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The Role of Tablighi Jamâ't (Society of Preachers) in the Expansion of Deobandi Mindset

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Abstract---The present study investigates the role of Tablighi Jamâ't (society of preachers) in expanding the Deobandi Mindset. The study uses a descriptive-analytical method based on library research. The investigations indicated that although the Deobandi scholars have somewhat succeeded in the education of Indian Muslim elites in the middle of Deobandi's intellectual life, they failed in reviving the spirit of faith amongst the Muslims and could not accomplish their objective of restoring the authority of Hanafi Islam. Based thereon, some individuals educated in Deobandi's house of science (Dar Al-Olûm) decided to step on a corrective path to revitalize Islam. Elyâs Akhtar started his preaching-corrective movement to promote the Deobandi mindset, the promulgation of which, as viewed by Mohammad Elyâs, needed taking the path of a correctional movement. It had to be a movement capable of telegraphing the mission of Deobandi science house's sheikhs to the most distant places around the globe. Mohammad Elyâs Kandehlavi did not believe in the educating of the elites in line with his sheikhs' movement, and, establishing a mobile school, he endeavored to spread Deobandi teachings to all the Muslim social classes. He introduced the method of his mobile schools, in his idea, as the practical tradition of the God's Prophet (may Allah bestow him and his sacred progeny the best of His regards) and his highness's close assistants and this same attribution of his preaching method to the God's last prophet (may Allah bestow him and his sacred progeny the best of His regards) caused severe criticism of him by the followers of the other Sunni creeds.

Keywords---*Tablighi Jamâ't (society of preachers), expansion of Deobandi mindset, education by mobile schools, Sunni creeds.*

Introduction

Deobandi school of thought is one of the most important and influential intellectual inclinations in the Indian peninsula. In a glance at the religious space

of the peninsula, the thing that maximally draws the attention of every researcher is the diversity of the creeds and the various readings of Islam in this region; these same diverse readings of Islam have been followed by a lack of interaction and mutual perception between the religious groups and creation of intensive bigotries that have occasionally ended in bloody violence and hostilities. The importance of this intellectual inclination and its consequent disputes and clashes can be sought in the emergence of extremist tendencies like Taliban, Sepâh-e-Sahâbeh (army of assistants) and Lashgar-e-Jhangvi (an army type) in Pakistan, all of which realize Deobandi as the source of its mental frame.

Deobandi's sciences school was founded just ten years after the defeat of the Indian Muslims' revolt, named Mirût, against the English (1857), with the establishment of Deobandi school of sciences being indeed part of the peninsula Muslims' reaction to this huge event. As a result of this uprising, Indian Muslim scholars also sustained a lot of damage and were forced to generally scatter around. Many of them were murdered and banished, and many others fled to various places, especially holy cities in the land of Hejaz. During the years after this revolt, Dar Al-Olûm (house of sciences) was established so that at least a group of scholars could be freed from this distress and disorder. Despite its internal pessimism towards the English, this small school did not take an explicit political position against them at the beginning of its activities. Rather it wanted to keep the identity and organization of the scholars in nonpolitical arenas and organize part of the Indian Muslims under their leadership. Another important motivation behind the establishment of the sciences school was fighting the political and intellectual perspectives and discourses that had been created by Sir Sayyid Ahmad Khan Hendi and his followers after the mutiny. Deobandi school's religious mindset had been laid on the foundation of Shah Wali Allah Dehlavi's ideas and notions. Shah Wali Allah can be recognized as the greatest religious figure of the peninsula's Muslims in recent centuries. As a Hanafi Naqshbandi scholar, Shah Wali Allah used to object to Sufis for some of their deeds. He was thinking about the unification of Sunni Muslims and believed in blending the four creeds' jurisprudential verdicts.

One of the individuals educated in Deobandis' school of sciences and fostered based on their mindset is Mohammad Elyâs Kandehlavi, who stepped on the path of correcting the Deobandis' mindset promotion methods and, founding a preaching organization, succeeded in the issuing of this mindset to various spots worldwide. He used to demand that religious men and women serve the religion for several days a month and get involved in preaching Islam for God's sake. Considering the abovementioned materials, the present study aims to determine the role of Tablighi Jamâ'at in expanding the Deobandi mindset.

Study's Theoretical Foundations:

Tablighi Jamâ'at's Formations:

Despite the vastness of its activities, Tablighi Jamâ'at did not have modern and formal formations. This same insistence on the traditional formations guaranteed the survival and expansion of this preaching movement to the whole world. The traditional structure of Tablighi Jamâ'at (society of preachers) was laid on the

foundation of decentralization of the preaching activities and establishing communication between all the preaching communities and the primary center. The nature of the preachers' society should be discussed based on three main pivots:

The significant feature of the preachers' society was its preaching formations and organization, decentralization of the preaching activities, and establishment of communication between the preaching societies and the primary center. Deobandis' primary world preaching center, situated in Delhi's Nezam Al-Din, is the primary birthplace of this preaching movement. After Pakistan announced independence and was separated from India, the center was transferred by the lords of this movement to Pakistan's Raoband with the thought of its not being left located inside the blasphemous territories and the preaching center of Pakistan's Raoband is currently known as the executive center of the preachers' society. However, only as of the thought chamber of this movement, the Delhi center is presently commissioned to the macro-level policy-making for this preaching movement, with the executive activities being assigned to the Raoband center.

The leadership ranks of the preaching society's movement start from a central Amir, called the global Amir or universal leader of the preachers' society. Along with the central deputy of the movement in Delhi, he also administrates the spiritual center of the movement*. With Amir and his deputy as the first and second ranks, Raoband center's Amir and deputy Amir fall in the next ranks, followed by the commanders of the regions and states inside Pakistan and then the commanders and leaders of the regions in the other countries around the world†.

No formal method is mentioned by the Deobandi school of sciences for their appointment of their Amirs or commanders. The elders of the movement determined a life-lasting central Amir within the format of a consultative and informal committee, with him being commissioned to appoint the commanders for the other preaching societies in the various countries of the world‡. The commanders of every city's center are appointed by the central national and regional commanders. This way, the network of the preaching society's commanders is completed§.

Through delineating a network of Amirs or commanders, the preachers' society takes measures within the activity domain of two Delhi and Raoband's consultative and executive centers in line with the regulation of an organizational system, thereby accomplishing its preaching objectives, to wit formation of mobile schools. Although this organizational system is laid on traditional and informal foundations, it has to guarantee the success of the organization's downstream branches. Based on this organizational system, Raoband's executive center

* Hafeznia, Muhammad Reza, (1996), "Tablighi Jamâ'at (society of preachers) in Raoband", journal of culture, fall, (23): 112-121

† Ibid, p.118

‡ Ibid, p.121

§ Ibid

consists of branches, each of which has certain responsibilities. The preacher society's headship division in Pakistan by Molavi Haj Abd Al-Wahhab Sahib. Along with his deputy Molavi Mohammad Jamshid Ali, he regulates and declares the mobile preaching circles' promotional policies for the entire branches around the globe. Of course, it has to be stated that Molavi Muhammad Jamshid Ali, the deputy commander of Raoband's center, passed away on the 12th of November, 2014, in Lahore.

Preaching Methods of Tablighi Jamâ'at:

The principles and criteria based on which Muhammad Elyâs has established his preaching movement's pillars are sixfold; they have been the essences of the vitality and primary axis of all the mobile preaching circles in the course of Tablighi Jamâ'at's life. These sixfold principles are known as the preaching and invitation principles as follows:

- 1) Divinely pure word
- 2) Fulfillment of prayers (Namâz)
- 3) Knowledge and remembrance
- 4) Veneration of Muslims
- 5) Honesty
- 6) Time subtraction**

Mohammad Elyâs commenced his preaching movement with only two principles, namely the divinely pure word and fulfillment of prayers, and it did not last a long time before he added knowledge and remembrance as the third pillar to this movement through organizing the seminal mobile preaching circles and their dispatch for the preaching. He announced the three other movement principles following his return from his last Haj pilgrimage to Mecca and required everyone to observe these principles^{††}.

The first principle is "*Lâ Elâha Ellâ Allah, Muhammad Rasûl Allah* (Sall Allah Alayhe Wa Alâ Âle Baytehi Al-Tayyebin Al-Tâherin)" meaning "there is no God except Allah and Muhammad (may Allah bestow him and his sacred progeny the best of His regards) is the last prophet of God." As believed by this group, the principal intends to make servants enter a contract with the Mighty God, and it should be a contract forcing them to perform certain deeds and actions and withdraw from others. The principle is composed of two intentions:

The first one includes a confession to the unity of God, denial of polytheism, expelling corrupted certitude from the heart, and allowing the proper and correct

** Ghaderi, Mohammad Ayyûb, (1972), "Tablighi Jamâ'at Kâ Tarikhi Jâ'eze", 1st ed., Karachi, Pakistan, Mahâdiyyeh, pp.93-94

†† Ibid, p.123

certitude about the quintessence of the eminent God to enter the heart. Ekrâm Allah Jan Ghasemi states that “the goal of the first intention, i.e., the divinely pure word “*Lâ Elâha Ellâ Allah*,” is that a person should perceive that the praised and the eminent Allah is the real God to be worshipped and that He is the One God with unity in His quintessence and attributes and He is the One creating, feeding, reviving and deadening and glorifying and dishonoring; this principle helps us expel all of the polytheistic contents and themes from our hearts so that it can accommodate a perfect and pure certitude about the quintessence of the eminent God.” The second intention is confessing to the prophetic mission of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards), with the objective of this confession being the promise of coordinating the palpitation of vitality with the pure and honest submission to the commands of the prophet (may Allah bestow him and his sacred progeny the best of His regards); by this promise, the servant of God would know that the only way of being saved and reaching felicity lies in the obedience of the traditions ordered by the great prophet of God (may Allah bestow him and his sacred progeny the best of His regards) and that the other routes end in perishing.

The second principle falls in the preaching stages in the rank after the divinely pure word. It includes training for fulfilling the fivefold prayers, Friday, group and Eydein (two jubilees) prayers^{‡‡}. The objective of this principle is to teach the pillars of Salâh (Namâz or prayers) to the Muslims and make efforts in line with the achievement of internal humility during saying prayers along with the preservation of the external view of the pillars thereof^{§§}. Ekrâm Allah Jan Ghasemi states that “the goal of fulfilling Salah is that we should endeavor to perform Salah in the same way that God’s prophet (may Allah bestow him and his sacred progeny the best of His regards) did it; the same Salah his highness ordered to his highness’s close assistors in the following words “*Sallû Kamâ Ra’aytomûni Osallî*” meaning “fulfill Salah as you are bearing witness to it fulfilled by me”; so, we should copy the model of His highness Mohammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards) in carefully saying the prayers and fulfilling the Salah in its right time and with its perfect rites and deeds.” Although many virtues have been mentioned for fulfilling Salah in honorable prophetic hadiths, as also reminded by the preachers of Tablighi Jamâ’at in their mobile preaching circles, there are also expressed along with the virtues and effects of proper saying of prayers exaggerated stories from Sufi sheikhs about the outcomes of correct praying.

Knowledge is of two types from the perspective of the society of preachers. Knowledge of virtues is a fruitful knowledge recounted by them within their private sessions and public lecturing. It is generally called the knowledge of virtues. The other type is the knowledge of issues and problems, which is described as harmful. None of the preaching groups takes a single step toward learning it. They even warn their followers to stay away from learning or teaching such knowledge for such a reason as the emergence of discrepancies following

‡‡ Harbi Mamdûh, (2010), “Mowsû’ahâ Li Feraq Wa Al-Mazâheb Wa Al-Adyân Al-Mohâserah”, Cairo, Giza, Alpha Press, p.152

§§ Sadr Al-Din Âmer Ansâri, (no date), “Sheikh Mohammad Elyâs Wa Da’avatahû Al-Diniyyeh”, India, the office of the religious matters’ promulgation, p.33

their learning^{***}. Knowledge of virtues is the only knowledge permitted to be learned and promoted by the society of preachers. The only source for learning and promoting such knowledge is the “Preaching limits” Book by Mohammad Zakaria Kandhlavi. However, remembrance is of great importance from the viewpoint of this movement. In Muhammad Elyâs’s mind, remembrance means remembering God and mentioning His magnificence and mightiness during all hours of wakefulness. He believes remembrance should be performed at all times and in all states. Muhammad Elyâs emphasized that remembrance should be performed individually and not in a group and a very quiet and slow manner so that others might not be annoyed, as also exercised by the Naqshbandi school of thought^{†††}. He used to recommend that these invocations should be articulated with utmost attention to the quintessence of the almighty God to bring about internal and mysterious attachment to the God in the same way that Salah can cause external attachment to the exalted God if it is fulfilled with complete attentiveness^{‡‡‡}.

As the only social pillar of this movement, the fourth principle of the Tablighi Jamâ’at (society of preachers) is the veneration of the Muslims. The objective of this principle is to respect Muslims as religious brothers and sisters and observe their rights and reverence of the elders, minors, scientists, scholars and sheikhs^{§§§}. This principle reminds the preachers that they should seminally recognize their Muslim brothers and sisters, respect them in all their states, treat people kindly in all their mobile preaching tours, not enter into disputes and quarrel with them, and avoid exercising haughtiness towards them. On the other hand, this principle encourages the preachers to be patient (have a wide chest) in the face of hardship and in case of being offended by the society members; it especially underlines the proper treatment of such insulters^{****}. The elders of the preachers’ society realize that this principle can be properly practiced by the preachers’ adherence to the ethics and moralities, and deeds of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards)^{††††}.

The fifth of Tablighi Jamâ’at’s principles is correcting intentions and exercising honesty in doing things. The principle aims to correct the intentions and purify them solely to keep God satisfied, avoid hypocrisy and duplicity in deeds, and prevent personal intentions from entering any of the deeds^{****}. The elders of the preachers’ society believe that this principle gets the preacher to a sort of self-calculation in such a way that s/he finds him or herself in all the life’s instants such as when standing or sitting or drinking or making any movement or saying anything before the Eminent God and discerns it clearly that “*Howa Aqrah Elayh*

*** Jahantigh, Hussein, (2014), “phenomenology of politics in the course of the Tablighi Jamâ’at’s movement”, journal of BASIJ’s strategic studies, summer, (63): 137-164

††† Ibid, p.156

‡‡‡ Ibid

§§§ Ibid, p.20

**** Sadr Al-Din Ali Ansâri, (no date), “Sheikh Mohammad Elyâs Wa Da’avatahû Al-Diniyyeh”, Delhi, India, the office of the religious matters’ promulgation, p.48

†††† Ibid, p.49

†††† Ekrâm Allah Jan Ghasemi, (no date), “Zâd Al-Dâ’ei”, Lahore, Pakistan, Sa’eidyyeh, p.22

Min Habl Al-Warid” meaning “He [God] is closer to a person than the vein in the neck.” Based thereon, s/he tries keeping him or herself away from all the carnal wishes and temptations, whereas s/he would find him or herself besieged by the corporeal commodities and would be in perpetual envy if s/he falls short of self-calculation^{§§§§}.

This principle of Tablighi Jamâ'at, termed time subtraction and persons on the path towards God, is an exciting principle inciting the spirit of making a move for teaching and learning religion. In this preachers society's mind, time subtraction means scheduling for having time for taking part in preaching tours. The goal of time subtraction, as opined by the society of preachers, is getting rid of all the daily obsessions and taking steps on the path of jihad to revitalize the traditions (Sunnah) of the prophet (may Allah bestow him and his sacred progeny the best of His regards) and inviting others to accompany this preaching jihad^{*****}. By the term “persons on the path of God,” the intention, as they say, is the preacher's exit for a preaching Jihad on the path of God using their properties and soul and invitation of the people to the God and His prophet in such a way that the religion can be revived and spread all over the world^{††††}.

In the opinion of the preachers' society, the sixth principle is a conclusion of all the five principles above, and, after getting specialized in all the five principles, an individual can recognize oneself as a preacher member of this preachers' society after achieving the attribute of “being a person on the path of Allah”; to be so, the person should set a significant goal on this way. The reason for this sixth principle's conclusion of all the five principles can be sought in the exclusiveness of this principle in terms of the method of preaching religion by the society of preachers.

Laid on the foundation of the sixth principle, the program of preachers' society tours is implemented in four ways:

- 1) Public preaching and invitation: the preaching tour consists of three to ten preachers, and the domain of its activity encompasses the general public in such public places as the marketplace and bazaar. The mobile preaching cohort is led by a preaching commander, a guide who is usually from the very village where preaching is to be conducted and an orator who is an expert in giving lectures. The tour's preachers walk in the public places and bazaars and invite the people in kindness and seemliness to attend the mosque and listen to the oration.
- 2) Private invitation and preaching: this preaching tour is specialized in meeting the clan of the society's elites. In this preaching method, the preachers meet such influential persons as the aristocrats, scholars and

§§§§ Sadr Al-Din Âmer Ansâri, (no date), “Sheikh Mohammad Elyâs Wa Da'avatahû Al-Diniyyeh”, Delhi, India, the office of the religious matters' promulgation, p.52

***** Ibid, p.53

†††† Ekrâm Allah Jan Ghasemi, (no date), “Zâd Al-Dâ'ei”, Lahore, Pakistan, Sa'eidiyeh, p.22

elders of the region where preaching is going to be performed and invite them to participate in the preaching⁺⁺⁺⁺.

- 3) Group preaching and invitation: this kind of preaching and invitation is conducted after the termination of the public tours. The preaching is mostly carried out in mosques. Its time can be regulated depending on the time of the public tour, meaning that if the preaching tour ends before the sunset, the group preaching will be done after the sunset (Maqreb) prayers and if the public tour is finished after Maghreb prayers. Before Eshâ'a prayers, the group preaching session will be held after Eshâ'a prayers. The session is held in the presence of all the preachers from the preaching tours and the people who have been invited during the preaching tours.
- 4) Individual preaching and invitation: in the individual invitation by the preachers' society, the invitation takes place face-to-face. In this method of invitation, the preacher should consult with the region's elders about his preaching program and asks for advice from them about the face-to-face preaching for the region's individuals; s/he usually carries out the preliminary tours in the presence of one or two of the region's elders to be able to succeed in their preaching^{§§§§}.

Ideals of the Tablighi Jamâ'at (Society of Preachers) from the Perspectives of the Opponents and Proponents:

The sheikhs of the preachers' society realize the teaching of the pure Islamic teachings of the great prophet of Islam, his highness Mohammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards) as the panorama of their preaching movement. Mohammad Elyâs, the founder of this movement, states that "the ultimate goal of our movement is teaching the original traditions of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) to all of the Muslims and all our preaching tours and groups are just seminal means for accomplishing this ultimate goal. So, monotheism, prayers, and other pillars are "a, b and c" with the ultimate goal being actualized when we have completely taught the alphabet." Sheikh Mohammad Yousef Kandehlavi Da'amin, a commander of the preaching tour, as well, recognizes the ideal of the preachers' society as being the revitalization of the prophetic traditions and founding of a community based on the practices of the great prophet (may Allah bestow him and his sacred progeny the best of His regards)^{*****}. He also has introduced the correction of the Muslims' religious and social life as the goal of the movement in some of his journeys and realizes the implementation of the great prophet of God (may Allah bestow him and his sacred progeny the best of His regards) and enforcement of the divine limits (Hodûd) as the sole way of accomplishing this objective⁺⁺⁺⁺⁺.

⁺⁺⁺⁺ Ekrâm Allah Jan Ghasemi, (no date), "Zâd Al-Dâ'ei", Lahore, Pakistan, Sa'eidiyeh, p.41

^{§§§§} Ibid, p.54

^{*****} Sadr Al-Din Âmer Ansâri, (no date), "Sheikh Mohammad Elyâs Wa Da'avatahû Al-Diniyyeh", Delhi, India, the office of the religious matters' promulgation, p.61

⁺⁺⁺⁺⁺ Sanbahli, Atiq Rahmân and No'mâni, Mohammad Manzûr, (1993), "Tazkerah Hazrat Jay Molavi Mohammad ousef Kandehlavi", India, Forghan Bak Poe, Lakno, p.172

Quite the opposite to the society of preachers, many of the contemporary experts in Islamic religions have expressed regarding the goals of this preaching movement that “when a movement has been essentially founded in a region by the financial supports of such colonial powers like Great Britain, there will remain no doubt that the movement’s direction of goals and ideals are in line with the accomplishment of the colonial objectives of such powers as Great Britain⁺⁺⁺⁺⁺. Sheikh Rahmân Sivhardi, a member of India’s parliament,” believes that the English government has played a role in India from the very beginning in the establishment of this preaching movement, and it had financially sponsored the founder of this movement through Sheikh Rashid Ahmad Kongohi^{§§§§§}. Thus, the opponents of this preaching movement believe that the colonialists’ England-oriented objectives are intertwined with Tablighi Jamâ’at’s ideals. In recent years and with the expanded presence of the movement’s preachers around the globe, many of the political, social and cultural experts of the world have picked up their pens to criticize the basics and thoughts of this society of preachers’ notions. In the criticism of the society of preachers’ goals and ideals, they believe that the goals and ideals mentioned by the sheikh of the preachers’ society are hypocritical ideals and goals serving the distortion of the world’s public thoughts as a cover for achieving their own realistic goals.

Based thereon, the opponents of this preaching movement believe that the promotional activities of this preachers’ society are hypocritical guises for the accomplishment of other goals and achievement of other ideals like the strategic conquering of the world; however, the pursuit of this goal by them would be followed just by the development of violence and terrorism and expansion of radical Islamism in the entire world.

Tablighi Jamâ’at’s Strategy for the Social Classes:

The society of preachers’ strategy for accomplishing its objectives amongst the Muslims can be summarized as pivoting about three axes:

- A) **Establishment of mobile schools:** Elyâs states that the establishment of mobile schools is the only way of accomplishing the preaching movement’s goals. Though realizing the establishment of schools like Dar Al-Olûm (house of sciences) as a huge service made by his forerunning sheikhs, he believes that the continuation of Dar Al-Olûm’s experience in the form of establishing religious schools in every city cannot be effective in correcting the society of Muslims hence the heritage of the forefathers should be, as he puts it, made flowing within the format of mobile schools^{*****}.

⁺⁺⁺⁺⁺ Alizadeh Musavi, Sayyed Mahdi, (2013), “Deobandi school of thought and Tabligh Jamâ’at (society of preachers)’s movement”, 1st ed., Qom, Qom seminary’s promotion office, p.257

^{§§§§§} Gojaran Valeh, Hakim Mahmud, (1997), “Deobandi Scholars: Kâ Mâzi Târikh Ki A’cini Min”, India, Ansâr Al-Sunnah Mir Tohi, p.182

^{*****} Nadavi, Abu Al-Hasan, (2008), “Molavi Muhammad Elyâs and the invitation and preaching movement”, tr. Mohammad Ghasem Ghasemi, 2nd ed., anonymous, Sheikh Al-Islam Ahmad Jam, p.182

- B) **Education of all the social Classes:** one of the most important strategies Mohammad Elyâs and his successors in preaching and, in the next rank, formation of mobile schools is endeavoring to educate the general public from all the Islamic social classes. They did not recognize the concentration on the education of the elites that was sought by schools like Dar Al-Olûm as being effective for the lagging Islamic society and believed that education of the elites would not only help the saving of the Islamic society under the then-current circumstances, but it would also expose the survival of the same schools to risks through the loss of such capital as the feel for learning sciences in the society; thus, as they stated, the sole way of achieving an Islamic society would be educating all the Muslim social classes and avoidance of the exclusive paying of attention to the elites⁺⁺⁺⁺⁺.
- C) **Avoidance of Letting Materialistic Tendencies Involve in the Education and Preaching:** the sheikhs of the preachers' society realize the involvement of the materialistic inclinations in the preaching affairs as being inhibitive to the accomplishment of the movement's objectives and express that many of the subcontinent's preaching movements have been stalled only by this factor.

Preaching amongst the followers of the other religions has not been the primary and initial goal of the society of preachers' sheikhs or masters, and it has been adopted as a strategy for the accomplishment of the main objectives in the movement's vista⁺⁺⁺⁺⁺. And this same issue, i.e., the non-consideration of the preaching amongst the followers of the other religions in the outlook of the preachers' society and the absence of a well-codified plan for doing so, has caused the preachers of this movement to start executing a well-codified preaching program within the framework of a different arrangement for the followers of the other religions. In other words, the preachers of Tablighi Jamâ'at did not have a well-codified preaching plan for the followers of the other religions in the international arena and believed in the implementation of a preparatory stage for the commencement of their program of preaching Islam amongst the followers of the other religions; they used to say that the time would not arrive for the offering of the sixfold preaching program as long as the preliminary stage has not been completed. Thus, in their first encounter with the followers of the other religions, the Tablighi Jamâ'at's preachers used articulate the testimonial words and, without any introduction, engaged in the preaching of Islam to set the ground for the offering of the six abovementioned principles. For instance, one of the recently converted persons in one of Central America's countries has the following words about this preaching method: "we intended to take a trip to an adjacent city for preaching along with three of Tablighi Jamâ'at preachers who were our guest for a while in our home. As soon as we got in a taxi, one of the preachers started speaking out the testimonial words in Arabic to the taxi driver without any introduction. The Spanish Christian driver also repeated the wonderful words, and all the three preachers of the Tabligh Jamâ'at congratulated him, welcomed

⁺⁺⁺⁺⁺ Ibid, p.183

⁺⁺⁺⁺⁺ Abd Al-Majid Ashraf, Mohammad Jonaid, (1999-2000), "Jamâ'at Al-Tabligh Fi Al-Hend, Derâsah Wa Al-Taqwim", MA dissertation, Ahmad Ibn Adb Al-Latif Âl-e-Abd Al-Latif, p.513

his acceptance of Islam, and engaged in explicating their principles". Based thereon, the most important strategy of Tablighi Jamâ'at in preaching Islam to the followers of other religions is the implementation of a preparatory and introductory strategy for inviting to Islam by which, as they say, the way would be paved for the adoption of strategies mentioned in the programs codified for the Muslims.

Conclusion:

Investigations have indicated that Mohammad Elyâs Kandehlavi was educated in Dar Al-Olûm and decided to correct the movement style of the Deobandi school of thought's followers. Mohammad Elyâs started his job in Mivât Region and successfully expanded his corrective movement in the entire subcontinent within a short time; his successors also took effective steps in expanding the movement beyond the international borders. In line with the movement of his masters in the Deobandi school of thought, Mohammad Elyâs Kandehlavi did not believe in educating the elites and stepped on the path of promulgating the Deobandi teachings to all the Muslim social classes through the establishment of mobile schools. In his mind, he introduces the promulgation of practicing the practical tradition of the great prophet of God (may Allah bestow him and his sacred progeny the best of His regards) as the method of teaching to be applied in the mobile schools and this same attribution of his promotional method to the conduct way of his highness Muhammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards) caused him to be severely criticized by the other Sunni creeds. He realizes six principles as the constituents of his preaching movement's charter and introduces each of the six principles as an introduction to the other principle. The sixth principle, time subtraction for getting engaged in preaching, is conclusive and, as believed by Mohammad Elyâs and his successors, all of the principle's methods of teaching and preaching have been drawn on the preaching tradition of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) as well as his highness's close assistants. The founder of Tablighi Jamâ'at (preachers' society) and the commanders (Amirs) after him relied in their preaching tours and scientific circles on Mohammad Zakaria Kandehlavi's book "Fazâyel Al-A'amâl" which has been changed in its name to "preaching limits" by them. The exclusiveness of the teaching and learning contents presented in Mohammad Zakaria's instructions in the book "preaching limits" has made it the only ideological premise of Tablighi Jamâ'at in such a way that the book, as viewed by the Tablighi Jamâ'at's preachers, is in the second rank after the Holy Quran in terms of value.

The panorama and the ideal delineated by the founder of Tablighi Jamâ'at and the commanders thereof is the arrival at the very utopia for the actualization of which Deobandi masters have made a lot of efforts based on their intellectual backgrounds. Their ideal, as they express, is the arrival at the utopia that has been laid on the foundation of the traditions of the last prophet (may Allah bestow him and his sacred progeny the best of His regards) but, of course, with Deobandi readings of them and the divine verdicts.

The preaching movement has come about as a movement from the heart of the Deobandi school of thought in line with the correction of the methods of the

Deobandi school of thoughts' promotion and preaching, and all of the preachers of this promotional movement have been enjoying a procedural unity in their preaching activities in the regional and international areas. This procedural unity in the preaching activities has an everlasting heritage from the founder of the movement, Mohammad Elyâs Kandehlavi, with all his later commanders also preaching through the same procedures. This procedural unity in preaching affairs would never be subjected to the preachers' tastes. This is the very strong point of this movement in its promotion of the Deobandi mindset and Hanafi Islam.

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