

International Journal of Social, Political and Economic Research

IJOSPER

ISSN: 2667-8810 (Online)

ijosper.uk

OPEN  ACCESS

Original Article

Received Date: 18-12-2021

Accepted Date: 23-03-2022

<https://doi.org/10.46291/IJOSPERvol9iss1pp49-66>

Spirituality in the Context of Tablighi Jamaat and its Implication on Muslim Society: The Sufi Perspective

Prof. Dr. Vahit Göktaş

Department of Basic Islamic Sciences (Sufism), Ankara University, Turkey
Email: vgoktas@ankara.edu.tr

Mohammad Mahmudul Hasan

Assistant Professor, Department of Social Work, National University, Bangladesh
Email: mmhasan.sw.nu@gmail.com

Saeyd Rashed Hasan Chowdury

PhD. Candidate, Department of Basic Islamic Sciences (Sufism), Ankara University, Turkey
Email: rashedchowdury@ankara.edu.tr

Murat İsmailoğlu

PhD. Candidate, Department of Basic Islamic Sciences (Sufism), Ankara University, Turkey
Email: muratismailoglu77@gmail.com

Abstract

This study aims to discuss the process of self-purification in the Tablighi Jamaat and an attempt to shed light on how this Sufi ideological movement has increasingly gained popularity worldwide. Tablighi Jamaat is known as the institutional da'wah activities introduced by Maulana Ilyas, considering the demands of the modern Muslim mind and society. Tablighi Jamaat's primary purposes are to spread the message of Islam among the people and self-purification through religious practice. At the same time, this movement works for the spiritual restructuring of Islam at the grass-root level of society. The people of this Jamaat have been urging Muslims worldwide to focus on the core religious practices in pursuit of self-development and socio-Islamic reform. On the other hand, their lack of interest in traditional politics also accelerates people's religious fervour; this is considered another big reason for their popularity. In recent times, the activities of Tablighi Jamaat have expanded considerably in the Indian subcontinent and beyond. Through the efforts of the Tablighi people, a great awakening has taken place among the Muslim masses. Moreover, the people's interest in embodying Islam through practice and da'wah has increased anew. However, this paper considers analytical and qualitative research based on secondary data to give

a detailed account of how Tablighi Jamaat's spiritual movement has received greater acceptance in Muslim society.

Keywords: Spirituality, Muhammad Ilyas Kandhlawi, Tablighi Jamaat, Ijtema, Sufism.

1. Introduction

In the nineteenth century, the people of the Indian subcontinent were diverting from Islam for colonial political reasons. Muhammad Ilyas Kandhlawi (1885-1944) then initiated the da'wah activities of Tablighi Jamaat. Maulana Ilyas realised that inculcating sincerity, piety, and accountability in the hereafter would positively affect all aspects of life. Suppose one becomes accustomed to obeying the commands and prohibitions of Islam in one's personal life. In that case, any critical responsibility of the society and the state can be entrusted to him without hesitation. He started this work to free the uneducated and superstitious Muslims from the clutches of confusion. At the same time, he emphasised the basic tenets of Islam, the whole practice of the religion, and the teaching of the meaning of kalima and self-purification. However, Tablighi Jamaat is considered one of Islam's most influential religious movements in the twentieth century (Göktaş, V., & Chowdury, S. R. H., 2019). Subsequently, the activities of Tablighi Jamaat, in collaboration with the Sufi Ulama and Pir-Mashayekhs of the subcontinent, gradually spread beyond the borders of India, Pakistan, and Bangladesh to the whole world, including Europe, America, Australia, and Africa. The organisation has an estimated 80 million followers worldwide, most of whom live in South Asia. It has a presence in about 160 countries (Arshad, 2007). However, the paper will focus on how a regional practice like Tablighi Jamaat has gradually spread worldwide.

2. Background and Development of Tablighi Jamaat

The Arabic word Tablighi means to let people be informed. And Tablighi Jamaat means preaching party, preaching association. Tabligh is the name given to the proper propagation of the Islam that Allah has introduced to benefit the world's humanity through the Prophet Muhammad (Pbuh) (Haq, 2016). Allah says, O messenger! Preach what has been revealed to you. And if you do not preach, you have not fulfilled the duty of prophethood (The Qur'an, 5:8). Propagating the religion is one of the obligatory provisions of Islam. Just as it is required to acquire knowledge, it is also mandatory to enjoin good deeds according to that knowledge and prevent evil deeds. Throughout the ages, Muslim scholars have maintained the duty of da'wah with utmost importance. According to the Sayyid Abul Hasan Ali Nadvi, da'wah and preaching are Islam's lifeblood. If this conscious activity disappears in Muslim society, people

will be forced to come down to the level of bestiality (Hossain, M. A., & Chowdury, S. R. H., 2015).

Tablighi Jamaat is known in the Arab world as Ahbab (Friends) Association. Tablighi Jamaat is an Islam-based organisation and preaching movement whose primary goal is to call people to the path of Allah. Another purpose of this is to bring Muslims and their members back to the religion in the same way it was practised during the lifetime of Muhammad (pbuh). It was practised during one's lifetime. Maulana Ilyas, a descendant of Hazrat Shah Waliullah Dehlavi, joined this series of da'wah and preaching in the Indian subcontinent (Haq, 2016). The main centre of the Tablighi Jamaat is the town of Mewat, near Nizamuddin in Delhi, India. During the British rule, the Muslims of this city turned away from piety and engaged in various misdeeds, including theft, robbery, murder, rape, alcohol, and gambling. In this context, the Tablighi Jamaat was established in 1926 by the then Maulana Muhammad Ilyas Kandhlawi as a branch of the Deobandi movement in Mewat, India, to develop the moral values of the Muslims. He started a campaign called Tablighi Jamaat. Muslims from more than 150 countries of the world are engaged in spreading the message of Allah's religion at their own expense. Besides, they are helping any commoner to become a real Muslim.

Muhammad Ilyas Kandhlawi was an Islamic scholar from India. He was born in 1885 in a small town in Mewat in, India. His father's name was Maulana Muhammad Ismail. He was also a Sufi scholar. When Maulana Ilyas started his religious work in Banglawali Mosque, the people of Mewat expected to go there. The devotees of Mewat called upon him to come to Mewat. Maulana Ilyas Kandhlawi used to call this effort- 'Isale Nafs' or the initial lesson of self-purification. First, as a test case, he outlined his goals among the public in India's Saharanpur and Mewat areas. Then when Maulana Ilyas went to Mewat, he established ten makhtabs there (Mamun, 2019).

Within a few days, hundreds of makhtabs were established there. In 1924, Maulana Ilyas went to Mecca for the second time to perform Hajj. When he returned, he was disappointed to find out the progress of Mewat's religious work. Mewat did not notice any change among the ordinary Muslims. In the makhtabs, a particular class contributed to religious education. However, religious instruction was impossible in the makhtabs of ordinary Muslims in Mewat. Then he decided that religion would not be taught by calling people but by going to people and teaching them religion. They will be taken out of the house and taken to the mosque. They will be made devout (practising) Muslims by teaching them the basics of Islam. At this time, a huge Islahi Ijtema was organised in Mewat. He arrives there, narrates to the audience, and calls for

their congregation to go out to the nearby village. A month later, the first congregation was formed in the town around Mewat. They decided to perform the following Friday prayers at the Sona Mosque. Maulana Ilyas came there and gave them essential advice and guidance. Thus, the work of da'wah and preaching began, and many congregations of Mewat started coming out in different areas. He used to listen to the ordinary worshipers after every Friday prayer, plan new communities and give additional directions (Bustamam Ahmad, 2008).

Maulana Ilyas went to Hejaz on 14 March 1938 with Haji Abdullah Dehlabi, Abdur Rahman and Maulana Ihteshamul Haq Kandhalbi to meet the Sultan of Makkah. Hazrat Ilyas narrated to the Sultan about Tawheed, Shariat, and Sunnah for about 40 minutes. The leading scholars of Makkah and Madinah requested him to stay in the land of Hejaz for two years in the work of da'wah and preaching. But he wished to return to the country for fear of losing his mission in India. Returning from Hejaz, he concentrated more on preaching. He started sending Tablighi Jamaat to Aligarh, Delhi, Bulandshahr, Kandhala, Saharanpur, and other areas of the Indian subcontinent. The relentless work of the Maulana Ilyas for eighteen years, day and night, continues to see the light of day. Jamaat began to spread far and wide in India. An atmosphere of religious consciousness is created between the scholars and the public. The Tablighi Jamaat movement began when some Muslim leaders in India feared that Muslims would lose their religious identity. And not be able to observe spiritual practices (mainly prayers) properly (Chowdury, S. R. H., & Gökteş, V., 2021). However, when the movement started, no official name was given to Tablighi Jamaat; Maulana Ilyas used to call it 'Tahrik-i-Iman'.

Maulana Ilyas was in the company of Maulana Rashid Ahmad Ganguhi for a total of twenty years (Reetz, D, 2006). Inspired by spiritual pursuits, Maulana Ilyas pledged allegiance to Maulana Rashid Ahmad Ganguhi. After the death of Rashid Ahmad Ganguhi, on the advice of Shaykhul Hind, he established an Islamic relationship with Khalil Ahmad Saharanpuri and, under his special supervision, attained spiritual excellence and attained Khilafah. He later moved to Deoband and studied books of various hadiths, including Tirmizi Sharif to Maulana Mahmud Hasan. He also loved Sufi scholars like Shah Abdul Rahim Sahib Raipuri and Ashraf Ali Thanvi. And they also loved Hazrat Ilyas like their child (Gaborieau, M, 2006).

There is much discussion on Sufism in the essential book of Tablighi Jamaat 'Tablighi Nisabe'. Proof of this is: that Maulana Ilyas, the founder of Tablighi Jamaat, was a Sufi (Siddiqi, 2018). Due to the lack of Islamic principles and ideals among ordinary Muslims, he started a Tablighi Jamaat reformist movement. His Pir was the famous Sufi Deobandi Hanafi Scholar Rashid Ahmad Gangohi (d. 1313). His Pir and Murshid was Haji Imdadullah Mahajir

Makki, one of the prominent Pirs of India. Shaykh Zakariya, the author of *Tablighi Nisab*, is also from the same family as Pir and Sufi. In his book 'Fazail-e-Amaal' or 'Tablighi Nisab', Shaykh Zakariya has discussed Sufis like Hasan Basri and Bayazid Bostami in detail Rabia Basri, Junaid Baghdadi, Imam Ghazali, and so forth.

After the death of Ilyas, Maulana Yusuf Kandhlawi, son of Ilyas, was appointed Ameer of Tablighi Jamaat on the advice of Shaykhul Hadith Zakaria and Abdul Quader Raipuri of Pak-India. Due to the sacrifice and effort of Yusuf Kandhlawi, the Tablighi Jamaat reached the pinnacle of development in a short time and gained worldwide recognition. After the death of Maulana Yusuf, Maulana Enamul Hasan was appointed Amir of World Preaching under the supervision of Shaykhul Hadith Zakariya. He attached great importance to spiritualism in the field of da'wah among ordinary people. He was in charge of Tablighi Jamaat for more than 30 years. During his time, Tablighi overcame all obstacles and reached all parts of the world.

After the death of Maulana Enamul Hasan, three members of the shura were elected at the central office of Tablighi Jamaat in Nizamuddin. These three Shura members of Tablighi Jamaat were Maulana Ehteshamul Hasan, Zubair ul Hassan Kandhlawi and Maulana Muhammad Saad Kandhlawi. The three-member shura continued to represent the da'wah work of the Tablighi Jamaat worldwide. Among them Maulana Ehteshamul Hasan died in 1996. From then on, the two-member shura continued to da'wah activities. Among these two, Zubair ul Hassan Kandhlawi passed away in 2014. The third Shura member is Maulana Muhammad Saad Kandhlawi; He is currently in charge of Tablighi Jamaat. He is one of the most influential personalities in the world in the field of da'wah. Besides, a 13-member shura board is involved in the da'wah and administrative work of Tablighi Jamaat.

3. Da'wah activities of Tablighi Jamaat

The Tablighi Jamaat movement promotes the fundamental values of Islam and teaches Muslims the methods of worship, including fasting and prayer. Members of the Tablighi Jamaat primarily participate in volunteer work in da'wah, and others are encouraged to join in the work. The Tablighi Jamaat does not discuss politics and jurisprudence to keep the chaos away. In Tablighi Jamaat, its members are usually invited for a three-day (Chilla) dawah journey, talking about the Hereafter, Iman, and Amal. After this, in the Chilla journey (da'wah journey) for seven days, forty days and one hundred and twenty days, respectively, they are inspired to do da'wah in the path of Allah. The members of Tablighi Jamaat use mosques as their base during this journey. However, these mosques have become predominantly associated with this

organisation due to the frequent preaching activities. The members of the Tablighi usually arrange periodic and small meetings for the neighbouring members in the mosques. During their stay in the mosque, these congregations conduct daily programs and visit local neighbourhoods with the help of a guide named Rahbar. They invite people to take part in Maghrib prayers at their mosque. After their prayers, a sermon was delivered by the head of the Tablighi to those who came to the mosque to discuss the outline of the six principles of the Tablighi Jamaat. The Imam of the Tablighi urges the worshipers present in the mosque to find a way to self-correct themselves, engage in spirituality, and participate in the Tablighi program for the propagation of Islam.

Sayyid Abul Hasan Ali Nadbi commented on the Tablighi Jamaat in such a way that where no mosque could be seen, the mosque was built due to the preaching activities of the Tablighi Jamaat. Thousands of mosques, maktabas and Arabic madrasas have been made. The number of Hafez has increased from thousands to millions. The number of scholars is also increasing day by day. Maulana Ilyas did not organise this revolution in Mewa, India. However, his Tablighi Jamaat established such a revolution in the world, which is unique in the history of Islam (Rabiul, 2020). Professor Khalik Ahmad Nizami points out that no scholar of the Chishtia tariqa has changed the fundamental principles of reform in the past centuries as Maulana Elias has done (Rabiul, 2020).

In 1946, the organisation's first foreign campaign da'wah tour was sent to Hejaz (West Saudi Arabia) and Britain (Masud 2000). Tablighi Jamaat established a more prominent position in the United States and Europe between the 1970s and 1980s. It began operating in France in the 1960s and expanded significantly in the two decades following the 1970s (Smith, 2005). In Europe, Tablighi Jamaat focuses on the marginalised, i.e., expatriate workers who are denied access to European culture, 'desperate and self-absorbed' teenagers and drug addicts. Between the 1970s and 1980s, the organisation peaked in popularity and numbers, and then the situation deteriorated. In France, the decline began around 1989, when young Europeans, educated in Muslim families, began exploring more intellectual structures of their religion and leaning towards Salafi Islam. In the first half-decade of the 21st century, Tablighi Jamaat underwent a significant revival in France, reaching 100,000 followers in 2006 (Khalid, 2016). However, the organisation's current focus in Europe is on the United Kingdom, mainly because a large population of South Asians has been migrating here since the 1960s (Nicholas, 2016). As of 2007, members of Tablighi Jamaat have established their own Jamaat in 600 of the 1,350 mosques in Britain (Andrew, 2008). After the collapse of the Soviet Union in 1991, the

movement focused on promoting them in Central Asia. As of 2007, there were approximately 10,000 members of the Tablighi Jamaat in Kyrgyzstan, most of whom received initial inspiration from Pakistani members.

The Tablighi Jamaat has an estimated 50,000 active members in the United States. Most of the followers of Tablighi Jamaat live in South Asia. The Vietnamese government's regulatory authorities thwarted an initiative to spread the Salafi doctrine among the Muslims of the Chams community in Vietnam, which has given the Tablighi Jamaat even more significant benefits (Féo, 2009).

4. The Globalisation of Ijtema (General Conference) of Tablighi Jamaat

The word 'world Ijtema' combines Bengali and Arabic words: Arabic 'ijtema' means gathering, meeting or assembly. World Ijtema is the annual global gathering of Tablighi Jamaat held on the Turag riverbanks in Tongi, Bangladesh. This gathering of Tablighi Jamaat is the largest in the world. It is attended by devout Muslims from all over the world. There is a need for an annual ijtema to bring together the people of Tablighi Jamaat engaged in da'wah. For this reason, the conference is held in January or December every year. Usually, members of Tablighi Jamaat wish to participate in Dawa activities for a minimum of three days. As such, the World Ijtema is held every year for three days. The general meeting of Tablighi Jamaat is Ijtema. Ijtema is organised to increase the hard work and enthusiasm of the well-wishers, workers, companions, and followers of the Tablighi Jamaat. This religious work of preaching is going on all over the world.

One of the main objectives of the World Ijtema is that the followers of Tablighi Jamaat listen to the critical discussions of the Holy Qur'an and Hadith from the influential scholars of the world. At the end of the three-day Ijtema program, they participate in the munajat and try to spread the message of Iman-Amal worldwide. The primary purpose of the World Ijtema is not just to listen to the Islamic discourse or have many people participate in the final prayer. Instead, one of the main objectives of the World Ijtema is that people will come together and join in the da'wah activities of Islam. Every year millions of Tablighi jamaat followers go out from the World Ijtema for preaching at home and abroad for one Chilla (40 days), three Chilla (four months), six months and one year. Each congregation has 14 to 15 worshipers. The purpose of leaving the Jamaat is, first, to acquire the faith, deeds, and knowledge of the members of the Jamaat and to purify oneself. Secondly, to get the congregation out of every mosque. Thirdly, to introduce five amals in each mosque (calling people to prayers two days a

week, asking them to do good deeds, urging them to go to Tabligh). In addition to the World Ijtema held on the banks of the Turag in Tongi, Bangladesh, large Ijtemas of the Tablighi Jamaat were held worldwide. The Ijtema of Tablighi is held in Jordan, Europe, America, and the Middle East, including the Indian subcontinent.

4.1. World Ijtema: Tongi Ijtema of Bangladesh

In 1946, the first annual conference or Ijtema of the Tablighi Jamaat was held at the Kakrail Mosque, the central office of the Bangladesh Tablighi Jamaat in Dhaka (Jagonews, 2018). Twenty years later, the 'Tablighi Jamaat' was launched on the banks of the Turag River in Tongi, Bangladesh, at the initiative of the Tablighi Jamaat, as the publicity of Tablighi spread by day. The number of companions and well-wishers of Tablighi increased. Established on 160 acres of land, the Ijtema is the second largest gathering of Muslims. Muslims from all over the world, including Bangladesh, attended this Ijtema irrespective of their party affiliation. Their purpose is to build personal character in the light of Islam, gain Allah's pleasure, and seek His mercy. This vast international conference, run on an entirely voluntary basis, has no budget, no posters, no festoons, no advertisements. Various organisations provide free medical services to the devotees. In the World Ijtema, emphasis is laid on describing the six principles of preaching, Darse Quran, Darse Hadith and the formation of Chilla. About three million Muslims from around fifty-five countries joined the Ijtema. At the end of the Ijtema, small groups of selfless Muballigs spread worldwide for one year, six months, three months, and forty days.

The Hajj, the largest gathering of the Muslim Ummah, is an unimaginable example of the harmony and friendship of Muslims from one end of the world to the other. As a result, the World Ijtema of Tongi, located on the Turagati, became known as the second-largest gathering place for Muslims after the holy land of Mecca-Medina.

4.2. London Ijtema (UK)

The largest three-day Ijtema of the European Union is held every year at the Duisbury Markaz Mosque in London, the capital of Great Britain. Thousands of devout Muslims from different cities of Europe participated in this Ijtema (Jagonews, 2018). In this city of London, there are several marquees of Tablighi Jamaat. As of 2007, members of Tablighi Jamaat have established their own Jamaat in 600 of the 1,350 mosques in Britain.

4.3. India Ijtema

The largest three-day Ijtema in India and the third-largest in the world was held at Ghasipura in Bhopal. More than 20 lakh devout Muslims participate in this Ijtema every year (Jagonews, 2018). India gained independence in 1947. The first Ijtema was held in Bhopal after the country became independent. This Ijtema of Bhopal is the oldest in the subcontinent.

4.4. Pakistan Ijtema

The second-largest Ijtema of the subcontinent was held at Raibond in the Punjab province of Pakistan. The Ijtema was started on a tiny scale in 1952 at the initiative of the ordinary worshipers of Lahore. At present, it occupies the place after the World Ijtema held on the banks of Turag in Tongi, Bangladesh (Jagonews, 2018). Followers of Tabligh from more than 40 countries participated in the Ijtema of Raibond, Pakistan. The Ijtema of Raibond begins on Thursday after Fajr and ends on Sunday with the final munajat. At the Ijtema, the top scholars of Bangladesh, India and Pakistan presented Tafsir.

4.5. Jordan Ijtema

Although preaching in the Arab world has been slow since the beginning of the Tablighi. But, currently, the da'wah work of Tablighi Jamaat is increasing now. The largest three-day Ijtema in the Middle East was held at the 'Medina Al-Hujjaj Markaz mosque in Rusafia, Amman, Jordan. Although the Ijtema was not long in Jordan, it is now held with the participation of millions of devout Muslims in the Arab world (Jagonews, 2018). It is the main ijtema of the Arab countries.

4.5. World Ijtema in the United States and Canada

Tabligh Jamaat's da'wah activities in different ethnic groups have hugely positive responses. Like other countries in Asia, the United States and Canada hold large-scale three-day Tablighi Ijtema every year. New mosques and preaching centres are being built in various South, North and Central America.

5. Principles of Tablighi Jamaat: An Analysis in the Light of the Principles of Sufism

The faith movement currently going on worldwide of Tablighi Jamaat; The seven principles are the foundation of Tablighi Jamaat. These six principles (principles) are 1. Kalima (faith), 2. Prayers, 3. Ilm and Dhikr, 4. Ekramul Muslimin (Helping Muslims), 5. Ikhlas or Sahih Niyat, 6. Da'wah and Tabligh (call to preaching).

The principles of Tablighi Jamaat are included in the Sufi principles. Which leads man towards spiritualism, and by following these principles, a person is promoted to the level of Insan-i Kamel. Sufism is a mystical and self-realised doctrine. It is also called spiritual training. Therefore, the ultimate satisfaction of union with the Absolute Being frees the Sufi devotee from the fleeting worldly temptations of the seemingly senses and makes him successful in pursuing perfect humanity. The goal is to purify one's soul and attain nearness to Allah. To achieve this goal, Sufis have developed several principles and levels. Among the many tenets of Sufism that are related to the principles of Tablighi Jamaat are repentance, tawakkul (dependence), tahabiz (abstinence), sabar (patience), istislam (surrender), ekhlas (purification), Remembrance of Allah, Shokr, Kashf, Fana and Baka.

In addition, there are other Sufism principles related to da'wah work and make da'wah work more accessible. Those principles are Akhlaq e Hamida, honesty, modesty and humility, kindness, and compassion, forgiving the faults of others, speaking the truth, keeping promises, keeping trust, being content with little, maintaining a friendship with all, wishing for the welfare of others, and putting the interests of others first. **The member of Tablighi Jamaat visits a village or surrounding area, invites local Muslims to gather at the mosque, and presents a message in six features.** According to them, these six characteristics are derived from the life of Muhammad's disciples. According to the Prophet Muhammad (Pbuh), "My Companions are like guiding stars; whoever follows them will be recommended. Muslims believe that they were the best people after Muhammad (Hajm, 6/244). The Tablighi discusses the six special features that everyone must acquire, making it easy to follow the whole religion.

5.1. The First Principle is Faith

Iman is the first principle of Tablighi Jamaat. And this faith is one of the five basic foundations of Islam. For a person to gain a Muslim identity, he must first believe (Hannan, 2017). And that belief is that Allah is unique; he has no partner, and Muhammad (Pbuh) is His Prophet and messenger. Iman (Faith) is the name of believing in all the news that Muhammad (peace be upon him) has brought from Allah without any hesitation. Faith is a thing without which a Muslim is no longer a Muslim. The primary foundation of faith is Kalema. The general meaning is that there is no god but Allah, and Muhammad (pbuh) is His Messenger. The primary importance of this kalima is that all creatures except Allah. Animals can do nothing without God's command, and God can do everything without the help of creatures. If one follows the word entirely in his life, he will attain peace and prosperity in this world and the

hereafter. Whoever says La ilaha illallah with sincerity in his heart will surely open the gates of heaven for him (Tirmidhi, 2007, p. 20).

One of the main functions of Tablighi Jamaat is to invite Muslims to trust and non-Muslims to ask them to Islam. In another hadith narrated from Abu Hurairah, the Prophet (Pbuh) said: Keep refreshing your faith. Someone then asked, how can we revive our faith? He said, "La ilaha illallah, keep on saying more and more (Musnad Ahmad, p. 20).

According to the Qadiriyya tariqa in Sufism, there are twelve non-dotted letters in Kalima Tayyiba. Emphasis is placed on these twelve non-dotted letters in the Qadiriyya tariqa. They believe that all the world's secrets are hidden in these twelve letters and the primary source of the world is these twelve letters. The true form of Tauhid is this "Kalima Tayyiba". There is a profound mystery why this kalima was made with twelve dotted zero letters. They confer the status of Aref Billah and Aliye Kamel on those who know the secrets of this word. (Chowdury, S. R. H., 2019). If one studies this word correctly, the door of all mysteries is opened to him. According to the Qadiriyya tariqa, if one wants to learn this kalima, he must learn it from a Sufi saint and Pir-Morshed. Until one receives this training, one does not qualify to become a Sufi saint and saint of the Qadiriyya tariqa.

5.2. The Second Principle is Prayer

The first outward act of worship in Islam is prayer. There are 82 instructions in the Holy Qur'an about prayers. Prayers are one of the main pillars of Islam. The purpose of prayers is to remember Allah. The first prayer will be considered on the Day of Judgment. A prayer is an obligatory act of worship. Allah says, "Those who believe in the unseen and establish prayer are on the guidance of their Lord, and they are the ones who are successful" (The Qur'an, 3-5). 'And you establish the prayers; Pay Zakat and bow down with those who bow down '(The Qur'an, 2:43). Trying to acquire the ability to perform the prayers the same way the Prophet (Pbuh) prayed and taught his Companions. In Surah Ibrahim, Allah Himself says to the messenger (Pbuh), tell My believing servants to perform prayer (The Qur'an, 14:31). A prayer is a beneficial act of worship for all life, from personal to family, social, and state life.

According to Tablighi Jamaat, a Muslim will perform prayers very seriously in his life. He will perform the obligatory prayers regularly with the congregation and perform the wajib and sunnah prayers. He will do more and more Nafil prayers and perform Umri Qaza (abandoned from many old days) prayers.

5. 3. The Third Principle is Knowledge and Dhikr

The issue of knowledge has been given much importance in Islam (Hannan, 2017). Knowledge is the name of knowing the commands of Allah and following them according to the teachings of the Prophet (Pbuh). Allah says in the Qur'an, "Read in the name of your Lord Who taught by the pen." He taught people things he did not know (The Qur'an, 96:5). Allah is feared only by His servants who are wise (The Qur'an, 35:26). In the Qur'an, addressing the Prophet (Pbuh), Allah says, "Say, 'Are those who know and those who do not know equal? (The Qur'an, 62:9).

The first is *Fazail Ilm* and the second is *Masail Ilam*. What is the benefit of doing any deed? That is *Fazail Ilam*. According to *Tablighi Jamaat*, there are two types of knowledge. The knowledge of *Fazail* is the knowledge that can be learned from the *Majlis* of different teachings and the book of *Fazail*. And the knowledge in *Masayel* is the knowledge that must be learned from the prominent *ulama*. *Masala* and *Masail* are advised by the *Tablighis* to never practice without *Mufti-Alims*; Otherwise, people are likely to get lost.

Dhikr is the name of always remembering Allah in mind. Allah says in the Qur'an, "Remember Me; I will remember you" (The Qur'an, 2:152). Regarding *dhikr*, the Qur'an says, "The wise ones remember Allah in bed and sitting and standing (The Qur'an, 3:191). Narrated from Abu Huraira (r), he narrated from the Prophet (Pbuh) that Allah said: "When my servant remembers me and his lips move in remembrance of me, I am with him (Ibn Majah, 2007). On the Day of Resurrection, the person who remembers Allah in solitude will be in the shadow of the Throne of Allah.

According to *Tabligh Jamaat*, the best *dhikr* is *la-ilaha illallah*, and the best *dhikr* is reciting the Qur'an. *Tablighis* encourage any Muslim to repeat *Tasbeeh* three times in the morning and afternoon, to recite '*Subhallahi wal Hamdulillahi wal Ilaha Illahu wallahu Akbar* a hundred times a day, to recite any *Isteghfar* a hundred times a day and to recite *Salawat* a hundred times a day. On the other hand, one of the principles of *Sufism* is always to remember Allah. They think that one should never forget Allah for spiritual improvement and purification of the heart. *Latifa* is a crucial topic in the terminology of *Sufism*. According to them, *Latifa* has nothing to do with the inanimate world of man. The subject of *Latifa* is purely spiritual. In the terminology of *Sufism*, *Latifa* is a specific place inside the human heart, the state of remembrance on which the *Noor* of Allah begins to descend. According to *Sufism*, *Latifa* is a thin, fine-grained object located in a particular place inside the human heart. *Latifa* is something that can never be seen

with the eyes, heard with the ears, or imagined in the brain. The total number of Latifa is ten. They are:

The five lata'if of Alam-e-Amr are Latifat-an-Nafsi, Latifat-al-Qalbi, Latifat-ar-Ruhi, Latifat-as-Sirri, Latifat-al-Khafi, Latifat-al-Akhfa, the five lata'if of Alam-e-Khalq are Soil (solid), Water (liquid), Air (gas) and Fire (energy).

There are hundreds of sects of Sufism in the world. However, the first six of this lata'if are primary, and the rest are minor. People of all Sufi sects practice different Dhikr, especially Dhikr Jali (Soundly dhikr) and Dhikr Khafi (silent dhikr). Dhikr is given much importance in every Sufi tariqa. In the Nakshibandi tariqa, dhikr is recited by Mufrad; that is, only Allah is Allah. The Sazeli tariqa, dhikr, is recited La ilaha illallah. The people of other tariqas recite only the last letter of Allah, Hu Hu.

5. 4. The Fourth Principle is Ekramul Muslimin

Ekramul Muslimin means to help and benefit the Muslims. They know the dignity of human beings in society and treat them accordingly (Hannan, 2017). It includes respect for adults, affection for children and care for scholars. Just as Muslims need to behave well, they need to be transparent in their dealings. Believers are brothers to each other. In this context, Allah says, "Make peace among your brothers, and fear Allah, that mercy may be shown to you" (The Qur'an, 49:10). The advice given by Hazrat Lokman (a.s.) to his son is quoted in the Holy Qur'an. Lokman (a.s.) said, 'O son! Do not treat people contemptuously and do not walk proudly on the ground. God does not love the arrogant. You should be moderate in your behaviour, speak in a low voice, and not make noise. The worst sound of all is the sound of donkeys (The Qur'an, 31:18-19).

According to Tablighi Jamaat, scholars should be respected. Adults must be respected as well as children must be loved. Knowing the virtues and rules of Ekramul Muslimin, one should invite the other brother and pray for all.

5. 5. The Fifth Principle is a Pure Intention (Sahih Niyat)

Sahih Niyat is to correct the intention. Everything a Muslim does must be for the pleasure of Allah. Allah says, if one does an atomic number of good deeds, he will see it, and if one does a nuclear number of evil deeds, he will see it too (The Qur'an, 99:6-7). Neither their flesh nor blood reaches Allah; Your Taqwa reaches him (The Qur'an, 22:38). Whoever desires to meet Allah, let him do good deeds and not associate with anyone else in the worship of Allah

(The Qur'an, 18:110). In his collection of hadiths, Imam Bukhari included the subject of Sahih Niyyat in the number one hadith. The Prophet (Pbuh) said: Surely the result of one's deeds depends on one's intention (Bukhari, 1966). Ibn 'Abbas has narrated from the Prophet (Pbuh) that Allah writes down complete goodness for him for a person who intends to do good deeds and then fails to do so (Bukhari, 1966).

The followers of Tablighi Jamaat and Sufism try to be cautious considering this principle. The point is that before they do anything, they think about whether it is following God's command and the Sunnah of the Prophet? Is the work being done to please God? Moreover, they try to verify their intentions at the beginning of any job. Besides, they try to repent and apologise at the end of work.

5. 6. The Sixth Principle is Da'wah and Preaching

The primary purpose of some of the objectives of da'wah and preaching is to try to make one's deeds according to sincerity. At the same time, every effort should be made to make the deeds of other people follow gravity. The other purpose of da'wah is to take life and wealth seriously. Allah says, those who have endured hardships in the way of Allah with their wealth and their lives are true believers (The Qur'an, 49:15). They are learning to use energy and property, and Allah gives time adequately. Hazrat Anas (r) narrates from the Prophet (pbuh) that one morning or one afternoon in the way of Allah is better than what is in the world and the world (Bukhari, 2010).

Tablighi Jamaat interprets Da'wah only as an order of good deeds and a prohibition of evil deeds. According to them, Islam is the only complete way of life chosen by Allah. God sent countless prophets and messengers to the world to spread the message of Islam. But Muhammad (pbuh) is the last messenger of Allah, and no other prophet or messenger will come after him. That is why Muhammad (pbuh) gave the responsibility of inviting Muslims to Islam in his Farewell Hajj speech.

Tablighi Jamaat defines this purpose of Da'wah under two specific verses, which mention that goal. These two verses are: You are the best nation; you have been brought out for the good of humankind. You enjoin what is right and forbid what is wrong (The Qur'an, 3:110). What could be better than the one who calls people to Allah, does good deeds for himself, and says that he is one of the ordinary Muslims (The Qur'an, 41:33). Tablighi Jamaat is one of the purest methods of conveying the message of Allah and His Messenger to the Ummah Mohammadi, following the basic principles of the meaning of these words of the Qur'an.

Tablighi Jamaat especially urges us to work hard on the abovementioned six principles. It is said that it is easier for a person to follow the religion if he goes out in the way of Allah and works hard for it. For this reason, they suggest spending the first three Chilla (four months) continuously in life and learning this job. Maulana Ilyas was a firm believer in God's help. He revolutionised the world through this da'wah. He firmly established in the human heart that there is an owner of this created world. And to Him, all must return. No atom of the developed world can move beyond His will. He is the owner of everything. To Him alone will be our inevitable return. Whatever happens, is only at His command. Maulana Ilyas worked hard to bring this message to life following the teachings and ideals of the Prophet (Pbuh). His main slogan was O Muslims! Be pure Muslims! His call to religion was not limited to India-Pakistan or Bangladesh; Rather, millions of people worldwide have come to the path of faith through preaching hard work. People to people; Tablighi Jamaat, initiated by Maulana Ilyas, is a magical mission to gain the feeling-power to recognise Muslims as pure Muslims.

6. Conclusion

Islam is an inclusive religion. Islam has spread in different countries of the world through preaching. In the early days of Islam, Muhammad (pbuh) initiated da'wah activities. After the death of Muhammad (Pbuh), the activities of preaching and spreading the Islamic way of life through the Companions, the Tabi'is and the Tabi-Tabi'is became more widespread. However, after the abolition of the power of the Muslim rulers, the da'wah activities continued to decline, from which the efforts of the Muslim scholars to get rid of it continued. Muhammad Ilyas Kandhlawi started the Tabligh Jamaat in Delhi, India, with a similar idea of da'wah activities. As a result of which, Tabligh Jamaat became a widely circulated movement. Tabligh Jamaat explains that their main objective is to spread the message of Islam all over the world (Hannan, 2017). The movement aims at the spiritual restructuring of Islam by working at the granular level (Ali, J, 2003). Tablighi Jamaat denies all involvement in politics and jurisprudence; Instead, it focuses on the da'wah activities mentioned in the Qur'an and Hadith. Tablighi Jamaat strictly avoids political activities and debates and concentrates only on religion. Tablighi Jamaat attracts all kinds of social or political people. Although it faced many obstacles at the beginning of the establishment of Tablighi Jamaat, at one time, its necessity was understood among the people. Ilyas Kandhlawi was a great thinker of the twentieth century who created a history in the field of da'wah and Tabligh.

References

- Al-Bukhārī, Muḥammad ibn Ismā'īl. (1966). *Sahih al-Bukhari*. Dhaka: Islamic Foundation Bangladesh.
- Al-Tirmidhi, (2007). *Sünen-i Tirmizi*. Konya: Translation: Abdullah Parlıyan, Konya Publishing House.
- Aziz, M., Habibah, M., & Sonhaji, M. F. (2020). Musnad Imam Ahmad Bin Hambal. *STUDI KITAB HADIS: Dari Muwaththa' Imam Malik hingga Mustadrak Al Hakim*, 26.
- Arshad, S, (2007). "Tabligh, or the enigma of revival", *The Times of India*, Retrieved 18 January 2022
- Ali, J. (2003). Islamic revivalism: The case of the Tablighi Jamaat. *Journal of Muslim Minority Affairs*, 23(1), 173-181.
- Andrew, N, (2008). "Muslim group behind 'mega-mosque' seeks to convert all Britain", *The Times, London*, Retrieved 21 January 2022
- Bustamam-Ahmad, K. (2008). The history of Jama' ah Tabligh in Southeast Asia: the role of *Islamic Sufism in Islamic revival*. *Al-Jami'ah: Journal of Islamic Studies*, 46(2), 353-400.
- Chowdury, S. R. H., Alam, M. S., Numani, A. J. M. Q. I., & Göktaş, V. (2021). COVID-19 Pandemic: An Islamic Analysis. *CenRaPS Journal of Social Sciences*, 3(1), 13-32.
- Chowdury, S. R. H., & Göktaş, V. (2021). A Critical Analysis of Imam Rabbani Ahmad Sirhindi's Doctrines on Sufism. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 11(1), 93-121.
- Féo, A, D, (2009). "Les musulmans de Châu Đốc (Vietnam) à, 'épreuve du salafisme" (13–14, moussons: 359–72, Retrieved 20 January 2022
- Chowdury, S. R. H. (2018). Humanity and security: Internal and external dynamics behind *the Muslim Rohingya refugee crisis, the role of Turkey and Bangladesh*. *Balkan and Near Eastern Journal of Social Sciences*, 4(4), 147.
- Chowdury, S. R. H. (2019). Youth Leadership Crisis in 21 Centuries: Life Study on *Muhammad (Pbuh); A Charismatic Leader*. Harf Yayinlari.
- Chowdhury, S. R. H. (2016). **টেকসই উন্নয়ন: একটি ইসলামী বিশ্লেষণ** Sustainable Development: An Islamic Analysis. *ইসলামী আইন ও বিচার* *Islami Ain O Bichar*, 12(47), 53-83.

- Göktaş, V., & Chowdury, S. R. H. (2019). The Role of Sustainable Development Goals on Environmental Sustainability: A Discourse from An Islamic Perspective. *Avrasya Sosyal Ve Ekonomi Araştırmaları Dergisi*, 6(5), 279-295.
- Gaborieau, M. (2006). What is left of Sufism in Tablighi Jama 'at? *Archives de sciences sociales des religions*, (135), 53-72.
- Göktaş, V., & Chowdury, S. R. H. (2019). Freedom Of Religion, Faith and Religious Tolerance in Bangladesh: A Case Study on The Islamic Mysticism/Bangladeş'te Din Özürlüğü, İnanç ve Dinî Hoşgörü: İslâm Tasavvufu Üzerine Örnek Bir Araştırma. *Disiplinlerarası Sosyal Bilimler Dergisi*, (5), 41-67.
- Haleem, M. A. (Ed.). (2005). *The Qur'an*. OUP Oxford.
- Hannan, M, A (2017). *Tabligh Jamater Choy Mulniti*, Dhaka, Kalerkantho, Retrieved 19 January 2022.
- Hossain, M. A., & Chowdury, S. R. H. (2015). Western Culture Aggression in Muslim Society: A Comparative Analysis. *International Journal of Social, Political and Economic Research*, 2(1), 56-76.
- Haq, A, (2016). *Tabligh: Origin and Development*, Dhaka, Daily Inquilab, Retrieved, 23 January 2022.
- Howenstein, N; Dr. Eva B (2016). *Islamist Networks: The Case of Tablighi Jamaat*" Retrieved 21 January 2022.
- Ibn-Majah. 2007, Sunan ibn Majah.Riyadh: Darussalam: Trans. Nasiruddin al Khattab, ed. Hafiz Abū Tahir Zubair Ali za'ī, Compiled by Imam Muhammad Bin yazeed, Vol.3, king Fahd National Library.
- Ibn Hajm, Al Ahkam, 6/244
- Jagonews, (2018). *Dese dese Tablighi ijtema*, Religion desk, Retrieved 18 January 2022, <https://www.jagonews24.com/religion/article/404369>
- Khalid, H (2016). "*Tableeghi Jamaat: all that you know and don't*", Daily Times, Retrieved 21 January 2022.
- Muntakhab Hadith. 2010, Darul Kitab, Dhaka, p. 20.
- Mamun, S. (2019). Tablighi Jamaat: An Islamic revivalist movement and radicalism issues. *Islam Reality: Journal of Islamic and Social Studies*, 145-159.
- Rabiul, M, H, (2020). *Jevabe tabligher Kaj Suru Koren Hazrat Ilyas Kandhalbi*, Dhaka, Daily Jugantor, Retrieved 19 January 2022.

- Reetz, D. (2006). Sûfi spirituality fires reformist zeal: The Tablîghî Jamâ 'at in today's India and Pakistan. *Archives de sciences sociales des religions*, (135).
- Smith, C, S, (2005). "French Islamic group offers rich soil for militancy", The New York Times, Retrieved 28 January 2022.
- Siddiqi, B. (2018). Spiritual Journey Within the Tablighi Jamaat. In *Becoming 'Good Muslim'* (pp. 61-76). Springer, Singapore.