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Exploring the beliefs of Tablighi Jamâ'at's movement and Devbandi school of thought

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Abstract--The present study explores the beliefs of the Tablighi Jamâ'at (society of preachers)'s movement and the Devbandi school of thought. The study uses a descriptive-analytical method based on library research. Devbandi school of thought is one of the most influential intellectual inclinations in the Indian Subcontinent. The diversity of the religions and the various readings of Islam are the issues that, more than anything else, draw the researchers' attention to a glance at the subcontinent's religious atmosphere. Devbandi school of thought possesses the largest promotional lever called "Tablighi Jamâ'at's universal movement" in the world of Islam. The society of preachers or Tablighi Jamâ'at, supported by the largest number of fans from amongst the followers of the Devbandi school of thought, has been able to spread the teachings of this school of thought to the most distant parts of the world with its more than thousands of divisions. The panorama and the ideal delineated by the founder of the society of preachers and the commanders (Amirs) of this preaching movement is the very utopia for the actualization of which the Devbandi sheiks or masters have made many efforts by the support of their intellectual backgrounds. Their goal is the establishment of the very utopia in which the traditions of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) are practically performed but, of course, with Devbandis' readings and divine verdicts. To do so, they need to seminally reach the Medinean Islam's policy from Meccan Islamic culture's strategy. However, the opponents of this preaching movement believe that the only objective of this society of preachers is the conquering of the world and their interventions in all of the countries around the globe serve the rearing of cadres for active terrorist groups in the sub-continental region.

Keywords---*Devbandi school of thought, Tablighi Jamâ'at's movement, the tradition of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards), England's colonialism.*

Introduction

Devbandis represent a sort of discourse-intellectual mindset influenced by Sufism attitudes within the framework of Hanafi jurisprudence and Mâtoridi discourse in the Indian subcontinent. It is ascribed to the Devbandi school of thought's Dar Al-Olûm (house of sciences). It was founded by Sheikh Mohammad Ghasem Nânotevi on the 30th of May, 1866, in cooperation with Sheikh Rashid Ahmad Kongohi in Devband Region in India. Devbandi's school of thought is among the most important religious streams in the world of Islam, and it has undergone a substantial expansion. It is enjoying a notable influence amongst the Muslims in Southeast Asia. The school takes its name from a village named Devband on the northwestern side of Delhi. It was originally based in a religious school called Dar Al-Olûm (house of sciences) in 1867.

Devband 's house of sciences (Dar Al-Olûm) was established ten years after the defeat of the Indian Muslims' great revolt, named Mirût (1857), against the English and in fact, the establishment of Dar Al-Olûm is a part of the sub-continental Muslims' reaction to this great event. As a result of this uprising, the Indian Muslim scholars sustained much damage and were generally forced to scatter. Many of them were murdered and banished and many others, as well, fled to various places, especially holy cities in the land of Hejaz. In the years after the revolt, Dar Al-Olûm was founded so that at least a small group of scholars could be released 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 areas and organize part of the Indian Muslims under their leadership.

Another important motivation behind the establishment of Dar Al-Olûm was fighting with the political and intellectual perspectives and discourses that had been created by Sir Sayyed Ahmad Khan Hendi and his followers after the mutiny. Devbandi 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 subcontinent's Muslims in recent centuries. As a Hanafi Naqshbandi scholar, Shah Wali Allah used to object to Sufis for some of their deeds. He thought about the unification of Sunni Muslims and believed in blending the four creeds' verdicts.

The preaching movement was formed by Elyâs Akhtar, and Molavi Elyâs, in 1927. He is himself one of the graduates of Devbandis' schools. The movement has been able to spread the teachings of Devband's school of thought in the entire world's most distant localities through its thousands of divisions. Although this widespread preaching network has incited opposition amongst the Islamic creeds' followers, the methods used by the preachers of this network for promoting Islam can never be neglected, and their experience in preaching can be perhaps applied to preaching activities. Still, it has been, unfortunately, so far ignored. Considering the abovementioned materials, the present study explores the beliefs of Tablighi Jamâ'at's movement and Devbandis' school of thought.

Study's Theoretical Foundations:

Devband's School of Thought, History and Beliefs:

1. Grounds of Devband School of Thought's Formation:

This school of thought borrows its name from a village northwest of Delhi, India, known as Devband. It was in 1867 that it was founded based on a religious school named Dar Al-Olûm (house of sciences). The Devbandis' mindset that was first established by the founders of Dar Al-Olûm, i.e., Molavi Mohammad Ghasem Nânotevi (1833) and Sheikh Rashid Ahmad Kongohi, is presently spread in an area as vast as all the regions of the subcontinent including India, Pakistan, Afghanistan and southeastern Iran; it is deemed as the most important religious stream of these regions.

During the entire period of the conquering Muslims' presence in the Indian territories and despite all the problems and threats made against the Hindus, they have protected the sacrosanctity of their idol houses and temples in the eyes of their followers. Following numerous army deployments to the subcontinent, another Muslim cultural stream started gradually appearing in the various regions of India under the title of Esma'eili. The stream was so expanded that it could little-by-little capture all the territories in Sind, Punjab and Gujarat since the late fourth hegira century (10th century). Esmailis used to give lectures to the name of Egypt's Fatemi Cliph, and they even succeeded in coinage by their name*. Esma'eilis' presence in the region caused the deployment of the army by Ghaznavids to India. Sultan Mahmoud Ghaznavi Hanafi raided India with his soldiers twelve times†. With the continuation of the Ghaznavids' movement in India, Hanafi culture was strengthened with the centrality of Lahore in such a way that the city became one of the important Islamic culture centers for about a century, and theosophists like Ali Ibn Othman Hajviri, Sheikh Hussein Zanjani was amongst the then scholars of Lahore‡. The presence of such individuals over time is deemed a significant motivation and factor for the migration of Sufis to the subcontinent. The conquering of Delhi by Ghûrids in 1192 is envisioned as another turning point in the history of Muslims in India. The Ghûrids' settlement in India and the Mongols' attack on the Islamic territories were two other important factors provoking the Muslim scholars and Sufis' migration to the subcontinent§. It was since this period that Delhi drew the attention of Muslim Sufi scholars, and it was given names like "Ghobbah Al-Islam" (dome of Islam) and "Dar Al-Malek Hindustan" (the house of India's king)**.

* Moqaddasi, Abu Abdullah Muhammad Ibn Ahmad, (no date), "Ahsan Al-Taqa'sim Fi Ma'arefah Al-Aqâlim", tr. Dr. Ali Naghi Monzavi, (1982), v.1, Tehran, Kavian, pp.481-485

† Badâvafi, Abd Al-Ghâder, (no date), "Al-Tawârikh", revised by Molavi Ahmad Ali Saheb (2001), v.1, Tehran, Mafakher Association Press, p.14

‡ Khândmir, Habib, (1984), "Al-Sayyed", v.1, part 4, Tehran, Khayyam, p.400

§ Mohammad Ghasem, Fereshteh and Ebrahimi, Golshan, (no date), "history of Fereshteh", , v.1, tr. Munshi Nawal Kishore, Calcutta, p.75

** Jozajani Minhâj, Serâj, (1984), "Tabaqât-e-Naseri (Naseri Classes)", revised by Abd Al-Hayy Habibi, Tehran, Donyay-e-Ketab, pp.440-441

Sufi dynasties started gradually entering India, and they played a considerable role in the political and social life of India. Akbar, one of the greatest Mongol emperors, solidified his governance over the Indian territories by implementing a job-holding system. The system of job-holding consisted during the reign of Akbar Shah of a hierarchy of governmental positions and jobs serving the dynasty. It incorporated the army, governmental honors, positions, and even the ranks of the rioters and rebels with hostilities against the government. This system enabled the establishment of a peaceful symbiosis between all the racial groups and even the various religions' followers, by which the dissidents' assaults against the government were brought down to a minimum^{††}.

The defeat of India's Hanafi Muslims in a battle against the colonialists marks a turning point in the religious history of the subcontinent's Hanafis, with it ending in the first sparkles of an Islamic school's establishment in the minds of Hanafi thinkers and, atop of them, Sheikh Muhammad Ghasem Nānotevi and Rashid Ahmad Kongohi, two of the Indian Muslims vanguards in the revolt against colonialism. It happened to become a seminary that seminally started its activities in one of Devband's mosques. They were then transferred to the city's main mosque due to being largely welcomed by the adolescents and youths. This seminary fostered the first premises of Devbandis' mindset in itself^{‡‡}.

In scrutinizing the historical texts about the subcontinent, the ideological grounds of Devbandis' school of thought can be traced in various periods with many rises and falls in the Hanafi mindset in this subcontinent. In these periods, the readers are occasionally encountered with the sublimation of Hanafis' mindset in the subcontinent and sometimes with strict policies of the Indian rulers and the decline of the Hanafi school of thought. Undoubtedly, the most important reason for the creation of the Devbandi school of thought in religion has been the reconstruction and revitalization of the Hanafi mindset in the subcontinent. Although the solidification of Islam in the subcontinent was caused by India's Shāfe'ei Ghaznavid conquerors, the Shāfe'ei creed happened to give its position to the Hanafi creed during the reign of Sultan Mas'oud Ghaznavi. However, the Shāfe'ei school of thought was still strong until the sultanate of Ghūrids. The emergence of Esma'eliyeh Shiism during the governance of Raziye Sultan influenced the Shāfe'ei and Hanafi mindsets. Still, the Hanafi political and religious elites with much influence in the royal courts of Delhi's rulers prevented the weakening of these two Shāfe'ei and Hanafi schools of thought against Esmailiyeh Shiism through their support of them^{§§}.

As for the political grounds, it has to be pointed out that the English, who established the premises of their domination in the subcontinent under the title of East India Company in 1599, could defeat the Muslims in Plassey Battle in 1757 and pave the way for the transformation of their commercial to political and governmental presence. The government of Tipu Sultan, who was a stubborn

^{††} Hardy, P., (1990), "Muslims of British India", tr. Hasan Lahuti, 1st ed., Mashhad, Islamic studies foundation, p.34

^{‡‡} Ibid, p.55

^{§§} Aziz Ahmad, (1987), "the history of Islamic mindset in India", trs. Naghi Lotfi and Muhammad Ja'afar Yāhaqqi, anonymous, Kayhân, p.6

enemy of the English, was overthrown in 1799 by them, and Sikhs captured Punjab State. The English realized Muslims as the primary factor of the mutinies against themselves. Hence they kept them away from the political and economic arenas of the society and, to repel the danger of the Muslims, they directed their attention towards the Hindus. In this political space governing the subcontinent, two types of attitudes were gradually being formed amongst the Muslim thinkers. The flag of the first type of attitude was hoisted by the followers of Sir Sayyed Ahmad Khan, who used to express that the only way to overcome this political crisis in the subcontinent was the unification with the Hindus and creation of good relationships with the English rulers. As reasoned by Sir Sayyed Ahmad Khan, the time had come for getting rid of the religious constraints and detaching religion from politics by rusting the west^{***}. In his idea, traditional Islam was an ill-matching patch, and Britain's government had been divinely determined for the people's welfare and Indian Muslims' comfort^{†††}.

Contrary to Sir Sayyed Ahmad Khan and his followers' perspective, there was this view of a group of Muslims who, as put by Britain's administrative system, was superstitious and fanatic. The colonialists viewed this group of Muslims as poor but respectable people who had traditional and old educations and were from the low social classes^{‡‡‡}. This set of Muslims was not only not thinking about uniting with and befriending the English, but it also considered them usurpers. Ahmad Khan and his followers set the ground for establishing a traditional school in opposition to the English Islamic school of Sir Sayyed Ahmad Khan. It was eventually established in 1867 in Devband.

As for the cultural grounds, Sir Sayyed Ahmad Khan's services to the English during the battle in 1857 persuaded the English to make up for his services by supporting his efforts promotion of his thoughts within the format of an English Islamic school. This same establishment of the English Islamic school by Sir Sayyed Ahmad Khan in 1863 and the training of Muslim students became a declaration of danger to the scholars who recognized the promotion of modernist and west-stricken thoughts of Sayyed Ahmad Khan as huge damage to the society of the subcontinent's Hanafi Muslims. At that time, Sir Sayyed Ahmad Khan struggled to convince Muslims to send their children to the English schools to learn the science of the time, and he believed that they would have no other way than to obey the westerners since they had preempted Muslims in this case^{§§§}. He also believed that the only factor of the Muslims' poverty and ignorance, and disorders were not receiving enough education.

^{***} Ibid, p.231

^{†††} Ibid, p.232

^{‡‡‡} Hardy, P., (1990), "Muslims of British India", tr. Hasan Lahuti, 1st ed., Mashhad, Islamic studies foundation, p.332

^{§§§} Amin, Ahmad, (1997), "the Muslim pioneers of modernism in the modern era", tr. Hasan Yusefi Ashkewari, Tehran, p.114

2. The Intellectual Backgrounds of Devbandi School of Thought's Founders and Prominent Figures:

To investigate the Devbandi school of thought's intellectual background, the personality aspects and beliefs of two of this school of thought's most influential thinkers in this subcontinent should be discussed.

Abu Al-Barakât Badr Al-Din Sheikh Ahmad Sirhindi, known as Mojaddad Alef Al-Thani, was born on the 26th of May, 1546, in Sirhind****. During their childhood, he learned to read the holy Quran and the preliminary sciences from his father, Sheikh Abd Al-Ahad Farûghi Kaboli, and, to keep on schooling, he went to Sialkot. In Sirhind, Sheikh Ahmad joined the opponents of the interventions and heresies by Akbar Shah and his companions†††. From the perspective of Sirhindi, the measures by Akbar Shah such as removing the poll tax that had to be paid by the Non-Muslim citizens, warm welcoming of Christian preachers to his royal court, changing the lunar calendar to divine calendar, prohibition of slaughtering cows and non-Muslims' appointment for the political and governmental jobs were intolerable.

In his last meeting with his master, Khajeh Muhammad Baghi, Sheikh Ahmad was asked to migrate to Lahore, amongst the then scientific centers, and stayed there until the death of Khajeh Mohammad therein. He started preaching and guiding people in the entire territory. He was later called the reviver of pure Islam in the second millennium by the prominent scholars of Devband.

Sheikh Ahmad Sirhindi believed that Islam had not only not weakened in the second millennium but also been reinvigorating††††. Based thereon, in his writings, not explicitly but by such expressions as "*Al-Hamd Li Allah Al-Lazi Ja'alani Selah Al-Tajareyn Wa Mosleh Bayn Al-Qa'ematain*" meaning "praise be to the God who made me the attaching point between the two worlds and a reformer of the two pillars," he has called himself the reviver of the Alef Al-Thani§§§§. Like his other forerunners, Sheikh Ahmad Sirhindi found intellect completely incapable of perceiving the non-seeable things and believed that the quintessence of the Eminent God and the affairs related to Him could be only introduced via senses and under external conditions. Sheikh Ahmad states that "if there were not divine prophets bridging us to the God, the mankind had been inept in proving the existence of the Creator by his imperfect intellect and he could never figure out the Creator's perfection and magnificence ... So, intellect is inept and incapable of making such a huge revolution that was brought about by the prophets (may Allah hail on them)"*****.

**** Keshami, Mohammad Hashem, (1977), "*Zobdah Al-Maqâmât*", Istanbul, Ishiq School, p.126

†††† Zarrinkoub, Abd Al-Hussein, "value of Sufis' heritage", p.120

†††† Ibid, p.202

§§§§ Hojjati, Sadegh, (2006), "journal of the cultural communications' vista, November and December, (27): 70

***** Sirhindi, Ahmad, (2003), "Modernists' treatises", Lahore, Sa'idiyeh Mojaddadiyeh Office, no.23

Sheikh Ahmad Sirhindi's extremist readings of monotheism and polytheism indicate his short-sighted approach toward the vastness of monotheism's circle. In his opinion, every issue not rooted in the book and the tradition and every deed for which no explicit trace can be found in the news and narrations and, accordingly, not matching with the prophetic traditions should be excluded from the circle of monotheism^{††††}.

Shah Vali Allah Dehlavi is one of the two figures with the largest influence on the intellectual and ideological foundation of the Devbandi school of thought. He is also one of the important figures of the Indian subcontinent during the 12th hegira century (17th century). Devbandi scholars realize his thoughts have inspired the scientific foundations of their school of thought, and they have always recalled him as the intellectual leader of their revolution. The first thing that can be pondered regarding his jurisprudential perspective is his approach toward exegesis and copying a religious role model. Dehlavi believes that, after the reign of Rashedin Caliphs, people were under the domination of caliphs who not only did not have the qualifications for governance but also were not even scholars; thus, as he says, people were coerced to ask for help from the jurists in all aspects of their lives and it was from this period that copying a religious role model became prevalent. He resembles the prevalence of copying a role model (imitation) in this period to the colony of ants and pinpoints the wrongdoings and suppression of tyrants and the ignorance and illiteracy of the governors and their baseless claim of knowledgeableness while having not done any subtle research in the ancillary sciences as the reason for people's imitation of the prominent religious figures^{††††}. Of course, in Dehlavi's perspective, imitation should not be interpreted as the jurisprudential inference and extraction of decrees from inside the reference texts. Rather, in his mind, exegesis and imitation mean a direct reference to the narrations, practicing their apparent instructions and acting according to the guidelines^{§§§§}.

Despite declaring the circle of science constricted in jurisprudence, Shah Vali Allah Dehlavi adopts an intellectualistic approach to the science of discourse. His most important discourse notions can be found in his most outstanding discourse-related work, i.e., the book "*Hojjat Allah Al-Bâleqah*." In this book, he presents discourse disguised as proof and justification. Dehlavi's political thoughts and his ideal government are related to the revitalization of the very caliphate model, which, as he opines, does not just include the ruling of Muslims. Still, it also encompasses activities at any time and place for enforcing the religion and enjoining good and preventing vice.

Mohammad Ghasem Nānotevi is amongst the scientists and discourse specialists from the 19th century (13th hegira century). He opened his eyes for the first time in January or February 1832 in Nānoteh, a district in Saharanpur, Uttar Pradesh. As for the political collaborations of Muhammad Ghasem Nānotevi and Sheikh Ahmad Kongohi, their playing roles in the uprising by the Indian people against

^{††††} Ibid, p.41

^{††††} Shah Vali Allah Dehlavi, (2002), "*Hojjat Allah Al-Bâleqah*", tr. Mohammad Yusef Husseinpur, Torbat-E-Jâm, Sheikh Al-Islam Publication Institute, p.437

^{§§§§} Ibid, p.440

England's colonialism can be pointed out. After suppressing the Indian people's revolt in 1857, the English indicted Haji Emdād Allah, Sheikh Ahmad Kongohi and Mohammad Ghasem Nānotevi. However, the general amnesty umbrella of Queen Victoria was spread all around India in the same year, and Mohammad Ghasem and his master were also discharged from all the accusations. Mohammad Ghasem Nanotevi and the others of India's Muslim elders formed a school of Arabic sciences on the 30th of May, 1867, in one of the Devband's mosques and then transferred it to its main mosque.

3. Devband's School of Thought, Contents and Mindset:

From amongst all the four Sunni jurisprudential creeds, Devband's scholars used to practice Hanafism. Devband scholars explicitly assert their following of Abu Hanafiyeh's jurisprudential school of thought in their books, including Sheikh Ashraf Ali Tahānavi in his book of "Al-Eqtesār Fi Al-Taqlid Wa Al-Ijtihād," Rashid Ahmad Kongohi in his book of "Sabil Al-Reshād," Sheikh Ahmad Kerānavi in his book of "Anhāy Al-Sakan" and Sheikh Zafar Ahmad Al-Othmani Tahānavi in his book of "Qawā'id Fi Al-Olūm Al-Hadith"*****.

The discourse source of Devband's scholars is Mātoridis' discourse school. Still, due to Devbandi scholars' Sufi tendencies during the years of this school of thought's establishment and their thinkers' numerous trips to the holy shrines in Saudi Arabia and their subsequent acquaintance with Ash'ari Discourse, they could not be expected to have moved in line with Mātoridis' discourse policies.

Concerning essential monotheism based on Mātoridis' discourse, they have purification ideas. They believe that the quintessence of the Eminent God is pure of any physical embodiment and physicality because physique features combination while God cannot be a combined being to be hence separable†††††. Regarding God's attributive properties, Devbandis believe in God's possession of them. Still, they state that the quality of these attributive characteristics is not evident to the creatures because God is clean of the features of the creatures with imperfection and occurrence having no way into them.

The first discussions posited by the Devband's scholars pertained to the difference between the creation of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) and mankind. They realize the creation of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) as being a sort of light-like creation and consider the belief in his highness's manlike creation as a kind of impoliteness and offense to the holy presence of the Prophet (may Allah bestow him and his sacred progeny the best of His regards)†††††. About the knowledge of the Prophet (may Allah bestow him and his sacred progeny the best of His regards), they believe, despite their faith in the Prophet's perfect knowledge of all the sciences in such a way that no other prophet or close angel can be compared with him in knowledgeableness, that the

***** Ibid, p.58

††††† Jalali, Sayyed Lotf Allah, (2011), "the history and beliefs of Mātoridis", Qom, Religions and Creeds Publication Institute, p.205

††††† Sheikh Ashraf Ali Tahānavi, (1990), "Nashr Al-Talab", Karachi, Dar Al-Eshā'ât, pp.5-6

circle of the Prophet's knowledge does not include the details of the sciences and events. Concerning the afterlife, Devbandis believe in two kinds of life. They believe in a distinction between the afterlife of the prophets and the divine guardians and their masters and the afterlife of the other people. They believe that the prophets, the divine guardians and their masters still live a life similar to this world in the other world. For this reason, they can keep on their supervision of the universe and make changes in this world, but the other people live a purgatorial life after death§§§§§.

4. Devband's School of Thought and Interaction with the Other Islamic Creeds:

The most important work written by Barilevis about Devband's school of thought and mindset is the very work by Ahmad Reza Khan Barilevi, founder of this school of thought. In this book is called "Hesâm Al-Haramain," certain quotations have been presented from Devband's scholars like Sheikh Mohammad Ghasem Nanotevi, Khalil Ahmad Sahanpuri, Rashid Ahmad Kongohi and Haji Emdâd Allah Mohâjer Makki attributing blasphemy and apostasy to Devband's scholars and, additionally, Ahmad Reza Khan Barilevi gets his book's contents confirmed by some of the well-known scholars in Mecca and Medina and receives a decree declaring the blasphemy and apostasy of Devband's scholars in a pilgrimage to Honorable Mecca. Ahmad Reza Khan Barilevi has the following decree about the blasphemy and atheism of Devband's scholars: "he who does not express the apostasy of Devband's scholars is himself considered as a disbeliever"*****.

In rejecting the beliefs of Barilevis, Devband's scholars have also authored several treatises and made many criticisms about them. They introduce Barilevi's scholars to the heretics in the religion and recognize them as entrapped by hallucinations and superstitions. Devband's scholars have endeavored to author books to criticize Barilevi's school of thought via writing refutations about the book "Hesâm Al-Haramain" by Ahmad Reza Khan Barilevi; amongst these writings, "Al-Mahand Alâ Al-Mafnad Sheikh Khalil Sahanpuri," "Al-Shahâb Al-Thâqib" by Hussein Ahmad Madani, "Kon Monazereh" by Mohammad Manzûr No'mâni, "Pish Lafz" by Mohammad Taghi Othmani, manager of Karachi's Dar Al-Olûm, and "Radd Al-Takfir Alâ Al-Fawâhesh Al-Tanzir" by Sayyed Mohammad Mortazâ can be pointed out. In the latter, the author has seemingly proven the apostasy of Ahmad Reza Khan Barilevi in his mind.

Mowrûdi school of thought, attributed to Sayyed Abu Al-A'alâ Mowrûdi, born in 1905, was established in Aurangabad, India. At first, he was a thinker of Devband's school of thought and the editor of the journal "population" affiliated with the society of Indian scholars. However, due to bearing witness to their extremism on both sides, he launched a correctional movement against Devbandis' mindset. In a book named "caliphate and lordship," Mowrûdi completely challenges the evidentiality of the close assistants' sayings. He also

§§§§§ Al-Rahman, Abu Osama, Sayyed Taleb, (1997), "Aqâ'ed Olamâ Al-Devband", 1st ed., Pakistan, Dar Al-Kitâb Al-Sunnah, p.224

***** Barilevi, Ahmad Reza, (no date), "Hesâm Al-Haramain Alâ Manhar Ahl Al-Kofr Al-Yamin", anonymous, Dar Al-Olûm Amjadiyeh, p.110

makes objections to some of the spouses of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards), including Aisha in the following words: they had become bold in their treating of the prophets. They used to question the quiddity of the orders and commands by the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards)+++++. Based thereupon, Devband's scholars considered Morûdi's perspectives insulting and offending the close assistants and declared his apostasy.

Devband's hostile perspective towards Shiism made this school of thought appear as the most important enemy of the Shiites in the subcontinent, as also seen in the violent actions performed towards Shiites by political and military factions derived from this school of thought such as Sepâh-e-Sahâbeh and Lashkar-e-Jhangvi. Of course, the roots of all this terroristic violence should be sought in the dogmatic thoughts of the Devbandi school of thought's scholars and thinkers. The root of all the sectarian violence towards the Shiites in the subcontinent and the neighboring countries lies in the extremist thoughts and mindsets of the Sunni thinkers, especially Devbandis. They have authored many works against Shiites, and their accusation of Shiites of blasphemy and apostasy has set the ground for much violence in the region.

5. Devbandi School of Thought's Methods of Preaching:

The Devbandi school of thought applies two methods to preach its beliefs: intra-school and extra-school promotion. They use two methods to enhance the awareness and insight of their followers and promote their scholars and masters and sheikhs' thoughts and mindsets amongst their scholar followers.

Sessions held after the Friday prayers and completing the reading of the book "Sahih-e-Bokhâri" are amongst the most important and influential measures taken by the Devbandi school of thought's followers regarding the intra-school method. The Friday prayers are held along with the promotion of the Devbandi mindset in such a way that the lines of Friday prayers are stretched to several neighborhoods in a city.

The completion of Sahih-e-Bokhâri's reading in one session in the presence of a large group of people is another significant intervention made by the Devbandis; this gathering is held once a year with the attending of a large number of Devbandi school of thought's followers, Devbandi scholars and thinkers and also the followers of the other creeds. The gathering is held along with celebrating the graduation of a number of the Hanafi seminary students.

In its extra-school promotion method and conveying the message of Devband's school of thought to the followers of the other Islamic creeds and followers of the other religions, Devbandi's school of thought uses a vast preaching network called Tablighi Jamâ'at (society of preachers). This preaching movement that is now less than a century old has established divisions in hundreds of countries around the globe and dispatched its preachers to all the spots worldwide. This preaching movement that is known as "mobile school," "quiet movement," and "invitation

and preaching,” as well, was founded and established by a famous Devbandi Sheikh named Elyâs Akhtar. The notable point is that this preaching movement, with its not relatively long background but with a vast area of coverage within the world’s geographical limit, has been less subjected to criticism by the scientific circles in terms of the number of the preachers and its successful worksheet of Devbandi school of thought’s preaching and promotion.

Tablighi Jama’at’s Movement, History and Beliefs:

As one of the contemporary Islamic movements, the correctional movement of the society of preachers was founded in 1926 by Sheikh Mohammad Elyâs Kândhlawi, who was himself a person educated in Dar Al-Olûm (house of sciences). He commenced his corrective movement seminally from Mewât, a district in Delhi, and could gradually bring the entire Indian subcontinent under the domination of his movement’s preachers.

1. The Reasons for Tablighi Jamâ’at Movement’s Emergence:

The factors that encouraged Mohammad Elyâs to the formation of mobile schools under the title of Tablighi Jamâ’at can be investigated around several pivots:

First of all, the diminishment of the spirit of faith and certainty amongst the Muslims; in that time and despite Devbandi scholars’ efforts for fostering elites parallel to the neutralization of the colonialists’ conspiracies, the general public was spending time in the deviations of religious solitude. Mohammad Elyâs was bearing witness to the majority of Muslims’ losing of their main capital, to wit religion, with the weakness of beliefs being an increasing day in and day out; as he puts it, the mothers of the beliefs (Ommahât Al-Aqâyed) are losing their maternal quality and do not anymore have the qualifications to be reared#####. At that time, the sure belief in the Eminent God and the prophetic mission of his apostle had become weak, and the otherworldly life was losing its significance. These factors forced Mohammad Elyâs to transform Dar Al-Olûm’s elite-upbringing experience from staticity in Devband to a mobile movement in the entire territories.

Secondly, the change in the Muslims’ lifestyle made Mohammad Elyâs come to this view about the atmosphere governing the time when the people were towing Islam as just a name and had completely forgotten the Islamic lifestyle. The social premise of the religion had become shaky amongst the people, and it needed to be reestablished and solidified#####.

The third one was the decreased value of the religion’s demand amongst the then Muslims and their elites; Mohammad Elyâs had noted that the Hanafis’ certitude was undergoing collapse, and they were deprived of even the religion’s preliminary and essential teachings for such a reason as the people themselves’ ignorance of

vi, Ahmad Reza, (no date), “Hesâm Al-Haramein Alâ Manhar Ahl Al-Kofr Al-Yamin”, anonymous, Dar Al-Olûm Amjadiyeh, p.110

hasemi, 2nd ed., anonymous, Sheikh Al-Islam Ahmad Jâm, p.180

Ibid

religious teaching and upbringing. The pleasure of such a lack of willingness in people to acquire religion's science and teachings contributed to their solitude. It exposed the continuation of the work by religious schools such as Dar Al-Olûm to stoppage*****.

2. Prominent Figures in Tablighi Jamâ'at:

Molavi Sheikh Mohammad Elyâs Kândhlawi, the founder of the Tablighi Jamâ'at movement, was born in Kândhla, a district in Delhi, in 1886. He was known as Ilyâs Akhtar during childhood and was reared in a religious family. In the meanwhile, his enjoyment of Rashid Ahmad Kongohi's presence and teachings, Mohammad Ilyâs learned Elm Al-Hadith from his brother, Mohammad Yahyâ, who had his specific method of teaching and rearing the religious students and seminarians; instead of emphasizing the memorization of the Holy Quran's words and hadiths, he used to pay a greater deal of attention to the creation of talent and study zeal as well as enhancement of comprehension and it did not matter to him if the books were read to the end or not; he most often emphasized it to the seminary students to study the books without any help from the annotations and explanations and, upon ensuring that they could understand several pages of the books without the guidance of the master and also help the others understand them, then, he provided them with new books. Mohammad Ilyâs's preaching movement reached Sind in 1943. The people of Karachi expressed their desire for Mohammad Ilyâs's movement and invited him to take a trip to Karachi to set the ground for his preachers' travel to it. The trip was finally taken in March of the same year. The various preaching society groups started their preaching and promotional activities in the region of Sind. Mohammad Ilyâs Kândhlawi, the founder of the Tablighi Jamâ'at, was still doing his invitation to Islam during the years of his life even with his infliction with intestinal diseases and severe physical weakening.

Molavi Mohammad Yousef Kândhlawi, son of Mohammad Ilyâs, the head of Tablighi Jamâ'at, was born on the 19th of March, 1917, in Kândhla. In 1963, Kândhlawi went on a pilgrimage to fulfill Haj rituals to Mecca. Following the fulfillment of Haj rituals, he started preaching and lecturing in the illuminated city of Medina at various gatherings. Amongst the other programs of Mohammad Yousef was the dispatching of preachers or preaching groups to areas outside India, including Africa, with the cooperation of the businessmen and India's commerce. With all his busyness doing various tasks and his preaching problems, he could leave behind written works, amongst which "Amâni Al-Akhabâr," "Sharh Ma'âni Al-Âthâr" and "Hayât Al-Sahâbeh" can be pointed out. Molavi Mohammad Yousef Kândhlawi passed away on the 2nd of April, 1965††††††††.

Molavi Sheikh An'âm Al-Hasan was the third commander of Tablighi Jamâ'at's movement. He started steering the rudder of the movement's ship after the demise of Molavi Mohammad Yousef Kândhlawi. He was born on the 20th of February, 1918, in Kândhla. After the demise of Sheikh Mohammad Yousef, Sheikh An'âm Hassan was introduced as the third commander of the preachers' society in 1983,

***** Ibid, p.181

†††††††† Cited in the formal website of Sarâvân's seminary

and the preachers proved allegiance to him. At the time of An'âm Hassan's leadership of the Tablighi Jamâ'at's movement, the movement's mechanisms were corroborated in the entire land of India and many schools were established in affiliation with this movement. During An'âm Hassan's headship coinciding with Pakistan's declaration of independence, his high-ranking consultant, Sheikh Mohammad Yousef Banuri, started a monthly journal in Pakistan and was appointed as a member of the central parliament.

Sheikh Mohammad Zakariyâ Kândhlawi, son of Sheikh Mohammad Yahyâ Kândhlawi and elder brother of Sheikh Mohammad Ilyâs Kândhlawi, was born in February 1898 in Kândhla. Mohammad Zakariyâ, a nephew of Sheikh Mohammad Ilyâs Kândhlawi, is the founder of the Tablighi Jamâ'at (preachers' society) movement. Sheikh Mohammad Zakariyâ Kândhlawi always wished to die in the vicinity of the sacred tomb of His Highness Mohammad Mustafa, the last Prophet (may Allah bestow him and his scared progeny the best of His regards) and be buried in Baqi'e Cemetery at the side of the tombs of his highness's close assistants and descendants. He passed away in May 1982 in the illuminated city of Medina. He was buried in a grave at the side of the tomb of his master, Khalil Ahmad Sahanpuri, in Baqi'e Cemetery*****.

3. Ideological Bases of Tablighi Jamâ'at's Movement:

In an investigation of the intellectual properties of the life lived by Sheikh Mohammad Ilyâs, founder of this movement, several factors that have most influenced his intellectual bases can be traced. Mohammad Ilyâs's intellectual bases have been firstly influenced by the atmosphere governing his family with the explanation that he was born and trained in a family which was known in India as Vali Allahi (divine guardian) and inherited its scientific and purification fame from the dynasty established by Shah Vali Allah Dehlavi.

The scientific atmosphere governing his homeland is the second factor with the highest effect on Mohammad Ilyâs's intellectual career. The subtle attentiveness of the scholars who established Devband's Dar Al-Olûm, including Sheikh Rashid Ahmad Kongohi, to him and his large number of conversations and meetings with Rashid Ahmad Kongohi from his early adolescence were the most important factors that dragged Mohammad Ilyâs to Dar Al-Olûm for the completion of the missing scientific rings. The presence of the founder of Tablighi Jamâ'at Movement in Devband's Dar Al-Olûm and participation in the circles of learning lessons from such great scholars of Devband as Sheikh Al-Hind Mahmoud Hassan Devbandi and Khalil Ahmad Sahanpuri transplanted his intellectual sprouts based on Devband's ideological principles and basics so that he could take steps accordingly on the path of correction and illumination.

Mysticism is one of the most important existential pillars of Tablighi Jamâ'at's movement. The mystic teachings can be vividly seen between the warps and wefts of this preaching movement. In other words, mysticism is an integral part of the preaching culture in this movement, and it has become interlaced with all the

***** Mohammad Jonaid Abd Al-Majid, (1999), "Jamâ'ah Al-Tabliq Fi Al-Hind", MA dissertation supervised by Ahmad Ibn Abd Al-Latif Âl-e-Abd Al-Latif, honorable Mecca society, pp.145-148

virtues of this movement. Being busy with learning the mysticism in all aspects of life was among the indicators of the environment in which the masters of this preaching movement lived and grew up. The forefathers and ancestors of this preaching movement's founder were the harbingers of the group that proved allegiance to the then well-known Sufism-exercising figures with such socialization by the mystic teachings within the family environment blossoming the talent for wayfaring from the very beginning of adolescence in Muhammad Ilyâs, head of this preaching movement.

The discourse bases of the preaching society were in the same line with the Devbandi school of thought's discourse foundations that had also been impressed by Mâtoridi's discourse. The monotheistic expression is the first principle of preaching society's six maxims in their preaching movements. Although they state that articulating this principle aims to cleanse the servants' thoughts from polytheism, their monotheistic foundations have always been raided by the other Sunni groups. The reason for these oppositions to preaching society's monotheistic principle can be sought in their offering of some of their beliefs within the format of this monotheistic principle.

The most important issue of the preaching society's quintessential unity of the God that distinguishes them, like their forerunning Devbandi scholars, from the followers of other Sunni creeds is the existential unity of God. Hâj Emdâd Allah Mohâjer Makki is a great Devbandi master; he says, "*Al-Qawl Bi Vahdat Al-Wojûd Haqq Wa Sawâb Wa Avval Min Khâs Min Al-Mas'alah Howa Al-Sheikh Mohi Al-Din Ibn Arabî*" meaning "the existential unity of the God has to be clearly articulated for it is a right thing to be stated and Sheikh Mohi Al-Din Ibn Arabi was the first to have stated the specialness of this issue."

To prove the existential unity, Sheikh Emdâd Allah bases his reasoning on ÂYA 53 of Honorable SÛRAH ZOMAR. He states that a prophet is connected to the Eminent God. It is due to the same reason that the God has, instead of addressing the people by stating "Ebâd Allah" (servants of God), has addressed them by the use of the expression "Ebâd Al-Rasûl" (servants of the Prophet) and, the pronoun "Yâ" refers to his highness Mohammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards)§§§§§§§§. Furthermore, the next part of the ÂYA, "*Lâ Taqnatû Min Rahmat Allah,*" confirms this same issue in such a way that if the pronoun "Yâ" in the previous sentence referred to the magnificent word "Allah," this part of the ÂYA should have been presented in proportion to the previous part "*Lâ Taqnatû Min Rahmat Allah.*"

Sheikh Mohammad Zakariyâ is another preaching society's Sheikhs or masters with explicit expressions about the existential unity of God. Besides affirming the notions of his masters in this regard, he extols the inventors of this theory, including Ibn Arabi. In his book "*Nasâb Tablighi*" (preaching limits), he uses splendid words to admire Ibn Arabi, the inventor of the existential unity theory and calls him "Sheikh Al-Ârefin" (the master of all wayfarers and theosophists)

§§§§§§§§ Ibid, p.71

and “Sheikh Al-Akbar” (the great master)*****. Elsewhere, Sheikh Mohammad Zakariyâ explicitly states that “verily, the belief in the existential unity of the God is the preliminary stage of mysticism”++++++.

The investigation of the quality of the attributive characteristics by the preachers’ society dates back to the initial notions of this movement’s masters and scholars. The ideas of the preaching society’s masters in this regard have been drawn on the principles and basics of the forerunning scholars of Devband’s Dar Al-Olûm, including Khalil Ahmad Sahanpuri, Sheikh Mahmoud Al-Hassan, Sheikh Ashraf Ali Tahânevi, Kefâyatollah Dehlavi and the other Devbandi scholars. Regarding the divine attributive characteristics, the forerunning Devbandi scholars believed that one should have faith in these characteristics even though their qualities are not clear to the creatures. That is because God is clean of any creatures’ traits, He is not flawed and imperfect in any sense, and nothing occurs in Him. Nevertheless, their subsequent and later scholars believe in interpreting the divine attributive characteristics.

The preaching society’s scholars, like their forerunning Devbandi scholars, believed that the human beings could make changes in the universe; they even believed that their masters could change the other individuals’ lives and deaths through their highly revered position and through the employment of their faculties for bringing about changes in every locality of the world+++++. Sheikh Manâzer Ahsan Gilâni states that “*Fa Lasnâ Nankar Al-Ethteqâseh Bi Arwâh Al-Mashâyekh*” meaning “we do not deny pleading to the souls of the masters”+++++. In addition, Sheikh Najm Al-Din Devbandi states that “Devbandi scholars do not believe in the idea that the human beings are not capable of making changes in the worldly matters when they are alive or even dead”*****. This same idea of Devbandi sheikhs and masters’ capability of changing things during being alive and even dead has caused Sheikh Ashraf Ali Al-Tânâvi to present numerous stories in the book “*Kerâmât Al-Emdâdiyeh*” (assisted blisses) about the numerous cases of worldly changes made by Sheikh Emdâd Allah Makki as well as the changes and blesses made by Nânotevi after his demise+++++.

Like its forerunning Devbandi scholars, preaching society has been criticized by various Sunni groups due to their possession of basics different from theirs regarding the divine monotheism. The praiseworthiness of God is another principle of monotheism that has been frequently debated amongst the Islamic sects. The discrepancy arose when a group of Muslims started expressing that the

***** Mohammad Zakariyâ Kândhlawi, (no date), “Fazâyel Al-A’amâl”, India, Religious Promulgations Office, “Fazâyel Al-Ramadan”, p.46 and “Fazâyel Al-Tabligh”, pp.30-31

+++++ Mohammad Eqbâl, (1982), “Zikr WA E’etekâf Ki Ahammiyat Martabeh Sufi”, 3rd ed., as ordered by Muhammad Zakariyâ Kândhlawi, Lahore’s office of Islamic matters, Pakistan, p.66

Mohammad Eqb

âl, (1982), “Zikr WA E’etekâf Ki Ahammiyat Martabeh Sufi”, 3rd ed., as ordered by Muhammad Zakariyâ Kândhlawi, Lahore’s office of Islamic matters, Pakistan, p.66

â’ei, (no date), “earthquake in earthquake”, Karachi, Mazhari Publication House, p.10

+++++ Sheikh Manâzer Ahsan Gilâni, (1993), “Savâneh Al-Ghâsemi”, v.1, Lahore, Rahmani Publication Institute, p.331

call on other than God paves the way for falling into polytheism and blasphemy. This issue has caused many inter-religion disagreements. Other than God, termed resorting and pleading to the prophets, divine guardians, and righteous persons, extremist Islamic groups, are now being applied for centuries as an excuse for labeling the other sects with blasphemy and apostasy. Unlike other Wahhâbi scholars who do not allow the resort to other than the Eminent God and introduce it as a sort of polytheism, Devbandi scholars permit resorting to the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) during his highness' life and after his highness's demise as well as the other prophets and righteous persons after their demise. Sheikh Khalil Ahmad Sahanpuri, the author of "Al-Mahand Alâ Al-Mafnad," states that "our masters and we believe in resorting and pleading to the prophets, righteous persons, divine guardians, martyrs and the most truthful individuals when alive or dead, but it has to be expressed in this way that *"Enni Atawassalo Elayk Bi Folân Tojibe Da'avati Wa Taqzâ Hâjati"* meaning "I resort to you for this or that request and I plead it to you to help me make my wish granted." In continuation, he states that Sayyed Mohammad Es-hâq Dehlavi has explicitly mentioned this same belief; Sheikh Rashid Ahmad Kongohi has also presented it in the collection of his decrees*****.

In line with the thoughts of the scholars from Devband's house of sciences, the preaching society's scholars have a detailed idea about the application of the interjection "Yâ" when addressing the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) after his highness's demise. The first issue that created a wide gap between the preaching society as the promoters of the Devbandi school of thought and the other Sunni creeds' discourse topics was their belief regarding the prophetic mission and the creation quality of his highness the last Prophet Muhammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards); the question in this regard is that whether the great Prophet has been created like other human beings or by a divine light. The Sunni scholars, especially the Wahhâbis, resort to various narrative and intellectual proofs of the creation of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) to state that his highness has been created in the same way that other human beings have been created and realize this idea as being completely clear to every sound heart and common sense. On the contrary, Devbandi scholars resort to certain hadiths to announce that the Prophet (may Allah bestow him and his sacred progeny the best of His regards) has been created by divine light and realize the manlike creation of his highness as a sort of impoliteness and offensive to the magnificent presence of his highness the revered Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards). Sheikh Ashraf Ali Tahanevi bases his reasoning on the hadith mentioned by Jâber, quoting the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) in answer to the question about the first thing created by God: "God created light before anything else at the time that nothing like slate, pen, heaven, hell, the kingdom of skies, the kingdom of space and other planets and stars such as the sun and the moon as well as a genie and human being had been created"*****.

***** Ibid

***** Sheikh Ashraf Ali Tahânevi, (1910), "Nashr Al-Talab", Karachi, Dar Al-Eshâ'ât, pp.5-6

After the holy prestige of the honorable Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) was offended by Wahhâbi scholars, Sheikh Ahmad Madani, basing his reasoning on hadiths like “*Loulâk Lammâ Khalaqta Al-Aflâk*” and “*Awwal Mâ Khalaq Allah Nûr*” and “*Ana Nabi Al-Anbiâ’a*,” expresses that the first thing created by God was the light of the last Prophet his highness Mohammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards) and, then, the entire universe which was created for his highness’s sake*****.

The most important belief of the preaching society’s scholars about the prophetic mission pertains to the life quality of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) after his highness’s demise and this belief of them, like their other discourse beliefs, stems from Devbandi intellectual spring. They believe that the Prophet (may Allah bestow him and his sacred progeny the best of His regards) is alive even after his highness’s demise and living a worldly life, not a purgatorial life, with the difference being that his highness is not assigned to any duty. This life is specifically unique to his highness and the other prop

hets, righteous persons and martyrs, with the other believers not enjoying it.

The belief in the need to celebrate the great Prophet (may Allah bestow him and his sacred progeny the best of His regards)’s birth is one of the other cases for which Wahhâbis have scorned them. It can be seen in an investigation of the preaching society sheikhs and masters’ ideas and their forerunners’ notions that only the celebrations devoid of any misdemeanor, heresy and polytheistic conduct are approved.

As for the quality of the afterlife, the preaching society’s scholars robustly believe in the life of the prophets, righteous persons, divine guardians and ordinary human beings after their death. However, they believe in two kinds of life after death, namely the worldly and purgatorial life. As they believed, the prophets and divine guardians and the righteous persons and martyrs live after death but a worldly life. In this regard, they can make changes in the world, hear the petitions of the pilgrims visiting their tombs and help them satisfy their demands++++++.

The preaching society’s scholars, like their forerunners, realize intercession as one of the sure ideological principles and believe that the Prophet, the divine guardians and the true believers are the interceders of the judgment day. Even martyrs can intercede for the forgiveness of seventy of their close relatives++++++. If a hundred persons, or forty persons or three lines of individuals, say prayers and fulfill Salâh towards a person’s dead body, s/he will

***** Madani, Sheikh Hussein Ahmad, (no date), “Al-Shahâb Al-Thâqeb Alâ Al-Mostareq Al-Kâzeb”, Devband, Brantank Bris, p.47

+++++++ Al-Rahmân, Abu Osama, Sayyed Talib, (1997), “beliefs of Devbandi scholars”, 1st ed., Pakistan, Dar Al-Kitâb Al-Sunnah, p.224

+++++++ Miâr Kafûri Safi Al-Rahmân, (2010), (Minho Al-Mon’em Fi Sharh Sahih Al-Moslem”, v.1, 1st ed., Riyadh, Dar Al-Salam, pp.160, 163, 167 and 176

deserve their intercession on the condition that s/he has performed no polytheistic action^{§§§§§§§§§§}.

Preaching is one of the ideological pillars of this society of preachers. This belief in the primary nature of preaching in this movement's ideological foundation has become an excuse for the other Sunni creeds to refute the preaching society. The approach of the preaching society's thinkers to the preaching is not instrumental, meaning that they do not just see preaching as a means for accomplishing their objectives so that they could choose another tool in case of finding it more readily, easing their access to their goals. The sheikhs of the preaching society have an ideological perspective towards preaching, meaning that adherence to preaching lies in their beliefs and manners and has become an inseparable part of their principles and basics with the violation of it, as they believe, being equal to the violation of the preaching society's principles and foundations.

4. Tablighi Jamā'at (Preaching Society) and Other Islamic Creeds:

Regarding the convergent and divergent aspects between the preaching society and the Devbandi school of thought, it has to be stated that the preaching society is a corrective preaching movement born out of Devband's school of thought, with all their efforts being directed towards the expansion of this school of thought. Thus, all the aspects accepted in the Devbandi school of thought lie atop the preaching society's agenda, and all the intellectual bases of this preaching movement have originated from the thinkers and masters of this school of thought. However, despite a large number of the commonalities between the preaching society and the Devband's school of thought, their diverging point should be sought in their method of interaction with the social classes meaning that, according to the foundations of the Devbandi House of Science's founders, the interaction with the various social classes only happens through training Muslim elites inside the schools belonging to this mindset and the spending of money on the teaching of the other social classes, including the general public and even the followers of the other creeds, would be unfruitful.

One of the most important opponents of preaching society's movement amongst the Islamic religions is Barilevis, who recognized the English based on some pieces of evidence as having been involved in the creation of this movement. Barilevis believe that the English's admiration and extolment of this movement is clear-cut proof indicating the English's having a hand in forming this preaching movement. The English economist journal writes admiring things in an article about the movement: "since this movement was begun, millions of Muslims have been absorbed to it and the real Islam has remained vitalized."

Wahhābis are amongst the most important opponents of the preaching society in Islam, and their opposition has, in many cases, led to the labeling of the foresaid society with blasphemy and polytheism. The Wahhābi scholars and scientists started their opposition to this preaching society from the very beginning of its expansion, especially from the time of their presence in the international domains

^{§§§§§§§§§§} Othmani, Shabir Ahmad, (2006), "Fat-h Al-Mohem Sharh Sahih Al-Moslem", v.6, 1st ed., Beirut, Dar Al-Ehyâ'a Al-Torâth Al-Arabi, p.34

at the time of the society's being led by An'âm Hassan, the third preaching commander of the society of preachers and authored their well-known book at the same time under the title of "*Qawl Al-Baliq Fi Tahzir Min Jamâ'ah Al-Tabliq*" against the activities by the preachers of this movement.

Conclusion:

Conclusion and Termination:

At the time that Islam reached India through Mohammad Ghâsem in 713, each of the Muslim rulers played a role in the history of the subcontinent by giving color to the jurisprudential and discourse schools until, finally, Hanafi jurisprudence and Abu Mansûr Mâtoridi's discourse could gain establishment more than the other Islamic creeds in the subcontinent. The influence of the English colonialists in India under the shadow of the support of the Indian rulers and the atheistic schools of thought existing in the subcontinent, along with the gradual isolation of the Mâtoridi-tinted Hanafi creed, caused the emergence of oppositions from every corner of India's Muslim-dwelling regions and this eventually ended with the Muslim's defeat by England's imperialistic policies and the complete isolation of the Hanafi thinkers. Hanafi scholars found the training of the Muslim elites as the only way of reviving the Hanafi mindset and returning to their period of authoritativeness, and this led to the formation of scientific schools. These religious sciences schools with the centrality of Devband's Dar Al-Olûm (house of sciences) were established by Molavi Mohammad Ghâsem Nanotevi and Rashid Ahmad Kongohi. They were established in opposition to the English schools founded by Sir Sayyed Ahmad Khan. Relying on its intellectual backgrounds, i.e., the mindset of Sheikh Ahmad Sirhindi and Shah Wali Allah Dehlavi and assisted by the rearing of graduates, Devband's house of sciences could form an intellectual school called Devband. The Devbandi school of thought; is laid on the foundation of the Hanafi jurisprudence style and Mâtoridi discourse method, both of which have taken the odor of mysticism in their collision with mystic teachings. Amongst the signs of the mystic teachings' infiltration into Devband's discourse can be sought in their perspectives on monotheism. Devbandis have had many clashes with the other creeds in the subcontinent in their historical domain. In their confrontations with Barilevis and Mowrûdis, they have been called blasphemous atheists now and then. In return, they have occasionally written books in which Barilevis and Mowrûdis have been called delirious and superstitious, and their followers have been repeatedly warned about social and religious communication with them.

Although Devbandi scholars could succeed in educating Muslim elites in India in the mid-way of their intellectual life, they could not revitalize the spirit of faith amongst the Muslims and accomplish their objectives, the most significant of which was regaining the authority of Hanafi Islam. Based thereon, some of Devband's graduates and elites from their House of Sciences decided to take a corrective way for the revitalization of Islam.

In his idea, Mohammad Elyâs Kândhlawi introduces the education method of their mobile schools as being similar to the practical tradition of the great Prophet of God (may Allah bestow him and his sacred progeny the best of His regards) and his highness's close assistants and this same attribution of their preaching method

to that of the great Prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) caused them to be severely criticized by the other Sunni creeds. He realizes six principles as forming the charter of their preaching movement and realizes each of these six principles as an introduction to the next principle. The sixth principle, which is termed time subtraction for preaching, is conclusive and, as believed by Mohammad Elyâs and his successors, all of this principle's procedures have been drawn in terms of the education and preaching methods on the preaching tradition of the Prophet of God (may Allah bestow him and his sacred progeny the best of His regards) and his close assistants. The founder of the preachers' society and the commanders after him have been relying on the book "*Fazâyet Al-A'amâl*" by Mohammad Zakariyâ Kândhlawi in their offering of instructional content within their preaching tours and education circles, and they have given it the name "preaching limits."

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