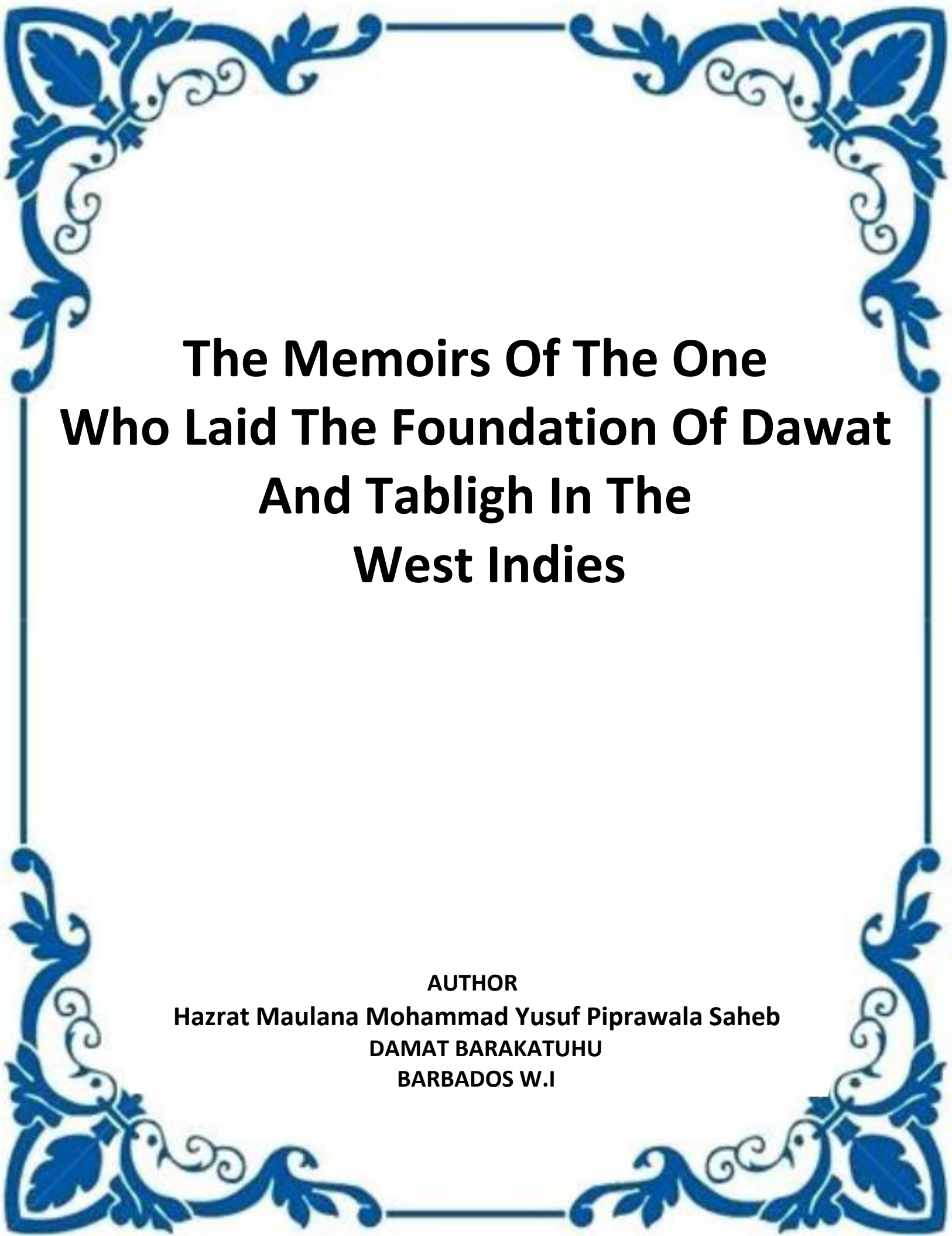




The Memoirs Of The One Who Laid The Foundation Of Dawat And Tabligh In The West Indies

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Introduction.

A Brief History of The Condition of The Muslims Of Barbados Before The Effort of Dawat and Tabligh was Started.

“When I arrived in Barbados in 1965 the Deeni condition of the muslims here distressed me greatly. The people had immersed themselves in the local way of life.

When I looked at the men, of approximately 500, only a few had beards. There were also a few alims. But they had also been affected by the unislamic environment. The dress of the alims and the ordinary Muslims was the same as the dress of the locals. i.e. suit, pants etc. The muslims and the non muslims dressed alike.

There were two Masjids. These, however, were empty (had no congregation). No one came for Zuhr salaah. A few elderly brothers (approx. 4-7) came for Fajr, Maghrib and Esha salaahs. Apart from this the youth were totally absent. Meaning that the majority were Be-namaazi¹. Hardly anyone wore the kurta to masjid.

The condition of the women was such that when they exited their homes they wore their best clothing and a thin scarf around their neck with their hair exposed. Some women wore elaborate hair styles and buns.

Weddings were a remarkable sight. Seeing the clothing of the females one would think this is the dress of the non muslims, not a muslim. May Allah have mercy on us. A few muslim women read their salaah. But the majority did not. One wonders if these poor women even knew that salaah was compulsory . There were few who wore the large Gujaratiurni(shawl),no one wore burqa. And it wasn't until

¹Did not pray salaah

the late 1970s that one or two females began wearing the niqab.

Simply speaking these muslims were living a life of ease and comfort just like the non-muslims around them.

The muslim males and females were engrossed in perfecting this worldly life so that they could be successful therein. They had no concern for the life after death. They had no one to explain to them and remind them about the life after death. So they were engrossed in trying to perfect this temporary life of 50-80 years, and in this condition death came to them and took them to the pit of the grave.

We should always make dua for them, that Allah bestows His Benevolence and Mercy and forgive these deceased brothers & sisters. They left this world in the ignorance of death, the grave and the hereafter. May Allah forgive them all. Ameen.

After I came to Barbados I heard from some of the brothers themselves, that they had come from India for the sole purpose of making money.

This was the time of English rule and the whole environment was not good for deen. The environment was totally unislamic. There was a lot of freedom(casualness) amongst the male and female. The only concern was for earning wealth, morning till night. And for living a life of luxury. It seemed as if they were not even muslims.

Their clothing was Western clothing. They had forgotten what was Islam. Neglecting the commands of Allah, they had started to live a life free from rules, like the locals around them. They had forgotten about death, the grave, and the life hereafter.

There were some brothers who had married local women. These women became murtad² after the deaths of their husbands. And their children as well.

It saddens me that these brothers lived a life of ghaflat(negligence) and died without having any one to remind them about this deen and the life after death.

NOTE: This was the condition of the ummat. Life was spent in the pursuit of this world. Why?

Because of the neglect of the blessed effort of dawat & tabligh which Rasoolullah ﷺ left as the responsibility of all the Ummah.

This condition of the ummat was because of this neglect.

May Allah forgive us all. And bless us with the happiness of jannah.

Ameen.

² One who leaves the religion of islam.

Name, Date and place of birth and Geneology

Name: Yusuf

Father's name: Mahmood

Mother's name: Hawaboo

Place of birth: Kafletha

Dist. Surat,
Gujrat, India.

Date of Birth: 17 July 1924

Siblings : Ahmed Saeed
 Mohammed Saeed
 Moulana Yusuf
 Abdul Hai
 Ibrahim.

There was one sister who died at the age of 8. She was very intelligent and was about to enroll in hifz class when she passed away.

There were three Alims from among Maulana's family.

*** Maulana Hakeem Sulieman.** Moulana's son Maulana Abdul Hai, was the father of Mohammed Piprawala who resided in Trinidad.

*** Hafiz, alim, Buzroog, Maulana Mohammed Piprawala.** He taught all his life in a village near to Randhir. This village was called "Buryaaw". He was a mureed of Hazrat Maulana Thanwi Saheb. Near the end of his life he developed an illness. He returned to Kafletha where he remained ill for two years. As long as he was alive the

people of “Buryaaw” continued to look after the needs of his home (food, medication etc.). Even after his death, the people of Biryaw continued to look after his widow and children. May Allah bestow great reward on the people who rendered this help. Ameen.

*** Maulana Ahmed Saeed Piprawala.** He was the son of Moulana Mohammed Piprawala. He had 3 daughters and a son, Iqbal Piprawala, who resides in Trinidad. Maulana Ahmed Saeed Piprawala passed away in Trinidad.

About Maulana’s Father.

Maulana Yusuf Sahib’s father was Hafiz of Quraan. He was a very pious and God fearing person. He was punctual with tahajjud salaah. He used to observe tahajjud salaah on the front porch. Maulana Yusuf Sahib had been seeing this from childhood and from the innocent age of 10 years old, he would observe tahajjud with his respected father.

With the taufeeq (help) of Allah, this act of worship (tahajjud salaah, which is the mark of the pious) still remains a part of his routine until today.

Maulana Yusuf Sahib’s father expended his life in teaching at different makaatib (madressah for young children).

Deeni Education and Teachers

Moulana Yusuf Sahib acquired his primary education, hifz and initial urdu education at Kafletha maktab from different teachers.

He went on to further his deeni knowledge at Darul Uloom Dabhel. Here he studied Farsi Awal (first year of

Persian) at the hands of Maulana Ahmed Ameji Saheb of Kalakachha. He studied Farsi Dowm (second year of persian) at the hands of Maulana Habib Ullah of U.P.

He studied first year Arabic with Maulana Hashim Gora of Dabhel. From second until fifth year Arabic he studied at the hands of Maulana Ismail Kasujee. Maulana Ismail Kasujee was born in Kafletha but had returned from Burma.

In sixth year Arabic/Mishkat his teacher was Allamah Abdul Maalik Sahib who was the son of “Tilmez e Kashmir, Al Mohaddith, Al Mufasssir, Al Muarruk” Maulana Idris Khandalwi.

In seventh year Arabic (Bukari Shareef) his teacher was “Allamah Al Muhadith -ul- Khabir” Maulana Yusuf Binori Sahib (may Allah enlighten his grave).

He was taught Muslim Shareef by Maulana Islam-ul- Haq Sahib of U.P.

Abu Dawood Shareef by Abdul Jabbar Azmi Sahib.

Tirmizi Shareef by “Allama Al Muarruk” Maulana Hifzur Rahman Seuwharawi.

His Qiraat teachers were Qari Ahmed of Kalakacha and Qari Banda Illahi of U.P.

Ba’yat at the Hands of Sheikh-ul-Islam Maulana Hussain Ahmed Madani (R.A).

While Maulana Yusuf Sahib was a student Sheikh-ul-islam Maulana Husain Ahmed Madani Sahib (RA) visited. Maulana Yusuf Sahib took ba’yat³ at his hands. Later he took ba’yat at the hands of the second Ameer of tabligh

³ Ba’yat allegiance/oath of allegiance
Sheikh spiritual mentor

Hazrat jee Al-Muhadith-ul-Jaleel,
Saahib-ut-Tasaaneef-ul-Mufeedah Maulana Yusuf
Kandhalwi Sahib (R.A) . After him, at the hands of
Bakeeyat-us-Saluf, Kutub-ul-Aktaab Sheikh-ul-Hadith
Maulana Zakariyah kandhalwi Sahib (R.A). Then again he
took ba'yat at the hands of the third Ameer of Tabligh,
Hazrat jee Ad-Da'ee-ul-Khabir Maulana Inamul Hasan
Kandhalwi (R.A).

Nikah (Marriage).

During the Bukhari year of his student days, he was
married to the daughter of Yusuf Musegee, a pious person
of Kafletha.

Teaching Career.

On completion of the alim course Maulana Yusuf Sahib
taught tajweed class in his home village of Kafletha for
four years. He did this lillah (for free).
After this, the head teacher of Dabhel madrasah Maulana
Ismail Bismillah Sahib (R.A) sent for him. He said that there
was a need at the time for a teacher of the hifz class and it
would be better and appropriate if Maulana Yusuf Sahib
should take the position. Moulana Yusuf Sahib agreed. He
taught the hifz class for approximately four years.

Hajj Journey.

In 1951 he performed for hajj with his mother.

Hazrat Maulana Moosa Samrodi Sahib (R.A) Goes in Jamaat.

1960: Maulana Moosa Samrodi Sahib(R.A) had been a fellow-student of Maulana Yusuf Piprawala Sahib. On completing his alim course he went to U.P to become a Hakeem. On completion of the course, as he was about to return home, someone told him that there was a tabligh markaz (headquarters) in Delhi's Banglawali Masjid which was quite well known. And that he should meet the ulama there.

He went there and spent a few days. On listening to the talks of the elders, he immediately wrote his name for seven chillas (7 consecutive 40 days). After the completion of four chillas, Hazrat Jee Maulana Yusuf Sahib (R.A) sent him with a Jamaat to Africa. This was the first Jamaat to go to Africa; and Maulana Moosa Sahib was made the Ameer.

The Virtues and Encouragements regarding Tabligh.

Maulana Yusuf Sahib says:

“My friend Maulana Moosa Sahib was a resident of the village of Samrode and would come frequently to our village of Kafletha. He would always give us encouragement with regards to Dawaat and Tabligh, and would speak about its virtues.

Maulana Moosa mostly visited the house of my brother-in-law Maulana Mohammed Gulam Sahib. Whenever he visited us, he would draw our attention towards the work of Dawah and Tabligh. This he did very sweetly and lovingly. We would only listen to him but never replied. However, it would occur to both of us, that we were alims; what need was there for us to go for tabligh.

Then one day, we three: Maulana Gulam Musajee, Yusuf Dadi Patel and I, went to Navsari for neera⁴ (palm juice). Our intention was only to drink neera.

We went to the Jamea Masjid of Navsari for Esha salaah. There on the notice board was written “The spokesperson of dawat and tabligh, Maulaana Umar Palanpuri Sahib (R.A.) will arrive here with a Jamaat from Bombay. There will be a bayan by him after the Esha salaah, Insha’allah.”

So we stayed for the bayan .Moulana Umar Sahib (R.A.) began the bayan and we listened attentively. Our hearts were captivated. Finally Qazi Abdul Wahab Sahib (R.A), who always accompanied Maulana Umar Sahib (R.A.), began the tashkeel. His tashkeel was brilliant. He said: “The sahaba (R.A) left their birthplaces, their homes, their wives etc. In order to spread this deen in the world. And it is due to this sacrifice of theirs that this deen has reached us today. If they had not left their homes, maybe we would be ringing the bells in some mandir (hindu temple)”. He continued, “How much do we love our children and wives! Did these Sahaba(R.A) not love theirs? In order to spread the deen of Islam they left everything behind. To such an extent, that seventy Sahaba were martyred in the battle of Uhud. Two of the blessed teeth of Rasoolullah were martyred. The wives of these Sahaba (R.A) became widows and their children orphans. What must have been their condition when they heard of their martyrdom? We are not asking too much time of you (the congregation). All that we ask is that you spend four months once in your life. And from ulama we ask seven chilla. This is all.

⁴ Neera is the nectar derived from various types of palm trees. It is extracted just before sunrise and must be consumed within two or three hours after it starts to ferment.

If we make sacrifices with our lives and our wealth, and continue to make this sacrifice, then deen will remain among our progeny. Otherwise, the people of other religions will pull our children towards their religion. Then the effects of this will remain with us. May Allah protect us from this. Ameen.

On the Day of Judgement Allah will ask us, “We had ended the chain of prophethood, (لا نبی بعدی) so why did you not then continue their work.” The responsibility of this work is strongest on the ulama, because they are the heirs of the prophets (A.S). (العلماء ورثة الانبياء)

Moulana Inamul Hasan Sahib (R.A) is quoted as saying: “What is meant by heirs (in this context)? It means that the responsibility given to the Prophets (A.S.) has now fallen on the ulama.”

We must fulfill this duty and carry out this responsibility. Otherwise we will be guilty, And tomorrow on the Day of Judgement, we will be asked: Why did you not carry out your duty? What answer will we then give? (We should ponder over this).

Hazrat Moulana Ilyas Sahib (May Allah enlighten his grave) has explained this with the following example: There was a time in India when the a policeman was placed at a four road junction on a platform. This policeman would direct the the traffic. Sometimes he would stretch his hand in one direction and stop the cars coming from that side. Then he would stretch his hand in the other direction and wave; allowing the cars in that direction to to go by. Why was this done? To prevent accidents. So, if the policeman was to abandon his work, or leave his place, and there was to be an accident, then who would be the guilty one? The policeman. The one

who abandoned his responsibility will then be the cause of all the problems and would be thrown into jail.

Hence, Allah has entrusted the work of dawah on us. First and foremost to the Ulama, and then to the Ummah in general. If we do not fulfill this responsibility then we will be regarded as very big criminals. How will Allah punish a person guilty of this crime? Allah alone knows .” (Qazi Abdul Wahab Sahib (R.A.) said all of this in his Tashkeel).

Moulana Yusuf Sahib Writing His Name For His First Chillah (40 days).

“On hearing this tashkeel I was overwhelmed by enthusiasm. I was ready for one Chillah (40 days), and gave my name.

After the tashkeel, Moulana Umar Sahib announced that those who had given their names should come closer. I also went. Then he said, “You will need to go with us for one chillah. So prepare to go to Delhi.”

I said, “We came to drink neera, we live in Kafletha, we don’t have money etc with us for the journey.”

So Maulana said,”Okay come to Dabhel tomorrow. Our jamaat will stay there for one day. You should also bring with you your bedding, money etc. At this time the expense for one chillah was four hundred rupees.

So I said, “Inshallah I will be there.”

On returning home it occurred to me that I had written my name but I didn’t have the expense money needed. What could I do?

A friend of mine from England had sent me a bicycle. I made up my mind that I would sell it and go for the chillah (40 days).

Maulana Goolam Sahib and Yusuf Bhai Dadi Patel told me. “If you sell the bicycle now, you’ll be selling it in urgency and the buyer will offer you a low price. So our opinion is that you should leave it with us. We will give you the 400 Rupees as a loan and when we get a good offer for the bicycle, we’ll sell it.”

Now everything was ready for me to go. But then at home, my mother asked, “Where are you going?”

I replied, “In tabligh.”

Mother asked, “What’s going to happen to the fields?(It was the time for the harvesting of the rice). So what will we eat?”

In this way she started saying. “ We’ll have to be hungry the whole year because the crops will be damaged or spoilt.”

As this conversation was ensuing between my mother and I, my two friends came to see me. I told them all that was happening.

They both told my mother, “Don’t panic! We will arrange everything . Don’t worry! Just let Maulana go.”

And so I was able to leave. I arrived at Dabhel with my money, bedding and other necessities. I met Maulana Umar Sahib (RA) who was very pleased and made lots of duas. And he took us with him to Delhi Markaz.

Maulana Umar (RA) had recognized that those with me were graduates of Dabhel. When we reached Markaz it was morning and Hazrat Jee (RA) was giving a lecture. There were approximately twenty-five men listening to the bayan. Hazrat Jee (RA) spoke for two hours. On completing the bayan he moved forward and met those who were there for the first time. He also greeted me. As Maulana Umar Sahib had already told him I was an alim

and graduate of Dabhel; he expressed great pleasure at our meeting and told me, “When we sit for breakfast come and join us.” He also said, “Stay three days with us here; then we’ll send you to the jamaat.”

In Mewaat

After the three days I was sent to Mewaat. The person who was the Ameer of Mewaat was illiterate. He was not an alim. We were twelve men. It was winter and the blessed month of Ramadan had begun. We had been sent walking with our bedding on our heads, our clothes, books, a plate, a cup/bowl for tea and a Primus (single burner kerosene stove) in our hands. We set out after sehri, but because we were walking and the area was mountainous; we did not reach our destination until afternoon.

After Dhuhr salaah we spoke to the brothers who were present. Firstly, we requested them to send one person with us so that we could purchase some food items. The Mewaati brothers said to us, “Whatever jamaats come here, we don’t allow them to cook. We bring them meals.”

We told them that our usool (rule) was that we should cook our own meals. But they told us that they had taken permission from Hazrat Jee Maulana Yusuf Sahib that they would make dawat (food) for every jamaat. So they decided that they would cook.

After Dhuhr we did taleem⁵ and then made kusoosi gasht⁶. We asked when the oomoomi gasht⁷ was done.

⁵ Taleem- in this case it means reading aloud from the fa zaa’il e amaal

⁶ Kusoosi gusht- jamaats going to visit specific brothers of the locality.

⁷ Umoomi gusht- Jamaat going from house to house to meet and invite the brothers to a programme in the masjid

We were told that when there is a jamaat in Ramadan, then gasht is held after Dhuhr and the bayan is held after asr.

That evening when the time of iftar came, there were many people in the masjid. The meal was: molasses drink, wheat roti and potatoes with gravy. The thought came into our hearts that we are accustomed to falooda, samoosas and bhajjahs(savoury snacks) for iftar in Ramadan. How will we ever be able to pass 20 days in jamaat? A great burden was on our nafs (inner selves) that..... come let us run away. (It was our first time in jamaat) How will we be able to carry our luggage in a walking jamaat.

However, we explained to our hearts, “You can run away, but what will the people of your village say? That you went for 40 days but ran back! So, with these thoughts we pacified our hearts and completed the full 20 days in Mewaat. On completion of the 20 days, our jamaat returned to Markaz.

We met with Hazrat Jee Maulana Yusuf Sahib and gave kaguzari (report of the time spent). We were made to stay three days at Markaz and then sent to Merut.

Here we had to cook our own meals. Off and on we were given dawats (invitation to have meals).

One of the brothers with us could cook, so two other brothers were appointed with him. As our own jamaat included twelve persons, the dishes were large. According to the rules of jamaat every one was appointed a turn to wash the dishes. Imagine! We had never washed a plate/bowl at home and here we were washing all the dishes! And this too on the edge of a river/pond. Anyways,

here also we spent another twenty days, keeping check of the usool (rules).

After this we returned to Nizaamudin Markaz. We met with Hazrat Jee Maulana Yusuf Sahib (R.A.) and gave our kaguzari (report). We also spoke of the trials we had encountered. Hazrat Jee was very pleased and made lots of dua.

He also said, "Insha'allah, Allah Ta'ala will take the work of dawat from you."

We remained one more day. On this day Hazrat Jee (R.A.) told us, "On the return to your village you must do this work. Whatever you have learnt, go back and start it in your villages. Also make jamaats of three days or ten days and send them to the neighbouring villages."

The Return home and The appointment of Ameer in Kafletha.

1960: On returning home, Karguzari (report of the time spent) was given to those brothers who came to the masjid for salaah. They were happy when they heard it (the karguzari). Two days later, the brothers of the masjid requested me to give bayaan.

After the bayaan I said, "Hazrat Jee has said that I was to go home and appoint (by the people), an ameer for the whole jamaat (village). And that we should work with mushwera (consultation).

So the people of the village assembled at one place with the concern that this work must be started in Kafletha, and that for this, an ameer must be appointed. A few ulama were present in this gathering. One of these was Moulana Mahmood Patel, who had spent some time in Tabligh along side Moulana Musa Samrodi.

I said that Moulana Mahmood should be appointed Ameer, but he immediately refused.

To such an extent, that he said, “Even if my father was to come back to life and tell me, even then, I would not become the Ameer.”

After this, the people said, “Since Moulana has refused, we are appointing you as the Ameer.”

I replied, “As Moulana has refused, then I am ready.” Hence, I was appointed the Ameer of Kafletha by the people.

We started Ghast, Taleem etc. In the village. After some time tashkeel was made and a few brothers got ready. Amongst these were Moulana Goolam Mohammed Musajee and Yusuf Bhai Dadi Patel. Their jamat returned after spending a few days in the neighboring villages. Moulana Goolam Sahib then told me that we should take a jamaat every month for a minimum of three days and a maximum of ten days.

ALHUMDULILLAH, ALHUMDULILLAH. Jamaats started to go out. During the time I remained in India, the four of us: Moulana Goolam, Yusuf Bhai Dadi Patel, Saeed Bhai Degia and I, continuously took jamats to the neighboring villages. We would take jamaats to Takoli, Jogwar, Alipur and the other small villages in the area.

During these years, the following five Hazraat (persons) would sometimes be in jamaats with us:

1. Yusuf Bhai (Taxi-driver)
2. Fazl Kareem (Rickshaw driver)
3. Ebrahim Bhai Surti (Bicycle Chalaanewala)
4. Qazi Abdul Wahhab (Engineer)
5. Munshi Allah Dudtaa (mulaazimut kerne wala)

Due to their involvement in Tabligh, they had reached such a level, that Sheik-ul-Islam Hazrat Moulana Husain Ahmed Madani Saahib (the Sheik-ul-Hadith of Darul Uloom Deoband) came to them for them to do ba'yat. They stayed with Hazrat for two or three days. On the fourth day, Hazrat said to them, "Your involvement in Tabligh has caused you to be worthy of becoming a Kalifah (spiritual successor). Hence, I am making you a Kalifah.

These five people were not alims. There were just ordinary people. However, they lived solely by their Yaqeen (strong belief in Allah). After becoming engaged in Tabligh, they never pursued any means of acquiring livelihood/sustenance.

They would observe salaah after salaah, and take directly from the treasures of Allah in order to fulfill all their needs. They always took from the Creator, never from the creation. They never used the Asbaab (means) for acquiring food.

These five respected personages, after becoming involved in the effort of dawat and tabligh, spent the remainder of their lives doing the same. For most of them, their death came to them while they were in the Path of Allah far away from their homes and wealth.

Hazrat Jee Maulana Yusuf (R.A) has said: "From the time Moulana Ilyas Sahib (R.A) started this work of Tabligh until today, only sixty people have come on to the path of total Yaqeen (total reliance on Allah). The world is Darul Asbab (place of means). But these people made connection with Musabbibul Asbaab (the one in charge of the means (Allah) and passed their lives in this way until their death.

Hazrat Jee (R.A) would say: “We need three hundred and thirteen people.”

If we get them, then Allah will destroy the false powers of the world (Russia,America) by His might. And Islam will spread throughout the world. Nothing happens due to of our efforts.....Allah would do this by His might and power alone.

1965. What Was The Reason For Maulana Yusuf Sahib Coming To Barbados and The Mashwarah (advice) Of The Elders (of Tabligh).

The people of Barbados sent a letter saying, “We have a need for a Maktab teacher and we would be very happy if you were to come here.” This was because I knew the (Mahul) environment there, in Barbados.

Barbados was governed by the British. The people living there from India, had been coloured (affected) by the environment there i.e. Their appearance, mode of dress etc. had changed. Also, our relatives etc. had been sending photos of their families to us. I also noticed the condition of some of those who returned (visited) to India. Because of this, again and again, thoughts about the maahul (religious environment) would come into my heart. I had spent time in the silsilah (effort) of Dawah and Tabligh and I had heard the speeches of the elders and spent time in their society (company). I did not want to go into such a changed/different environment.

“Live as an Inviter!”

“Daaee bun ker rehnaa”

Therefore I sought the mashwarah (advice) of the elders, particularly of Moulana Omar Palanpuri (RA). I said that a letter has come saying there is a need for a teacher, and that the environment is such, and that my heart does not wish that I should go.

But Hazrat Jee Moulana Yusuf Sahib (RA), and also later Moulana Umar Palanpuri (RA), said, “Definitely go to such countries where there is no deeni environment! But remember this one advise of mine.... Whichever country you go to, America, London, Africa etc. Live as an Inviter (Daaee). Meaning: do the work of Dawah .

“Do the Work of Dawat and Tabligh together with Teaching”

The work of Dawat and Tabligh must be done along with the teaching. Then the Ummah will be benefited.

Hazrat Jee said, “ Go to those countries and live as a Daaee (inviter to Islam). But if you do not live as an inviter you will become “the invited” (meaning you will have to become like the people of these countries). And then you will be forced and humiliated into adopting the ways of the enemies of Allah.

However, if you go to these countries and live as a Daaee, then Allah Subhanahu wa Ta’ala will safeguard your Iman and Deen (religion), and make you a means of Hidaayah (guidance) for the people.

Two Weeks Stay In England.

1964. In 1964, our elder brother Muhammad Saeed Piprawala went for Hajj and then came to Kaphleta. He stayed for about six months. I made preparations to come to Barbados with him.

On our journey to Barbados, we came first to England. Our brother Ebrahim Bhai Piprawala was already there. We stayed at his home.

Here we met people from our village and some other friends. We stayed there for approximately two weeks. At that time the environment there was very unislamic. There were many who had migrated to England. These were alims as well as non alims. We met a few of the Ulama. There were about six Ulama who had studied in Jamea Dahbel with me and I spoke to them. Among these were three, specifically, who had graduated at the same time as I. When I saw them they laughed.

As we were on informal terms, I asked them, "What has happened to you? You've changed your lifestyle!" Meaning they had become up-to-date, with no beard and dressed in suit and tie.

To one of them I said, "In India people called you Sufi (ascetic). What has happened to you since coming here?"

They replied, "We must behave like the people of the place." (Meaning we must adapt/behave according to the environment of the place we are in),

He remarked to me, "You will also be coloured by the colors of the environment in Barbados when you get there. The condition of the people there are the same as here. When you meet the respected Ulama there you can ask them: What has happened to you? And when they answer you, then you listen carefully.

Arrival In Barbados And The Meeting With The People There.

We left for Barbados at the end of the two weeks. On our arrival, most of the community were at the airport to receive us. As we came out of the immigration, I saw the exact scene about which I had been told.

Right there at the airport, I gathered together all the brothers and made a lengthy dua, just as I had known the Ulama of Dawat and Tabligh do.

After this every one went home to their houses. I went with my brother to his home. I stayed with him for approximately two weeks.

Appointment as Teacher And Imaam.

Afterwards the Madressah committee assembled the congregation and consulted them (made mashurah) concerning the Madressah and a salary. In the end, one hundred and fifty dollars was agreed upon as the salary. I accepted this.

Then the Imamat was discussed and fifteen dollars was suggested, but I replied that I did not want the fifteen dollars, and that I would lead the Salaah as lillah (for free).

The Commencement Of Dawat and Tabligh In Barbados.

When I started the work of Dawat and Tabligh, some of the brothers said that the effort of Dawat and Tabligh will not work here. That if I had wanted to do Tabligh I should have stayed in India and do Tabligh there.

They said, “We have come here to earn money.”
Some said: “This effort will only last five or six months and then it will stop (fade).”

I replied, “Our job is to make the effort. Guidance is in the hands of Allah.”

When I started this effort of Dawat, Maulana Muhammad Kara Sahib Tarajwi gave me a lot of support. He had migrated from India two years earlier. He supported me in every amal (line) i.e. Ghasht, taleem, bayan etc.. Later, the late Hafiz Haaron Bhoola Sahib (RA) and Ilyas Piprawala also supported me strongly.

Some brothers started to come to my brother’s house to meet me. I continued speaking to them about Deen (Islam).

There were approximately six brothers who had gone very far away from Deen (Islam). These brothers had also been at the airport and they also started to visit me. I started to talk them also about Deen.

They told me, “Moulana, the dua you made at the airport had a great effect on us. It is because of this we have come to you.” And they began to come regularly.

Gently, with ikram (honour) and respect, I would speak to them about Deen. And so, as Allah willed, these brothers started to come to the Masjid for Salaah. In the Masjid also, after Salaah, I would sit with them and continue my deeni talks to them.

They would tell me, “We have never in our lives heard any thing like what you are telling us.”

Every day after Esha they would sit for half an hour and listen to me. Alhamdulillah, Allah guided them and they started to come to the Masjid five times a day.

I started to give bayan for fifteen or twenty minutes after Jumah Salaah. And more people started to come. In Barbados, at this time, there were around five hundred Muslims. There were two Masaajid: Jummah Masjid and Madina Masjid. And two Makaatib.

Slowly, slowly, I started to give bayan on the virtues of Dawat and Tabligh. Hence, I built the zahin (mindset) of the people. I spoke of the virtues of Gasht and built their mindset. The brothers started coming for Gasht. It was maybe after a month, that between thirty and forty people were coming for Gasht. Then for approximately three or four months I started Taleem after Esha. And every month we would have a Joor (get together) for only twenty four hours. Gradually changes started to come into the lives of the people. First of all, Allah (gave guidance) to those six brothers. Beard could be seen on their faces. They started to wear Kurtah/Izhaar (Sunnah clothing) Gradually people were guided by Allah. For two years we continued to have a Joor every month. And we continued the Gasht, Taleem etc .

Work Among The Masturat (Ladies)

Once every month a bayan was held for the ladies. Islamic awareness (deendari) could now be seen in them. Gradually some women began to wear Hijab. Then there appeared the longing among the ladies to become alimas. So girls began to go to India and England to become alimas. Today in Barbados we have alimas also teaching the children .

Here, in Barbados, some of the brothers would take their children around the island with them (when they went to work) so that in the future they could also do the

business. Some of the brothers started to educate their children further in school so that they could go on to get degrees.

Enthusiasm For Deen (The Improvement Of The Religious Environment)

When the work of Dawat and Tabligh progressed, the zeal for Deeni knowledge was born among the people. They started to send their children to Maktub. Alhamdulillah, Madressah Quwatul Islam's first Hafiz of Quraan was Abdul Hai Kothdiwala. And the first boy from Barbados to become alim was Moulana Mohammad Kolvadia.

After this other people developed the enthusiasm to have their children become Hafiz-e-Quran. Around eight boys started Hafiz class. Further on, parents continued to send their sons to England and India to become alim and Huffaz. These boys completed the courses, graduated and returned. They began teaching here in the madressas.

Due to the barkat of all these efforts, with the help of Allah, when Moulana Ebrahim Bhana returned from Darul Uloom he set the foundation of Darul Uloom Al-Falaah. Alhamdulillah we see today that Al-Falaah is continuing to progress.

There are other Makaatib in Barbados in which children are studying. The children develop the zeal of becoming Hafiz and alim. Alhamdulillah they are able to become Hafiz here in Barbados. However, to become alim they go to England or India or Panama.

Also, Mufti Moulana Saeed Bhiku (Adam) has established a Madressah, Darul Imaan. Mufti Sahib himself

has the concern about our Deen becoming annihilated, and he continues to spend his time, money and resources in the way of Deen. He teaches in the Madressah and also participates in Dawah work. He teaches Hifz class and urdu and Arabic kitaab (books). He has a special concern for the Deeni education of the reverts (new Muslims). He encourages the new reverts to attend his Madressah so they can get the necessary Deeni education. He also encourages these reverts to go in jamaat, so they may be able to practice what they learn. He makes arrangements for their food himself.

So from the commencement of the work of Dawat and Tabligh work in Barbados, the non-muslims have been observing Islam, and they too have been coming into Islam slowly.

Making the effort is in our hands and Guidance is in the hands of Allah. May Allah allow that more progress is made in this blessed effort. May He bestow the wealth of Iman on all the non-muslim of residents of Barbados even on the Prime Minister. Ameen.

My brothers, we do business with these people, it is through them we are able to earn our Dunya, achieve our (worldly) benefits . The least we should be doing is making dua for the Iman of these people. That they also be saved from the Jahannam (Hellfire) and be entered into Jannat (Paradise). They too are the servants of Allah. Who will take the word of Allah (the Deen) to them?

This is the main concern of Mufti Saeed Bikhu (Adam): that we make effort to increase the Dawat work and we rectify (fix) our characters (Akhlaaq). Insha'allah if our characters are rectified and we continue making effort on our Deen, then such a time will come when Allah will

bestow the wealth of Iman to all the people of the world. Partaking of the effort is in our control; guidance is in the 'Hands' of Allah.

The Deeni maahol (environment) which we see in Barbados today has evolved (came about) through the Barakah of the effort of Dawat and Tabligh. May Allah grant all the people of Barbados the taufeeq (guidance/ability) to become involved in this effort of Dawat and Tabligh. Ameen.

As long as the effort of Dawat and Tabligh continues, this Deeni environment will not only remain, but will also improve, Insha'allah.

If we neglect the effort of Dawat and Tabligh, then the Deen will eventually leave our lives and the lives of our children and the womenfolk. Then an unislamic environment will evolve, Allah will be displeased and the punishments will descend.

May Allah protect us all, and may He give us the ability to perform such deeds which will be pleasing to Him. Ameen.

Before the start of this effort of Dawat and Tabligh here in Barbados, when the Muslims had been tainted (affected) by the non-Islamic environment, the businesses of some people had collapsed (due to the displeasure of Allah) and many of these people had to migrate from here to England.

Alhamdulillah, after the start of the effort of Dawat and Tabligh, Allah Subhanahu Wata'aalah gave us barakah in our businesses. Before, many brothers were living in rented houses. Alhamdulillah, today, many of the brothers have bought their own homes and are living with their families in ease and comfort .

Alhamdulillah, since this work of Dawat and Tabligh started, it has continued until today (2014). Insha'allah, if we continue to be mindful of this blessed work, and we also encourage our youth to be involved in it, then the Deen (Islam) will remain with our progeny and Daaee (inviters) to Islam will be born from amongst them. Not only will we be rewarded for the efforts they make but we will also be rewarded for the effort of the others who continue to join in/do this blessed work. Even after our deaths, when we are in our graves, we will continuously be showered with the Noor (enlightenment) of these good deeds. We cannot even begin to imagine the reward in the Hereafter, for doing the work of Dawat and Tabligh .

The Ulama have stated, "When the reward is given for the effort made in the way of Dawat and Tabligh, then those who have not been involved, will put their fingers in their mouths in the regret (grief)."

If only we should be from amongst those fortunate ones who receive such reward!

When this effort of Dawat and Tabligh first started and people started to go out in Jamaat, a famous alim, Janab Hadrat Syed Husain Ahmad Madani (May Allah enlighten his grave) remarked, "If you were to be rewarded in this world for the effort you are making in the line of Dawat and Tabligh, you would become unconscious because you would not be able to bear the sight of it, in this world."

Now ponder! Such a respected and well known alim Hadrat Maulana Syed Husain Ahmad Madani (May Allah enlighten his grave) said this! This is how exalted the work of Dawat and Tabligh is. May Allah Ta'alah put the value of this blessed work into the heart of every Ummati. Ameen.

Our Hadrat used to say: “We must fill our hearts with the value of this blessed work more than we have the value of gold, silver and money.”

Hadrat Jee Mualana Yusuf (R.A) would say: “In this fourteenth century after Hijrah, in this time of corruption and calamities, Allah has bestowed this blessed work (effort) to the Ummah. If you people (the Muslims), were to come together and take a part in this blessed effort, then Allah will bring forth from the homes of the atheist (those who do not believe in Allah) His Wali (friends). But should we abandon this effort, and neglect Dawat and Tabligh, then even from the homes of Allah’s Wali, will come the atheist.” May Allah save us all from such a fate. Ameen.

This is such an exalted and blessed work. May Allah protect our Deen and Iman and that of our progeny and of all Muslims. May He bless with sincerity and steadfastness, all those who are actively involve in the effort. And may He bless them with guidance and the ability to remain engaged in this blessed work. Ameen.

The First Caribbean/West Indies “Chillah” (forty days) Jamaat

1968. After the effort of Dawat and Tabligh had been in progress for a couple of years, a letter from the elders arrived saying that we should make a Jamaat and go to the neighbouring countries/islands. And that we should get this work started in these countries also. So tashkeel was made for a Jamaat to go overseas.

Alhamdulillah, fifteen men came forward. They were:

(1) Moulana Yusuf Piprawala

- (2) Moulana Dawood Sahib
- (3) Haji Chota Bhai Patel
- (4) Haji Khalil Bhai Patel
- (5) Haji Saeed Bhana
- (6) Haji Ahmad Raja
- (7) Haji Moosa Raja
- (8) Haji Ismail Nakuda
- (9) Haji Moosa Nana
- (10) Haji Abdullah Patel
- (11) Haji Ibrahim Bhana
- (12) Haji Mohammad Chopdat
- (13) Haji Hasan Bhoola
- (14) Haji Abdul-Qudus Piprawala
- (15) Hafiz Ismail Dana Patel

Now sometimes, people coming on holiday here, in Barbados, from Trinidad, Guyana and Suriname, would stay at my brother Mohammad Saeed or Moulana Dawood or Ebrahim Bhai Degia (the then Mutawalli of Madina Masjid). These three persons, though mostly, my brother and Ebrahim Bhai Degia, were very hospitable.

When these Muslim tourists would come to the masjid for Jumuah these two brothers would ask them were they were from etc. and invite them home for a meal. In this way they developed a contact with the people of these countries.

Once three persons came from Guyana. Their names were: Haji Yakub, Haji Mundool, and Abdur Rahman. For as long as they remained with us, I spoke to them along the lines of Dawat and Tabligh. These brothers requested that we should bring a Jamaat to their country .

So in 1968 we prepared this Chilla (40 days) Jamaat and left Barbados for Guyana. We were clothed (from head to foot) according to the Sunnah. We had called and informed Moulana Adam in Trinidad that our Jamaat was on route to Guyana and would have a two hour wait at the Trinidad airport. This wait was due to the changing of planes.

When we reached Trinidad airport, the president of the ASJA Group, Haji Shafeek-ur-Rahman, came to meet us with a large group of brothers. There were two Gujarat brothers there as well: Moulana Adam Sahib (Jogwadia) and Moulana Ahmed Saeed Piprawala.

At the airport I explained the purpose of our travels. This unworthy one spoke in urdu and one of our companions, a highly educated youth of twenty years, translated. This youth was known as Chota Patel.

Chota was born in India but had been educated in Barbados. He had a degree and was very intelligent. So he was able to translate everything I said in urdu, into english.

When they were told our purpose of coming out in jamaat, the president Haji Shafeeq Bhai said to us, "Stay on here (in Trinidad). We told him that Insha'allah we would stay on our return journey. Our programme in Guyana had already been made, so we left for Guyana.

The Guyana journey and programs

On our arrival at Guyana's airport the three brothers were there to receive us. (1) Haji Yakub Bhai (2) Haji Mundool and Abdur Rahman Bhai. They took us to Queenstown Jamea Masjid. It was night and we arrived after Esha salaah .We read our salaah and according to

the usool⁸ (guidelines) I spoke to my companions. I said, “We have come out in the path of Allah and we must be particular about the usools during these forty days. After this we ate the food we had brought with us from home and then we went to sleep.

The next morning after Fajr a few local brothers were with the Jamaat. I introduced them to the Jamaat and to our purpose of the visit. Then we had breakfast, prayed our Ishraq salaah and went back to sleep. Going back to sleep at this time (according to usool) as we had awoken early for Tahajjud (an optional salaah observed just before dawn) at 3 a.m. and for zikr, dua, etc.

One brother, Haji Bali from Berbice, who could understand urdu, became very happy when he heard our talks, bayaans, etc. He remarked, “You must come to our place also (Berbice).”

He telephoned to many different localities and announced, “ There is a group of fifteen people here from Barbados. They seem like proper and real Muslims. Their lectures are very good and they call themselves Tablighi Jamaat.

“This group is to stay ten days in Guyana then go on to Nickerie and then to inner Suriname. They will be spending ten days in each place and on the return trip they will spend ten days in Guyana, Insha’allah.”

“Some of the guidelines they follow are: wherever they go, they stay in the masjid, they cook their own food and wash their own clothes .No one is troubled because of them.They have a twenty-four hour programme which they follow and everything is fixed and done according to mushwera (consultation amongst themselves).”

⁸ Usool- The guidelines set by the elders of dawat and tabligh on how the work should be done, how the jamaat should spend its time, what they should or shouldn't do etc.

“The brothers of the Jamaat do taleem in the masjid, after Maghrib they go for Ghasht and they have a lecture/talk (bayan) after Esha . So I have called to let you know.”

When Haji Bali Sahib called the people, they came from far and wide, in large numbers, to see us.

The following day was Jum'ah (Friday) and a bayan was given by me (Maulana Yusuf Saab) in Urdu. Chota Bhai Patel translated into English. Then after Jum'ah we met everyone, spoke to the Motawali (administrator) of the Masjid and then we sat with the committee and made mushwara (consultation).

First of all the brothers of the Jamaat asked how many Masjids there were in Guyana. They told us that there were one hundred and fifty . Then we asked how many Hafiz and alim. They answered us in the following way :

“Our forefathers came from U.P in India. The British brought them as labourer. This was one hundred and fifty years ago. They (our fore-fathers) built Masaajid and Makaatibs for the primary education of the children. Then these people died and the Deen continued to slowly leave each generation until now (1968). Our condition is such that we have become like the Westerners. That is, our beard, our clothing etc, everything has become like theirs. To such an extent, that even the clothing of our women has changed. Our Muslim girls have started to marry non-muslim males. We know the marriage is not valid, but we have gone so far from Deen that this rule is ignored.”

“Ours and our children's conditions are such that, not only Salah, but approximately eighty percent of us do not even know the Kalimah.”

When we asked about the hundred and fifty Masaajid they said, “Jumuah Salaah takes place in some of them and others are abandoned. The hornets have built nest in them. In the latter, there is no place for wudhu, and no washrooms.”

Our companions were stunned when they heard this. Now what was to be done? The Committee and these two brothers (Yakub Ali and Haji Mondool) took the responsibility of preparing whichever Masjids the Jamaat was to go to. Before the Jamaat arrived at the masjid, these brothers would first dig a pit and make up a toilet. In those Masjids where there was a tank they would fill the tank with rain water. Then they took the Jamaat there.

So in this way our Jamaat moved around, adopting the appropriate guidelines. Wherever these brothers made the arrangement, we went to those masaajid.

No one was at the masjid. However, according to the Usool, we went out in Ghast. A few brothers came for Maghrib Salaah. We spoke to them and told them our program schedule.

We told them that we would be staying two days in this Masjid and we asked them to give us some support. They replied that they were farmers and did not have the time. We asked them “Do not the Muslims pray salaah here?”

They replied, “Our community is large. The people work in the fields by day and are tired at night, so they go to sleep. They don’t have free time to go to the Masjid.”

These poor people didn’t even know as much that the five times Salaah is compulsory! They were talking about free time to pray Salaah!

When we made Ghast (visits) we started gently, and with Hikamah (wisdom), to ask the people the Kalimah. What was this wisdom ?.....

The wisdom in this is that which our spiritual doctor Moulana Ilyas Sahib (R.A) would tell the Jamaat about speaking carefully when meeting the people in Ghast. He would say, “Tell them: ‘We are from (such and such) place ,we have come to meet you and all the Muslims in this locality. This is our purpose for coming out.”

“Brother! I am Muslim; you are also a Muslim. I’ll recite Kalimah, you also recite it. I’ll listen to your Kalimah and you listen to mine. Then tomorrow on the Day of Judgement, the two of us will tell Allah that this brother recited the Kalimah before me. We’ll be a witness for each other, Insha'allah. Then Allah will become pleased on hearing this and decide on Paradise for us. i.e. Allah will command , ‘Send these people to Jannah (Paradise).”

So first we recited the Kalimah, then we asked them to recite. Many of them said, “We don’t know the Kalimah of Islam.”

We would then let the person recite the Kalimah three times and tell him to memorize it. We would then tell him that our Jamaat is in his masjid and would be staying there for two days, so whenever he had the time he should come to the masjid and let us teach him about Deen. He would say he couldn’t come immediately as he was tired, but would do so tomorrow Insha'allah. So this was the way we did our Ghast.

After spending time all over Guyana we realized that the condition of the Muslims was such that eighty percent did not even know the Kalimah, ten percent knew it incorrectly, and Alhumdulillah, ten percent knew it.

Whichever Masjid we went to, we would ask the people which time would the majority of people be able to come to the Masjid . We were told that from Magrib until Esha was the time they could come as they didn't have free time during the day. So this is what we did everywhere. Before Maghrib we did Ghast and after Magrib we had Bayan. I (Moulana Yusuf Sahib) would do the Bayan in Urdu and Chota bhai Patel would translate into English.

So by our doing the work in this manner many people started to come to the Masjid before Magrib. We spoke of the virtues of Ghast to them. Wherever we went ,when the people heard the virtues of Ghast, they were ready to take part in it. We had to tell them, "Brothers! Every-one should not come with us. Half of you should sit in the Masjid and there will be Taleem."

They replied, "We want to get the virtues of Ghast which you spoke of so that when we die this will be of benefits to us."

None wanted to sit in Masjid. Everyone wanted to go out in Ghast. To such an extent that in many of the masaajid we went to, there were many people. A time came when in some masaajid eighty and ninety persons were ready to go out in Ghast.

When we came outdoors for Ghast, we followed the usool of keeping our gaze lowered to the ground, a tasbeeh in our hands and reciting the third kalima. Sometimes there would be forty people walking in two lines.

As these were also Hindu areas and also a market place, the Hindu people found this Ghast scene

strangethese are a strange type of people who do not look at any one.

The Hindu people were amazed by this scene, and later some Hindus came to us and asked us where we came from.

We replied: "We come from Barbados."

They asked: "Why?"

We replied: "we have come so that, Allah who created us, would be pleased with us."

They asked: "How can we make Allah be pleased with us?"

So we explained to them in the following manner,, " Allah Ta'ala sent approximately(124 000) one hundred and twenty four thousand Prophets (A.S) to the world. And at the end he sent our beloved Prophet Hazrat Mohammed Rasullulah ﷺ. He came to us and told us, "This life is very short, maybe fifty/sixty years. It doesn't matter whether we are rich or a king, death will come and send us to the grave. So how,therefore, must a person ,Muslim or non muslim, live his life in this world from the time of birth until death? In order to teach us, Allah sent our Prophet Muhammad ﷺ. He showed practically how to live this life. The companions sahabah(R.A.) lived with him and learnt this well. Then these Sahabah took this way of life and spread it through out the world. It is this way of life which is called Islam."

"If a Muslim or non-Muslim was to adopt this way of life shown to us by the Prophet Muhammad ﷺ, then he would get peace of mind and contentment in this world, be he rich or poor. Yet he will still get whatever wealth is written for him."

We also said, “The people of this world, (Muslim or non Muslim), should live their lives being contented with the bare necessities of life. Then after death they will be rewarded a life of fulfillment of their desires. And this latter life will be an ever-lasting one. Even death will not come there”.

Our Prophet ﷺ's teachings are: “Oh people of the world! Live a life where you fulfil only your necessities, and whatever money and wealth are left after this, spend it on the poor, the widows and the orphans; regardless of whether these people are Muslims or not.” The Hindus were amazed at this speech

The Hindus said: “If the people of your religion were to follow the teachings of your Prophet completely, then all the people of the world would become Muslims.”.(If only they would follow).

Then we told them our Prophet ﷺ has also said: “Do not panic (worry). If you live your life according to the Divine way, then after death all your desires and wishes will be fulfilled in Paradise”. That is that you will get palaces of gold and silver, beautiful women, ready-made delicious food, there will be no need to do business. Whatever your desires are, whatever you wish for you will get. There will be no salaah, no fasting, no zakaat etc. There no acts of good or bad deeds will be needed.”

“Allah has made us human beings and sent us to this world to test us. Ponder! From one drop of semen (which is considered dirty) Allah has made a complete human being. Then He took him from the womb of the mother and placed him in the womb of the world so that he would worship Him (Allah) and recognize that Allah is one (there is none like Him). And so that he understand that he must

live his life according to the teachings of the Prophet ﷺ in preparation for going into the grave. Then only will he have peace there.”

“Then, after the grave will come the Hereafter. One day of the Hereafter will be equal to fifty thousand years of this world. Those of mankind who had lived their lives according to the teachings of Rasulullah ﷺ, will be sent to Jannah.”

In Jannah, death will never come. And then one day too, Insha'allah, Allah will show Himself..... “Look I am Allah. It is I who created you.”

“These are the beliefs of the Muslims.”

“However, the people who did not live their lives according to the teachings of Rasulullah ﷺ, for them in this world even, though they may have wealth, they will be discontented. They will have no peace and contentment. And they will be sent to the Hellfire after death.”

“Our Prophet ﷺ has said, “In the Hellfire, there will be huge snakes and scorpions. That fire will be seventy times hotter than the fire of the world. And added to this will be the beatings they will receive from the Angels.”

“Hence, it is so that we be saved from these hardships that the Tablighi Jamaats are moving all throughout the world.”

“In this world we see that the bite of the snake or scorpion, or the beatings of the police to the thief/murderer, is unbearable. There is screaming and crying. How then will these punishments be borne in the Hereafter? We need to continue making this effort so that we can have peace and comfort after death.”

We told them: “Our Jamaat takes this message and go to different countries, villages and towns to explain to

the Ummah. We beg, beseech and explain the message to them that the spiritual doctor is asking for four months in the lifetime from the ordinary people and seven months from the Ulama. This is because the practical life which the Prophet ﷺ has shown us, can only come into our lives by learning it practically.

Only when the sunnah becomes our way of life and the way of life of all the Muslims all over the world. Only then, will mankind be able to live a life of contentment and peace in this world. And after death will be the ever-lasting life in Jannah (Paradise).

We quoted Maulana Ilyas (R.A) saying: “Our objective of Dawat and Tabligh is that all mankind come onto the Deen ‘completely’. And what is meant by ‘complete’ Deen? (جميع ما جاء به صلي الله عليه وسلم) That which was brought by the Prophet ﷺ.”

Some Muslim brothers were sitting with the Hindus in the masjid at the time, so we spoke of all these things and of the Hereafter etc, so that they also would understand the Hereafter, and to awaken their concern for it (the Hereafter).

After this we went to other masaajid. As the people had been informed of the Jamaat from Barbados, the residents would come with vehicles to transport us to the different masaajid. There, we would make mashwera(plan/consult) for our twenty four hours schedule. The local brothers were also present in these mashwera. After the mashwera was over the local brothers told us that they would be very happy if we would accept their invitation for a meal.

We explained that the Dawat and Tabligh method is that wherever we go we should not give anyone any

trouble and we must cook our own food. We told them that another of the guidelines was that we accept the invitation of a meal of only those brothers who have spent three chillas (4 months). However, as this was the first Jammat to come to this country, we were not demanding three chillah. All that the local brothers would need to do, was to bring their bedding and spend one night in the masjid with us. Then we would accept the meal. Thus, they would agree to spend the night with us.

Wherever we went we followed the guidelines (usool). Some people would come and spend the night with us. Our schedule was that the whole Jammat (fifteen men) would awaken at three am. to pray Tahajjud. At this time, we would cry and make dua for all the people of the world. Then after dua we would sit in the first and second rows of the masjid, reading Quraan and finishing our zikr (tasbihaat).

When these brothers saw this, they told the people, "These brothers from Barbados are strange Muslims. They awaken early and they cry when making dua for the Ummah. They questioned us as to what was the salaah we were reading late in the night. We told them that it was called Tahajjud Salaah. They said, "Forget the name 'Tahajjud', we do not even know of a salaah at that time."

In Guyana, whichever masjid we went to, we spent our time according to the guidelines. Finally we reached Berbice. Haji Bali, who understood urdu, remained with us at all times. He liked the work of Dawat and Tabligh tremendously. He said, "I have never seen anything like this Jamaat work in my life. You spend your own money on all your expenses so that the people you visit aren't

inconvenienced in the least. Insha'allah, wherever you go the people will be affected by this work.”

Towards The Town in Suriname called Nickerie

Now mashwera was made that we should go to Nickerie. Haji Bali accompanied us. We had no problems since he was familiar with Suriname. And so we set out by boat for Nickerie, Suriname.

The brothers of our Jamaat had eaten a meal before we had departed and many of them started to vomit as soon as the boat started to roll on the waves. Of the fifteen members of the Jamaat, they were only two who did not vomit, and this vomiting caused them to feel very weak.

On arrival at Nickerie we were given four weeks visa. Haji Bali made all the necessary arrangements and took us by bus to the masjid. When the people came to the masjid they saw that there were some people (us) with the Noor (Divine light) of the Sunnah clothing and appearance. They were amazed.

After the salaah we spoke to members of the masjid committee. We explained thoroughly the purpose of our coming visit, and Haji Bali also explained in a bit more detail. Then after the mashwera we started the work according to the previously mentioned guidelines. We stayed here for only three days. We were asked us to extend our stay, but we replied that we were going on to Suriname and had already made a program for there.

The Suriname Journey

We left by bus for Suriname. As we had already informed some brothers of our arrival, Haji Hussain Ali, Haji Rahmatullah and Haji Rasheed came to the bus station to welcome and receive us (These three brothers were motwalli (trustees) of the Jamea Masjid and members of that masjid's committee). They had approximately twenty to twenty five persons with them.

On arrival, we made dua as was the usool. We then went to the Jamea Masjid, which was the largest masjid in Suriname. In Barbados we had met a few persons from Suriname whilst they had been visiting Barbados on holiday. These brothers we also met.

Then the members of the Jamaat and the brothers who had been at the station to receive us, sat for mushwera. It was decided that we would stay in this masjid for two days. So now we had only seven days left.

These brothers asked us our purpose for coming to Surinam. We told them that we had come for Dawat and Tabligh. We also mentioned to them that we were from Barbados and that they were not to concern themselves about anything as we would be responsible for our own meals etc.

When we mentioned the name 'Barbados', they became concerned. The reason for this concern was that one Maulana Noorani from Pakistan, and a group of his followers, frequented Suriname as their language was Urdu, and most Surinamese could understand Urdu.

This Maulana Noorani had left them a warning: "Remember that the Muslims of Barbados are of the Deobandi school of thought. Beware of them! Among the

Deobandi scholars there is one called Maulana Ilyas. In these times, he has a party (group) which goes from country to country, village to village propagating his words. There are called 'Ilyas's Party'. So beware of them."

As the Moulana had warned them, they wondered what they should do about these people (us) who had arrived. "They have come! What are we to do now?"

So the committee members came to us and asked us our purpose for coming to their country, all the way from Barbados. What was it we wished to achieve?

We told them, "Our Jamaat will be staying in Suriname for seven days. You people should stay the seven days with us and see what we do. If we should do anything against the rules of the Shariat (Islam), then just let us know."

After this, we started doing the effort. At the approach of Jumuah, we went to the committee to ask their permission to do a short bayan before Jumuah Salaah. They told us that we should do both the bayan and the salaah. Then they said that the bayan should be after the salaah.

On the completion of the salaah this unworthy servant (Moulana Yosuf Sahib), began the bayan. I spoke about the Azan as it (the Azan) is a complete and full dawat (invitation).

I quoted what I had heard from Hadrat Jee Moulana Yusuf (R.A.) of the tafseer (explanation) of the Azaan. That is: The purpose of Azaan, the mention of the greatness of Allah in Azaan, and of the Divine light of the Sunnat of Rasulullah ﷺ.

Then I said to them, "Remember! Myself and every one of us (rich, poor, famous etc.), are all blind. And all the

people living in this world are blind. Only one person can really see. This person is he whose name is Muhammed ﷺ. Allah Ta'ala called him to the Heavens. Took him on Miraj (ascension to the heavens). Showed him Paradise and Hell. It is because we have not seen all of this that we are blind. Only Rasulullah ﷺ saw these two places and spoke to Allah Ta'ala.

Rasulullah ﷺ returned to the world and told the people of the world, "The person who accepts and adopts this Deen (religion) which I have brought, will be successful in this world and in the Hereafter. Those people who do not accept this Deen of Islam, will be unsuccessful in the world and in the Hereafter.

What is meant by successful and unsuccessful? It means: The person who believes in the words of Rasulullah ﷺ will be entered into Paradise after his death. And the one who denies (does not believe in) the words of Rasulullah ﷺ will be entered into the Hellfire.

The congregation was very pleased with this talk, and after the bayan they started to murmur among themselves, "That Maulana Noorani has said don't listen to these people. But the talk these Deobandi people gave was amazing! Why did Mualana Noorani forbid us from listening to them?" (Mualana Noorani was with the Barelvis and our Jamaat were Deobandis)

Our Jamaat stayed there for seven days. We had our programs. As we were leaving the Jamea Masjid, the committee told us, "We would like to get an alim who could teach our children the teachings of Deen and also acquaint us with the Deen. We know nothing much of Islam. If an alim comes he will be able to educate our children and also teach us what is Islam."

Sending Ullama To Suriname

So I sent for and appointed Maulana Rafiq Ahmad Museji Sahib (who had only graduated that year). He was married to my daughter and I sent the two of them to Suriname.

Their host (the person responsible for them) was Haji Goolab Deen. After they arrived, Haji Goolab met with the committee and made proper arrangements for their accommodation. The name of this place was Mottonshop. Maulana Rafiq was appointed Imam and teacher there. Moulana Rafiq Sahib and his family lived in Suriname for approximately seventeen years.

Sometime later, from a place called Indira Ghandi State, one Haji Habib Alim Sahib expressed to me a need for an alim also. I told him that I would make arrangements and send one, Insha'allah.

Some months after this (one year), my son graduated as an alim, Qari and Mufti. He was also Hafiz of the Quraan. I sent for him. I called him to Barbados and then I sent him on to Suriname. He had come alone and had left his wife in India. Some months later, I also sent for her and sent her over to Suriname.

Now both of them, Maulana Rafiq Sahib and Mufti Basheer Sahib (my son) started teaching and also started the work of Dawat and Tabligh. Alhamdulillah, these two alims had to make a lot of sacrifice because the **Bidati**⁹ Ulama came frequently to Suriname. People called them 'Mohsabeen Hadraat'.

⁹ An innovator or person who invents thing in to deen

Whenever these people came, they brainwashed the Jamea Masjid congregation and convinced them that these two (Mufti Basheer and Maulana Rafiq) are Deobandi, and that whoever are Deobandi in India, are all Kaafir (non-believers). They said, “The Tablighi Jamaat people are also Kaafir. Protect yourselves from them and try to get them out.”

The residents and masaaqid congregations realized that these Moulana Rafiq Sahib and Mufti Basheer Sahib spoke well. They had not seen any thing against Shariah (anything wrong) from the two of them. Yet still the Jamea Masjid congregation had banned the Jamaats from coming to their masjid and were saying that they were Kaafir.

So these two Ulama had to defend themselves. They had to change the mindset and understanding of the people. This they did by going to each masjid individually and speaking to the people and asking them, “Have you ever seen anything from us which is against the Shariat?”

They replied that they had not.

Moulana Noorani Sahib continued to make visits to Suriname, and from among the ‘Mohsabeen Hazraat’, Moulana Abdul Wahab Sahib also made visits from England. They continued their effort on the people by saying that these people (Moulana Rafiq and Mufti Basheer) do not revere Rasulullah ﷺ. Meaning that they do not perform the Mowlood Shareef and the Qiyam (standing) when the Mowlood Shareef is being recited. They are Kaafir (non believers).

So these two alims (Mufti Basheer and Moulana Rafiq) looked for the perfect opportunities, and according to the need and occasion etc. they started to recite the Mowlood and perform the standing.

So now when the Mowloodi alims came again, they saw that these two were reading the Mowlood and performing the Qiyaam(standing). Hence, there was nothing they could say or do.

However,even after this, these people continued to try their utmost. In the end, Allah caused Maulana Rafiq Sahib and Mufti Bashir Sahib to be successful. Such a time came that the government of Suriname banned, for some reason, these people (Maulana Noorani and Maulana Abdul Wahab) from coming into the country.

Now these two alims were able to do the work of Dawat and Tabligh more strongly and to a much better degree.

Alhumdulillah! Due to the barakat of their sacrifices, Allah caused people to engage their sons into becoming Hufaz. Here was such a place where most of the people didn't know the Kalimah, where no Hafiz of Quraan or alim of that nationality (born there) was to be found. Today in Suriname there is one very brilliant alim, Hafiz Maulana Khalid Hussain Khan, who graduated from Bolton. He is of Surinamese nationality.

Eventually Maulana Rafiq Sahib moved to Barbados to teach and do Imaamat. Mufti Basheer and his two sons have continued to teach and do the work of Dawat and Tabligh in Suriname.

His two sons are: Maulana Ateeq-ur-Rahman who is Qari, Hafiz and alim. And the other is Shafeeq-ur-Rahman who is Hafiz. Both of them are graduates of Leicester Madressah.

Maulana Ateeq-Ur-Rahman's wife is an alimah. She teaches the young girls. Mufti Sahib's wife teaches the elder ladies basic Islamic teachings. And the work of

Dawat and Tabligh continues among the men as well as among the ladies.

Alhamdulillah, due to the Barakah of these a'maals(practices), a Deeni environment is slowly being created and the zeal for acquiring knowledge is increasing. Due to this the number of students are also increasing. So Mufti Sahib decided to open a Darul Uloom (school of alim/Hafiz course). He did this with the intention that Suriname would have a Darul Uloom and the students would be able to study there, while they lived there. The foundation for this was laid in 2013. May Allah allow that it be completed with ease. Ameen.

Presently, Jamaats have started to come from Pakistan, Africa, India and other far off countries. Due to this continuous movement, Jamaats of four five people go to India's Delhi Markaz off and on. May Allah allow the effort of teaching and learning and the effort of Dawat and Tabligh to continue. Ameen.

Only then in the future, Insha'allah, will Deen and Iman remain within our progeny and children; and the Deeni environment will continue to improve. Then, after our death, our progeny will continue to make dua for (us), their parents, and for the people who did Deeni work. And Noor (Divine light) will continue to shower the graves of those who did the work of Dawat and Tabligh and those who did the Kidmat (service) of Deen.

Just as even today, Noor is endlessly being showered upon the grave of Hadrat Jee Maulana Ilyas R.A., the one who laid the foundation for the work of Dawat and Tabligh.

May Allah allow this work to progress, and may he favour the Ulama and all the Muslims with participation in this blessed work. This is my dua. Ameen.

1969 The Condition of Panama.

On the return of the Jamaat from Guyana and Trinidad, a program was made for a Jamaat to go to Panama.

Maulana Mohammad Kara Sahib was the Ameer of the first Jamaat of eleven men to go to Panama. The Muslims there were very happy to have the Jamaat as the environment there was the same as in Trinidad and Guyana (i.e. very non-Islamic).

The Jamaat stayed there for approximately two weeks and introduced and familiarize the brothers with the Dawat effort. The Muslims were very supportive and pleased.

Six months later, I (Maulana Yusuf) took another Jamaat of twelve brothers there again. Notably, Maulana Adam Sab of Trinidad and Hafiz Haroon of Barbados, were in this Jamaat.

When the first Jamaat had been to Panama, one brother who Allah had blessed with a lot of favours (wealth), Haji Suliman Bhiku, who was not present. However he was there when this second Jamaat arrived. He and all the Panamanian brothers were at the airport to receive us.

We gathered them together and explained to them our purpose for coming to Panama, briefly explained Dawat work to them and then made dua.

It was already night when we reached the Musallah. A meal had been prepared for us. Haji Suliman Bhiku invited

all the brothers who had been present at the airport, to the meal

The next day was Friday. I gave a bayan before the Jum'ah Salaah and then I was requested to lead the Jum'ah Salaah. At the Musallah at that time there was one Hafiz. He taught the children. There were no alims.

The Muslims there had been affected by the un-islamic environment around them. Every day, according to the Dawat and Tabligh guidelines, we did Ta'aleem, Ghast and Bayan. Our Jamaat was to stay eight days. The brothers were so pleased they asked us to extend our stay for another week. I told them that I did Imamah and taught the children, therefore I did not have the time to do so now.

Before we left, we sat with the brothers and spoke to them. We appointed one sincere person, Goolam Mohammad Haaji (Baleshwari) as the Ameer. I advised them to do Taaleem everyday after Esha and to make Ghast once a week.

Then I looked for the opportunity, and spoke to Haji Suliman Bhiku Sahib alone. I told him, "Allah has blessed you with wealth. Have a Masjid built at your own expense. It will be a means of Sawab-e-Jaariah (continual reward) for you.

We spoke at length and in great detail. He agreed and had the masjid built.

The person who was appointed Ameer migrated to America. So the brothers there made mushwara and appointed as Ameer Mehboob-ul-Ulama (the beloved of Ulama) Ahmad Bhai Bhiku Sahib.

Alhamdulillah, when our Jamaat went to Panama after this, we stayed in that Masjid.

Later, Haji Suliman Bhiku Sahib said that he would take full financial responsibility of the running of the masjid . Thousands of praise be to Allah for putting the value and reverence of this blessed effort into the hearts of the people of Panama. The Ghast and Ta'aleem continued according to our instructions. So when we took a third Jamaat , we found that many brothers had changed their lives and had now adopted an Islamic lifestyle.

Go there today and see! Alhumdulillah! Through the Barakah of this blessed effort, within forty years, Allah Ta'ala has made it such that many ulama, huffaz and people with the concern for Deen, are to be found there. The Ameer, Haji Ahmad Bhiku, as well as many others, has a lot of concern for Deen. Specifically, Haji Nesar Bhai's sons, Maulana Afzal Sahib and Hafiz Ahsraf Patel Sahib, and also Mufti Abdul Qadir Battai.

While our Jamaat was there, Mufti Sahib stayed with us and took us for Ghast every day. Haji Nesar Bhai and Haji Abdus Samad Patel Sahib took us for the Qasooji (special) Ghast. We now realized that the Panama brothers are doing the work of Dawat and Tabligh seriously, and with a lot of concern. Today there is a huge Darul Uloom there. Insha'allah, in the near future, Bukhaari Sharif and Mishkat Shareef will also be taught.

The most pleasing thing is that it is quite obvious that there is tremendous love and unity among the people there. Both the Ulama and non-alim are involved in the work. And they send Jamaats to the neighbouring countries.

This servant's (my) dua is that Allah Ta'ala places the exaltedness of this work of Dawat and Tabligh into the

hearts of all people and grant us all the taufeeq (ability) to remain steadfast in it.

Another notable fact is that there (in Panama) a separate arrangement has been made for the Islamic education of the ladies where the alimas teach. May Allah allow that this progress continues.Ameen.

Also, in a few homes, the Ta'aleem for ladies is conducted. Alhamdulillah, the Deeni environment is getting better and better. In the beginning the environment was fully non-Islamic, now it is fully Islamic.

Jamaat From South Africa

1968 When our Jamaat returned to Barbados, I wrote a letter to Hadrat Jee Moulana Inaamul Hasan Sahib (R.A). I wrote, "The condition of these three countries is such that there are thousands of Muslim residents. There are many Masaajid as well. In one country there are eighty, in another there are ninety and in the third, there are one hundred and fifty. However, there is not a single alim or Haafiz in any of these places. There may be a few people who studied a bit about Islam. These are called "Meyan Jee", and are the ones who lead the salaah, etc."

I also wrote, "In some of the places there are small primary Madressas. However in these Madressas , the children are taught mainly the method of performing the Milad (Mawlood) and are made to memorize some naats. In some, they may also be taught alif, baa, taa (ie. The Arabic alphabet)."

" The mother tongue in these three places is english, so if a Jamaat of english speaking brothers could be sent there, Insha'allah, it would be very beneficial."

Hadrat Jee Moulana Innamul Hasan Sahib (R.A.) replied saying, “I will write to the South Africans brothers. You must also write to them. Particularly, to one brother who is known as Haji Bhai Padya. He has a lot of concern for the Deen. A few brothers came with him to India and spent a lot of time here. So please write to them.”

Alhamdulillah! Hadrat Jee (R.A.) wrote from there, and I wrote from here, to the deceased Haji Bhai Padya. Hence, he came in a Jamaat of five brothers directly from South Africa to Barbados. They stayed here and did the work for one week. They also made Tashkeel (request) for some brothers to go with them. Ten brothers from Barbados got ready to go. Now the Jamaat consisted of fifteen brothers.

It was a chillah (40 days) Jamaat. They spent the time among the three countries. Guyana ,Suriname and Trinidad. The people of these countries were very happy with the Jamaat .

After this, Jamaats started to come regularly. Then at some point Haji Basheer Bhai brought a Jamaat. To date Basheer Bhai has brought Jamaats many times.

I myself have been in Jamaat with Basheer Bhai. We (Basheer Bhai and I) decided we would encourage the parents of a few Guyanese and Trinidadian youth towards making their sons alim.

So we told a few who were in a fair financial condition, “Your child is very intelligent. Send him to India to become an alim. He will then be able to return to your country and teach the children Deen. And even farther, he will be able to open a Darul Uloom. Then you will be rewarded for all who pray salaah and practise the Deen due to this. And this will continue even after your deaths.”

These parent agreed and prepared their adolescent sons to go to India. Basheer Bhai (South African) took approximately eleven boys with him to India and had them admitted to a Darul-Uloom in Bangalore.

Alhamdulillah, the teachers and the people involved with the Darul Uloom, cared for and taught these boys with great love and dedication. It was hard work as they were unfamiliar with the language. (English to Urdu).

Eleven boys went to Bangalore; but two or three of them became ill and their health did not adapt to the change of place, so they returned home. The others completed their courses, achieved the certificates (Sanud) and became alim. The teachers made such effort, that along with the boys becoming alim, they also gained the knowledge of Tajweed of Quran.

These youth finished their studies and returned home to Trinidad. They were: Mufti Shabbil (deceased) and Moulana Abdus Salaam and two other alims. They made Mushwera and started a few small Madressa.

After two years they laid the foundation of the Darul Uloom and Masjid. It is located on a huge piece of land so more rooms could be added as per need. All of this land was donated by a single (one) wealthy Trinidadian brother.

Today (2013), there are two Darul Uloom in both Trinidad and Guyana. In the Darul Uloom which was started by Mufti Shabbil Sahib. The Bukhari year is also taught. Mufti Shabbil Sahib is now deceased, but the head teachers are Mufti Waseem and Moulana Abdus Salaam. These two alims, with a lot of Fikr (concern), make effort on the Islamic education as well as on Dawat and Tabligh.

Alhumdulilah! Through the Barakat of their efforts, Allah Subhanahu wa ta'alah has produced many alim and Huffaz, who in turn, are doing Khidmat (service) of the Deen. May Allah accept their efforts, may he allow them to continue to progress. Ameen.

It is my Dua that Allah grant them good health, well-being, an extended life and keep their shadow with the Ummat for a long time. Ameen

Maulana Yusuf Piprawala saheb

Madressa Quwatul Islam, Barbados, had a committee. One person of that committee wrote me a letter stating, "We are in need of an alim teacher and would be happy if you would come here with your brother Muhammed Saeed (who was at that time in India) and take the position."

In that letter no mention was made of the salary, food or any other arrangements. There was also no mention in the letter about the travel's ticket.

So I spoke to my brother Muhammad Saeed about the letter and asked him what was to be done. My brother's mushwera was that I should go along with him to Barbados and see what happens.

In March 1965 I travelled to Barbados with my brother. After two or three weeks of my being in Barbados, the person who wrote the letter, who also happened to be the responsible person in the committee, called every-one in the Maajid's Jamaat (congregation). He told them a bit about me and then said, "Listen! When Maulana Abdul-Hai Kazi was teaching here, we paid him \$125 month. We should also pay this Maulana (Maulana Yusuf) \$125 monthly."

Two elderly brothers stood up and said, “Moulana Kazi Sahib had a business and also his own house. This Moulana Yusuf has left his family in India. Where will he live? What about his meals? How will he manage to send money for his children?”

That responsible brother said, “We can make arrangements for all of that.”

However, the two elderly brothers said that the salary should at least be \$150.

The responsible brother (leader) would not accept this and started taking votes. The result of the voting was that the salary should be \$150.

It was also stated that a committee should be enabled to look after all these arrangements. At this, that responsible brother separated himself from the committee.

At some point in the discussion he had also said that Moulana Kazi Sahib had taught five days a week, but Moulana Yusuf Sahib should teach six days (i.e. Saturday and Sunday also). There would be only Fridays off. And he would have to teach in Ramadan at the time which was fixed. At this the meeting ended.

Three or four days later, the responsible brother took me to introduce me to the students of Madressah Quwatul Islam. He said that there were approximately fifty-five students. I said to him, “These are a lot of students; how will I be able to teach all of them on my own?”

He replied that that would be looked into at a later date.

Five or six years later, Hafiz Yusuf Samrodia Sahib was also hired as a second teacher. His salary was also fixed at

\$150. Aside from his salary, one brother was recruited and told that Hafiz Sahib has a lot of children so he (this brother) should give him a little something extra as a gift, personally. Hence, this brother gave him approximately \$50 extra a month . Hafiz Yusuf Samrodia remained with us (the madressa) for seventeen years.

While I was Imam, often times my health was not good. So, at those times, I would put my son Hafiz Astraf in my place. At this, a few (envious) persons (one of whom was the responsible brother) said, “Call Moulana Yusuf! Why does he put his son to lead the salaah?”

I replied, “He is a good Hafiz of Quran and is Deendar (god fearing); so what is the problem?”

However these people told the committee that I (Moulana Yusuf) must lead the Salaah myself.

Hence, I was dismissed from the position of Imam after seventeen years. (And this was because of a few envious persons in the committee).

After this, they made mushwera and immediately appointed Hafiz Abdur Rahaman Memi.

Then mushwera was made and Mufti Bemat Sahib’s son was invited for the position of Imamat. His name was Moulana Asad. He was alim and Hafiz.

When Moulana Asad arrived, Mufti Bemat also came with him. Mufti Sahib asked the committee how much the salary would be, and what would be the arrangement for his accommodations? He pointed out that he would soon be needing to call his wife and children to Barbados, and that all this needed to be considered.

Mohammad Bhai Patel, who was Mufti Bemat’s friend, said, “I will see to his accommodation and meals until his family arrives.”

When Maulana Asad's family arrived, Mufti Bemat again asked the committee, "Now what will be his salary? And what arrangements will now be made for their accommodation?"

The committee said, "We will pay him \$250."

Mufti sahib remarked, "How can this salary be enough! I am saying the committee should pay the rent for a home (approx. \$ 400/month at that time)."

They agreed, and said that the \$ 400 would be a gift from the committee. His duties would be teaching and Imaamat. (Until then Hafiz Memi had been doing the Imaamat).

Moulana Asad taught for seven or eight years. At the end of this time he said that the salary was not enough to meet his expenses since the committee had stopped the \$400 (Gift) and he had to pay the rent himself from his salary. So Maulana Asad Sahib left for Canada.

Now Maulana Yusuf Patel Sahib was called from India. He was paid the same salary which had been paid to me, and he was also given a room in the Masjid's compound to live in.

Haji Muhammed Saeed Bhai took responsibility for his food, as he was acquainted with Moulana's family. He felt very lonely in the room at the Masjid so Haji Khalil Patel accommodated him for some time. He stayed with Haji Khalil Bhai for some time and also received his meals from here.

After the second year, as the committee had not made any arrangements for Moulana's meals, Haji Mohammad Saeed Bhai continued to provide him with meals until his family arrived. During this time he remained in the room at the Masjid. Then on the arrival of his family he rented a

place. He continued to do the Imamat and teach Maktub for some years.

Later in the 1980's the government of Canada made an announcement that any one who wanted to, could come to Canada to live. So Maulana Yusuf left for Canada with his family.

The assistance which was given to these two alims is as mentioned above.

My Affairs Now (presently)

The people of the committee had fixed a salary of \$150 for me. They had made no arrangements for accommodation or meals. The particular individual had said that his (my) brother would accommodate me and provide my meals. No mention was made of the money for the journey which I had taken as a loan from my brother.

My children were all in India. I was here in Barbados alone. At the end of the nine years I applied for citizenship. The reply came that I would not be made a citizen. No reason was given for the refusal. Although, according to the law, after seven years a person was eligible for citizenship.

My brother had a friend in the government whom he questioned, "My brother has been here for nine years, and still has been refused citizenship. What is the reason?"

So this person checked the file and saw written in the report that some (envious) brothers had sent a letter to the immigration department saying that they no longer had a need for the services of such person (myself). Therefore the citizenship had been refused.

So I spread the word amongst the congregation and Muslim people that I would very soon be leaving. The persons who had written to the immigration were very happy to hear this. At the same time my brother Mohammad Saeed was quietly, through his friend, trying to have the issue resolved.

Alhamdulillah, through the Grace of Allah, in 1974 I received a letter saying that I would be granted citizenship. Then two years later I was able to send for my wife and children. It had been nine years since I had left them.

Many praises to Allah, for putting mercy in the heart of my brother Muhammed Saeed, due to which he gave me accommodation in his home for nine years, and looked after all my meals etc. May Allah reward him for his service. Ameen

My brother had favoured me greatly. I can never forget his favours. The people of Jama Masjid had called (invited) me, but it saddened me greatly that they had made no arrangement for my accommodation or meals etc.

When an environment of Deen had been created through the medium of Dawat and Tabligh, we wished that some elders and scholars who were coming to England should also come to Barbados. Our intention was that they would encourage the brothers and sisters here, and create enthusiasm for the work in their hearts. So we invited some of them.

Among those who came, there was one Buzrug (pious person) who was well known (I do not think it proper to mention his name). He Indian but had migrated to England. He gave a talk to the following effect: "Today thousands of dollars are being spent in the effort of Dawat and Tabligh.

If only this money could be spent in a Darul Uloom, then it would be as illuminating as if four moons have risen (meaning such benefit as the light of four moons), and the Darul Ulooms would progress.”

He then said, “There is no need to leave your homes and go in Jamaat. You just need to do your Zikr-ul-Allah, be steadfast with your salaah, earn halaal and feed your children from halal earnings. This is also a means of tremendous reward.”

He even said that there was no need to take part in Ghast.

Some time later another Buzrug (pious person) came from Pakistan. He encouraged people towards Zikr-ul-Allah and towards becoming Mureed. Many brothers became Mureed (spiritual disciple).

After this an alim from England was invited. In his lectures he scolded the brothers involved in Tabligh effort saying, “You are not following the guidelines! You are going to be responsible concerning this!”

Then a Mufti came from India. He spoke about Dawat and Tabligh effort in such a manner that a few of the brothers stopped going in Jamaat and stopped taking part in the effort of Tabligh.

The outcome of all of this was that these four Hadraat (respectable persons) came to Barbados and said such things which caused many people to distance themselves from the effort of Dawat and Tabligh.

So now with a lot of love and kindness, I explained to the local brothers, “Maulana Umar Palanpuri Sahib (may Allah enlighten his grave) always use to say that the path of Dawat and Tabligh is not a path to be ‘observed and then experienced’. It is a path to be ‘observed WHILE

experiencing it'. These brothers who have no experiences in the effort (the path) of Dawat and Tabligh, can never really understand the reality of this blessed work. So it is no fault of these four Hazraat. Just forgive and excuse them."

After this, slowly slowly people started to rejoin the effort. However a few (envious) persons did not accept this.

In 1980 there was an Ijtimaa in Detroit, America and our elders (from India) had come there for the Ijtimaa. The Ameer of Dawat and Tabligh, Maulana Inamul Hasan Sahib and Maulana Umar Palanpuri were also present.

Maulana Umar Sahib (RA) asked the Barbados brothers who were present, "Where is Maulana Yusuf Piprawala?"

Some of the brothers who were there replied, "He has not come. He does not go out very much in Jamaat so it would be good if either Hafiz Haroon Bhula Sahib or Maulana Yusuf Patel Sahib could be appointed Ameer instead.

Maulana Inamul Hasan Sahib had a letter written to me (Maulana Yusuf) by Maulana Umar Sahib (RA) and asked that it be delivered.

However, first he told these brothers, "Our usool (guideline) is that whoever was made Ameer at the beginning will not be removed. He will have to remain Ameer until his death."

Then he wrote to me thus, "We have heard that you have aged, you teach small children and you are also not well. So you should continue to encourage these companions (of yours) as your health and strength would permit. You will not be removed as Ameer. You will

remain Ameer until death. However remember (bear in mind)! I have told these brothers that Hafiz Haroon Sahib and Maulana Yusuf Patel Sahib will help with the work, according to your mashwera (consultation). You should continue to make Dua.

I had taught in Madressah Quwatul Islaam for forty years. It was because of illness that I had stopped teaching. The people of the committee called a few Tablighi brothers and made mashwera with them. They told them, "Maulana Yusuf has served us for forty years. We should give him some kind of gift. What type of gift should we give?"

Some brothers said, "We should make a collection for this purpose."

Two of them said, "A collection would be inappropriate."

At this, the people of the committee thought that possibly, these two brothers would make arrangements for the gift amongst themselves. However, when six months had passed and nothing had been mentioned, the head (president) asked me if any arrangement had been made as yet. I told him that nothing had been said to me.

So the committee made a collection and gave me (\$22,000) twenty-two thousand dollars as a gift. They told me, "You have taught for forty years so we should really be giving you at least one-thousand dollars for each year. That would really be forty-thousand."

I said, "I am happy to accept whatever you give."

Alhamdulillah! I am now ninety years old (at the time of writing this Kargusari (record/account)). I came here in 1965 and taught for forty years in Madressa Qowatul Islam, Barbados. Along with the teaching I did the work of

Dawat and Tabligh. I stopped teaching because of illness but, by His favour and grace, Allah Subhanahu wa ta'aala has kept me active in the effort of Dawat and Tabligh until now.

Finally, I request your Duas that Allah Subhanahu wa ta'aala keep me steadfast in this effort and concern of Dawat and Tabligh, until my death. And that He accept this broken effort of mine and make it the means of Hidayah (guidance) for all the people our country and all the Ummah. And may He make it a means of salvation for this servant. Ameen.

My (Moulana Yusuf Piprawala) Concluding word:

I wish to say to the brothers who have treated me kindly (been good to me)..... I pray to Allah to bestow on them a great reward and success in both worlds.

And of those brothers and envious persons who have done me wrong, due to which I have been greatly inconvenienced and hurt. Those brothers whose bad actions in the way of Dawat and Tabligh have caused me extra effort and work..... I have forgiven them from my heart, and pray that Allah forgive them all.

In the beginning my heart desired that I should leave Barbados and return to my birth place. But this was not the will of Allah.

He kept me firm on the path of Dawat and Tabligh and allowed that such an unworthy one as myself should be the means of laying the foundation for the blessed work of Dawat and Tabligh in these countries (i.e. Barbados, Guyana, Trinidad and Panama).

Allah has favoured me by allowing me to see the day when there are Darool Uloom in these places where not a single Hafiz or alim could be found.

It is my Dua: “May Allah make the Muslims of this world Da’ee and carriers of the work of Dawat and Tabligh throughout the world. May Allah instill the fear of the disappearance of Deen in the hearts of all Muslims. May he give us the concern to remain steadfast in this effort until death. May he give the Taufeeq of sincerity and steadfastness to myself and to all those involve in the service of Deen.

It is our hope that Allah will make the decision of Hidayah for all mankind on this weaken and broken effort of ours. And bless us with a death on Imaan. May he especially bless those brothers who have the concern, with health and ease. Ameen.

I leave you with a quote of Moulana Yusuf R.A:
“Allah and Rasulullah ﷺ will be pleased with those who do this effort. And Insha’allah He will bless them with a good ending (death).”

He also said, “Those who become inviters will be favoured by Allah with the wealth of Iman at the time of leaving this world. And after death he will be blessed with such a great reward as is unimaginable.

In the end, it is my humble request that every-one remember me in their special Duas.

May Allah bless both the readers and writers with the ability to do amals (good deeds). Ameen.