

THE IMPORTANCE OF ZIKR IN THE EFFORT OF TABLIGH

Malfoozaat of Hadhrat Moulana Muhammad Ilyas Kandhlawi Sahib رحمه الله

Malfooz 19

The real *Zikr* (remembrance) is that in whichever condition, place or activity a person finds himself in, he should be aware of and fulfil the relevant commandments of Allah connected therewith. I advise my friends with the same *zikr* putting greater emphasis on it.

Malfooz 35

One day after Fajr, those taking part in this work had gathered in great numbers at the Masjid in Nizaamuddin. Maulana was so weak that even while lying on his bed, he found it difficult to utter even a few words aloud. With great concern, he called for one of his special attendants to convey this advice to the gathering:

All your moving to and fro (for da'wah) and struggle will become useless if you people do not continue learning and making *Zikr* with constancy. It is as though *Ilm* (knowledge) and *Zikr* are two wings without which one cannot soar through the atmosphere. On the other hand there is this great danger and dread that if we are going to be neglectful of these two things, then all this effort will cause a new door of misguidance and mischief to open. If there is no knowledge of Deen, then Imaan and Islam will exist ritually and in name only. Knowledge without *Zikr* is darkness (an evil) and *Zikr* without knowledge is also dangerous. Through *Zikr*, Noor (divine light) is created in knowledge and without knowledge the real fruit (benefit) and blessing of *Zikr* cannot be achieved. At times the ignorant soofi (spiritual mentor or disciple) becomes an instrument of shaytaan. Therefore the importance of *Ilm* and *Zikr* should not be forgotten in this movement but should be given special attention otherwise this Tabligh movement will become a vagabondage in image and Allah forbid, you will be at a great loss ...

(Hazrat Maulana's object in this advice was that those striving in this path of Da'wat and Tabligh should not consider the struggles, travels, sacrifices and services as the real object and purpose as has become the general trend nowadays, but the acquisition of sound knowledge and the habit of constant *Zikr* should be regarded as a most important issue of a compulsory nature. In other words the workers should not become merely soldiers of Deen and propagation but also become students of Deen and such servants who remember Allah constantly).

Malfooz 41

In our Tabligh, *Ilm* (knowledge) and *Zikr* (the remembrance of Allah) play a very great role. Without knowledge it is impossible to practice nor would one know the reality of action. Without *Zikr*, knowledge is but darkness upon darkness. There can be no Noor (light) in it. Our workers are lacking in this. I replied that Tabligh itself is one of the important compulsory duties and the decrease in the remembrance of Allah is like the example of Hadhrat Sayyid Sahib Barelwi (*Quddisa Sirruhu*) who, while preparing for Jihaad engaged his attendants in horse-riding and archery instead of keeping them engaged in *Zikr*. Someone complained that there was no longer that heavenly Noor like before, so Hadhrat Sayyid Sahib replied, "Yes, this time we do not have the light of *Zikr* but the light of *Jihaad* and at this time this light is necessary." Maulana then remarked, "I have an anxiety about the lack of knowledge and the absence of

the remembrance of Allah because at this stage, men proficient in knowledge and *Zikr* have come into the work in very small numbers. If these men take part, then the deficiency of knowledge and *Zikr* would be overcome, but very few Ulama and men of *Zikr* have come forward. Until now those jamaats that go out are deficient as far as men of knowledge (Ulama) and *Zikr* are concerned. This was the cause of Maulana's anxiety. Alas, if men of knowledge and *Zikr* had also been moving in the jamaat, then this deficiency would have been removed. All thanks are due to Allah! In the markaz (headquarters), learned men and men of high spiritual development are present but in small numbers. If they were to move in each jamaat, then there will be no one to supervise the work of the markaz.

Malfooz 49

Initially, I instruct the making of *Zikr* in the following manner: The reading of *Tasbeeh-e Fatimah* and the Third Kalimah (*subhaanallaahi wal-hamdulillahi wa laa-ilaaha illallaahu wallahu akbar*) after every Salaah, a hundred times *Durood Shareef* (*salaat 'alan Nabi*) and *Istighfaar* morning and evening, recitation of the Quraan with Tajweed, emphasis on Tahajjud amongst the Nawaafil and to go in the company of those involved in *Zikr*. Knowledge without *Zikr* is darkness and *Zikr* without knowledge is a door to many evils.

Malfooz 54

...Then he said: Until now, our muballighs have not yet mastered *Ilm* and *Zikr* (knowledge and the remembrance of Allah) and this is of great concern to me. The only method is to go to the possessors of *Ilm* and *Zikr* so that they may do Tabligh under their patronage thereby benefiting from their knowledge and company.

Malfooz 62

There are two things for which I am greatly concerned. These are of importance. One is the shortcoming of *Zikr* in the jamaat. They have to be shown *Zikr*...

Malfooz 63

Through knowledge *Amal* (practice) should come into existence and through *Amal*, *Zikr* should come into existence. Only then will knowledge be regarded as true knowledge and deeds will be accepted. If knowledge does not lead to *Amal*, then this is a complete darkness (evil) and if in making *Amal* one does not remember Allah, then it is shallow and hollow (devoid of spirit). *Zikr* without knowledge is a fitnah (evil).

Malfooz 68

During the *gusht* and especially during a discourse, the main object for the call which is made to the jamaat to remain in *Zikr* and *Fikr* (remembrance and concern) is that while efforts are made to explain and make people accept a reality, at that time there should be many hearts which confirm this reality with full faith and submission. The effect of this also influences other hearts. Allah has placed great power in the heart of man. This is something that people are unaware of.

Malfooz 69

The *Zikr* of Allah is a castle and a fortified fort to protect oneself against satan. Therefore the more we move in evil and corrupt environments for the sake of Tableegh, the more should we increase our concentration on *Zikr* to safeguard ourselves from the evil influences of the jinn and human devils.

Malfooz 78

To carry out the specific commandments of Allah on each and every occasion is the real and highest form of *Zikr*. "Do not let your wealth and children divert you from the remembrance of Allah." (Quran) So whoever, while being busy with his children and business, fulfils their rights according to the orders of Allah and in obedience to Allah's prescribed limits will be in the remembrance of Allah despite him being engaged in these worldly affairs.

Malfooz 134

In this invitation of Deen, it should be made plainly clear to people that the object of jamaats going out is not just to convey to others and explain to others but it is also for our own reformation, education and training. Therefore, during the period when being out in jamaat, one must take extra care in being busy with *Ilm* and *Zikr*. Without emphasis on *Ilm* and *Zikr*, coming out in the path is of no avail. It must also be remembered that with regard to *Ilm* and *Zikr* it must be in association with our elders and under their care and supervision. The *Ilm* and *Zikr* of the Ambiya (*Alaihimus salaam*) was under the supervision of Allah. The *Ilm* and *Zikr* of the Sahaba (*Radhiallahu anhum*) was under the total care of Nabi (*Sallallahu alayhi wasallam*). Likewise, in every age people acquired *Ilm* and *Zikr* from their elders and perfected it under their supervision and guidance. Likewise again we are in need of our elders otherwise there is the fear of getting ensnared in the web of shaytaan.

Malfooz 172

All our workers should firmly bear in mind that during the period of being out in the path of Allah, great attention should be given to knowledge and the remembrance of Allah. There can be no progress in Deen without progress in knowledge and the remembrance of Allah. Also, the acquiring and perfecting of knowledge and the remembrance of Allah should be in association, guidance and supervision of your elders. The knowledge and *Zikr* of the Ambiya (*Alayhimus salaam*) was under the guidance and authority of Allah. The honourable Sahabah's knowledge and *Zikr* was under the guidance and supervision of Rasulullah (*Sallallahu alayhi wasallam*). Therefore, the men of Quran and knowledge of every age are, so to say, the deputies of Rasulullah (*Sallallahu alayhi wasallam*). Therefore we cannot be independent of our elders with regard to knowledge and the remembrance of Allah. It is also necessary while being out in the path of Allah that we devote ourselves exclusively to our special activities and refrain from all other activities.

1. Tablighi gusht (going out to invite)
2. 'Ilm (knowledge)
3. *Zikr* (remembrance of Allah)
4. The practice of serving, especially our companions who are out, and the creation of Allah in general.

5. Correction of intention, *Ikhlaas* (sincerity) and *Ihtisaab* (to have complete hope in receiving rewards from Allah Ta'ala). Censuring our souls, *Ikhlaas* and *Ihtisaab* should be repeatedly renewed. This is to be done during the journey and time and again the realisation should be repeated that coming out is purely for the sake of Allah and for the desire of the favours in the hereafter which have been promised in the narrations for aiding the Deen and for the difficulties in this path. Again and again, this thought should be confirmed in the heart that coming out is purely for the sake of Allah and if it is accepted by Allah then definitely those favours of Allah which have been promised in the Quran and Hadith will be acquired.

However we should refreshen conviction in the promises of Allah and strongly hope for them. All our actions should be fettered with this faith and frame of mind. This is what is termed "*Imaan* and *Ihtisaab*" which is the soul of our efforts.

Malfooz 181

It is necessary to maintain a firm grip on knowledge and *Zikr*. It is also necessary to understand the reality of *Ilm* and *Zikr*. The reality of *Zikr* is not to be unmindful, and to be constant in fulfilling the compulsory duties of Deen. This is the highest form of *Zikr*. Therefore, to be busy in assisting the Deen and in struggling and striving to revive it, is a high stage of *Zikr* provided it is done with keeping Allah's commands and promises in mind.

The purpose of voluntary *Zikr* is that after executing the faraa-idh (compulsory duties) a person's free time is not wasted. Shaytaan wishes to destroy, through idle pursuits, that light and progress which is acquired by the fulfilment of faraa-idh. To preserve these there is voluntary *Zikr*. Thus, free time (time left after completing the faraa-idh) should be spent in voluntary remembrance of Allah so that shaytaan is unable to cause any harm by engaging us in vanities. Hence, the special benefit of *Zikr* done voluntarily is that religious work will generally then have the distinctive quality of *Zikr* and love will be generated for acting on the orders of Allah and acquiring the promise of Allah. Practising on and acting upon the faraa-idh, eg. Salaat, in such a manner that the commands and promises of Allah are not kept in mind would not be genuine *Zikr*. This will only be *Zikr* of the limbs and unmindfulness of the heart. In a hadith reference is actually given to the heart: "If it (the heart) is reformed, the whole body will be reformed and if it is corrupted, then the whole body will be corrupted." This is reality! In our view, continuous involvement in the commands of Allah and keeping His promises in mind is the crux of *Zikr*.

By knowledge is not meant only to know the religious ordinances. Look! The Jews were well versed in their code of laws and heavenly knowledge so much so that they could recognise the deputies of the deputies of Nabi (*Sallallahu alayhi wasallam*) by marks on their appearances even to the extent that they had knowledge of the smallest birth marks on their bodies. But did the mere knowledge of this benefit them?

(MALFOOZAAT: Discourses of Moulana Ilyas (Rahimahullah) – Madrasah Arabia Islamia Azaadville SA)