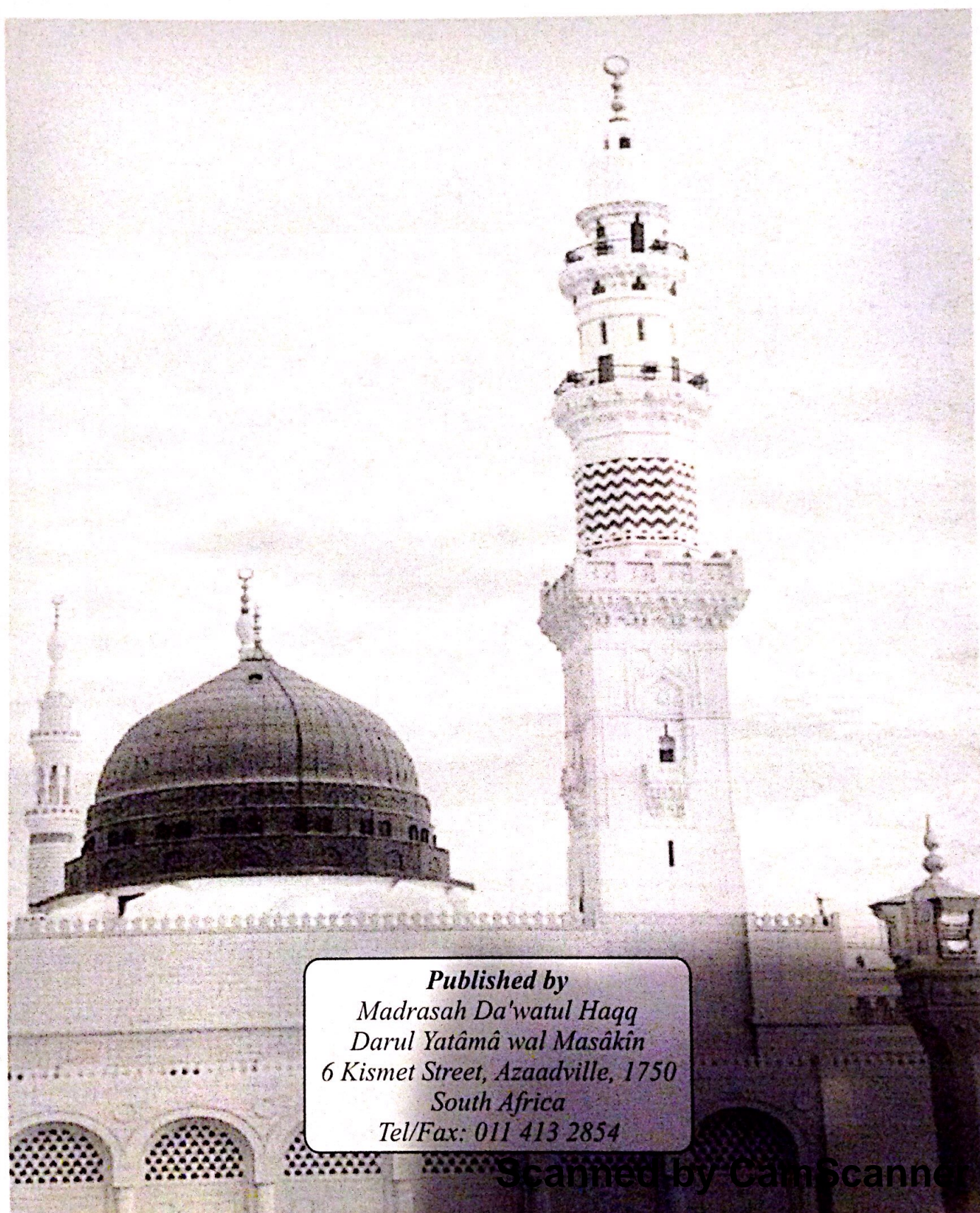


The Responsibility of the 'Ulama

By: Muftî Abdur Rahîm Lachporî Sâhib rahmatullâhi 'alaihi



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Foreword by:
Shaikhul Hadîth Hadrat Maulânâ
FadlurRahmân Âzmî Sâhib دامت برکاته

The personality of Hadrat Muftî Abdur Rahîm Sâhib Lachporî *rahmatullâhi 'alaih* needs no introduction. He was the Muftî of the state of Gujarât in India. He was born in the month of Sahwâl 1321 A.H. (December 1902) in a place called Nausari and he passed away on the 2nd Ramadân 1422 A.H. (18 November 2001) in Rander.

Together with a noble lineage, Allah ﷻ had bestowed him with excellence in knowledge and 'amal. Hadrat Muftî Sâhib's *rahmatullâhi 'alaih fâtâwa* has achieved global prominence and acceptance. Some of his *fâtâwa* can be developed into separate books. His answers were always well-researched and substantiated. He also refuted the deviated sects, such as the *ghair muqallidîn*, *radâkhânîat* and *maudidiyat*, in an unruffled and composed manner with strong proofs.

Hadrat Muftî Sâhib's *fâtâwa* have been compiled into ten large volumes from which the 'Ulama, Muftis, Jurists and general masses derive benefit.

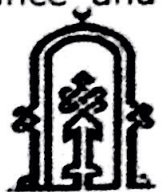
Hadrat Muftî Sâhib had published a concise but comprehensive booklet entitled, **'The Responsibility of the 'Ulamâ'**, in which he highlights the importance of the *Madâris*, the objective behind their establishment, as well as the responsibility of the 'Ulama. He has also encouraged participating in the effort of *tablîgh* and made mention of its benefit and beauty.

This booklet (Urdu version) which was published many years ago was in our possession as well. We found it to be very beneficial and thus thought of translating it into English and publishing it, so that the 'Ulama here may also derive maximum benefit from this booklet and so that those linked to the *Madâris* may realise the *maqсад* (objective) of the *Madâris*.

With the *taufiq* (divine ability) Allâh ﷻ, Hâfiz Qârî Muhammad Rawat, a student of the final year, has translated this booklet, which is being published by Madrasah Da'watul Haq, Dârul Yatâmâ Wal Masakîn - Azaadville.

May Allah ﷻ except this effort and make it a means of guidance and reformation. Âmîn

FadlurRahmân Âzmî
30 Muharram 1425 (22 March 2004)





The Responsibility of the 'Ulama

By: *Muftî Abdur Rahîm Lachporî Sâhib
rahmatullâhi 'alaihi*

الحمد لله رب العالمين والصلوة والسلام على سيد
المرسلين وعلى أنه وصحبه اجمعين أما بعد

Islamic Institutes (Dârul Ulûms) are the fortresses of *Dîn*, and only through the medium of Islamic knowledge lies the rectification of the *aqâid* (beliefs). It is only through the light of knowledge that man will be able to lead an Islamic way of life and execute his *'ibâdâh* (worship), dealings and conduct in conformance to the *Sunnah*.

The virtues and importance of teaching and learning are manifest. Therefore those students that attend Islamic institutions for acquiring knowledge, those teachers that are involved day and night in teaching and nurturing, the principal etc., are all fortunate and worthy of gratitude. Every creature supplicates on their behalf. The angels spread their wings for the student of *Dîn* and without doubt they are worthy to be called "The Guests of Nabi ﷺ."

Similarly the *Ustâds* (teachers) also are worthy of respect for they are preserving the chain of knowledge. In short, there is such a dire need for Islamic institutions that it can never be denied.

However, this point is also clear and manifest that a very small percentage of the Ummah are in Dârul Ulûms. The majority of the Ummah are not in the *madâris*. So whose responsibility is it to disseminate *Dîn*, its principles and injunctions to the sector of the community that lie beyond the *madâris* and Dârul Ulûms? Similarly, whose onus is it to invite the disbelievers of this Ummah of Nabi ﷺ to *Dîn* and to the oneness of Allah ﷻ?

A simple and straight forward answer: This is also the responsibility of the 'Ulamâ. The 'Ulamâ are the 'heirs of the Ambiyâ' ﷺ.

Just as the 'Ulamâ focus on reforming the knowledge and ethics of the students of Dârul Ulûms, adorning them with the pearls of knowledge, similarly it is the responsibility of the 'Ulamâ to propagate *Dîn* to the general masses by treading the traditional route and method, thus creating an awareness of *Dîn* within them.

Whether it be by lecturing or by way of *da'wah* and *tablîgh* (propagating), it is of utmost importance that 'Ulamâ should devote time to this as well. It is incumbent upon the principals of the *Madâris* that they open heartedly offer to the 'Ulamâ the opportunity of participating in this effort (*da'wah* and *tablîgh*) and permit them to go in *jamâ'at* so that they experience no obstacles, nor any hindrance in travelling and participating in this effort. Their salary for these days should still be paid to them, for this effort is also an important branch of *Dîn* and also a responsibility of the 'Ulamâ. If the 'Ulamâ execute this responsibility, this branch of *Dîn* will remain on its correct pattern.

Hadrat Maulânâ 'Ashraf Ali Thânwî rahmatullâhi 'alaih writes: "Today the 'Ulamâ have completely discarded this effort which was the effort of the Ambiyâ ﷺ. Therefore we notice today, many ignorant orators and very few educated orators ('Ulamâ). The 'Ulamâ have not even managed to complete the *maqsûd* (objective of teaching) which they have chosen for themselves, whilst totally discarding the original objective. They have only fulfilled one part of it. In other words they only fulfill one aspect of teaching (in the *madâris*) and have completely discarded teaching the 'awâm (general masses).

Respected friends! If the 'Ulamâ are not going to educate the masses then will the ignorant do it!? The outcome this will be what has been mentioned in the Hadîth:

اتخذوا رؤساء جهالا فضلوا وأضلوا

The ignorant will be considered as role models and leaders. People will consult with them whilst these ignorant people themselves will be

astray and will lead others astray. Thus, just as the 'Ulamâ teach and give lessons, they also need to be active in advising and *tablîgh*. Do not wait to see whether our advice has any effect or not? Are people listening and taking heed? Is the audience a gathering of people or only one person?

(وعظ العلم والخشية ص 33 بحواله فتاوى رحيمه ج 2 ص 380)

Imam Ghazali *rahmatullâhi 'alaih* states:

"Verily, in this era every member of the household is negligent in encouraging others with regard to good deeds, guidance, teaching and the propagation of *Dîn* to them, due to which they are sinful. Many people of the cities are unaware of the prerequisites and laws pertaining to *salâh*. So what will the condition of *Dîn* and the *salâh* be of the people who live in rural areas!?

Therefore it is necessary that every Masjid of the city and every locality should have an 'Âlim. Similarly there should be an 'Âlim for every village. It is binding on every 'Âlim, who has fulfilled his *فرض عين* and has time for *فرض كفاية*, that he goes to the nearby localities, educating the people about *Dîn* and its injunctions, taking with him his own food and not consuming the food of others which may be doubtful.

If anyone does goes to these localities, others will be absolved of this duty, otherwise destruction will descend upon both - the 'Âlim and the non-'Âlim. Upon the 'Âlim, for not going and teaching the ignorant ones and upon the non-'Âlim for laxity in learning *Dîn*.

It is binding upon those individuals of the community that have the knowledge of the prerequisites of *salâh* to educate those that are ignorant, otherwise they also will be sinful for they possess the knowledge and the time to teach and they are able to fulfill this task amicably, whereas if those who are involved in farming, trade and other professions go for *tablîgh*, their business and professions, which they are responsible of, will close down and disorder will come about. To maintain financial stability is also necessary.

The status of the 'Ulamâ and their focus of effort is to propagate whatever has reached them from Nabî ﷺ, for they are the heirs of the Ambiya عليه السلام."

(احياء العلوم ج 2 ص 336 بحواله فتاوى رحيمية ج 3 ص 219)

Shaikhul Islam Hadrat Maulânâ Husain Ahmad Madanî *rahmatullâhi 'alaih* writes:

"It has come to my attention that some members of the *shûrâ* council harbour doubts and objections regarding the continuation of the salary of these teachers. The Islamic Institutes of the Muslims have not been established only for rendering Islamic knowledge.

However their obligation extends to other necessary *Dînî* services and needs of the Muslims as well. It is for this very reason, during the war against the Romans and the Russians, that Hadrat Nanôtwî *rahmatullâhi 'alaih* travelled about, collecting a substantial amount of money which he sent to Turkey. During this period, *ta'lîm* (teaching) came to a halt at Dârul 'Ulum Deoband. However salaries were still paid.

During the evil rule of Shudhî and Sanghatan¹, a delegation of 'Ulamâ was sent to the district of Rajput etc. and their salaries were still given. In such situations only the 'Ulamâ and *Asâtizah* (teachers) participated and made an effort, and who else would!?

If the families of these 'Ulamâ were not taken care off, then definitely Islam and the Muslims would have encountered difficulties and a great loss. The participation of the 'Ulamâ and teachers in *Dînî jalsahs* (gatherings) and religious debates, thereby bringing teaching to a halt, is not only in vogue today. It was a norm from the era of our aslaf (pious predecessors). Therefore, those that participate in these activities are not fulfilling a different objective from that of any Islamic Institute.

(مكتوبات شيخ الاسلام ج 1 ص 352-356 بحواله فتاوى رحيمية ج 3

ص 220/219)

¹ Two Hindu kings that played an active role in creating dissension within the Muslims.

From the writing of these *buzurghs* (pious scholars), the matter is manifest and apparent. Therefore if any important gathering takes place, whether it be related to Islamic knowledge, educating the public or protecting and preserving the *Dîn*, then at such crucial moments, the principal and authorities of the Islamic *Madâris* should avail themselves and participate. They should also grant permission to capable 'Ulamâ to attend. If there is a fear of loss in lessons for the students then the staff should be increased or a few substitute *ustâds* (teachers) should be kept so that if the need arises for any teacher in any of these fields, the substitute teacher can continue with lessons in his absence.

Today, the efforts of the ***Tablîghî Jamâ'at - Mâshâ Allâh*** - has spread to a great extent and is being done on a global scale. This effort is creating a *Dîni* conscience, the desire for *Dîn*, a passion to strive for *Dîn* and the concern for the hereafter in many people, thereby bringing a change in many lives.

This is a very vast field for propagating *Dîn* to the masses. There is a dire need for the 'Ulamâ to be fully active in this effort. In reality this is the effort of the 'Ulamâ. Therefore it is essential that they take part in this effort.

This effort would be strengthened by the participation of the 'Ulamâ and it will continue on the correct pattern according to the *usûls* (principles), Inshâ Allâh. It is only the 'Ulamâ that can manage and take care of such a gigantic *jamâ'at*. Otherwise, the 'Ulamâ will be held responsible if any deficiency creeps into this effort. Therefore, the principals and authorities of the *Madâris* should avail the opportunity to the Ustâdhs to practically participate in this effort.

May Allâh ﷻ protect Islam and this Ummah in every way. May Allâh ﷻ grant all of us the divine ability to uphold every branch of *Dîn* with sincerity and may He grant us the true worry for *Dîn* and concern for the Ummah. Âmîn.

مفتی

Hakîmul Ummah Hadrat Maulânâ Ashraf
Alî Thânwî رحمه الله states:

"The main objective is *da'wah ilallâh* (to call to Allâh) and the Madrasahs are necessary to preserve this effort. It is therefore necessary to engage in *da'wah ilallâh* once one has completed acquiring the necessary knowledge in the Madrasahs. The easiest method of doing this is by delivering lectures. Learning and teaching is only the beginning. This occupation should always be foremost. Just as it is necessary to have wudû for salâh and a jug and water for wudû, so too is it necessary to acquire knowledge for Tablîgh. However, if a person spends all his time filling water while the time for salâh is passing by, will he be worthy of any praise? In a like manner, learning and teaching are merely the introduction to *da'awh ilallâh*. However, there has been so much involvement in the introduction that the objective has been forgotten. It is regrettable that even those people capable of doing it have forgotten all about it. They are all engrossed in the introductory efforts and the means to the end without spending time on the end itself." (*Da'wat was tablîgh ke usûl wa ahkâm p.310*)

Shaikhul Islam Hadrat Maulânâ Husain
Ahmad Madanî رحمه الله :

"Respected people! Not only are the members of the Tablîgh Jamâ'at fulfilling an important and vital obligation, but there is also a tremendous need to keep encouraging them. Dear Brothers! This is a Tablîghî gathering and this Tablîgh was originally the practice of Rasûlullâh ﷺ. The work you are doing is therefore not insignificant. I give you the glad tidings that Allâh ﷻ has granted you the opportunity to carry out a great service." (*Jamâ'ate Tablîgh par i'tirâdât ke jawâbât p.46*)

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