) to your Allah with wisdom and better counsel, and argue with them in such a way as is best; verily your Allah knows the one who wanders astray from His path and He knows those who are on the right path (Al-Nahl 125) The highway marked for the progress of the Nabi (Sallallahu Alaihi Wassallam) and his followers is further described in the following Ayah:

(O Mohammed!) say, this is my path, and I invite you towards Allah (Subhanahu wa Taala) with full wisdom, I and my followers too: and Allah is all Pure, and I am not one of those who associate others with Allah (Subhanahu wa Taala) (Yoosuf 108)

And whose words can be better than those of one who invites (you) towards Allah (Subhanahu wa Taala), does good deeds and say "Verily, I am of those who submit their will to Allah". (Fussilat 33) To call mankind to Allah (Subhanahu wa Taala) and show the right path to all those who had gone astray was the only mission and the sole purpose of the life of the Nabi (Sallallahu Alaihi Wassallam). To serve this very purpose, thousands of Ambiya had been deputed before him. As Allah (Subhanahu wa Taala) says:

"And we did not send any Raul before you, but that we revealed upon him that verily there is no Allah but Me and so worship Me" (Al-Anbiyaa 25)

The noble life history of Mohammed (Sallallahu Alaihi Wassallam) and also those of other Ambiya show one single aim as the sole mission of their lives: i.e., to believe in One True Allah (Subhanahu wa Taala) and His one Divine Personality and His Attributes. This belief is the essence of the faith of Islam. It was to practice and prove this very faith that man has been sent on this earth In other words, I have created the Jinn and Human beings only so that they live their lives as My slaves. (Zaariyaat 56)

We should by now be able to understand the real purpose behind the creation of man and the way we, particularly Muslims, should live we also know the true disease from which we suffer and its treatment it should, therefore, not be difficult then to find out how to apply that treatment and regain our lost strength. If we bear in our mind all that has been discussed so far and with that background act sincerely, and method adopted will Insha Allah (by the will of Allah) prove to be beneficial and successful. However, a proven successful method is described below.

## Course of Action

With my very limited knowledge and understanding, I have proposed a scheme of work and action for the improvement of Muslims and their progress in Islam. Actually, what I have to say is nothing else than a brief outline of the practical way of life which had been followed by our forefathers and early Muslims.

The first and the foremost thing to do is to change the aim of our life from material intention and collection of wealth to the work to establish the supremacy of Allah (Subhanahu wa Taala) on earth and Islam to fix as a definite objective for ourselves, the enforcement of the commands and orders of Allah (Subhanahu wa Taala) and to sincerely decide to obey every command of Allah (Subhanahu wa Taala) to try to practice it in daily life and not to disobey Allah (Subhanahu wa Taala) in any circumstances. The fulfillment of this decision must be made the main aim of life. We can plan and act on this broad base by adopting the following practical scheme and procedure.

- 1) To memorize and correctly recite the Kalimah and to understand its exact meaning as well as what it actually suggests.
- 2) To become punctual and regular in offering Salaah five time a day.
- 3) To develop connection of body and soul to the word of Allah (Subhanahu wa Taala) Knowledge and Remembrance of Allah (Subhanahu Wa Taala)
- 4) Every Muslim must be considered as one's real brother and must always be given affection, sympathy and sincere attention at all time particularly when he is in need. The fact that a person professes the faith of Islam automatically entitles him to brotherly respect and honor from all Muslims who must at all times refrain from causing him any physical or mental harm. Ikram
- 5) The above practices should be strictly enforced in one's own life and at the same time efforts should be made so that other people may follow them as well. The only and the best way to achieve this is to devote some time specially for learning and inculcating in oneself these fine Islamic qualities, and also persuading others to make similar efforts. Thus a joint and collective campaign will automatically ensue for the growth and expansion of Deen of Islam in its true form, which is the real and urgent need of the day.

It was exactly this type of work which every Nabi of Allah (Subhanahu wa Taala) had to do as his sole occupation. For the sake of this work, almost all Ambiya had to bear untold sufferings and dangers. The worthy Sahabah of Mohammed (Sallallahu Alaihi wassallam) as well as many other distinguished Muslims of the early period of Islam, spent the whole of their lives in trying hard and struggling for the Deen of Islam in this very manner. Most of them sacrificed their lives in the sacred path of Allah (Subhanahu wa Taala). It will be our misfortune and huge loss if we do not devote a part of our lifetime, however, small a period it may be, towards spreading and preserving Islam. We must confess that it is due to our carelessness in this important task that Muslim society has reached its present state of low spirits and practical breakdown and, therefore, we must rise and make manifold efforts.

Previously, the very purpose of being a Muslim was to be ready to lay down one's life, honor and wealth for upholding Islam and the belief in there being no God but Allah. In those days, if anyone did not do that, he was considered to be ignorant and a useless fellow. But alas! today, although we feel proud to be called Muslims, we remain totally unmoved by the fact that every bit of Islam is being destroyed one by one before our very eyes and not a finger is moved to check this terrible loss. If we realize this we can appreciate that the spreading of Islam is our real mission in life and therein lies our very existence as Muslims and also our success, glory and ultimate salvation. The opposite is also true that by neglecting this important task we suffer from moral community decline. The only solution for this is that all of us must sincerely repent of our inactive and injurious past and take immediate steps to revive that act of Tabligh as our major occupation. It is only then that we can expect the mercy and kindness of Allah (Subhanahu wa Taala) to flow, to bring us success and happiness both in this life and the Akhirah.

This does not mean that we should give up everything else, i.e. our profession, trade or employment and take entirely to this work. It really means that, just as we devote our whole hearted attention and time to other material jobs, we should also attend to this work. As and when some persons find themselves ready to take up this sacred task, they should try to contact their friends or such persons in their neighborhood who may already be engaged in this work and spend a few hours a week in their company. The next step will be to spend under the guidance of those people full three days every month outside in a locality or a village other than one's own. Later, but as early as possible to pass one full month or better still forty days annually in some distant area in a similar manner. Lastly, the real requirement in Tabligh is to spend continuously four months once in a lifetime in a given place or area. All these periods are to be spent entirely in the pursuit of learning and propagation of true faith of Islam and adopting the actual way of life under the sacred code of Shariah.. Thus our efforts will become extensive and ultimately reach every person, rich and poor, employer

and employee, landlord and peasant, learned and UN-educated to join hands in this work and become bound in the ties of true Islam as directed by Allah (Subhanahu wa Taala) and Mohammed (Sallallahu Alaihi wassallam).

## Procedure for Tabligh

The most important point in the task of Tabligh is the manner and the method of approach, which simply means to follow closely the lines adopted by the worthy Sahabah of the Nabi (Sallallahu Alaihi wassallam) strictly in accordance with his teachings and practices. The method adopted by the Nabi (Sallallahu Alaihi Wassallam) was as follows:

A group of at least ten people should go out for the work Tabligh. First they should choose an Amir from amongst themselves. Then all should gather in the Masjid and offer two Rakat Nafil Salaah after making Wudoo (as long as this is done at a time of the day when Nafil Salaah is allowed) After Salaah all should join together in begging from Allah (Subhanahu wa Taala) and asking him for help, success, the ability to do what Allah wants and their own steadfastness and courage. After Dua they should leave with dignity and calm, quietly doing Zikr of Allah and avoiding useless talk. When they get to the place where they have to do Tabligh they should gather together again for Dua to Allah (Subhanahu wa Taala) and they should gather together again all the people of the neighborhood or the village by going to meet each one of the, The group should persuade these people to offer Salaah and subsequently motivate them to make firm intention to make the same effort regularly in the same manner. The group should go along with these people to the doors of houses and get the women also to make Salaah and remind them too to be regular in this.

## General Principles

In its real form and sense, Tabligh is an important type of worship of Allah (Subhanahu wa Taala) and it is good fortune of very high order. It means to follow in the footsteps of the Ambiya. Truly, as the work is of a very superior character, it must be based on equally high principles, which ought to be strictly followed throughout. Each participant must feel that it is he who needs to improve himself. rather than think of reforming others. During the course of work and even away from it, he must try to behave as a perfect Muslim, as a faithful slave of Allah (Subhanahu wa Taala), constantly obeying and following the Divine commands of Shariah. and always seeking Allah (Subhanahu wa Ta'ala's mercy and pleasure. This is the basic requirement and the soul and foundation of the work of Tabligh. Once it is deeply and firmly established in the hearts of workers, the other principles, rules and practices, some of which are described below, will become easy to follow:

- 1) As far as possible, all expenses including travelling food etc., must be borne by each individual himself and if he can afford he may quietly assist those companions who may be in need.
- 2) All fellow workers and companions in this work must be given full respect, shown tolerance be cared for and encouraged at all times by one another. This will prove a great blessing for the whole area where the Jamat may be working.
- 3) Conversation, talks and discussions must be conducted in soft and convincing tones, using simple and polite language. All types of displeasure with each other must be avoided. The Ulama must be held in such high respect and esteem as we usually display for the Quran and Hadith, because, it is through these learned persons that Allah (Subhanahu wa Taala) has blessed us with the true knowledge and understanding of Islam. Any disrespect towards them, however unimportant, may amount to

disrespect for Islam itself, which in turn may lead to the displeasure of Allah (Subhanahu wa Taala) for the whole community.

- 4) Holidays and free moments must be spent either in reading food religious books or in the company of pious and learned companions. By these means one will be able to learn many essential things about the faith of Islam, about Allah (Subhanahu wa Taala) and His Rasul. Particularly care must be taken of the time given to the Tabligh work itself, so that nothing unimportant, useless or senseless is spoken, discussed or done.
- 5) To try to earn an honest and pure living, to be most careful and economical in expenditure and to constantly carry out every single duty, however big or small, towards one's family, relations and friends.
- 6) No disputed matters or points of secondary importance be discussed at any time. The total time must be given to bringing out the Oneness and supremacy of Allah (Subhanahu wa Taala) and to restrict all talk to the main points of Tabligh, which are in real sense, the basic principles to be followed by each and every Muslim at all times.
- 7) Every action, work and speech must be filled with sincerity and honesty of purpose, for an act, however small, but done with this quality is bound to bring high rewards and plenty of well being. On the other hand, an insincere act, however big, will not bear any worthwhile fruit or benefit, either in this life or in the Akhirah, Muaaz (Radiallaho Anhu) who was appointed as Governor of Yemen, begged the Nabi (Sallallohu Alaihi wassallam) to give him some special advice. The Nabi (Sallallohu Alaihi Wassallam) was pleased to say Be particularly honest and sincere in matters of religion, a little done with sincerity is enough. There is yet another Hadith in the same connection Allah (Subhanahu wa Taala) accepts only such actions and deeds which are performed purely for His pleasure and accord. In another place it is stated Allah (Subhanahu wa Taala) does not look at your face nor at your property, but only at your hearts and deeds. So the crux of the matter is that the work of Tabligh must be performed with all sincerity and honesty. No acting or outward show is to be put on. The degree of success and progress will depend entirely on the depth of our sincerity.

## Summary

A brief outline of the work of Tabligh, its importance and urgent need have been discussed. It now remains to be judged as to how all this can guide us and bring us the desired relief and benefits in these times, which are filled with confusion, unrest and conflicts.

For this, once again, we have to seek guidance from the Quran which refers to the hard work and patience for the faith of Islam as a highly profitable business and puts it across in the following manner:

"O you who believe! Shall I point out to you a trade that will shield you from a grievous doom? Believe in Allah and His Rasul and perform Jihad in His way with your wealth and lives. This is best for you, if you understand. Your Allah will forgive your sins and you shall enter Jannah, under which rippling (beautiful) streams and stately abodes in everlasting gardens and this is great success.... And another which you covet much, i.e. succor from Allah and victory near at hand, and give glad tidings to those who believe" (al-Saff 10-13)

The above Ayah describes a trade, which, if accepted, promises rescue from all types of sufferings and punishments. The trade meant is to have a firm faith in Allah (Subhanahu wa Taala) and His Rasul and to struggle hard in the path of Allah (Subhanahu wa Taala), without avoiding using one's life and wealth. This again points to the act of Tabligh, which can ensure for us everlasting well being and happiness. It is this simple work that will bring us great benefits, such as the forgiveness for all our sins, deliberate mistakes and

shortcomings and high rewards in the Akhirah. So much for the success, in the next life, which really is the greatest joy for a Muslim, but there is also a clear hint for this life, too. We shall get what we like most, such as prosperity, divine help and success against all our enemies.

In other words, Allah (Subhanahu Wa Taala) has demanded two things from us, first to have firm faith in Him and His Rasul secondly, to struggle hard in His path, giving, if need be, our lives and all that we possess. In return for this, He has also promised two things first a beautiful and peaceful house in Jannah with an eternal life and everlasting happiness and second, honor and success in this life. The first demand on us is that of Iman. This is exactly what Tabligh is meant to bring to us, that we should all be gifted with the wealth of true faith. The second demand is that of struggling in the path of Allah (Subhanahu wa Taala) which actually means Jihad. Jihad may normally mean sometimes fighting a war against oppressors and non believers. Actually however, it means spreading belief in Allah (Subhanahu wa Taala) being One and enforcing Allah (Subhanahu wa Ta'ala's commandments, which is also the topmost aim of Tabligh.

Actually it should be clear to us now that happiness and success in the life after death is solely dependent on having firm faith in Allah (Subhanahu wa Taala) and His Rasul and in struggling hard in the path laid down by Him. Similarly, success and prosperity in this life, too, depend entirely on that very faith and on spending all our efforts in the path of Allah (Subhanahu wa Taala)

When we fulfil these basic requirements, firstly, of faith in Allah (Subhanahu wa Taala) and His Rasul, and, secondly, of struggling hard in their path, through these two qualities alone, we can decorate ourselves with high noble qualities and excellence of character. Only then can we be fit to receive the promised Khilafah of Allah (Subhanahu wa Taala) and His kingdom on earth, which are bound to come as is promised in the Quran:

To those of you who believe and do righteous deeds, Allah promises that He will certainly give dominance to them in this world as He gave to those before you, and the religion that has been chosen for them shall be strengthened for them, and He will thereafter certainly transform their fear into tranquility; provided they worship Me and associate none with Me (al\_Noor 55)

The above Ayah describes a direct promise of kingdom, but through Iman and righteous deeds. This was actually fulfilled in the days of the Nabi (Sallallahu Alaihi wassallam) and remained in effect right through the period of the first four caliphs of Islam who were guided by Allah (Aboo Bakr, Umar, Usman and Ali (Radiallahu Anho) . Practically the whole of Arabia had become an Islamic State in the days of the Nabi (Sallallahu Alaihi wassallam) himself and the rest of the countries (Muslim countries of today) mostly joined Islam during the period of the first four Caliphs or immediately after their time. Later on, too, the promise continued to be fulfilled in favor of a number of Muslims kings and Caliphs and it would still happen if someone fulfills the conditions, as is clear from another Ayah Surely Allah's followers shall dominate (Al-Maidah 56) In this WebPages, a study of the present situation and a practical solution for improving it has been given, in fact the solution is nothing else that the actual Islamic way of life which belonged to our forefathers and early Muslims.

## Conclusion

In conclusion, it can be said that there is no way to gain honor, happiness, peace and rest in this life other than to adopt and firmly hold on to the work and system of Tabligh, for which everyone of us must use all our energies and wealth Hold fast to the rope of Allah and do not create dissension's (Aal-Imran 103)

## Final Appeal

This very system has actually been put into practice, in the recent past, in the territory of Mewat and a few other districts around Delhi (India). Although the work in that region has not yet reached the final stage, the progress of the local Muslims, however, has been considerable. The blessings and benefits of the system of Tabligh are clearly visible and worth witnessing. If all Muslims collectively resolve to follow the noble example described above and adopt the correct system of life, as described in this book, there is every hope that, through that effort, Allah (Subhanahu wa Taala) may remove all our hardships and troubles and we may be able to regain our faith, the power to do righteous deeds and the resultant honor, greatness and glory in this life and attain permanent success in the next. The Muslims can then set an example for the rest of the world to live in peace, rest and happiness, which is the natural desire of every man on earth.

An attempt has been made to explain as clearly as possible the real purpose behind the publishing this Website, which is to present the surfers the sketch of a practical way of life which, about sixty years ago, had been started and forcefully followed by Maulana Mohammed Ilyas (Rahmatullah Alaihi). He had in fact devoted all his life for this sacred purpose and mission. It is upto us, the Muslims of the present time, to understand our obligations towards Islam and fulfil them in our own interest and that of the coming generations and of mankind at large. The way is clear and well set. Let us begin the march and fix our minds on the final goal, which is to earn the pleasure and approval of Allah (Subhanahu wa Taala).

MOHAMMAD ZAKARIYA KANDHLAVI,  
Mazaher-ul-Ulum, Saharanpur  
29<sup>th</sup> of Dhil-Hijja 1348 Hijri