

What are the Laws of Tablîgh

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Jointly Published by:
Madrasah Arabia Islamia and ZamZam Publishers

Title: What are the laws of Tablîgh?

**Translated By: Madrasah Arabia Islamia,
Publication Department, Maulânâ Moosa Kajee**

Publication No: A302

First Edition: Muharram 1434, November 2013

Jointly Published by:

**Madrasah Arabia Islamia
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1750, South Africa
Tel: (+2711) 413 2785/6
Fax: (+2711) 413 2787
Email: darululum@webmail.co.za**

**Zam Zam Publishers
Urdu Bazar Karachi,
Pakistan
Tel: 0092 21 32760374
0092 21 32761671
Email:
zamzam01@cyber.net.pk**

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Chapter One - Tablîgh

(That is) the compulsion and necessity of commanding righteousness and preventing evil as well as other laws. There are a number of details regarding this.

Section One – Verses of the Qur’ân

In this section, a few verses have been gathered in which the compulsion, necessity and emphasis of *Tablîgh* have been mentioned;

Verse 1:

It is *Fard ‘Ayn* [compulsory on all] to prevent their family members from sins and to make *Tablîgh* to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

“O people of Îmân; save yourselves and your families from that fire whose fuel is people and stones.”

By the *Tafsîr* (exegesis) of this verse as well as others, the full meaning will become clear. Therefore, it seems appropriate to relate the meaning and explanation of these verses exactly as has been mentioned in the *Tafsîr* of Maulânâ Ashraf Ali Thânwî , Bayân ul Qur’ân. Besides being authentic, accepted and beneficial for the elite and masses, it has been accepted as unequalled. The scholars have said it to be the crux of *Tafsîr*.

Hadrat ﷺ mentions “O people of Îmân when the wives of Rasûlullâh ﷺ have to practice and obey as is known from above and it is compulsory for Nabî ﷺ to make *Tablîgh* of the above-mentioned contents, which necessitates the compulsion of advising his wives, then to a greater extent it is compulsory on you to reform and correct your family

members. Therefore you are also commanded to save yourselves and your families from that fire of *Jahannam* whose fuel is man and stones [saving yourselves is by being obedient yourself and saving your families is by teaching them the commands of Allâh ﷻ and to make effort according to ability by means of the heart and tongue so that they can practice].

Verse 2:

It is *Fard* to command ones family members to perform *Salâh*.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَى

*“O Nabî (ﷺ) continue commanding your associates with *Salâh* and you also remain steadfast on it. We do not ask you for sustenance, We grant you sustenance and the best result is only for the obedient.”*

Hadrat رحمته الله عليه has written in the *Tafsîr* of this verse “Continue commanding your associates (i.e. your family members or the believers) with *Salâh* and you yourself remain steadfast on it (i.e. these matters are more worthy of attention) we do not ask you (and similarly others) for (earning for us) sustenance (which is an obstacle to necessary obedience) we grant you (and similarly others as well) sustenance (i.e. the main object is not to earn but *dîn* and obedience. Permission or compulsion for earning is when there is no interference with necessary obedience) and the best result is only for the obedient.”

From here it is apparent that *Salâh* is such an important form of worship that even Nabî ﷺ is being commanded to be steadfast on it. From here we can understand the great importance for others to remain always steadfast on it.

Verse 3:

Tabligh [i.e. commanding righteousness and preventing evil] is Fard Kifâya.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And from amongst you, there should be one group inviting towards good, commanding righteousness and preventing evil. And such people are completely successful.”

The *Tafsîr* of this verse is as follows [in the above verses, Muslims are commanded to remain firm on guidance. In the following verses is a command to make effort to guide others just as before this there was censure of the disbelievers being astray and then the evil of leading others astray] And from amongst you there should be one group inviting [other people also] towards good, commanding righteousness and preventing evil. And such people [in the hereafter with regard to rewards] are completely successful.

Details of this ruling are as follows:

(1) A person has the ability to command righteousness and prevent evil i.e. by circumstantial evidence a person has overpowering thought that if he commands or prohibits, then no substantial harm will be caused to him, for such a person in compulsory matters, to command or prohibit is compulsory and in preferable matters it is preferable e.g. The five *Salâh* is *Fard*, so on such a person it is compulsory to advise those not performing *Salâh*. *Nafl Salâh* is meritorious, thus advising a person to do this action will be meritorious.

As for that person who does not have the ability as mentioned above, then for him to command and prohibit in compulsory

matters will not be compulsory. However, if he uses his courage and does so, then he will receive reward.

In compulsory matters, for the person who is able to command or prohibit, the details are as follows:

(2) If one has ability by hand, then to maintain order is compulsory by hand e.g. Rulers over their subjects.

If one has power by tongue, then it is compulsory by tongue. For one who does not have ability, this is sufficient that he has dislike and detests it in his heart for the evil action of one who leaves out a compulsory action or perpetrates a forbidden one.

For the one who has ability, from amongst the conditions, one condition is:

(3) He has full knowledge of the command of the *Sharī'ah* regarding that matter.

The Etiquettes are:

(4) In *Mustahab* actions there must only be softness. In *Wājib* (compulsory) matters, first there must be softness, followed by sternness if not obeyed.

(5) It is not permissible to leave out commanding or prohibiting for one who has the ability by hand. It is however permissible to leave out for the one who has verbal power of the time when one loses hope of him gaining benefits. Cordial love and intermingling should compulsorily be abandoned unless there is severe necessity.

(6) Then it is *Wâjib-‘alal-kifâyah* on the one who has ability i.e. if so many people are doing this work that the work is continuing according to necessity then the responsibility will fall off the shoulders of others who have the ability.

At this point, 6 rulings have been mentioned, by knowledge being a condition, we can see that most ignorant people today or those who are like ignorant people who move around giving lectures and mention without fear, incorrect narrations and laws without investigation are great sinners. It is not permissible for those listening to even hear their lectures as there is a strong fear of going astray due to it, instead of being guided.

A detailed explanation of the laws of commanding righteousness and prohibiting evil will be mentioned in the third section, and the explanation and details of the etiquettes of *Tablîgh* will be written in the third chapter. Allâh willing.

Verse 4:

The punishment, calamities and problems, etc. which descend due to the spreading of sin due to flattery will afflict all.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And fear that calamity which will not afflict only those (amongst you) who have sinned. And know that verily Allâh is severe in punishment.”

Ponder well over the details of this verse and see whether we are not involved in flattery or not. The reality and meaning of *mudâhanat* is that a person in spite of having the ability to correct and reform keeps quiet from evil actions for worldly benefits. [As mentioned in *Takashuf* and *Mirqât*]

If a person remains silent due to a religious benefit, then this will not be *mudâhanat* (flattery) [Ibid]

Understand this well. Details of this will appear in Chapter 3. In the commentary of this verse Hadrat رَحِمَهُ اللهُ states just as obedience is compulsory with regards to one's own reformation, similarly this is also included in compulsory obedience to make effort to make others' reformation according to one's ability by commanding towards good and preventing from evil either with the hand, the tongue, by not mixing with the evil-doers or having hatred in the heart for evil which is the lowest stage. Otherwise in the case of *mudâhanat* just as the punishment of evil will afflict the evil-doers, so too to a certain extent it will afflict those who practice *mudâhanat* when this is the case then fear that calamity which will not only afflict those amongst you who have sinned (those who saw the sins and practiced *mudâhanat* will also be included in it. The way to be saved from it is not to practice *mudâhanat*). In addition, know that verily Allâh ﷻ is severe in punishment. (Fearing his punishment, abstain from *mudâhanat*)

Verse 5:

Commanding righteousness and preventing evil is the distinguishing characteristic of this *Ummah*.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

*You are the best of nations because you command righteousness,
prevent evil and believe in Allâh) [Âl e 'Imrân]*

Review the reason for this *Ummah* surpassing other nations in commanding righteousness and preventing evil in this

explanation. (In the verses mentioned before, Muslims have been commanded to be steadfast on *Îmân*, to command righteousness and prevent from evil. To emphasise this Allâh ﷻ mentions that the reason for this *Ummah* being the best are these very actions. Therefore do not be deficient in fulfilling them)

(O *Ummah* of Muhammad ﷺ, you (from people of all religions) are the best of nations because you have been made apparent (to spread guidance) for the benefit of all people (the reason for being the best is due to conveying benefit) You people (according to the demands of *Sharî'ah* with great care) command righteousness, prevent evil and yourselves continue to believe in Allah (by believing in Allâh includes all of those things of *Dîn* which have to be believed in since all of these things have been shown to us by Allâh ﷻ whoever denies any of these things has not believed in Allâh also).

Verse 6:

***Tablîgh* definitely benefits the Muslims.**

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And continue reminding, because reminding definitely benefits the believers

The explanation of this verse is (continue in your duties with composure i.e. only continue reminding because reminding (for those who do not believe will be a complete proof against them, and for those in whose share is *Îmân* this reminding) definitely benefits the believers (those who believe now and those who already have *Îmân*) (Thus in reminding there is general benefit and wisdom for all. Therefore continue doing so and do not grieve on account of anyone not believing).

If anyone has a doubt that sometimes continuous effort and *Tablîgh* is made, but no benefit is found, then the answer to this is that being beneficial and seeing and witnessing benefits are two separate things. Thus by not seeing, it is not correct to deny its existence. Understand well, and then ponder over this example – every drop which falls on the surface of a rock has an effect. Why else does it eventually penetrate into it after a period of time? However, the effect cannot be seen. The second example is of a few grains of wheat placed on a scale, one or two grains will not have an outward effect on the pan of the scale. A thousand or more grains will definitely show an effect whereas there is some weight in every grain. Benefit can be found in different forms. Correction of beliefs, strengthening of beliefs, correction of wrong notions, lack of knowledge and ignorance, correction of business dealings, mending of social life, increase in worship with regard to amount and condition, concern for correction of character and having presence of mind of the evil of ill-character etc. So how can one negate all of these benefits, when one has no proof of it and there is no means of attaining definiteness?

The summary of this is that by not witnessing some special benefits, it is not correct to completely negate and refute benefits in general.

Verse 7:

Together with *Îmân* and practice, *Tablîgh* is also the means of safety from loss.

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ

*By the oath of time, verily man is in loss except those who believe,
perform good actions, and advise one another on truth and advise
one another to be patient.*

Tafsîr from Bayânul Qur'ân – In the introduction to Sûrah Duhâ, from amongst the important things mentioned, one is to save oneself from destroying his time and life and to spend it in obedience and good actions. In this Sûrah, this is mentioned. By the oath of time (in which sorrow and loss occurs) verily man (due to wasting his life) is in great loss, except those who believe, perform good actions (this is perfecting oneself), advising one another (to remain steadfast) on truth (correct beliefs) and advise one another to be patient (on good deeds). (This is perfecting others, thus these people are attaining benefit).

The relationship between the oath and its answer is apparent in the quality of time.

For a further explanation, it seems sufficient to narrate the text of Hadrat Maulana Ashraf Ali Thanwi رحمۃ اللہ علیہ found in Ta'lim ul Muslimîn “In many Nusus (categorised injunctions of the Qur'ân) together with one's own piety, emphasis is placed on performing and correcting others. Sûrah 'Asr was specially revealed for this, not incorporating any other subject matter. ‘Those who believe’ which refers to correction of others beliefs and ‘do good deeds’ which refers to correction of other's actions are mentioned by means of a joining word as a condition for salvation.

We will suffice on these verses to show the importance and emphasis of commanding righteousness and preventing of evil, since the object is brevity. Allâh ﷻ's one statement is

sufficient, never mind being repeated in different ways to emphasize it.

Section Two - Ahâdîth

In here, those Ahâdîth are mentioned in which emphasis is laid for commanding righteousness and preventing of evil, and in which warning is sounded to those who neglect this duty.

After mentioning the verses of the Qur'ân no need remained for those Ahâdîth. This is just to make apparent how much of emphasis Nabî ﷺ laid on this matter and how much of importance he gave to it. Thus, to attain blessings, a few Ahâdîth together with their translations are being written here.

Hadîth 1:

Stopping from sin when having the ability is a responsibility on every Muslim and a sign of Îmân.

Nabî ﷺ said, “Whoever amongst you sees an impermissible action, then let him change it with his hands. If he cannot do so, then with his tongue and if he cannot do so, then with his heart and this is the weakest level of Îmân.

Ability here means the *Shar'î* meaning of ability (not the literal meaning), since a person is always able to do so with his tongue, there will not be an occasion where he will not have ability. This ability here means that there is no danger for him which generally he will be unable to resist.

There is a need to take a deep introspection of our condition with respect to this Hadîth. Are we not showing any form of negligence from our side in spite of having the ability?

Hadîth 2:

In spite of having ability, by one not stopping the evil person from sin, punishment can be afflicted on the whole nation.

Nabî ﷺ said: “No people who are in a nation involved in sin and have the ability to change them, but do not do so, except that Allâh ﷻ will afflict them with a punishment before they die.” [Abû Dâwûd, Ibn Mâjah, Ibn Hibbân, Asbahânî, etc.]

Read this Hadîth repeatedly with concentration. After embedding it in the heart, think about what is our attitude with those subservient to us i.e. on wrongs perpetrated by our wives, children, students and disciples.

Hadîth 3:

By leaving *Tablîgh* in spite of having the ability, *Kalima Tayyibah* will not repel punishment.

Nabî ﷺ said: “The Kalimah (لا إله إلا الله) will continue benefiting its reciters and repelling punishment and afflictions from them as long as they do not show indifference to its rights. The Sahâbah ﷺ asked “what is indifference to it’s rights? Nabî ﷺ said, “There will be open disobedience of Allâh ﷻ but neither will those people be reprimanded nor prevented.”

Study the note of the second Hadîth again.

Hadîth 4:

The fear of severe punishment and non-acceptance of prayers for leaving commanding to righteousness and preventing evil.

Nabî ﷺ said: “By Him in whose hands lies my life, you should continue commanding good and preventing evil, otherwise

soon Allâh will send a punishment over you, then you will call Him and He will not accept your prayers.”

Look at the stages of commanding and prohibiting mentioned in the first Hadîth. Keep in mind the meaning of ability, and then apply it to your own condition. Are we negligent of our duty or not? If we are negligent, then let us remove this by engaging ourselves in calling towards good and preventing evil.

How severe a punishment that prayers are not accepted? This means that the doors of goodness are now blocked.

Hadîth 5:

By leaving calling towards good and preventing from evil in spite of having the ability, a general punishment will descend and then *Du‘â’* and repentance will not be accepted.

Nabî ﷺ said, “O people, command good and prevent evil before a time comes when you will make *Du‘â’* to Him and He will not accept, and you will seek forgiveness but He will not forgive you. Verily commanding good and preventing evil will not remove sustenance nor will it bring one’s death closer. Verily when the Jewish rabbis and the Christian monks left commanding good and preventing evil, then Allâh ﷻ cursed them on the tongues of their Ambiyâ and they became caught up in a general punishment. In a narration of Hadrat Ayesha *radhiyallâhu anha* this addition is found, [command right and prevent evil before] you seek His help and He will not help you.”

Review the note below the fourth Hadîth and continue studying this Hadîth.

Hadîth 6:

It is the right of neighbours to learn and teach *Dîn*, command one another to do good and prevent from evil, and for the other party to accept – otherwise a hasty punishment will be meted out.

Once Nabî ﷺ addressed the Sahâbah ﷺ, he praised certain tribes and then said, “What is the condition of those people who do not explain the matters of religion to their neighbours, advice them, teach them, command them (to do good) nor prevent them (from evil)? And what is the condition of those people who do not learn and understand the matters of *Dîn*, and do not accept advice given to them? By Allâh, let this nation teach their neighbours, make them understand, command (with right), prevent (from evil) and let the other nation learn and understand *Dîn* from their neighbours and accept their advices, otherwise I will soon punish them.” After saying so, Nabî ﷺ came down from the pulpit.

In this Hadîth, the rank and status of neighbours are shown. Those who are capable should turn the direction of the people in their area towards *Dîn*, following the bounds laid down and those who are unaware of basic knowledge should not be ashamed to attain *Dînî* knowledge – else there is a fear of great harm.

From here, we learn that just as we seek help and assistance for our worldly needs we should take assistance as well for *Dîn*. This help and assistance is much more necessary and important than the help taken to attain worldly benefits.

We also learn that just like when people of a certain locality are involved in physical disease, they are assisted and helped,

similarly when they are involved in any *Dînî* (religious) harm, then they should be assisted according to one's ability and strength.

Hadîth 7:

General punishment because of not stopping sin in spite of having the power to do so.

Nabî ﷺ said, "Verily Allâh ﷻ will not punish all the people because of the actions of the elite until they see evil in front of themselves and inspite of having power, they do not prevent. When they will do this, then Allâh will punish the general masses as well as the elite."

Study the notes under the first, second, fourth and fifth Hadîth.

Section Three - The Laws of *Tablîgh*

You have come to know of the importance and emphasis of *Tablîgh* which is clearly apparent in the verses of the Qur'ân and the blessed Hadîth. Here we will narrate the rulings and laws which the *A'imma*-*Mujtahidîn* and pious scholars have mentioned which are extracted from the Qur'ân, *Ahâdîth* and the *Shar'î* proofs. Before this, one important point should be kept in mind. It is necessary to observe every such work whose manner Allâh ﷻ or Nabî ﷺ has specified, in that very manner, otherwise this good action will be destroyed and one will be a sinner e.g. A person fasts on the day of 'Eid ul Fitr or 'Eid ul Adha. Instead of reward, he will become worthy of sin, since it is *Harâm* (impermissible) to fast on these days. Similarly to perform *Salâh* at the time of sunrise or midday, is a cause of punishment, just as at the time of the *Khutba* (which is included in *Tablîgh*, calling towards good and preventing from evil), it is prohibited and a cause of sin to advise someone, similarly at the time of *Khutba* to utter *Durûd* when the name of Nabî ﷺ is taken, to verbally utter *Âmîn* on any

special *Du'â'* or to make *Du'â'* with the lips are all sins and prohibited, whereas at other times, these actions are virtuous and a means of reward. (These rulings are extracted from *Shâmî*, and *Fatâwâ Alamgîrî*)

I felt it appropriate to only place the transliteration of the following laws so that it does not become lengthy. However reference will be given for every ruling. Those who have any doubt can refer to the original books to achieve satisfaction of mind. At this moment, these reliable books are in front of me [Ashatul-Lama'at, *Mirqât* (commentary of *Mishkât*), *Fatâwâ Alamgîrî*, *Fatâwâ Qâdhî Khân*, *Bahrur Râ'iq*, *Tafsir Madârik*, *Tafsir Bayânul Qur'ân* etc. I will generally suffice with one reference even though this ruling is mentioned in a number of books.

Ruling 1:

Preventing evil and commanding good is *Fard Kifâya*. If no-one in a certain locality fulfils this duty, then all the people will be subject to punishment for neglecting this *Fard*. If a few are doing this duty and the necessity of that place is being fulfilled, then the compulsion will fall off the remaining people. There will be a great reward for those giving advice. (*Mirqât*, *Tafsîr Madârik*).

Ruling 2:

If it so happens that there is none but a certain individual who can stop evil or command good, then reformation becomes *Fard 'Ayn* upon that specific person, e.g. only that person knows of a certain evil and only he has the ability to correct it; a person's wife or child is involved in some incorrect action, a person's follower like his student or disciple etc. (*Mirqât*)

Ruling 3:

Tablîgh is *Wâjib* in *Wâjib* actions and *Mustahab* in *Mustahab* actions. (*Ashiatul-Lam'ât*)

Ruling 4:

For advice to be *Fard*, there are two conditions (1) Conviction in it being accepted (2) Safety from harm, when these two conditions are found, then giving of advice is *Fard*, otherwise not. (*Mirqât, Ithâf, Fatâwâ Alamgîrî*)

Ruling 5:

Wherever these two conditions are not found, then advice is not *Fard* there. In fact, in some conditions it will be *Harâm*. (*Ithâf*)

Ruling 6:

It is prohibited to go to such a place where such an evil is taking place that if one corrects it, there is fear of one's safety and there is no conviction of it being accepted. This is so that one is saved from this evil. Without a severe necessity, one should abstain from such places. It is not compulsory to migrate from such an area. However if in any area, there is no way of saving oneself from evil, then it is *Wâjib* to migrate from there on condition that one has the ability. (*Ithâf*)

Ruling 7:

If one's overpowering thought is that by giving advice, one will be sworn at or falsely accused then it is *Mustahab* to offer advice.

Ruling 8:

If one's overpowering thought is that by giving advice, he will be beaten, and due to not having enough patience, he will also become embroiled in fighting, then too it is *Mustahab* to not offer advice. (*Fatâwâ Alamgîrî*)

Ruling 9:

If one's overpowering thought is that by giving advice, he will be beaten, but he has the ability to be patient and he will not

complain to anyone, then to advice is *Mustahab* and such a person will be a *Mujâhid*. (*Fatâwâ Alamgîrî*)

Ruling 10:

If ones overpowering thought is that people will not accept, but they will also not hit or swear, then in such a case, it is *Mustahab* to offer advice. (*Fatâwâ Alamgîrî*)

Some scholars feel that in such a case, it is *Wâjib* to give advice. (Ithâf has mentioned that the view of compulsion is more correct. This useless one states that precaution lies in the preferred view of the author of Ithâf. Therefore in such cases those giving advice should do so. If someone keeps quiet at such places, then one should neither have evil thoughts about him, nor should one object. It is possible that he is practicing on the view of non-compulsion.

Ruling 11:

If one has a fear of being killed by advising and speaking the truth, then too he speaks out and is killed, then he will be a martyr. (*Fatâwâ Alamgîrî*)

Ruling 12:

If the person upon whom advising was compulsory gave advice to the person involved in wrong, and he did not accept if, then it does not remain *Fard* thereafter to advise him again. (*Mirqât, Ash'atul Lam'ât*)

Ruling 13:

Zayd is involved in a certain sin. Another person is also involved in that same sin. It is compulsory for Zayd to advice the other person on condition that he has the ability (*Fatâwâ Alamgîrî*) two things are compulsory on Zayd (1) Advice (2) Practicing himself. By showing levity if one does not absolve

him of his other duty. However, he will be punished for his evil actions. (refer to *Hadîth 1, 2 chapter 3, and verse 4 chapter 1*)

Ruling 14:

If Zayd sees Bakr involved in any evil action, then it is appropriate for Zayd to inform Bakr's father (or guardian or ruler). In answer to this, the scholars have stated that if one's thoughts are overpowering that the father (or guardian or ruler) has the ability to stop this evil, then it is appropriate to inform, otherwise not. This same command will apply to husband and wife, ruler and subject. (*Fatâwâ Alamgîrî*)

Ruling 15:

Hadrat Hanafiyyah Abul-Qasim was asked: if Zayd saw a person stealing, then is it necessary for him to inform the owner? He replied, "If he fears that the thief will cause harm to him, then it is not necessary. If not, he should inform." (*Fatâwâ Alamgîrî*)

Ruling 16:

If a father wants to command his son to fulfil a certain action but he fears that the son will not listen, then he should tell him by mode of encouragement e.g. "My son, it is appropriate that you should do such and such." This is so that the son is not punished for disobedience in the hereafter. (*Fatâwâ Alamgîrî*)

Greater precaution should therefore be exercised in explaining to strangers. The crux of this is that a person involved in evil should be advised in such a manner that no other religious harm comes to him. Details will Insha-Allâh be mentioned in "The etiquettes of Tablîgh"

Ruling 17:

Every person has the right to voice disapproval in those compulsory duties and prohibited matters which are famous

and well known. Regarding fine matters, only the scholars have the right to show their displeasure, and not the general public unless they have full knowledge in the matter. The scholars have a full right to censure in only those matters in which there is unanimity and not in those matters which the jurists have differing views.

Ruling 18:

The general public should not hasten in voicing disapproval against the pious and sincere scholars. (*Mirqât, Fatâwâ Alamgîrî*)

If they have any doubts in any action, then they should refer to a well researched scholar. In fact, first they should go to that scholar himself. Sometimes, the general Muslims have a certain misgiving, due to not having correct knowledge in the matter, as is the general condition nowadays.

Ruling 19:

Having love and intermingling with the one involved in evil should be terminated, except for a severe need. (*Bayânul-Qur'ân juz 4, part 2 Ashait ul Lam'ât*)

Ruling 20:

That person who does not advice due to not having the ability or due to fear of mischief, but regards that evil as bad, is from those believers who will attain salvation. (*Mirqât, Mishkât Sharîf*)

Outwardly, some people have the ability, but still too they do not prohibit due to some religious benefit for the one involved in evil, the details of which will be explained in Hadîth 2 and 3 in the fourth chapter. Therefore, do not hastily object.

Chapter Two - The Virtues of *Tablîgh*

In this chapter, a few Qur'ânic verses and Ahâdîth will be noted for blessings and deduction. Before this a few points by way of introduction will be mentioned which will aid one in understanding the meaning of these Qur'anic verses and Ahâdîth.

Note 1:

Certain worldly necessities are such that they are very cheap, light in weight, small in size and easily available. However with regards to its properties and effects, it can lead to great benefit or great harm e.g. a matchstick. If not found in a house, the house will be in darkness. In cold weather, one will be deprived of heat and a cup of tea. Food cannot be cooked. One matchstick is sufficient to burn a whole city. What a great harm! On the other hand, one matchstick can light up a whole city. One lantern can be lit up, thereby lighting up so many others. Similarly in religious matters, some actions are very easy and simple but its benefits are huge and leaving it out is a means of great harm by leaving out compulsory *Tablîgh* (which is very easy), one is deprived of the acceptance of ones *du'âs* (which is the cause of every; form of goodness) and one becomes immersed in different forms of punishment and difficulties.

One atom bomb causes so much of harm. Reciting *Kalimah Tayyibah* just once saves one from the harms of the harmful and destructive evil of disbelief even though one was in the state of disbelief for 1000 years. Apostasy (*irtidâd* - reneging from Islâm), by rejecting any of the basic essentials of religion, be it rejection of the finality of *Nubuwwah*, the angels, *Jannah* or *Jahannam*, will lead to destruction of all ones good actions. Remember this point well. When this is apparent that the

property of actions, whether it be worldly or religious can lead to great benefit or harm, then we should understand that the punishment and reward shown for any action is to make apparent the status of that action. If a warning of punishment is sounded for any action, then this punishment shows the rank of evil and repulsiveness in that action. The reward of any action points to its beauty and goodness. From here it becomes apparent the error of many uninformed people who state that they cannot understand how such a huge reward or severe punishment could be granted for certain actions, since they are unaware of the properties and effects of actions. The second reason is that they compare worldly rewards and punishments with the rewards and punishments of the hereafter, whereas this comparison and analogy is incorrect. Here the possessions of the leaders and giver of favours are very limited and have been given to them by others. This is contrary to the favours of the hereafter which are unlimited and are dependant on the divine will. He can do as He wishes. None can prevent Him.

Note 2:

For anything to make apparent its effect a condition is that there should be no impediment e.g. the property of a matchstick is to burn and give off light. This property will only be found if it is not wet. If wet, this effect will not be found. This is the condition with religious actions also that the promises or punishments mentioned for certain actions are found when there are no impediments. If any effect is not found which has been promised on any action, then there must be some impediment there which due to not having knowledge of, one becomes perplexed. At times, the effect occurs, but is not perceived as has been mentioned in detail under verse 6 - see there. Therefore, do not have doubt in believing the verses of the Qur'ân and Ahâdîth, even though

you cannot perceive the harm or benefit of it. Do not make your mere intelligence and understanding a basis and judge. If in doubt, refer to a well-versed scholar.

This chapter has three sections.

Section One - Verses of the Qur'ân

Verse 1:

There is no better speech than *Tablîgh*

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And whose words can be better than the one who calls (people) to Allâh, (also) practices good actions and says (to make apparent his obedience) "I am from the subservient ones" (i.e. He regards servitude a means of honour and not a disgrace like the proud people).

Who can evaluate the high rank of these people whom Allâh ﷻ praises with such words? It is our duty to make effort to become like this (refer to *Ashrafun-Nizam* and *Ashraful-Khitab*)

Verse 2:

Commanding righteousness, preventing evil and doing good actions are a cause of mercy descending.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ

Believing men and believing women are (religious) friends of one another. They command righteousness, prevent from evil, are punctual with Salâh, give Zakât, and obey Allâh ﷻ and His Rasûl. Allâh ﷻ will definitely shower His mercy on such people (which is

discussed in the following verses). Verily Allâh ﷻ is All Powerful (He can give complete recompense), All Wise (He gives appropriate recompense) (the mercy mentioned above is that) Allâh ﷻ has promised believing men and believing women such gardens, flowing beneath them rivers in which they will reside eternally (He has promised) and beautiful homes which will be in their gardens (together with all these bounties), the pleasure of Allâh (which will always be with the people of Jannah) is the greatest (of all these bounties). This (above mentioned reward) is the great success.”

Who is not in need and desirous of Allâh ﷻ’s mercy? In these verses the method of acquiring Allâh ﷻ’s mercy is mentioned. The crux of which is mentioned above. Only courage and resolve is needed. Be courageous and receive mercy.

Section Two - Ahâdîth

Hadîth 1:

The person who shows good will continuously receive rewards, whilst the one who shows evil will continuously receive sin for it.

Nabî ﷺ stated, “Whoever establishes a good action in Islâm, then for him is its reward and the reward of those who practice upon it after that without any reward being reduced from those people. He who enacts an evil action in Islâm, then for him is its sin and the sin of those who practice upon it after him without any sin being reduced from those people.”

From here we can understand that if someone becomes punctual in *Salâh*, then the person who made effort will daily get so much of reward as the one performing the salah. Judge all other actions likewise.

See note 1 and 2 again (mentioned at the beginning of this chapter).

Hadîth 2:

Due to the blessings of those serving religion, their family members receive sustenance.

Hadrat Anas ؓ narrates, "There were two brothers in the time of Nabî ﷺ. One used to work whilst the other used to stay in the company of Nabî ﷺ and learn from him. The working brother complained to Nabî ﷺ of his brother who stated, "Perhaps you are being sustained due to him."

I wish to present an example to clarify this, due to one soldier, his brother gets a contract in the army by which he begins to collect a huge sum of money. This brother looks after the army officer's family. One day he complains to the army officer that my brother does not look after his family members. I have to take so many burdens on myself. The army officer will tell him, "Sir, whatever you are earning is due to the blessings of this soldier, since you are his family member. You should be grateful to him." Therefore those people whose family members are engaged in the service of *Dîn* and they have abundance of wealth, should see to the necessities of these people serving *Dîn* and their families. This is the gratitude for this bounty. They should also regard this wealth as the blessings of this religious family member. Today, due to not being aware of this finer point, objections are raised against such people. This is our error.

Hadîth 3:

The person who goes to teach or learn attains the reward of *Hajj*.

Nabî ﷺ stated, "The person who goes to the Masjid, intending only to learn or to teach good, for him is the reward of a pilgrim whose *Hajj* is complete (i.e. accepted, not defective)."

Study note 1 and 2 again. To be deprived of this great virtue is to be deprived of a great fortune. What a great virtue this is!

The person who does not have enough money to perform *Hajj* or *Umrah* can attain these rewards by *Tablîgh*. What grace and benevolence of Allah ﷻ.

Hadîth 4:

The dust that settles on the body in the path of Allâh will not enter the fire.

Nabî ﷺ has stated,” The fire will not touch that servant whose feet have become dusty in the path of Allâh ﷻ”

Religious teaching (*Dînî Ta’lîm*, *Tablîgh*, *Jihâd*, walking to help a person in need is all included in the path of Allâh ﷻ)

Hadîth 5:

The reward for spending in the path of Allâh is multiplied 700 fold.

Nabî ﷺ has stated, "He who spends any amount in the path of Allâh, Allâh will write for him 700 fold reward in lieu of it."

How much of one's income is spent to attain the pleasure of Allâh ﷻ? If one does not have a habit, then stipulate for the future a specified amount to be given in the path of Allah. (Study household reformation in Ashrafun-Nizam)

Hadîth 6:

The manner of attaining the blessings of Nabî ﷺ's *du‘â'*.

Nabî ﷺ made the following *du‘â'*, “May Allâh ﷻ keep vibrant the person who hears (directly or indirectly) something from us and he conveys it as he heard it. (The great reward received for conveying it is because) many people who receive the message have great understanding in it than the listener.”(In addition, they have the ability to deduce laws from it).

In this Hadîth, the virtue of those who understand the Ahâdîth has been shown. Such people are called Fuqahâ' (jurists).

In this Hadîth, the method of attaining a very great bounty (i.e. the *du'â'* of Nabî ﷺ has been shown. It is so simple that every person can do it. According to one's effort in conveying any matter of *Dîn*, one will attain benefit of the blessings of this *du'â'*. Insha Allâh.

Hadîth 7:

How can one attain the status of an 'Âlim and the intercession of Nabî ﷺ on the day of Judgement?

Abû Dâwûd رحمه الله عليه narrates, "Nabî ﷺ was asked, "What is the level of knowledge which a man reaches that he will be in the rank of '*Ulemâ*'?" Nabî ﷺ said, "The person who protects forty Ahâdîth in my *Ummah* in matters of religion, Allâh ﷻ will raise him up as a scholar (and also) I will intercede and be a witness for him."

Learning, propagating and conveying to others is all included in protection. Based on this Hadîth the '*Ulemâ*' have compiled books of 40 Ahâdîth. To attain this virtue, this useless one has also compiled a book of 40 Ahâdîth entitled '*Ashraf ul Kalâm*'. Mention of it will be made in the 4th chapter. Insha-Allâh. Make *Du'â'* that Allah ﷻ arranges for its publication. Very important and necessary points have been gathered there.

Section Three - Statements of Learned and the *Mashâyikh*

Since the object is brevity, I will suffice on only two statements of the great and learned scholars and *Mashâyikh* just to show how much of importance they attached to *Tablîgh*. One is of Hadrat Shaykh Ahmad Sirhindî Mujaddid Alf e Thâni رحمۃ اللہ علیہ and the other is of Hakim ul Ummah Mujaddid e Millah Maulânâ Shâh Ashraf ‘Alî Thânwî رحمۃ اللہ علیہ.

1. Statement of Hadrat Mujaddid Alf e Thâni رحمۃ اللہ علیہ. The reward of spending a small amount for the spreading and propagation of *Dîn* is equal to spending thousands of rupees. “The greatest virtue is the spread of the *Sharî‘ah* and bringing alive any command of the *Sharî‘ah*, more so in this era, when the symbols of Islâm are being trampled and destroyed. To introduce and propagate one ruling is more virtuous and noble than spending hundreds of thousands in the path of Allâh ﷻ. To spend a small amount with the intention of making common one ruling of *Sharî‘ah* is equal to spending hundreds of thousands of rupees spent with any other intention.” (*Maktubat Hadrat Mujaddid Alf e Thâni. Chapter One, Part 2 p. 21*)

2. Statement of Hadrat Hakîm ul Ummat Mujaddid e Millah Maulânâ Thânwî رحمۃ اللہ علیہ. *Tablîgh* and lectures is the way of the Ambiya. *Dars* (learning and teaching), writing are its prelude and introduction. The actual method of teaching *Dîn* is by means of lectures and advices, which the Ambiya were sent for, by which they propagated *Dîn*. *Dars* (teaching and learning in the Madâris) and writing are subservient to it, because the pious predecessors due to strong memories and piety would suffice and have trust on verbal narrations and general speech. Thereafter arose a need for *Dars* and writing

for the preservation of this knowledge. It is obvious that the purpose of this preservation was for *Dînî Tablîgh* and verbal addressing, which is generally done by lecturing. Thus the object of being involved in *Dars* and writing is lecturing. The destruction of this object is a great error. (*Huqûq ul 'Ilm* p.58)

The importance and virtue of that work which the Ambiya were sent for is quite apparent.

Chapter Three - The Etiquettes of *Tablîgh*

Allah ﷻ has kept some specialities and benefits in every action. An explanation has already been given in chapter 2 Point 1.

These can only become apparent when its etiquettes and laws are followed correctly, otherwise at times no benefit and specialities become apparent, and at times, only a small amount becomes apparent. Therefore, in every matter, learn the manner of attaining its full benefit, and then act accordingly. This is very important. Otherwise a strong fear of worldly and religious harm exists. In this chapter are three sections

Section One - Verses of the Qur'ân

Here a few verses will be mentioned. From here we can even gauge the compassion which Allâh ﷻ has for His servants that He did not only suffice on the importance and emphasis of *Tablîgh*, but He also mentioned in detail the manner of doing it. I will mention a few verses of the Qur'ân for blessings, to make apparent its importance.

Verse 1:

The etiquettes of *Tablîgh*, the laws of *Rukhsat* (concession) and '*Azîmat* (obligation) at the time of revenge.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Call (people) towards the path of your Rabb (i.e. Dîn) by means of knowledge (the purpose of which is to prove your claims) and beautiful advice (the purpose of which is encouragement, warning and softening of the heart). (If you are forced to debate then) argue with them in a beautiful manner (in which there is no harshness and rudeness) (This is your duty. Thereafter you do not have to ascertain whether they accept or not because this is the work of Allâh ﷻ). Verily Your Rabb knows fully well the one who has gone astray from His path and He knows fully well the one rightly guided.

(If the disbelievers exceed the bounds, going from verbal arguments to physical violence, and afflict harm by the hand or tongue, then it is permissible for you and your followers to take recompense since this is *Rukhsat* (concession) granted. It is also permissible to bear it patiently since this is '*Azîmat*. If you choose the first option, i.e. you take revenge, then take so much as has been afflicted on you (do not exceed that amount). And if you choose the second option i.e. on their inflicting difficulties upon you, you exercise patience, then this (patience) is very good for those who exercise patience (since it will have a good effect on the opposition and others who witness what is happening and one will be granted a great reward in the Hereafter). And (even though patience is '*Azîmat* for everyone in general, but more so for you due to your great status, there is a greater degree of '*Azîmat* for you.

Therefore especially for you this command is being given that) (exercise patience), and because your patience is by the (special) ability of Allâh ﷻ (therefore you can be content that it will not be difficult for you to be patient) and do not grieve (over their opposition) and let not your heart become straitened (no harm can come to you because of this because you are characterized with the quality of *Taqwâ* (abstinent) and *Ihsân* (doing good). Verily Allâh ﷻ is with those (i.e. He is the Helper and Assistant of those) who are abstinent and with those who do good.

From the *Tafsîr* of *Hikmah*, *Mau'idhatul Hasanah* and *Jidâl*, we can see that each of them have different meanings. This *Tafsîr* is more correct and closer to the Arabic language, than applying them to proof, oratory and technical debates, as had been mentioned in *Kabîr*. Besides *Takalluf* (unnaturalness of manner) one weakness in this is that the addressee of each of these words are different, whereas this seems far-fetched looking at the context. Know well that the aim in *Hikmah* (philosophy) is clear cut proofs, general proofs and presumptive proofs are used. Remember well that no claim has been substantiated with a presumptive proof in which there is no clear cut proofs. All the claims have clear cut proofs. However keeping in mind the understanding of those being addressed and for their easiness, a common mode has been chosen. Thus no one should have doubt that the Qur'ân has used *Istiqra* (inductive logic) as a proof. On this basis, the people of the Qur'ân have a right to informally use such proofs against adversaries as long as they cannot present a clear-cut proof. Understand this well. The translation of *Tawfîq* has been qualified with the word “special”. Without the divine ability of Allâh ﷻ no person can exercise patience, in fact performing good actions. Then what speciality is there in *Tawfîq*? By this restriction, the cause of speciality is known,

i.e. the levels of *Tawfiq* are different. All people are granted *Tawfiq*, but the *Ambiya* are granted more favours and help which has an effect on their actions.

Verse 2:

One should not be negligent of the remembrance of Allah during *Tabligh*. By speaking gently, there is effect in *Tabligh*.

وَاصْطَنَعْتُكَ لِنَفْسِي اذْهَبْ اَنْتَ وَاُخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي اذْهَبَا إِلَىٰ فِرْعَوْنَ
إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

And I have chosen you for being my *Nabî*. Proceed (to where you have been commanded) you and your brother, with my signs (there were two signs; one was the staff and the other was the illuminated hand. In each of them, a few miracles are found). And do not become lax in my remembrance (whether it be in solitude or during *Tabligh*). (Now we will inform you where to go) Go to *Fir'awn*. He has exceeded all bounds. Then (go to him and) speak to him gently perhaps he will accept the advice (with enthusiasm) or he will fear (the Divine Punishment and then believe).

Verse 3:

Do not pursue someone

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيِّرٍ

(When these people in spite of proofs do not ponder) then you (should not be overly concerned regarding them but) should continue advising them (because) you are only an advisor (and) you do not have dominion over them (that you have fallen into such concern)
(*Bayânul-Qur'ân*)

Verse 4:

In *Tabligh*, definite and presumed benefit should be given preference over doubtful benefit. Giving priority to the seeker of benefit is more important than the one who shrinks and turns away.

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَمَا يُدْرِيكَ لَعَلَّهُ يَزْغَى أَوْ يَذْكَرُ فَتَنْفَعَهُ الذِّكْرَى أَمَّا مَنْ
اسْتَغْنَى فَآَنَتْ لَهُ تَصَدَّى وَمَا عَلَيْكَ أَلَّا يَزْغَى وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى
فَأَنَتْ عَنْهُ تِلْهَى كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ

He ﷺ frowned and turned away when the blind man came to him. And what do you know perhaps he will reform or accept the advice, then the advice will benefit him. As for the one who turns away, then you are concerned about him whereas there is no blame upon you if he does not reform. And as for the one who comes to you running and he fears, then you show no concern for him. Never do this. Verily Qur'ân is a reminder. Then he who wishes, he should accept.

Since the *Tafsîr* of this verse contains many important points, it seems appropriate to note it down here. Hadrat Thânwî رحمہ اللہ has mentioned (the cause of revelation of these verses is that once Nabî ﷺ was explaining to a few leaders of the polytheists when suddenly a blind Sahâbî Abdullah bin Umm Maktûm رضی اللہ عنہ presented himself and asked something. Nabî ﷺ disliked this interruption and did not turn his attention to him. In certain narrations, the names of the disbelievers have been mentioned, i.e. Abû Jahl, Ibn Hishâm, 'Utbah bin Rabî'ah, Ubayy bin Khalaf, Ummayah bin Khalaf, Shaybah etc. Due to Nabî ﷺ's displeasure, he frowned, when Nabî ﷺ stood up from this gathering and began going home, the effects of revelation became apparent and these verses of Surah Abasa were revealed. Thereafter whenever this Sahâbî رضی اللہ عنہ used to come to Nabî ﷺ, then he would honour him. [All of these narrations are found in *Durr e Manthûr*]

Allâh ﷻ states regarding this incident that: He (Nabî ﷺ frowned and turned away when the blind man came to him (here the third person is addressed. This is the great kindness and nobility of the addressor and great honour for the addressee that directly he is not addressed. Thereafter the second person form is used due to sudden transition. This is so that one should not have doubt of Allâh's turning away. The address in this verse is lighter than in the previous verses Allâh ﷻ states). And what do you know perhaps he (i.e. the blind person will reform (completely by your teaching or (at least in some special matter accept the advice, then the advice will benefit him (to a certain extent) (this means that his whole reformation will take place. Benefit will definitely accrue. Even though 'advice' is before (accepting advice) the benefit of (advice) is after (accepting advice). For this reason, it has been used in between. (لعل) is used for emphasis, i.e. even if there is only a possibility of advising or accepting advice, then too, no inattentiveness should be accorded to him, then what to say if the benefit is definite. By mentioning the word 'blind one', there is an indication that here is a demand for the tendency of kindness and softness). As for the one who turns away (from Dîn), then you are concerned about him whereas there is no blame upon you if he does not reform (the quality of turning away is used to create a dislike for it) as for the person who comes to you running (having enthusiasm for Dîn) and he fears (Allâh ﷻ), then you show no concern for him.

(In these verses, Nabî ﷺ is being informed of his error in *Ijtihâd* (exercise of judgement). The basis of this *Ijtihâd* was this that an accepted and established principle is that the more important will always be given preference. Nabî ﷺ regarded the severity of disbelief as being the more important thing e.g. there are two sick people. One is suffering from

cholera and the other from a cold. The treatment for the person suffering from cholera will be granted attention first. The crux of this verse is that importance will be granted to the severe sickness as long as the patient is not opposed to taking medication. In this case, then his seeking treatment will be placed first, even though the sickness is light. Thereafter, whilst mentioning that not so much of attention must be granted to the polytheists, Allâh ﷻ states that in future) never do so!(because the Qur'ân is only a reminder) (you are obliged to propagate it) then he who wishes, let him accept.(He who does not accept, then let him be. He is no harm to you. Why then do you make so much of effort?) (Bayânul-Qur'ân)

Verse 5:

On sincerity in *Tabligh*, one receives a great reward, goodness and blessings.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

In most of the secret talks of the general people, there is no goodness (i.e. reward and blessings) (yes there is reward and blessings in Tabligh) those (people's secret discussions) who encourage charity, good actions or creating bonds between people (i.e. they have secret consultations and planning is for the completion and arrangement of these acts or they encourage others quietly because at times there is more benefit in mentioning quietly. In such consultation, there is reward and blessings). Moreover, he who does this (i.e. He gives encouragement for these actions) seeking the pleasure of Allah ﷻ (and not for fame or position) then soon we will grant him a great reward (i.e. in the hereafter – however these treacherous ones do not have such consultations, therefore their consultations are disliked) (Bayânul Qur'ân)

In this verse, the importance of sincerity has been made apparent. Sincerity means to do an action to earn the pleasure and happiness of Allah ﷻ. If there is no sincerity, then there will be no soul in the actions. Actions will be lifeless and unacceptable. In this Hadîth, great stress has been laid for this quality. See Hadîth no. 4 for one special research regarding sincerity.

Verse 6:

Together with *Tablîgh*, consideration must be given for compulsory worship.

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ

When you have completed (Tablîgh of laws since the benefits of this worship is causative, then make effort (in other worship which is related to yourself only. By this is meant abundance of worship and spiritual exercises since this is appropriate for your status) (and whatever you went to ask) then turn only to your Rabb. (Bayânul-Qur'ân)

This verse makes apparent the error of those people involved in concern of reformation of others, thereby forgetting themselves. The more one has concern for one's reformation, the more benefit will there be in one's *Tablîgh* on condition that there is no obstinacy in the one who is being addressed.

Section Two - Ahâdîth

Hadîth 1:

One should not wait to become completely pious to make *Tablîgh*.

Hadrat Anas ؓ narrates, “We asked Rasûlullâh ﷺ, “We do not command good actions until we practise on it and we do not

prevent from evil until we abstain from it completely?" Nabî ﷺ remarked, "No, in fact command good actions even if you do not practise it and prevent from evil even if you do not abstain from all of it."

When some people involved in an evil are advised, they object saying, "Sir, first reform yourself, then tell others. How can this be correct that you advise others but do not practise yourself?" This Hadîth shows the incorrectness of this objection that those who do not practise do not have the right to give advice some people at such occasions recite this verse. (أتأمرون الناس بالبر وتنسون أنفسكم).

This verse does not mean that it is incorrect for one not practising to offer advice to others (see the translation and *Tafsîr* of this verse).

Admonition to a Non-Practising Scholar

How evil that you command others to do good actions (here by good actions is meant to believe in Nabî ﷺ and you forget yourselves whereas you continually recite the book (i.e. the Tawrât and in many places therein, mention is made of the disgrace of a non-practising scholar which you definitely see whilst reciting). Then can you not even understand (this that you are becoming worthy of those censures and reproaches).

This does not show that a non-practising person cannot advise, but shows that it is not permissible to be a non-practising person. There is a world of difference between these two things (*Bayânul-Qur'ân*). However, there is severe punishment for a non-practising scholar and lecturer. See the next Hadîth.

Hadîth 2:

The person doing *Tablîgh* should also practise; otherwise there is a fear of severe punishment.

عن اسامة بن زيد قال سمعت رسول الله صلى الله عليه وسلم يقول يؤتى بالرجل يوم القيمة فيلقى في النار فتندلق اقتاب بطنه فيدور بها كما يدور الحمار بالرخى فيجتمع اليه اهل النار فيقولون يا فلان مالك الم تكن تأمر بالمعروف وتنهى عن المنكر فيقول بلى كنت آمر بالمعروف ولا آتية وانهى عن المنكر وآتية .

بخارى ومسلم

Nabî ﷺ said, "A man will be brought on the day of Qiyâmah and thrown into the Fire. His intestines will emerge. He will walk around holding them just as a donkey circles the mill. The inhabitants of the fire will gather by him and will ask, "O so and so, what has happened to you? Did you not command goodness and prevent evil? He will say," Yes, I used to command goodness but I never used to practise it. I used to prevent from evil but I used to perpetrate those acts."

Those possessing the knowledge of *Dîn* should read this *Hadîth* over and over. Also keep in mind the *Hadîth* mentioned in *Kitabur Riya* in *Mishkât Sharîf*. One man was shown to Nabî ﷺ who was lying down. At his head side a man stood carrying a huge stone, with great force he would smash this stone on the head of the person laying down by which the head would be smashed and the stone would roll away to a far off distance. When the one striking would go and fetch the stone, the head would return to its original form. Then the person carrying the stone would once again inflict him due to which the man lying down would be in severe pain. On asking, Nabî ﷺ was informed that the person lying down was a non-practising scholar. He would continue receiving this punishment for not practising till Qiyâmah.

By scholar is meant every person who knows the matters of *Dîn* but does not practise on it. Here the technical term 'Âlim is not meant, i.e. one who has studied Arabic and qualified at a Madrasah. What a severe punishment for not practising on one's knowledge! Can anyone bear such a punishment?

Those who do not possess the knowledge of the basics of *Dîn* are also committing a severe crime. Not knowing the law and not practising on it is also a cause of punishment. However, the punishment for one who knows but does not practise is more.

When the harms of not practising have become clear, then always have the concern for the perfection of one's reformation.

The manner of acquiring this has been mentioned. Allâh ﷻ states (اتقوا الله وكونوا مع الصديقين) i.e. remain with the *Kâmilîn* (the perfect ones)

Hadîth 3:

For those involved in religious services to increase one's relations with the people of the world to attain worldly benefits is severely dangerous.

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم ان انا سا من امتى سيتفقهم في الدين ويقرءون القرآن يقولون ناتي الامراء فنصيب من دنياهم ونعتزلهم بديننا ولا يكون ذلك كما لا يجتنى من القتاد الا الشوك كذلك لا يجتنى من قربهم الا قال محمد بن الصباح كانه يعنى الخطايا رواه ابن ماجه

Nabî ﷺ mentioned, "Many people of my Ummah will attain knowledge of Dîn and will recite the Qur'ân. (thereafter) they will say (in their hearts), "now we will go to the wealthy so that we can get some benefit from their worldly conditions (in this case, to remove

the fear of harm to ones Dîn which will be caused by mixing with them, they will think, "and our religious knowledge is sufficient to save us from their harms." Nabî ﷺ said, "This thinking of their's is not correct. Just as one cannot save oneself from thorns of a thorn tree when being in close proximity and joined to it, similarly mixing with the people of the world cannot save them from sins."

If the wealthy are desirous and are seekers and present themselves, or they call the scholar for some necessity, then scholars mix with them it will be mixing for the purpose of Dîn, after making this agreement that (1) We will be free to say whatever we wish (2) We must be given any gift etc. if even in this case the scholars are not prepared to meet them, then how will Dîn reach them? This type of mingling is necessary 'alal-kifâyah (i.e. it is not compulsory on all. If some do it the responsibility will fall off the remaining people).

For this work, such a person is appropriate who is strong-hearted and independent. For the weak ones, it is best and safest that they do not mix with the wealthy. Others are sufficient for the propagation of the truth to them or the books and articles of the scholars are sufficient for them. Also important is that at the time of staying away from the wealthy, one does not look down upon them and does not regard oneself as pious. One should make Du'â' for them and should have feelings of mercy for them that they are involved in the trials of the world and in ignorance. Regard yourself as a sick person, weak in Dîn. Your abstaining from him is just like a sick person, weak in nature who can be easily affected and thus stays away from other sick people. Together with this, he does not get angry with the other sick people but has mercy on them. Only due to his weakness, he stays aloof from them. Similarly, have mercy for these wealthy people that they are involved in such objects of sin and ignorance. If we

had been involved in this sickness, then we would have been in a similar condition. Thank Allâh ﷻ for being protected and do not be proud. Make *Du‘â* for them. However if any person is obstinate against the truth, has hatred for the people of the truth and is haughty towards them, then to show hatred to them is compulsory and an act of worship. This is hatred for the sake of Allah ﷻ (*Huqûqul ‘ilm - condensed*).

Hadîth 4:

The work of advice is for the *Hâkim* (leader), the person appointed or for the proud person and seeker of the world.

عن عوف بن مالك قال قال رسول الله صلى الله عليه وسلم لا يقص الا امير او

مامور او مختار . رواه ابو داؤد

Nabî ﷺ said, “None should give advice except the Hâkim, the person appointed by him or the seeker of greatness.”

Hadrat Shaykh Abdul Haq Muhaddith Dehlawî رحمۃ اللہ علیہ states in the commentary of the Hadîth, “In this Hadîth there is prohibition of lecturing without the permission of the Islamic ruler since he understands better the benefits for the general people. If he himself cannot do this work, then he will appoint somebody worthy who will keep in mind the above mentioned quality and who has in him knowledge, piety, trustworthiness, respect, who is free from greed, and who is far from ignorance, open transgression), misappropriation and innovation. Thereafter he states, “From this Hadîth this ruling is also extracted that for reformation of the *Nafs* to become a Shaykh or give advice is not correct without the permission of the *Mashayikh* and *Kâmilîn*.

Hadrat رحمۃ اللہ علیہ states, “One should not have doubt on the research scholars and those lecturers on truth that they are not leaders or appointed by them. Thus they must be from the

third group i.e. the seeker of greatness. The answer to this is that the desire and request of the general people of *Îmân* is in place of the command of the leader because the rule of the leader is based on this consent. (Huqûqul - 'Ilm p. 52)

Hadîth 5:

The punishment for attaining knowledge to argue, debate and attain greatness amongst people is *Jahannam*.

عن كعب ابن مالك قال قال رسول الله صلى الله عليه وسلم من طلب العلم ليجارى به العلماء او ليمارى به السفهاء او يصرف به وجوه الناس اليه ادخله الله النار . رواه الترمذى ورواه ابن ماجة عن ابن عمر

Nabî ﷺ said, "He who seeks knowledge so that he can argue with the scholars, debate with the ignorant or turn the faces of the people towards him, Allâh ﷻ will enter him into the Fire."

Just as there is warning for attaining knowledge for one of these three reasons, similarly this warning is for those who spread knowledge with this intention. Ponder carefully and continue checking your own condition, what is the intention for this *Gusht*, advising people etc. to attain correctness of intention, relationship with the *Kâmilîn* (perfect ones) are necessary. Otherwise, to attain perfect and complete correction of intention is difficult.

Hadîth 6:

Honouring and respecting the innovators is assisting in the destruction of *Dîn*.

عن ابراهيم بن ميسرة قال قال رسول الله صلى الله عليه وسلم من وقر صاحب بدعة فقد اعان على هدم الاسلام . ييهقى

Nabî ﷺ said, "He who honoured an innovator, has assisted in the destruction of Islâm."

Calling the people of *Bid'ah* (innovators) for lectures, making them the heads of religious gatherings, inviting them with the true scholars, allowing them to lecture before or after the true scholars, the true scholars attending the gatherings of the innovators, appointing them as the Imâms of the Masjid, any leader of *Dîn* inviting them or praising them, appointing them on any position of *Tablîgh* etc. is all included in respect and honour of them.

Hadîth 7:

Explain religious points clearly.

عن انس كان النبي صلى الله عليه وسلم اذا تكلم بكلمة اعادها ثلثا حتى تفهم عنه . بخارى

When Nabî ﷺ would speak, he would repeat his words thrice so that it could be understood.

Hadîth 8:

When giving advice, keep in mind that people should not become tired.

Hadrat Shaqîq رضى الله عنه states, “Hadrat ‘Abdullâh bin Mas‘ûd رضى الله عنه used to advise the people once a week on Thursday. A person requested, "It is my desire that you advise us every day.” Hadrat ‘Abdullâh رضى الله عنه said, “The only thing preventing me is that I dislike to tire you. I take you people into consideration just like how Nabî ﷺ used to consider us, fearing that we would tire.”

Those who give lectures and recite religious books to others should be particular about this, otherwise people will stop coming to these gatherings. From here, we learn that consideration of the listeners is necessary.

Hadîth 9:

The correction of hidden faults should be done in such a way that a person is not embarrassed.

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ان احداكم
مرآة اخيه فان رأى به اذى فليمطه عنه . ترمذى ، مشكوة

Nabî ﷺ said, “Verily every one of you is a mirror of his brother. If he sees any dirt on him, then he should remove it from him. He should remove it just as a mirror clearly shows spots and marks on a person’s face, but does not expose it to anyone else. The person should correct another quality, without embarrassing or disgracing him. (Hayâtul Muslimîn)

Many people having enthusiasm in *Tablîgh* do not care if they destroy the honour of a Muslim whereas the honour of a Muslim is very lofty and great. In one Hadîth it is mentioned that the worst usury is the destruction of a Muslims honour. [Fadâ'il e *Tablîgh*]

Chapter Three – Additional Etiquettes

The crux of all the etiquettes of *Tablîgh* is:

- (1) Establish your claim with a proof
- (2) Give encouragement and warning
- (3) Speak in gentle tones
- (4) Remain silent at the times of arguments and fights
- (5) Be patient on difficulties afflicted
- (6) Be consistent with *Dhikr* at the time of *Tablîgh* and thereafter
- (7) Do not pursue anyone
- (8) Give priority to that person whose benefit is certain or assumed
- (9) Give preference to the seeker over the non seeker
- (10) Be sincere

(Note: the sign of this is that if someone else begins this work in a different permissible manner, then he becomes happy that our work has been distributed. If the person becomes displeased and dislikes the other person doing this work, then this is a sign of insincerity. This shows that he is doing this work for worldly benefit. This condition needs to be rectified. This is such a sickness which does not allow good actions to be accepted. See the chapter of *Riyâ'* in the book- *Tablîgh e Dîn*)

(11) Practise accordingly. (By not practising, the desired effect of the *Tablîgh* is not achieved. It becomes a means of people mocking and making fun. In future, people will not have any regard for this person. However, remember *Tablîgh* and advising is not prohibited i.e. It is not impermissible. Whoever prohibits is due to the above-mentioned benefit.

(12) Do not increase your connections with the people of the world and rich people

(13) One should become involved in the service of *Tablîgh* and lecturing after consulting with a perfect *Shaykh* together with informing him of your condition.

(14) Abstain from such matters in which honour is shown to the innovators.

(15) Speak with clarity - there should be no misunderstanding

(16) Keep people's getting tired in consideration

(17) A hidden personal defect should be corrected quietly. If the evil is open, then there is no harm in censuring openly.

These are those etiquettes which have been mentioned openly in the above mentioned verses and *Ahâdîth*. Besides these, we will now mention some etiquettes taken from the speech and writings of the pious luminaries.

(18) First explain to a person gently. Thereafter is the stage of harsh speech. Abstain from vulgar language. If he is not prepared to accept, and one has the ability for further measures, than they may be used (*Fatâwâ Aalamgîrî*) otherwise turn away and make *Du'â'*. (*Islah e Inqilâb*)

(19) In *Mustahab* actions there must only be gentleness. If one is harsh, he has exceeded the bounds.

(20) Similarly, it is not appropriate to be harsh on those who are not subservient to you. (*Huqûq ul 'Ilm*)

(21) At the time when teaching *din* or lecturing, regard yourself as “tanner or street-sweeper” (i.e. low class person) who is announcing a government order. Regard those you are addressing to be superior to yourself.

(22) After conveying the message and explaining, do not await results. Regard yourself as a postman whose duty it is to convey the message correctly.

(23) Do not be concerned on forcing others to accept your speech

(24) Do not become too grieved on people not becoming affected or benefiting, because this can lead to despondence and leaving out of *Tablîgh*. There is no harm in slight sorrow or grief. This is actually the demand of sympathy and concern.

(25) Realize that the actual aim of *Tablîgh* and service to *Dîn* is salvation in the hereafter and the pleasure of Allâh ﷻ. Do not make its effects or benefits the purpose. If in any place benefit is not felt or is less, then one should not become disheartened because it is your duty to make effort. To make others accept is not within your choice. To run after non-volitional matters will cause one to become distressed. Reward is based on effort and on sincerity. The more firmness one has on this, so much of constancy and continuity will be found in one's effort (*Ashraf un Nasâ'ih*)

(26) Before, during and after *Tablîgh* and lecturing, ponder over the fact that this is Allâh ﷻ's great favour that He has granted me the ability to fulfil this service in which there is only my success otherwise where am I fit to fulfil this service. Think over this point so much that at the time of teaching *Dîn*, this point remains entrenched in the mind.

(27) Before, after and at the time of advising and making *Tablîgh*, make *Du'â'*, "O Allâh! Protect myself and those listening to me from show, Vanity, pride and every form of evil and grant benefit to myself and all the listeners in this *Tablîgh* and advice."

(28) Understand well that besides the system of Sunnah, no other system of *Tablîgh*, etc. is the objective. Therefore to regard it as the aim and objective (those not involved in it are regarded not to be involved in *Tablîgh*) is an innovation and exceeding the bounds. Yes, if in any system there is some action contrary to the principles and restrictions of *Dîn*, then this should be remedied. To inform those in charge of this system to remedy those matters is an action of goodness. If there is no religious evil in any other system, then too one has a dislike for it that why is this work taking place, then this too is exceeding the bounds and a sign of insincerity. It is necessary for such people to make effort to correct themselves. Today, this sickness is very widespread. Yes, it is not necessary to participate in this system. In whichever system or path one has affinity with, he should participate therein. There is no harm in this.

(29) Before lecturing, advising and propagating, one should attain correct knowledge of the matter by means of the books of the research scholars or by verbally asking them. Otherwise, there is the fear of the sin of spreading incorrect information.

(30) If a person involved in evil is explained to in privacy and still too he does not accept and correct himself, and the harm of this evil is becoming general, then the evil of this action should be made apparent in gatherings with a general address, so that people can be aware of this harmful action, and do not fall into error and deception due to the action of someone else. However, in a general gathering do not address someone directly.

(31) Take care to adorn oneself with the etiquettes of *Tablîgh*, otherwise one's good actions will be destroyed and sin will be earned.

(32) Learn the bounds of *Tablîgh*, the *Fard*, *Wâjib*, *Mustahab*, prohibited etc. so that the bounds of *Tablîgh* are not trespassed.

A lot of consideration is required regarding no.29 to 32. Otherwise in place of benefit, harm will ensue. This useless one is aware of many places in which by those being involved in *Tablîgh* not staying within the bounds, many evils arose. In some places, *Tablîgh* work was even stopped. For this reason, Hakîm ul Ummah Maulânâ Thânwî رحمۃ اللہ علیہ has cautioned regarding this in *Islah e Inqilâb*. His words are presented verbatim here, 'general admonishing is specific to the 'Ulemâ'. The general people becoming involved in it generally lead to enmity and evils. Also, the general masses generally do not know the bounds of admonishment. Then there is excess in religion. Most of the general people have not trained their *Nafs*. Most of their admonishing will be due to base desires for the benefit of this meaning.

Some people have placed a doubt on this text of Hadrat رحمۃ اللہ علیہ. They say that here Hadrat has mentioned the harm of general people doing *Tablîgh*. However in '*Tafhîmul Muslim*' he encourages it. Outwardly there is contradiction. In the forward of *Ashraf us Sawâniḥ*, the answer has been noted. Here, it will be mentioned verbatim. The gist of the importance of general *Tablîgh* is that the responsibility should not be placed only on the 'Ulemâ'. Non 'Ulemâ' should also participate in it. They should participate in a manner by which they will be saved from the harms of general *Tablîgh*. One manner of this is that they attain knowledge of the etiquettes and bounds of *Tablîgh*, and work within these

bounds. This is just like after knowing the importance of *Salâh*, fasting and *Hajj*, it is necessary to learn their rulings, bounds and etiquettes before practising on them. Hadrat رحمۃ اللہ علیہ has mentioned these laws in 'Islâh e Inqilâb', 'Adab e Tablîgh', 'Ad Da'wat ilallâh' etc. he has emphasised keeping consideration of these laws. In 'Adab e Tablîgh' he has stated, 'We know that this is the command of Allâh and His Rasûl ﷺ and that this in the texts is the laws of inviting towards righteousness we also know that there is warning for not doing it. However, it should be done according to the laws and conditions, not blindly. The jurists have compiled its laws and regulations. Learn them. Ask the scholars. They will show you the method.

Until now, those etiquettes have been mentioned. This is generally related to a specific address, which is called *Tablîgh, Amr bil Ma'rûf and Nahi anil Munkar*. The etiquettes of lecturing have been mentioned there incidentally. Some matters are such which are necessary for those giving lectures. They will be mentioned separately.

In Tafhîm ul Muslimîn Hadrat رحمۃ اللہ علیہ has written detailed guidelines which are very important for lecturers. Refer to it.

The books 'Da'wat ud Dâî and 'Ta'îmul Muslimîn have been published. However, some matters which should be abstained from will be related here from Hadrat رحمۃ اللہ علیہ's book, 'Huquq ul 'Ilm'.

- (1) To regard giving lectures as contrary to the status of one's knowledge is a great error.
- (2) The effect and harm of taking gifts after giving a lecture or to specify it before a lecture in that there will not have any impression on anyone. The second harm is that the lecturer

will abstain from making apparent the truth due to fear of losing money. Taking a wage and lecturing is excluded from this. In this chapter in the next section, there are more details mentioned.

(3) To mention unimportant matters in the lecture or matters harmful to the general public e.g. mentioning subtle points of *Tasawwuf* and strange rulings.

(4) To lecture on obscure matters

(5) To allude to a specific person in the lecture by which the door of mischief will be opened

(6) To become subservient to the requests of someone in one's lecture (*Huqûq ul 'Ilm*)

Appendix 1

Just as service of *Dîn* takes place by lecturing and *Tablîgh*, so too can it be done by writing, teaching and passing of rulings. In these fields also, it is necessary to keep in mind the limits, or else in place of benefit, harm will be caused. Hadrat has mentioned regarding the limits and bounds of *Tablîgh*, this must be kept in mind that if the one making *Tablîgh* and the one to whom *Tablîgh* is made keep in mind their ranks and status, then the correction of evils and wrong-doings will take place quickly. Hadrat has also mentioned these rights. It seems appropriate to note it down here since this is a crux of the above-mentioned etiquettes.

“Regarding the mutual relationship between the people of knowledge and the worldly people-briefly for the worldly people these are:

(1) Regard your scholars as your masters

(2) Respect and honour them

(3) Financially assist those involved in the matters of *Dîn* which require money, without the '*ulemâ*' even asking

(4) Whatever you ask, ask with respect

- (5) Do not ask for proof
- (6) If any doubt remains, do not ask in a hostile manner, but in a manner seeking benefit
- (7) If they err, then do not censure them. They are also human beings and err. In this condition also, they are sufficient for your guidance and benefit. Practice on their statements. Do not look at their actions
- (8) If your doubt is not removed by one *‘âlim*, then solve it by another *‘âlim*. Do not narrate the view of one *‘âlim* in front of the other.

The rules for the *‘Ulemâ* are:

- (1) Regard the worldly people as your equal brothers
- (2) Do not wait and expect honour and service from them
- (3) If without expecting anything, they do something then realize that the service of knowledge and *Dîn* is our responsibility. They have shown kindness to us by assisting us. Do not argue and remonstrate with them as is the habit of some that sometimes they argue over the fixing of a wage, sometimes they demand gifts.
- (4) If some disrespect is shown by them, then be patient. Do not be uncouth. Understand that if they do not have knowledge equal to us, then how can they have culture and respect like us.
- (5) If you see anyone exceeding the bounds of the *Sharî‘ah* by speech or action, and you do not have the authority over him, then do not act harshly with him. By softness and winning the heart, a lot of reformation is achieved.
- (6) If any general person states the truth, then do not be shy to accept it.
- (7) If you have erred in any ruling, then make it apparent. (Huqûq ul ‘Ilm)

Appendix 2

After completion of this chapter, the letter of my honourable Ustâdh Hadrat Muftî Mahmûd Hasan Gangohî, Muftî of Jami ul ‘Ulûm, Kânpur, was received by me, containing the answers of some questions of this weak one. In it, many beneficial points regarding *Tablîgh* were included. It seems appropriate to add it on as an appendix. This useless one has added the headings. In addition, in “the crux of non-acceptance and its cure” I have made some additions and explanatory notes according to my understanding. I say regarding this,

وان كان خرق فادرکه بفضلہ

من العلم وليصلحه من جاد مقولا

The Benefits of *Tablîgh*

The benefits of *Tablîgh* are manifold e.g. creating firmness in oneself in those matters which you convey to others, you become firm in practicing on it, the visualization the warnings of *كبر مقتا عند الله ان تقولوا ما لا تفعلون* etc. courage for bearing the difficulties which are found in this path; and by means of it appreciating the efforts of Nabî ﷺ and his servants; a correct assessment of the unappreciation of *Dîn* of misguided people; and the determination to fulfil its rights; the cure of pride and vanity; leaving out affluence; creating trust and conviction on Allâh, by means of one’s helplessness when the general people do not listen and are not appreciative; on witnessing the outward means not helping losing the trust in it, practicing on general verses (verses and Ahâdîth pointing the compulsion of commanding and prohibiting) etc.

The Cause of Non-Acceptance and its Cure

If in any place, one’s advices are not accepted, then there is no cause for losing hope and dejection. Ponder over the causes of non-acceptance and do work.

Generally, there are three causes for non-acceptance:

(1) Not having correct knowledge-this is also of three types (a) not having the knowledge at all (b) having knowledge which is incomplete and imperfect (c) having incorrect knowledge. This is the most harmful. The cure for all of these is to make effort in showing people the correct knowledge. Refer to 'Ashraf ul Islâh' for details of this.

(2) Laziness - the cure for this is to mention the promises and warnings given, explain the worldly and religious benefits of following the laws and the harms of not following, encourage and emphasise to them the study of the anecdotes and incidents of the pious predecessors, the importance of the company of the men of Allâh, and abundance of *Dhikr*. The detailed cure has been mentioned on Ashraful Nasâ'ih.

(3) Obstinacy - this is generally created by jealousy, pride, vanity and love for fame. Sometimes it is due to not having correct knowledge or due to laziness. The cure for this is very important. Turn their attention towards studying such books in which there is reproach of these evil characteristics as well as the cure. This should be done by means of their friends, or by post. Send to them the teachings of the people of the truth so that they can study it. Let them hear the teachings and words of the true 'Ulemâ' without their names being taken. When they have some affinity with these teachings, then you can explain to them that this is the teaching s of so and so pious person.

When together with obstinacy, other causes are also found, then their treatment should also be done. In short, according to the conditions will be the effort. In all these efforts, it is very necessary to have full knowledge of the etiquettes and rights.

Important Guidelines for those Involved in *Tablîgh*

The Creator of the heart in whose power lies life and death, can also remove obstinacy. One person does the actions of the people of Jahannam until only one hand span remains between him and Jahannam. Divine decree dominates and he starts doing actions of the people of Jannah, eventually entering it. We can never know when the obstinacy of someone will come to an end. Therefore, never become despondent. It is also not easy to decide regarding someone that he has obstinacy in him. A lot of experience and deep insight is needed for this. Even if in one person there is obstinacy, by making *Tablîgh* to him, others will definitely derive benefit. The courage of others doing the work as well as those watching will increase. The reality of commands and prohibitions will become embedded in the heart. Besides all of this, the responsibility of acceptance or non-acceptance is not on the conveyor. There is a need to make *Tablîgh* without having this thought. This intention must be kept in mind that in this path the more people I can convey those word of goodness to, so much more will I attain the pleasure of Allâh ﷻ and on every difficulty there is a promise of so much rewards which are all a reality. This is the purpose. If one attains the wealth of acceptance, then together with benefits in the hereafter, he has attained benefit in this world. However, the benefit of the hereafter should be the main objective and aim, which will be achieved. Here if the creation do not accept, then the promise of acceptance by the Creator is definitely true. One thing which must be kept in mind is that every word of truth must not be presented in such a place or in such a manner where the people of *îmân* will regard it as insignificant or begin to look down on it. Therefore, a good mode of expression as well as being able to read the situation is very necessary. In the books, *Nihayatul - 'Amal miman raghiba sihatil-aqidati wal 'Amal and Ithâf*

(commentary of Ihya-ulum ud-Dîn), the details and fundamentals of commanding the good and forbidding evil have been mentioned.

As an appropriate conclusion to this appendix, we will note down some poetry of Khwaja 'Azîzul Hasan Sahib Majzûb رَحْمَةُ اللهِ عَلَيْهِ.

Do not have the desire to attain the fruits

Even if you do not get a reply, continue knocking at the door whether they open the door or not, why is your gaze on this? You just do your work i.e. call out.

Do not leave out any work due to not knowing any benefit

Whoever is always unsuccessful, even if one's whole life, then too the lover does not leave his efforts. He keeps intact the connections of love. If it breaks 100 times, he renews it 100 times.

Obstacles are within us, not on the path

You are finding difficulty in walking the path of love. You are losing courage, yes, you are losing courage. On every step a fall shows a valuable gem. Lameness is within you, otherwise the road is even.

Effort is desired, do not be concerned of the end result

What will be the result? Leave all these thoughts. Do the work, and wait for the results from He whose work it is. On being unsuccessful, then too take reward and do not leave the work of your Creator. On time, work hard leaving aside rest and ease.

Appendix 3

Whilst writing this third appendix, by the grace of Allâh ﷻ, I remembered that in Talkhisate-ashar, Hadrat has mentioned spiritual sicknesses and their cures. A translation of it will be written here so that those engaged in reformatory endeavours can easily cure themselves from these ills. Hadrat writes:

Calamities

Things which cause harm are of two types:

(1) Outward calamities (2) Internal calamities

(1) Outward calamities

(a) One outward calamity is poverty in which a great portion of the *Ummah* is involved in. The cause for it is lack of worldly and religious knowledge, regarding trade and skill as dishonourable involvement in lusts and desires, seeking name and fame and wastage in expenditure.

(b) Mutual fighting

(c) Jealousy

(d) Enmity

The cause for these three is greed and pride

(e) Less rainfall-the cause for this is not fulfilling *Zakât* and obligatory charity

(f) Appearing and spreading of severe sicknesses like plague and infectious diseases. The cause for this is rampant fornication, not covering utensils at night and eating and drinking different food stuff at different times in an unbalanced manner.

(g) Being afflicted by the oppression of oppressors. The cause for this is opposing the laws of Allâh ﷻ.

The cure for all these is to remove the causes the crux of which is being particular in gaining knowledge and practicing on it. Its detailed manner has been mentioned in Ashraful Islâh

Internal calamities

(a) The generality of ignorance - the cause for this is being engaged completely in worldly matters, giving preference to this world over the Hereafter and keeping distant from the 'Ulemâ' i.e. not participating in their gatherings or their lectures. The cure for this is to visualize the transitory nature of this world and to sit in the company of practicing 'Ulemâ'.

Study Ashraful - Islâh and Islah e Inqilâb for a detailed method.

(b) Having bad manners and evil character e.g. Jealousy, pride, show, anger, haste, greed, long hopes e.g. The cure for this is to study the books of character (e.g. Tablîgh-e-Dîn, Ta'lim-ud-Dîn, the last portion of Abwab Khutubatul-Ahkâm, Hajatul-Muslimîn, Tarbiyatus-Sâlik and the lives of the pious), staying in the company of perfect guides and having a reformatory contact with them.

Study Qasdus-Sabîl, Ashrafun-Nasâ'ih, Ashraful-Islâh etc. to understand its importance and for its details.

(c) The general people asking for proofs, those fine rulings which are beyond their mental capacity and those matters which are not related to practice. The cause of this is lack of *adab* (respect) and not having desire to practice. The cure for this is to inform them of this error and not to answer such questions.

(d) Having incorrect believes about ignorant Sûffis. The cause is ignorance and the cure is to show them the correct knowledge (the error is the cause of many evils. Its manner has been mentioned above)

(e) Students exceeding the bounds in learning philosophy, logic etc. the cause for this is not knowing the purpose and objective of this knowledge the cure for this is to teach the correct aim and objective.

These students generally are involved in other sicknesses. The cure should be prescribed to them.

Summary

All outward and inward sicknesses are due to forgetfulness of standing in front of Allâh ﷻ and answering Him. The cure for this is *Murâqabah* (introspection). Together with this, one should humble oneself and cry in the court of Allâh ﷻ, seeking forgiveness and make *Du'â'* of safety and protection of evils and sins through the *Wasîlah* of Nabî ﷺ. One should be steadfast in this.

At this juncture, it seems appropriate to give a brief explanation of *Murâqabah* i.e. at a certain specified time one should ponder over the matters occurring just before death and after death. This has been explained in Ashraf ul Islâh. Continuously study 'Tashîl Showq e watan' 'Alâmât e Qiyâmah' and 'Murâqabah e Maut' of Khawjah 'Azîz ul Hasan Majzûb. Here some poems of his will be narrated as a reminder and lesson.

Appendix 4

After completing the above, I was perusing through 'Durr e Mandûd', I found an extract regarding preaching and *Tablîgh*,

which was very appropriate for this chapter. I will relate it here verbatim. In Durr e Mandûd those matters are mentioned upon which the Mashayikh (elders) of qutbul-Irshad wat takwin Imam Abdul Wahhab Sha'rani took an oath, which shows the importance of these matters. This book is worthy of study. Hadrat Hakîm ul Ummah Maulânâ Thânwî رحمۃ اللہ علیہ has emphasised studying it. Here under is this pact.

“We have been commanded that when our friends want to advise others in our city, then we should show them the manner and way of doing so. Many people advise in the wrong way, thus creating huge evils in the society, even more harmful than the original sin, regarding which advice was given. Once I saw the door keeper of a Masjid addressing a person entering the Masjid in this way that the soles of his shoes were not kept together, but were kept separately, “O Jew, O Christian, O dog, O the person who does not fear Allâh, keep your shoes together.” The result of this address was that it led to a court case. The people of the village became split (one group was on the side of the doorkeeper and the other for the person who entered). All of them began fighting amongst themselves. They eventually went to the court. They had to bear huge financial losses and enmity was created. I was unable to create a compromise between them. Even on the 15th of Sha’ban, I tried but was unsuccessful in creating unity (whereas on this night, all should repent from fighting and enmity, and make peace, since all sinners are forgiven on this night except the polytheists and those who fight amongst themselves). From here, we learn that whoever gives advice in the incorrect manner, he will cause more corruption than reformation. If the doorkeeper had to say, “Brother, join your shoes. Do not leave them apart and enter the Masjid so that no impurity falls in the Masjid.” Then the other person would

have accepted his advice and would have said, “May Allâh reward you.”. He would have then placed his shoes together.”

Shaykh Mujaddid Ibn e ‘Arabî رحمۃ اللہ علیہ used to say, “The prerequisite of advising is that before the actual advice, the topic should be broached in such a manner that the other person becomes prepared to do or leave the work regarding which you are advising.

Remember that at times, a person who advises without diplomacy and a correct course of action, is forced to regret, when the other person who he advised causes harm to him, then he remarks, "I am an oppressor and I was in error that I had advised him." This person refers to the advice which is actually *Wâjib* in the *Shari‘ah* as oppression. However, harm was not caused to him because of the advice offered but due to his not being aware of the correct manner and course of action.

Hadrat رحمۃ اللہ علیہ would not allow any person to advise or command righteousness. In the Khânqah all were prevented from advising others. If anyone was to be corrected, then he should be informed and he himself would correct the person. However, those upon who he had conviction that they would advise in the correct manner were excluded from this rule.

Chapter Four - Miscellaneous Matters

Regarding *Amr bil Ma‘rûf* and *Nahi ‘anil Munkar*

Due to not having sound and complete knowledge, many errors and misunderstandings are created as is seen among many of the general public. When they attain some knowledge of *Dîn* and become involved in the work of *Dîn*,

then they are quick to object against the practices of the 'Ulemâ' and Kâmil (perfect) Mashayikh. They accuse some of not fulfilling the duty of *Amr bil Ma'rûf* and *Nahi 'anil Munkar*. On some, they object that they even reprimand on Mustahab actions. On the others, the object is that they do not reprimand and in some that they reprimand for everything - there is great harshness in them. By these objections, they cause harm to their Dîn. Even some learned people object against the practicing 'Ulemâ'. The bases of all this is not knowing the bounds which is caused by not having the correct and complete knowledge, whereas the actions of these personalities is according to *Sunnah*. Their overlooking, softness, harshness and reprimanding are all in place. Regarding these types of matters I felt it appropriate to narrate some Ahâdîth from At-takash-shuf verbatim. By this, Allâh willing, the bounds of knowledge will be attained, thus creating in the heart the rank and appreciation of the work of the practicing 'Ulemâ' and Mashâyikh. Also, the error of those who make *Tablîgh* without knowing the bounds, and without taking into consideration the correct occasion will become manifest. First, I will narrate some Ahâdîth from At-takash-shuf relating to *Amr bil Ma'rûf* and *Nahi 'anil Munkar*. Thereafter, I will narrate some Ahâdîth which will remove many errors in which people are generally involved in. Finally I will make mention of the statements of some of our pious predecessors regarding *Tablîgh*, for more understanding and information. In there, there are some corrections, different errors and mistakes.

Hadîth 1:

Hadrat 'Alî ؓ narrates that Rasûlullâh ﷺ said, "How good a man is well versed in Dîn. If there is a need for him (i.e. someone places forward a Dînî need), he benefits (i.e. he teaches Dîn). If none places any needs to him, he keeps himself independent. (*Razîn has narrated this Hadîth*)

The habit of most Sûfis in the matter of advice is that they do not run after anyone. After conveying the message once or twice, they have fulfilled their duty. If the people accept, well and good, otherwise they become involved in their occupation. From the generality of the words (نفسه اغنى) is the basis of this habit. Another meaning is that they do not place their worldly needs in front of others. However, because the word 'istighna' (they keep themselves away) is mentioned, the first meaning is more likely.

Hadîth 2:

Hadrat Abû Hurayrah ؓ narrates that a villager entered the Masjid whilst Nabî ﷺ was sitting there. He performed two rak'âts of Salâh and then supplicated, "O Allâh have mercy upon Muhammad ﷺ and upon myself and do not join anyone else with us in this mercy." (He thought Allâh's mercy was limited. If others were included, then their share would diminish) Nabî ﷺ said, "You have confined a very vast and unlimited thing." After a short while, this person urinated in the Masjid. People ran towards him (to prevent him). Nabî ﷺ prevented them and said, "Verily you have been sent to make things easy and you have not been sent to make things difficult. Throw a bucket of water over the urine. (*Imâm Bukhârî, Imâm Mâlik, Imâm Abû Dâwûd, Imâm Tirmidhî and Imâm Nasâ'î have narrated this Hadîth*)

To show good character and softness regarding the statements and actions of the ignorant people is the habit of most pious people. They do not show harshness over the actions of ignorant people but are soft and tolerant. At times, people with the lack of understanding regard it to be *Mudâhanat* (flattery). This Hadîth proves complete control and softness in these matters. *Mudâhanat* is where one keeps quiet for one's own worldly benefit. Where there is a religious benefit, then to keep quiet is praiseworthy.

Hadîth 3:

Hadrat Wahb ؓ narrates that he asked Hadrat Jâbir ؓ about the incident of the people of Banu Thaqîf when they pledged allegiance, he answered, “These people stipulated a condition that there will be no *Zakât* compulsory for them.”

Hadrat Jâbir ؓ says that he heard Nabî ﷺ saying, “These people will soon give *Zakât* and will make *Jihâd* when they enter Islâm.” At this time there is no need for discussion and debate with them. As they wish, accept their pledge of allegiance. Then, through the blessings of Islam, knowledge and companionship, they will be rectified. (*Abû Dâwûd has narrated this Hadîth*).

The habit of overlooking at times of necessity. At times it is seen that the pious people overlook certain evils done by those who come to their gatherings, more so those who do not have much contact with them, and at times even with their associates. In this condition, they still advice them to be punctual in their *Azkâr*. They do not wait for the evil to be left out. The general masses may gain an impression that *Mudâhanat* (flattery) is taking place. The reason underlying this action is that they understand, through the insight granted by Allâh ﷻ, that the *Ta’lîm* (instruction) of good which they have been granted will gradually be sufficient for the person to repent from this evil. At times they realize that if harshness is used, then this person will abstain from the good also and then he will become disinclined from actual Islâm or from making a determined repentance. Thus, if this little good is done, then this should be appreciated. At sometimes, they know that a person’s ability to leave sin at once is weak. They slowly build up his ability. This Hadîth is the clear proof for the course of action taken by the pious people.

Hadîth 4:

Miswar bin Makhramah ؓ narrates that he heard Nabî ﷺ saying while on the pulpit when Hadrat ‘Alî ؓ had proposed to the daughter of Abu Jahl. Banû Hâshim bin Mughîra asked me for permission to get their daughter married to ‘Alî bin Abî Tâlib ؓ there is no permission, there is no permission, there is no permission. Yes if ‘Alî bin Abî Tâlib wants, he can divorce my daughter and marry their daughter. Êâtima is a piece of me, whatever distresses me, distresses her. Whatever causes hurt to her, causes hurt to me. (Bukhârî, Muslim, Abû Dâwûd and Tirmidhî have narrated this Hadîth)

Anger on permissible actions, which are out of place

This *Nikâh* was permissible. This is apparent from *Shar‘î* principles. In some narrations, Nabî ﷺ has also mentioned it clearly. However in spite of this, Nabi ﷺ disliked this *Nikâh* for certain reasons. From here we learn that if one’s close ones are prevented from a permissible action, with unhappiness being shown for some benefit of this sort, in specific places, then this is not regarded as prohibiting Halâl. Such incidents are also witnessed from pious people.

Hadîth 5:

Hadrat Abû Sa‘îd ؓ narrates that Rasûlullâh ﷺ said, “The time is soon to come when the best wealth of a Muslim will be his sheep which will follow him in the summit of the mountains and the ravines where rain water collects (when it becomes dry). He will run away from trials (fitnah) with his Dîn (religion) (Imâm Bukhârî, Mâlik, Abû Dâwûd and Nasâ‘î have narrated this Hadîth)

Solitude for some (experience)

Some pious people, due to the demand of their special condition, have chosen solitude. From this Hadîth, we learn

not only the permissibility, but Istihbâb (meritorious) of this action, when there is a fear of harm to one's Dîn in associating with others.

No contradiction between choosing means of sustenance and perfection

It is obvious that goats are a means of earning sustenance. Thus the Hadîth points to this point some of the general masses feel that this is contrary to perfection.

Hadîth 6:

Hadrat Abû Mûsâ رضي الله عنه narrates that Rasûlullâh ﷺ said to me, “If you saw me last night, you would have been pleased. I was listening to your recital, you have been granted a portion of the beautiful voice of Dâwûd عليه السلام (Bukhârî, Muslim, and Tirmidhî have narrated it)

Tabranî has added to the narrations of Muslim the following words of Hadrat Abû Mûsâ رضي الله عنه “O Rasûl of Allâh, by Allâh, if I knew you were listening to my recital then I would have read even better and more beautifully. (*Taysîr p.358*)

Ruling: To beautify ones actions to please the hearts of the pious is not show

To gladden the hearts of pious people i.e. if someone does service of some form of obedience in a beautiful manner, which he would not have done if none were present, outwardly, seems to be *Riyâ* (ostentation and show). However since gladdening the heart of the pious, in fact the heart of any Muslim, is an act of worship, so the reality of the matter is that one is beautifying ones worship for another act of worship (which is gladdening the heart of a Muslim) this is

definitely not *Riyâ*. This Hadîth clearly shows the approval of this action. For a long period, this foolish person remained in doubt that most people have a habit of reading beautifully when requested - perhaps this is not good. All praise to Allâh that he placed in my heart this delicate point which I have just mentioned. This doubt is now completely removed. Then this Hadîth further corroborates this point. By pondering more deeply over this Hadîth, we can see the virtue of the accepted servants of Allâh ﷺ. Seeking their happiness is like seeking the happiness of Allâh, as long as there is no conflict between the two. The reason for this is that their pleasure is regarded as a means of attaining Allâh's pleasure. The actual object and aim is seeking Allâh's pleasure.

Hadîth 7:

Hadrat Abû Sa'îd ؓ narrates that Nabî ﷺ met Ibn us-Sayyad (one Dajjâl) from amongst the Dajjâls) on one road of Madinah Munawwarah, Nabi ﷺ said to him, "Do you testify that I am the messenger of Allâh? He replied, "Do you testify that I am the messenger of Allâh?" Nabî ﷺ replied, "I believe in Allâh, His Angels, His Books and His Messengers (i.e. I do not testify to the *Risâlat* of one who is not a messenger, however Nabî ﷺ mentioned this answer in a vague manner, for the benefit of averting trouble) what do you see?" He answered, "I see a throne on water." Nabî ﷺ remarked, "You are seeing the throne of Iblîs on the water." (*Imâm Muslim has narrated this Hadîth*) (*Mishkât p.170*)

Concealing due to fear of mischief

Some pious people mention statements in a vague manner to save themselves from the evil of some ruler or ignorant one. Some short sighted people feel this to be concealing the truth. However, if it is for some expedience, which is regarded as

correct in the *Sharīʿah*, then this action is in conformity to this Hadīth.

Not to be deceived by *Kashf*, and not to rely on that *Kashf* which is contrary to the *Sharīʿah*

From this Hadīth, we learn that the people on falsehood also receive *Kashf* and that every *Kashf* is not accepted and praiseworthy. Thus seeing the throne of Iblīs by *Kashf* was mentioned to be contrary to *Dīn*. Those people who regard *Kashf* as a sign of sainthood, or those who have trust on every *Kashf*, should study this Hadīth. To correct themselves in both matters is *Wājib*.

Hadīth 8:

Hadrat Abû Dardâ ؓ narrates that once Nabî ﷺ began performing *Salâh* (in the course of the Hadīth) Nabî ﷺ said, “Verily the enemy of Allâh i.e. Iblīs brought a flame of fire to place in my face. (*Imâm Muslim has narrated this Hadīth, Taysīr pg.230*) in this Hadīth, mention is also made that Allâh ﷻ protected Nabî ﷺ.

Miscellaneous – warning to the pious luminaries not to feel safe from Shaytân

From this Hadīth we learn that no matter how perfect one becomes, he should not become unconcerned of Shaytân. He should always remain alert and intelligent so that at any juncture he is not placed into wrong doings. Look at the boldness of this evil one that he has the audacity to reach the high court of Nabî ﷺ. However since the Ambiyâ cannot commit sin, they (Shayâtîn) desire to cause bodily harm to them.

Hadīth 9:

Hadrat Abû Umâmah رضي الله عنه narrates that once Nabî ﷺ went towards Baqî' on one severely hot day. People started following him. When Nabî ﷺ heard the sound of their shoes, he felt heaviness in his heart. He sat down until they passed him. This was so that no effect of pride enters his heart. (*Ibn Mâjah has narrated this Hadîth Rahmat e Muhdat p. 256*)

Miscellaneous - concern of reformation for the pious elders

With this Hadîth, I conclude this treatise since it is appropriate to conclude with warning, so that this admonition creates in one the quality of obeying and practising on the knowledge and actions of this booklet. Also in this, there is similarity and following of the Qur'ân since the final verse in the Qur'ân is,

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

By pondering over this Hadîth, never mind those imperfect, even the eyes of those who are complete and perfect should open up. The error of those people also becomes apparent who after presumption of perfection, become unconcerned over their own condition. Understand well that the pious luminaries should not sit content. They should remain engaged in effort, correction of actions and fear of a changing condition just like a *Mubtadi* (beginner). In this there is great goodness.



Notes:

Handwriting practice lines consisting of multiple sets of three horizontal dashed lines for tracing and writing practice.