**INTRODUCTION**

**Islam the Perfect Religion:** Islam is the name of the Faith and the way of life which is prescribed and revealed by Allah the Creator of the universe, through all His Messengers at different stages of human history and finalised on Muhammad, the last of the Messengers, for the guidance of all the responsible and accountable beings. It is preserved, to this day, in its pristine purity in the holy Qur'an and the Sunnah of the Messenger . It is the perfect way of life and the complete code of conduct.

**Da'wah, Muslims and non-Muslims:** Those who profess this guidance constitute the Muslim Ummah. They have to resolve sincerely to live according to the teachings of Islam for attaining salvation in this world and the Hereafter. For that matter they have to acquire proper knowledge of the teachings of Islam. On the other hand, those who are ignorant of Islam (i.e., the non-Muslims) have to be invited to it in their own ultimate interest. And this is the purpose and duty of the Muslim Ummah.

Da'wah is calling the people to Islam. The primary aim of da'wah, if directed to the Muslims, is to remind them of the teachings of Islam. In case of the non-
Muslims, the objective of da‘wah is to enlighten them about the ideals and facts of Islam, thereby helping them to find their way into its fold.

The Essence of Da‘wah: Da‘wah, whether directed to the Muslims or the non-Muslims must be performed systematically and with all wisdom in order to fulfil its responsibilities and obligations in the excellent way.

Every Muslim, by virtue of his Faith, is a dā‘ī (propounder of da‘wah), regardless of his or her status. Thus a Muslim, as a dā‘ī, must possess certain qualities to make his Mission successful.

Da‘wah is the greatest Sunnah of the Messenger ﷺ of Allāh ﷻ. Therefore, the most important task of a Muslim is to spread the Message of Islām.

Da‘wah is the basis on which the Muslim Ummah stands out to be entirely different from other human groups and communities. It (the Ummah) calls people to good and has to establish good. Da‘wah is, therefore, based on the feelings of love and fraternity.

Islām believes that entire humanity is the family of Allāh ﷻ and therefore all human beings, being members of this family, are linked in a common bond of brotherhood. Thus the objective of da‘wah is not just winning souls for Allāh ﷻ but it is to guide man towards his God Almighty, and towards His religion which he unconsciously believes in but conciously denies.
Continuity of Da‘wah: It is in the wake of such a great importance of da‘wah that whenever there is deviation from teachings of Islām, there are men who rise against the corruption and invite people to the Truth of Islām. The history of Islām offers clear evidences in favour of the fact that all the efforts of the great Muslim personalities, scholars, jurists and thinkers were, and still are, geared to the realization of this goal. There has not been any stage in the history of Islām, right from the Messenger’s own time up to the present age, when da‘wah was not pursued. However, after the end of the Khilāfah al-Rāshidah (the Caliphate of the four rightly guided Caliphs), it ceased to be performed by the Muslim rulers as the basic and fundamental purpose of their governance. Even at times when the Muslims declined at the political front, it was the power of da‘wah that penetrated the hearts and minds of the dreaded enemies of Islām. The spiritual conquests of Islām went on uninterruptedly even when the political power of Islām diminished. The sack of Baghdad (A.D. 1258) by the Mongol hordes, when the faded glory of the ‘Abbāsīs was drowned in blood, and the subsequent Islāmisation of the Mongols is the best example of the continuity and effectiveness of da‘wah in the most unfavourable and distressing conditions.

Da‘wah and the Failure of Artificial Systems: The contemporary man is living in chaos and confusion. He has lost the very notion of the Reality. His life has become purposeless. He has lost his Creator; he has lost himself. In the state
of utter ignorance he put forward many theories and made many systems to solve his problems. He is still experimenting with new systems and matter alone for him is God worth the worship. What will be the fate of the contemporary man in this situation on shunning the Divine Revelation and following his own unguided reason without considering its limitations, pitfalls and dangers?

The student of the ideological and political changes in the world clearly sees the signs of failure of different man-made systems in solving the problems of man. The case is not different with the present day "Scientific Age" when man having conquered almost all the resources of life, has lost control over his own self. One thinks, for a while, that the aeroplanes flying high in the sky have been made perhaps by great peace-loving people who, by dint of their intellectual and educational qualities, must have been the veterans of humanity and human values. But when one thinks of the aims and objectives behind these fascinating inventions, one gets surprised to find that dropping bombs on human populations, cutting human bodies to pieces, killing human beings by poisonous gases and burning them alive are but a few features of this "great modern civilization" that stagger our imagination.

Need of the Hour: Once again, therefore, the need is direly felt that man must be united with his origin and destiny—God. The Truth from Allāh, the God of the universe, lies with the Muslims. They have to present it in the best way
before the people of the world. But is it so easy a job in the contemporary situation when man is caught in great complicacies of heart and mind? Although Allāh ﷻ has made the Truth evident and clear from the Falsehood, the contemporary man is not able to see it clearly. Why? Because Islām—the final version of the Ultimate Reality—is presented in a demonised way in the present time. It is presented as a curse for humanity. The Muslim Ummah, at the collective level and every Muslim, at the individual level, has to dispel the clouds of misunderstanding and the wild campaign of disinformation against Islām that hover over the international atmosphere.

Thus da'wah of Islām must be taken in its right perspective. What is the real meaning of Islāmic da'wah? What are the qualities of the Muslim Ummah as the caller nation towards Allāh ﷻ? What kind of attitude has a Muslim da'i to adopt in the present world scenario to make his da'wah a success? What are the ways and means adopted, so far, by various Islāmic da'wah organisations? Why did they fail to achieve their goals, they had set before them, in full? These are some of the most important questions before a Muslim da'i to find answer to before he rises to perform his duty for which he is answerable before Allāh ﷻ, the Lord of humanity. But at the same time he has to know his people whom he has to guide. He has to know their conditions. What kind of atmosphere they
live in and what their demands are. These and many related questions have been
given thought in the present research.

May Allah show us the Reality as it is and assist us on the right path.
Āmīn.

This dissertation is based on the following chapters.

The first chapter deals with the conceptual aspect of Islamic da‘wah, its
importance, objectives, and ways and means.

The second chapter deals with a brief historical survey of the
development of da‘wah methodology. It also contains a study of the prominent
da‘wah organisations of the twentieth century viz., Al – Ikhwān al-Muslimūn
(of Arabia), Tablīghī Jamā‘at, Jamā‘at Islāmi and Jam‘iyyati Ahli Hadīth (of
India).

The third chapter discusses the essential qualities of a dā‘ī. It also deals
with the different classes of Mad‘uwwūn (those who are invited; singular:
mad‘ū) and their qualities based upon their classification. This chapter also
analyses the importance of language in da‘wah as a means of communication
between a dā‘ī and his people.

The fourth chapter is an attempt to highlight the nature and problems of
the contemporary global society. Attempt has been made to highlight the
methodology of da‘wah that should be adopted, keeping in view the demands of the contemporary global society.

And there is the conclusion comprising the fifth chapter of this work. At the end is appended a short list of some Qur‘anic Ayāt.
Chapter 1

CONCEPTUAL ASPECT OF ISLAMIC DAWAH

The word Da'wah, in Arabic, means inviting and enjoining. In Islamic technical sense it means inviting people towards Islamic faith and its practice. Da'wah is the invitation addressed to men by Allah through His Messengers, to believe in the true religion, Islam. The religion of all Messengers is Islam, and each Messenger has his da'wah to perform. Those to whom the da'wah has not yet penetrated have to be invited to embrace Islam before any fighting takes place.

In fact all the Messengers have been sent to invite and guide mankind towards their Lord, Allah as does the holy Qur'an say:

(Al-Qur'an, Al-Baqarah 2:213)

3 Encyclopaedia of Islam, 2 cd; ed. By C.J. Brill, C-G, Leiden, 1983, under "Da'wah".
"Mankind was one single nation. And Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed." (2:213)

Da‘wah, therefore, is the Qur'anic term for the mission of the Messengers which the holy Qur'ān has variously explained. These Qur'anic Āyāt indicate that Da‘wah is Shahādah—testifying and giving witness; Indhūr—warning; Bayān and Tabyīn—manifesting and explaining the Truth; Nasīḥah—counsel or advice; Tablīgh—propagation, proclamation, conveying and making a certain thing known; Tabshīr—glad tidings; Tadhhīr—reminding; Ḥujjah—concluding the argument, conveying the Message in full, leaving no room for any excuse and no scope for further argument; Islāh—reformation; Tajdīd—revival and Sadaqah—Charity. An account of the Qur'anic Āyāt and Ahadīth containing these terms is as under:

(Al-Qur'ān, Al-Baqarah 2:143)

"Thus have We made of you an Ummat justly balanced. That ye might be witnesses over the nations, and the Messenger a witness over yourselves." (2:143)

(Al-Qur'ān, Al-Ḥajj 22:78)
Diagram showing various aspects of Da'wah Islamiyyah
"It is the religion of your father Ibrāhīm. It is He Who has named you Muslims, both before and in this (Revelation), that the Messenger may be a witness for you, and ye be witnesses for mankind" (2:78)

(Al-Qurʿān, Al-Baqarah 2:6)

"As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will no believe" (2:6)

(Al-Qurʿān Al-Nahl 16:2)

"He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I; so do your duty unto Me." (16:2)

(Al-Qurʿān, Al-Baqarah 2:160)

"Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (2:160)

(Al-Qurʿān, Al-Aʾrāf 7:68)

"I but convey to you the Messages of my Lord: I am to you a sincere and trustworthy adviser." (7:68)
(Al-Qur’an, Hud 11:34)

"Of no profit will be my counsel to you, much as I desire to give you (good) counsel." (11:34)

(Al-Qur’an, Al-Maidah 5:67)

"O Messenger! Proclaim the (Message) which hath been sent to thee from thy Lord." (5:67)

(Al-Qur’an, Al-Fath 48:8)

"We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner." (48:8)

(Al-Qur’an, Al-Ghashiyah 88:21)

"Therefore do thou remind for thou art one to remind." (88:21)

(Al-Qur’an, Al-A’la 87:9)

"Therefore give admonition in case the admonition profits (the hearer)." (87:9)
(Al-Qur'an, Al-Nisā' 4: 165)

"Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah." (4:165)

I only desire (your) betterment to the best of my power; and my success in my task can come from Allah." (11:88)

The Messenger has said that to enjoin a good action is a charity and to forbid an evil action is a charity.⁴

In addition to these terms, the Qur'anic term al-'umr bi al-ma'rif wa al-nahiy ‘an al-munkar denotes the soul of the mission of Da'wah. The holy Qur'an commands the Muslims thus.

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity." (3:104)

⁴ Imam al-Nawawi, Forty Hadiths, Eng. tr. by Ezzeddin Ibrahim and Denys Johnson-Davies (Abdul Wadūd), International Islamic Federation of Student Organisations, Kuwait, 1982, P.84.
This Ayah clearly indicates that Muslims are divinely obliged to perform the duty of Da‘wah, and that enjoining what is right and forbidding what is wrong is the crux of it. Al-Khayr—all that is good, means Islām.⁵

From the above description it can be concluded that Da‘wah means:

a) Inviting people towards the Islamic faith and its practice.

b) Witnessing or testifying in favour of the Ultimate Truth, Islām, giving witness by words and deeds.

c) Warning people against the dreadful consequences of rejecting the Truth or neglecting it.

d) Explaining clearly the Truth before mankind so as to erase every possible doubt, whatsoever, from their minds concerning the Message of the Truth.

e) Advising people to accept Islām (if they are non-Muslims) and practise it (if they have already accepted it by Faith).

Conveying the Message of Islām to every member of mankind

g) Giving people glad tidings about the beneficial results of accepting and practising the Truth.

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h) Reminding people of the forgotten Reality that their real success and salvation lies in accepting the way ordained for them by their creator—Allāh ℒ ℐ.

i) Conveying the Message to such an extent that a person, howsoever indifferent, is not left with the excuse of having been ignorant about it.

‘Abdullah Yūsuf ‘Alī while explaining the Ayah (Al-Nisā’ 4:165), quoted above, writes:

"Every Prophet proclaims Allāh’s goodness to the righteous and forgiveness to those who repent, (good news), and the wrath to come for those who reject faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know." 6

Inviting people to all that is good, enjoining on them what is right and forbidding them from what is wrong.

Islam is the perfect way of life revealed by Allāh to mankind through His Messengers at various stages of human history. The Message was, therefore, always the same. Islam is thus the religion of mankind. Da’wah, as such, aims at inviting man towards his own religion, which he unconsciously believes in but

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consciously denies. Islam is essentially in the nature in which Allah has made mankind.

The holy Qur'an says:

"So set thou thy face truly to the religion being upright, the nature in which Allah has made mankind: No Change (there is) in the work (wrought) by Allah: that is the true Religion: but most among mankind know not." (30:30).

'Abdullah Yusuf Ali explains this Ayah thus:

"As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endowed with true understanding about his own position in the universe and about Allah's goodness, wisdom and power. That is his true nature,... But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow men and the pure worship of the One True God. The problem before the prophets is to cure this crookedness, and to restore human nature to what it should be under the will of Allah".7

Thus Islamic Da'wah is not a mere missionary activity in the sense the word 'missionary' is commonly attributed to other religions like Buddhism and Christianity. Professor Max Miller defines a missionary religion as that "in

7 'A. Y. 'Ali, op.cit., Ex.n. 3541.
which the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty by the founder or his immediate successors.\footnote{A note on Mr. Lyall's article: "Missionary Religions", Fortnightly Review, July 1874, quoted in T.W Arnold, \textit{Preaching of Islam}, Delhi, Adam Pub. and distributors, 1997, P.L.}

This definition gives two criteria for judging the missionary nature of a religion viz;

i. The duty of converting others is fulfilled either by its founder\footnote{A note on Mr. Lyall's article: "Missionary Religions", Fortnightly Review, July 1874, quoted in T.W Arnold, \textit{Preaching of Islam}, Delhi, Adam Pub. and distributors, 1997, P.L.} or

ii. By his successors. By the first criterion Islam alone is, then, a missionary religion as the mission of inviting people to Islam was the basic responsibility of the Messenger. whereas the other so called 'missionary religions' are only so on the basis of the second criterion of this definition.

The concept of Da‘wah in Muslims is according to the natural scheme of things. It is unnatural that a person considering something as 'Truth' does not feel restlessness when finding his brothers ignorant of it. Islamic Da‘wah is, therefore, "the spirit of truth in the hearts of believers which cannot rest, unless it manifests itself in thought, word and deed, which is not satisfied till
it has carried its message to every human soul, till what he believes to be the truth is accepted as the truth by all members of the human family."

Thus Islamic Da'wah, by its essence, is the greatest social service it is to spread the Message of Allāh ḥ to his servants for whom it is meant.

Ṣadruddin Islāhī writes:

"Da'wah is based on feelings of love and fraternity. Islām believes that entire humanity is the family of Allāh and therefore, all human beings are members of this family and are linked in a common bond of brotherhood... This love for humanity and feelings of fraternity towards their non-Muslim brethren is neither superfluous nor one-sided or showy. It is deep rooted and comprehensive - wishing their worldly success and above it their spiritual salvation."

The holy Qur'an, about the Messenger’s love for humanity and his anxiety and profound grief over people’s state of disbelief, says thus:

(Al-Qur'an, Al-Shu'arā 26.3)

"It may be that thou tormentest thyself (O Muhammad) because they believe not. (26:3)

It further says:

* Muhammad ﷺ is the Messenger of Islām and not its founder. Islām is the Ultimate Truth revealed by Allāh ḥ to all his Messengers ﷺ for the guidance of whole mankind.

"Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should suffer Ardent anxiety; is he over you, to the believers is he most kind and merciful." (9:128)

The Messenger of Allah is the greatest Faīf and the real Mu'allim (teacher).

And "the tender heart of the teacher is grieved that any among his flock should rush headlong to ruin. He watches anxiously over them, and whenever any of them show signs of faith, his kindness and mercy surround him and rejoice over him." 11

**IMPORTANT IN DA'WAH**

Da'wah is the mission of the Messengers ُ. The last Messenger of Allah, Muhammad ﷺ has been commanded to proclaim the Message, which has been revealed to him from his Lord, Allah ﷻ. The command is so serious that the fulfilment of his mission depends upon the propagation of the Message.

Thus testifies the holy Qur'ān:

(Al-Qurān, Al-Mā'īdah 5:67)

"O messenger! Make known that which has been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message." (5:67)

The protection of an individual Muslim and of the Ummah as a whole depends upon their propagating the Message of Islam. Allāh ﷺ says to His Messenger ﷺ, after commanding him to propagate the Truth:

(Al-Qurān : Al-Mā'īdah 5:67)

'And, Allāh will protect thee from mankind." (5:67)

The responsibility of Da'wah was, then after the Messenger ﷺ—passed on to the Ummah. Allāh ﷺ says:

(Al-Qurān : Al-Baqarah 2:143)

"Thus We have made you an Ummat justly balanced that ye might be witness over nations, and the Messenger a witness over yourselves."

The same thing has been said in Sūrah al-Fajr (22:78) quoted above.

"As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allāh’s Truth are those who show its light in their lives".12
The Muslims are directed in these words:

«وَأَلْسَنُكُمْ مُكْرَمَةً يَدُعُونَ إِلَى الْخَيرِ وَيَأْمَرُونَ بِالْمَعْرُوفِ وَيَفْتِنُونَ عَنَّ السَّمْكَرِ وَالْكَرَّ وَالْمَغْلُوبِ»

(Al-Qur’ān, Al-‘Imran 3:104)

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity” (3:104)

The above quoted Ayah from Sūrah al-Baqarah (Al-Qur’ān, 2:143) tells us that the Muslims are a justly balanced Ummah only because they are a witness for mankind. Another Ayah from Sūrah al-Hajj which goes thus:

«ما أَدْرَاكَ الَّذِي نَزَّلَ لَكُمْ مِنْ بَيْنِي وَبَيْنِ الْمَسْأَلِيِّينَ مَفَاتِحَ الْكُلُّ السَّمْكَرِ وَالْكَرَّ وَالْمَغْلُوبِ»

(Al-Qur’ān, Al-Hajj 22:78)

"It is the religion of your father Ibrahim. It is He Who has named you Muslims both before and in this Revelation; that the Messenger may be a witness for you, and ye be witnesses for mankind” (22:78) tells that the Muslims were Muslims only because they are a witness for mankind. Allāh’s Messenger was so serious about his responsibility that he would burst into tears on listening to the Ayah:

«وَفَتَكَّفَ إِنَّا جَنَّانِينَ كُلَّ أَمْرٍ تَجْنَابِيْ وَجَنَّابِيْ عَلَى فَوْلَاءٍ وَشَهِيْدًا»

(Al-Qur’ān: Al-Nisā’ 4:41)

* A discussion on this Ayah will be found on page 26 of this dissertation.

12 Ibid, Ex. n 2864
"But how (will it be with them) when We bring (every) people a witness, and We bring thee (O Muhammad) a witness against these. (4.11)" 

Calling upon Allah is the best among human speeches.

The holy Qur’an says:

"And who is better in speech than one who calls unto Allah (and) restrains (men) from evil?" (Al-Quran 41:33)

It is evident from the holy Qur’an that Muslims have been instilled with a very purposeful way to enjoin right conduct and forbidding wrong respectively. The purpose is that they have been raised to Allah. Allah says:

"Verily, the worst community that hath been raised up for mankind is the community of Al-Maghrib (of the west) and they believe in Allah." (3.111)

The Quraysh of Makkah more than once approached the Messenger’s uncle, Abu Talib, to restrain him (Muhammad, s.a.w.) from verbally attacking, their ancestral faith, or otherwise they would resort to more violent measures against...
him. Abū Ṭalīb, accordingly, made an appeal to him. The Messenger of Allah replied:

"O uncle! By Allah, would they place the sun in my right hand and the moon in my left hand, and the choice were offered me of abandoning my mission until Allah Himself makes it dominate, or perish in the struggle for its achievement, I would not abandon it."

The life of the Messenger is precious than anything. But the above quoted Hadith clearly proves that the mission of propagating the Message is more important than the life of its Messenger himself.

On the occasion of the Ijīj al-widā' the Messenger addressed a large gathering of his Sahabah and asked:¹⁴⁺

"You will be questioned about me. What will you say (to Allah)?"¹⁵

"They all responded: We will testify that you have conveyed to us the Message; you have done justice to your duty; and you have performed your role as our well wisher."¹⁵


¹⁵ Imām Wāfī al-Dīn Muḥammad, Mishkát (Ar. to Ur.) tr. By Mawlānā ‘Abdul-Ḥakīm Khān, Delhi, J’iqād Publishing House (IPH), V.1, 1987 P.565, where he quotes it from Muslim.
Hearing this, he looked above, pointing his finger towards the sky and said:

"O Allah! Be witness to this." He repeated these words thrice and then said: "Let those who are present here, convey my Message to those who are not present here." 16

About this commandment 'Abdullah ibn 'Abbas, a prominent Sahabī, says:

"I swear by Him (Allah) in whose hands lies my life it is a way of obligation on the Ummah." 17

Rabi' ibn Anas, a Tabi', says that it is the duty of the followers of Allah's Messenger to invite (to Islam) as he himself did; and that they should warn the holy Qurān by which he himself was warned. 18

The holy Qurān says:

(Al-Qur'ān, Al-'Ahzāb 33:21)

"Ye have indeed in the Messenger of Allah an excellent example."

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16 Wahhid al-Zamān Kerānwi, Tafsīr al-Bukhārī (Ar. to Ur.), tr. and comm. on Sahih al-Bukhārī, Delhi, IPH..., n.d., V.1, P.89.
17 See Jalaluddin Umri, Islam Ki Da'wat, Delhi, Markazi Maktubah Islami (MMI), 1979, P.41, where he quotes it from Bukhārī.
18 Idem, where it is quoted from Ibn Kathīr, vol. 2, P.226.
This indicates that every Muslim has to accept the Sunnah of Allah’s Messenger ﷺ as his ultimate criterion. Since da’wah is the greatest Sunnah, it is, therefore, one of the first acts that should be adopted from his life.\(^{19}\)

Da’wah is so much important that if Muslims show least negligence in this respect they will be punished and no supplication of theirs will be granted.

It is reported by Hudhayfah Ibn Yamān ﷺ that the Messenger ﷺ said:

"I swear by Him in whose hands lies my life, you must enjoin right and forbid wrong (perform da’wah), otherwise Allah will soon send his punishment upon you. Then you will pray (supplicate) but it will not be accepted."\(^{20}\)

This implies that the present sorry state of affairs in the Muslim world is due to the fact that the Muslims, as the best Ummah, have shown lethargy towards their basic purpose, da’wah. Their image in today’s world is not that of the well-wishers of humanity but they are considered as the miscreants in the world.

Imām Ghazālī says that there is no doubt that ‘enjoining right and forbidding wrong’ is so important that to this are related all aspects of the Religion (Islām).\(^{21}\)

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18 Idem, where it is quoted from Ibn Kathīr, vol 2, P.226.
20 Abū ‘Isā al-Tirmidhī, Al-Jāmi‘ al-Tirmidhī, chap., no. 2169, cited in Mawlānā Muhammad Yūsuf, Muntakhah Ahādīth, Delhi, Maktaba Fayd ‘Ām, 1418 H., P.687
21 See Mawlānā Muhammad Zakariyyā, Faḍdā’īl A‘māl, Delhi, IID., 1997, V.1, P.637.
For this duty Allāh sent all His Messengers. If this is not done then the very Nabuwah (Messengerhood) seems purposeless. Honesty which is the peculiarity of humanity will vanish; laziness and lethargy will spread everywhere; conflict will prevail; waywardness and impiety will become frequent; ignorance will spread universally; the whole creation will get destroyed and all this will come to light at the day of judgement.  

Abul Ilāsān ‘Alī Nadwī says that the present state of disgrace and lack of political power of the Muslims is because they have proved indifferent towards such an important responsibility of da‘wah. Absence of any da‘wah effort among non-Muslims is not only responsible for their (non-Muslim’s) ignorance about Islām and its way of living but also for the way they (the non-Muslims) are placing the responsibility of their own immoral and anti-human movements and ideologies, their false philosophies and systems of living on the shoulders of Muslims. (It is due to the absence of an organised da‘wah work) that atheistic and polytheistic, immoral and in-human ideologies are prevalent in the Muslim lands. Our youth are fighting other’s war and at the collective level the whole world of Islām, instead of becoming dā‘ī of Islām, has become the mad‘ū of anti-Islāmic ideologies.  

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22 Idem.

Mawlānā Ilyās, founder of Ṭablíghī Jamā’at has said, “If you don’t become dā’ī, you would become madū.”

Da’wah is a differentiating factor between Muslims & Munafiqūn (hypocrites).

According to the holy Qur’ān, while the hypocrites, both men and women, enjoin evil and forbid what is just, the believers, on the other hand, enjoin what is just and forbid what is evil. Allāh ﷻ says : Al-Qur’ān : Al-Taubah 9:67 & 71

Allāmah Qartābī says:

“Allāh has made al-amr bi al-ma’rif and al-nahyu ‘an al-munkar a point of difference between the believers and the hypocrites. It means that al-amr bi al-ma’rif and al-nahyu ‘an al-munkar is the peculiar quality of the believers and the most important of it is inviting towards Islām and striving hard in the way of Islām.”

On the basis of Islāmic jurisprudence there is difference of opinion between the scholars on the magnitude of importance of da’wah.

Some categorise it under the head of Fard-‘Ayn while as others bring it under Fard- Kifāyah. Both the sections of Islāmic scholars have their view

25 Idem.
points on the 104th Ayah of the 3rd Sūrah of the holy Qur’ān, Ālū ‘Imrān, which goes thus:

(Al-Qur’ān, Ālū-‘Imrān 3:104)

"Let there arise out of you a hand of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity." (3:104)

The whole discussion is based on the use of the word min (out of) in the Ayah. Famous Mufassir, Abū ʿĪyān of Andalus says that min is for tabʿīd (elimination/exclusion) which means daʿwah is the work of a few and not of all Muslims. Same is the view of Dahāk and Ṭabarī.

All what they say means that a common Muslim without having a perfect knowledge will sometimes stray into inviting people towards wrong instead of right. It is only the knowledgeable ones who are eligible to make daʿwah.

They, therefore, categorise daʿwah under the head of Fārd-ʿKifāyah meaning its performance by a few and exonerates others.26

The second group who places daʿwah under ‘Fārd-ʿAyn’ includes scholars of the recent past like Shaykh Muḥammad ʿAbduhū and Rashīd Riḍā. But to make

his view somewhat moderate and balanced, 'Abdullāh says that da'wah is *fard* 'āyn, but like Ḥajj which is obligatory only on those who have *istitā'ah* (capability of wealth and health and safety along the journey) it also rests on one's capability of performing it. To invite towards Islam is a task not demanded from every Muslim to perform it. However, he should be always ready to invite a non-Muslim whenever he meets him. Everybody is not required to devote his whole time for this work as there should be an organisation for this purpose.27

Mufti Muhammad Shafī writes that all these above quoted Ayāt of the holy Qurʾān indicate that Da'wah is a divine obligation (*fard*) on every Muslim. But like all other religious commandments, one is responsible only according to his power and capability. One who is not fully aware about the fundamental knowledge of *amr bi al-ma'ruf and nahi 'an-al-munkar*, is not lawfully bound to rise for this task. There must be an organisation, which would strive in the field of Da'wah. This organisation should be constituted by the Islamic State in absence of which the responsibility lies on the shoulders of all the Muslims.28

However the professionalism is over in modern times. "This is the age of the "EVERYMAN". The age of the professionals is over. It is the duty of every Muslim-man, woman or child to get involved. Each according to his or her

To conclude the above description it can be said that inviting mankind towards Islam—the Ultimate Truth—has been the Mission of the Messengers. Its importance is such that a dā‘ī has been considered by the holy Qurʾān as the best among people and his speech the best among speeches. The Messenger, was so much involved in Da‘wah that he would nearly ‘die’ with profound grief over people’s disbelief.

(Al-Qurʾān, Al-Shu‘ārā’ 26: 3)

“It may be that thou tormentest thyself (O Muhammad) because they believe not.” (26:3)

He not only invited the Arabs but also communicated his Message wherever he could and left no stone unturned in that respect. He invited the famous kings of the then ‘advanced’ world through letters. The Quraysh wanted to crush his determination and dedication by every possible means but his determination, faith and sincerity never wavered. *

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20 Multī Muhammad Shahi, Ma‘ārif al-Qurʾān, Delhi, Rabbāni Book Depot, V.2.P.137.
* For details see Ibn Ilishām, Sirah al-Nabī, V.1,P.311-20; and also Salām Mānṣūrī, Ruhmat Il al-‘Ālamīn, Delhi, 1980,V.1,I,p.60-63.
It is reported by Bukhārī and Muslim that at the occasion of the battle of Khal' bar the Messenger sent 'Ālī for attack. While handing the flag over to 'Ālī, he said, “By Allah, if only one person accepts the guidance through you, it is better than red camels for you.”

The Messenger of Allah also said that one who invites towards the guidance (Islām), gets reward equivalent to that of those who act upon it and nothing is lessened from it in comparison to the reward of those who act upon it.

Allāmah Qartābī quotes Hassan, the grand son of the Messenger having said that a dā'i is the vicegerent and successor of Allāh, His Messenger and His book in the world.

Da'wah is dynamism in Islām without which there will be stagnation. Any movement having dynamism in it is a living movement. In other words a movement without inner dynamism is not a movement at all. A nation fallen into

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31 Sahīh Muslim, kitāb “al-‘Ilm”,chap., Man Sama Sunnah Ḥasanah aw Sayyi‘ah, V.6,P.275. See also Tirmidhī, kitāb “al-‘Iltimā‘”,chap., Man Da‘ā‘ Ilā fi Fadā‘til Iltimā‘, V.2,P.237.
32 Al-Qartābī, op.cit. ,vol 2, part 4, p.47, quoted by ‘Abd A.Qāsim, op.cit.,p.28
stagnation and slumber never influences others but, in turn gets itself influenced by other movements and nations.

It is the zeal of da'wah in Muslims that has been responsible for their glorious days in the past. And it is their lethargy towards this most important and divinely ordained responsibility that is responsible for their present state of decline and that of insult and confusion among other peoples of the world.33

In short preaching of Islam among non-Muslims is very important for Muslims because besides being a divine obligation, it is love and affection for humanity, a best way for self-defence and in addition to all this the best means for earning the pleasure of Allah ﷻ.

OBJECTIVES OF DA’WAH

According to the holy Qur'an and Sunnah, da'wah refers to the calling or invitation to Allah ﷻ.

(Al-Qur'an, Yusuf 12:108)

"Say thou: This is my Way; I do invite unto Allâh." (12:108)

33 Qâï Muhammad Tayyib, Dîn 'În waqf Ka Qur'înî Uqûl, (Ur.) Deoband, Tayyib Book Depot, Pp. 17-18.
Calling to Allah ﷺ means calling to the True Religion He has revealed to mankind through His Messengers, which indeed is Islam.

"Verily the religion before Allah is Islam." (3:19)

This implies that the objective of the Da'wah and its reality is to invite to Islam. Da'wah is to achieve glory for Islam as a whole. Allah ﷺ sent His Messenger ﷺ to make the guidance and the Religion of Truth prevail over all religion.

"It is He Who has sent His Messenger with Guidance and the Religion of Truth that He make it prevail over all religion. Even though the Pagans may detest (it)." (61:9)

That means while Islam is the missionary religion (in its particular sense as explained above), Da'wah is its missionary activity.

What does inviting towards Allah mean?

The holy Qur'an explains. The Messenger ﷺ has been commanded to glorify Him.

(Al-Qur'an, Al-Mudaththir 74:3)
"And thy Lord do thou magnify:" (74.3)

The holy Qur'ān clearly shows that the objective of the Da'wah of all the Messengers of Allah was to make it sure that Allah alone is worshiped and obeyed. Giving the details of the Da'wah of Nūh, Hūd, Šālih and Shu'ayb, the holy Qur'ān says what each one of them said to his people:

"O my people! Worship Allah! Ye have no other god but He." (7:59,65,73,85 and 11:5,61,84)

Similarly, after mentioning the Messengers like Mūsā, Hārūn, Ibrāhīm, Lūt, Ishāq, Ya'qūb, Nūh, Dāwūd, Sulaimān, Ayyūb, Idrīs, Dhul Kifl, Dhū al-Nūn, Zakariyyā, Yahyā, and 'Īsā, the holy Qur'ān says that the mission of all these Messengers was to convey this divine message of Allah:

"Verily, this Ummah of yours is a single Ummah and I am your Lord and cherisher: therefore serve Me (and no other)." (21:92)

Then at another place it clearly says that the mission and Da’wah of all the Messengers without any exception was that:
"Not a messenger did We send before thee without this inspiration sent by Us to him that there is no god but I therefore, worship and serve Me." (21:25)

Those other than Allah are called Taghut in the Qur'anic terminology. All the Messengers warned their people that they should beware of the Taghût. Allah says:

(Al-Qur'an, Al-Zumar 39:17)

"Those who eschew Taghût and fall not into its worship and turn to Allah (in repentance), for them is good news: so announce the good news to my servants." (39:17)

(Al-Qur'an, Al-Nisa 4:51)

"Has thou not turned thy thought to those who were given a portion of the Book, they believe in Sorcery and Taghût." (39:17)

Explaining the term Taghût, Islamic scholars like Al-Ṭabarî, Al-Qarîbî and Ibn Kathîr are of the view that it means anything worshiped other than the real God—Allah. It may be all the false deities—satan, devils, idol, stone, the sun,
Allāmah Ṭabarī has also quoted Mujāhid that Tāghūt means satan in the form of man whom people make a final authority in deciding their matters.\(^3\)

The above discussion leads us to the inference that the objective of da'wah is to make the religion wholly and solely for Allāh ﷺ and to end persecution. Allāh ﷺ says:

\[
(Al-
\text{Qur'an, Al-
\text{Anfāl} 8:39)
\]

"And fight them on until there is no more persecution and the Religion becomes Allāh's in its entirety." (8:39)

Belief in Allāh ﷺ constitutes the religion of Islām. Da'wah activity is meant for the purpose that everyone should profess that Allāh alone is the God, the Creator, the Master and the Ruler. Allāh's Messenger ﷺ wrote to the people of

Najrān, "I invite you towards the worship of Allāh from the worship of His slaves and I invite you towards Allāh's Lordship from people's lordship."36

Da'wah also aims at motivating and conveying mankind to accept Muhammad, ﷺ as the final Messenger of Allāh ﷺ, to establish Salāh, to pay Zakāh, to perform Ḥajj and to keep fast during Ramaḍān.37

When Iκεaculius asked Abū Sufyān towards what did the Messenger invite them, he replied that he (the Messenger, ﷺ) invited them to worship Allāh ﷺ and not to make partners with Him, to leave whatever their ancestors said, to pray Salāh, to speak truth, to guard chastity and to strengthen kinship.38

The author of al-Bidāyah wa al-Nihāyah quotes ‘Alī ﷺ as saying that when Mafrūq Shālbānī asked the Messenger of Allāh about which thing he invited to, the Messenger, ﷺ replied, "I invite that people should accept that there is no god but Allāh and that I am the Messenger of Allāh." Then Mafrūq asked, "To what more do you invite?" He in reply recited this Āyah of the holy Qur'ān:

36 Ibid. V.5, P.78.
37 See Ibn Kathīr, op.cit., V.1, Part 6, P.34.
38 Tayṣīr al-Bukhārī, chap., Kitāb al-Imān, V.1, P.17.
39 Ibid., chap., Kayfa bada'a al-wahy, V.1, P.10.
"Come, I will rehearse what Allah hath (really) prohibited you from: join not anything with Him; Be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not to nigh to indecent deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of injustice and law: thus doeth He command you that Ye may learn wisdom." (6:152)

Then Mafrūq asked, "To what more do you invite?" The Messenger in reply recited this Ayah:

"Allah commands justice, the doing of good, and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you that ye may receive admonition." (16:90).

Then Mafrūq said, "By God! You invite to the high moral values and the best deeds." This implies that the objective of da'wah is to establish highest moral and ethical values in society and to promote justice everywhere. The holy Qur'ān says:

(Al-Qur'ān, al-Hadid 57:25)

39 Syed Abul Hasan 'Ali Nawi, Tarikhi Da'wat wa 'Azimat, Lucknow, 1996, V.1, P.
"We sent aforetime our messengers with clear signs and sent down with them the Book and Balance (of Right and wrong), that men may stand forth in justice." (57:25), "...justice which gives to each person his due."\(^{40}\)

To seek the interpretation of 'justice' let us make it clear that 'Islām' is an Arabic word. Its root is *ṣīh* (Al-Qurān, Al-Baqarah 2:208) and one of its allied words is *ṣalām* (Al-Qurān, Al-İslih 59:23). *ṣīh* means peace and *ṣalām* means source of peace which is Allāh Himself.\(^{41}\)

Thus Islām is from *ṣalām*. The peace is from its source *Ṣalām*—Allāh Ḩ. From this we get *Ṣalīma*—Ṣalāmatan: to be secure both from outer and inner miseries.

*Ṣalīma min ʿayb* means to be holy, *Ṣalāmahu-musālamatān* means to reconcile.

*Aslāma amrahu ilā Allāh* means to leave one's matters to Allāh Ḩ; to trust in Him. *Aslāma Lahū* means to submit to someone's commandments and *Aslāma* means to embrace Islām as religion.\(^{42}\)

This implies the meaning of Islām to be peace of body and mind, reconciliation, concord, well, without a blemish, safe, secure and *aslāma imrāʿ un ilā Allāh* means to resign one's self to the will of God, to submit.\(^{43}\) Justice leads to peace

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\(^{40}\) A.Y. 'Alī, op.cit., Ex.n., 5313.

\(^{41}\) Ibid., P.1725.


and peace to justice. "Islam is not a religion in the western understanding of the word. It is at once a faith and a way of life, a religion and a social order, a doctrine and a code of conduct, a set of values and principles and a social movement to realize them in history so that peace and justice may be established practically.

Men and women are God’s vicegerents (Khulafa’) on earth. Allah ﷺ says:

\[
\text{(Al-Qur’ān, Al-Baqarah 2:30)}
\]

"Behold, thy Lord said to the angels: I will create a vicegerent on earth."

They, therefore, have to play their role in this capacity. Justice and success means that everyone should be given his due. It lies in men and women playing their role "Properly, by enjoining what is right and forbidding what is wrong, by freeing people from the bondage of others, by demonstrating that a sound and serene society can result if one harmonizes one’s will with the Will of God. This makes the Creator’s pleasure one’s purpose in life, treating the whole of creation as one’s companion, raising the concept of welfare from the level of mere

\[44\text{Mawdūd, Towards Understanding Islām, P.12.}\]
animal needs to seeking what is best in this world and what is best in the
Hereafter.”

Today's man lives a life of confusion and crisis. That is because he has pursued
self-made and shortsighted ideas and policies. According to the holy Qur'ān
Whatever misfortune happens to man, it is because of the things his own hands
earn. Allāh says:

\[\text{(Al-Qur'ān, Al-Shūrā 42:30)}\]

"Whatever mischief happens to you is because of the things your hands have
wrought and for many (A sin) He grants forgiveness.” (42:30)

Mischief and corruption is prevailing everywhere in today's world. The holy
Qur'ān says:

\[\text{(Al-Qur'ān, Al-Rūm 30:41)}\]

"Mischief has appeared on land and sea because of (the meed) that the hands of
men have earned." (30:41)

The Islāmic Da‘wah aims at leading mankind from the state of chaos and
confusion to peace and tranquillity and from oppression to freedom. The holy
Qur'ān testifies thus:

\[\text{Idem.}\]
That means for creating a better world free of tumult, oppression and mischief, Da’wah Islamiyyah is very much important “otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allâh’s peace and to strengthen all the forces of truth and righteousness.”

Abul Ijassan ‘Ali Nadwi, about this Ayah, says:

“Verily there is a vacuum of its own kind. This is the vacuum against humanity and against Allâh’s ‘Rahmah’ (love and blessings) on humanity; this is against the will of God and against what the Messengers came with; this is the vacuum created by the absence of any Da’wah activity at world level .... And if you don’t rise for Allâh’s cause; if you don’t rise for a right and sincere da’wah, which is a blessing for the whole humanity, then the world is in great danger.”

The contemporary world is totally materialistic. Humanity is suffering in the hands of the contemporary Godless civilization of the West, which judges every aspect of human life with its materialistic eye. This approach has led the modern man to utter chaos and confusion. Islamic da’wah is the endeavour that
ultimately opens ways for the creation of a world-order based upon Ultimate justice. "Any Muslim worth the name will have no doubt about the inherent capacity of Islam to shape such a glorious world. This unassailable fact should inspire him to join the movement of presenting Islam to the present crisis-ridden world. Introducing the right solution and trying to make it acceptable is the first step towards solving any problem. Thus introducing Islam to mankind and inviting them to accept or at least to brood over this divine solution would be the first step towards the liberation of the suffering humanity."48

Islamic da’wah intends to solve many more problems of the world. Many countries in the world, today, face different kinds of social evils and tension. For instance, in countries like India, Pakistan, Bangladesh, Sri Lanka, Nigeria, Lebanon, there is tension between religions and linguistic groups. In the USA, South Africa, Germany, Italy, there is racial prejudice. It is now escalating in the name of neo-Fascism. There are a few more problems the world is facing today. Muslims, being the upholders of the Message of peace, reconciliation, concord, safety, tranquillity, security, prosperity and above all submission and surrender before the Supreme Will of Allah ﷺ, cannot remain mute witnesses to

these human agonies. They are dutybound to help these societies and the humanity, at large, to get rid of these problems.

"They can do so most effectively by presenting before them the ideological and practical solutions offered by Islam." 49

The Messenger of Islam was the greatest dā‘ī. The holy Qur’an gives a long list of the objectives of his da’wah.

It says:

(Al-Qur’an, Al-Jumu‘ah 62:2)

“It is He [Allāh] who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His signs, to purify them and to instruct them in the Book, and Wisdom, -although they had been, before, in manifest error.” (62:2)

It further says:

(Al-Qur’an, Al-Baqarah 2:129)

“Our Lord send them a Messenger of their own, Who shall rehearse Thy signs to them and instruct them in scripture and wisdom, and purify them: for Thou art the Exalted in Might, The wise.” (2:129)
These two Ayāt of the holy Qur'ān show that the purpose of the coming of the Messenger of Islam was to (i) rehearse to people the signs of their Lord, (ii) purify them, (iii) instruct them in the Book, (iv) teach them wisdom.

Still another Ayāh states:

\[ \text{(Al-Qur'ān, Al-Nahj 16:44)} \]

"And We sent down unto thee (also) the Messenger; that thou (Muhammad ﷺ) mayest explain clearly to men what is sent for them, and that they may give thought." (16:44)

This Ayāh indicates that instructing people in the book not only means to preach it but it means to explain it to them clearly. Thus the Messenger ﷺ is not like a postman (God forbid) but his position is of the greatest teacher (Mu'āllim A'zam) who teaches, explains and makes his students to understand clearly. Rehearsing the signs of 'God' means that the Messenger's duty was to propagate the message of the holy Qur'ān to such an extent that he is considered as the greatest preacher and propagator, (Muballigh A'zam).

Teaching of wisdom means to teach all the commandments of Islam, their purpose, their ways and means and the methods of fulfilling them. And to guide every people to the essence of the Din. This makes the Messenger ﷺ the greatest guide, (Murshid A'zam).
To purify means to purify people’s hearts and their intentions and to train them in morality. It includes reforming their inner and outer lives. This makes the Messenger the greatest reformer (Muslih A’ zam).

Other objectives of the Messengers Mission were to:

Offer an ideal example and pattern of life to mankind. Allah says:

"Ye have indeed in the Messenger of Allah an excellent exampler." (33:21)

Make clear to people those things in which they differed, thereby ending confusion, conflict and uncertainties. Allah says:

"And We sent not the Book on you but that you explain to them that in which they differed and (this Book is) a Guidance and Blessing for those who believe." (33:21)

Today Muslims are the most maligned people and Islam is the most misunderstood religion in the world. Both Islam and Muslims are victimised by a wilful and calculated campaign of disinformation and misrepresentation.

"Today, you mention the words ‘terrorist’ or ‘militant’, the picture that immediately haunts is that of a bearded young man with a turban or lamb-skin

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* Mawlana Abdul Majid Daryabi, Tafsiri Mujadddi, Lucknow, Majlis Tahqiqat wa Nashriyat Islâm, 1995, V.1, P. 251.
**Al-Rasūl (p. b. u.)**

**His Mission**
- Tilāwah al-Āyāt
- Tazkiyyah
- Ta'lim al-Kitāb
- Ta'lim al-Ḥikmah

**His Position**
- Al- Muballigh al-ʿazam
- Al- Muṣliḥ al-ʿazam
- Al- Muʿallim al-ʿazam
- Al- Murshid al-ʿazam
cap on his head, a deadly weapon in his hands and Āyāt of the Qur’ān in his
lips.”

“The false image thus created in the minds of the non-Muslims (and also a
considerable number of Muslims themselves) plays a crucial role in shaping the
attitude of the non-Muslims (particularly) towards this religion and its
followers.” Thus according to the above quoted Āyāt of the holy Qur’ān, the
objective of da‘wah is to highlight the fact that Islam indeed, in the words of
S.A. Siddiqi, “lays down rules not only for individual progress but also for the
humanity as a whole”. It is to explain to humanity by every word and deed that
Islam stands for international brotherhood. There is no place for caste, colour,
nation in the Islamic World View.”

Al-‘ĀdamahMMC AL-AMK-huqrat 49:12

“O mankind! We created you from a single (Pair) of a male and a female, and
made you into nations and tribes, that ye may know each other [Not ye may
despise Each other]. Verily the most honoured of you in the sight of Allāh is (he
who is) the most righteous of you.” (49:13)

Therefore, Islamic da‘wah is not aimed at waging an intellectual war with the
media but it is to erase confusion and misunderstandings from the minds of

51 Ābdussalam, op. cit., p.18.
52 Muhammad Manzoor Alam, Approaches of Dā‘ē, Hindustan Publications (11P), Delhi, 1984, p. ii.
people. It is to explain the ‘word of God’ with wisdom and beautiful preaching and it is to argue with people in ways that are the best. Allāh ﷺ says:

أعِّم الرَّيْبَ بِالْحُكْمَةِ وَالصَّلَاةِ عَلَى الْحَسَنَةِ

For this purpose there should be “an effective framework to present the truth to project the right image (of Islām and the Muslims), to disseminate the positive information and to counter the malicious propaganda.”

This will ultimately bring an end to the atmosphere of tension and suspicion and will lead to the establishment of social harmony.

At the same time, as is quite evident to everybody, the new generation of Muslims suffers from a severe kind of inferiority complex. Their faith in Islām and its values is shaken. “Simple but illiterate masses who because of their ignorance and lack of knowledge have drifted away from the teachings of Islām.”

One of the greatest challenges before a dā’ī of today is to convince his fellow brethren to regain their faith in their religion. While Islām stands for faith in the Tawhīd (Oneness of God) and free will of man, it does not recognise that faith which is based on blind conformity. When it demands faith in Allāh on the basis of knowledge and research, it urges man to use his intellect and to reflect

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52 Ibid, P.i.
53 Abdussalam, loc.cit.
before embracing it. Then, it is the duty of Muslims to make the Truth, which lies with them, available to people in its pure and pristine form. At the same time they, as a divine witness, have themselves to practise Islam to make it clear before the mankind that Islam is the perfect way of life; the complete code of a noble life. They have to show it practically that Islam is not only theoretical; it is practical also. It is from the Creator Himself. Therefore, it is the objective of da'wah to reform Muslims of today.

The holy Qur'an clearly provides a guidance in this respect that Muslims should first be themselves true to their faith, then only will their Message be more digestible to others. Allāh says:

(Al-Qur'an, Al-Baqarah 2:208)

"O ye who believe! Enter into Islam wholeheartedly." (2:208)

And it further says:

(Al-Qur'an, Al-Baqarah 2:44)

"Do ye enjoin right conduct on the people and forget (to practise it) yourselves." (2:44)
These and other Āyāt in the holy Qur‘ān indicate that Muslims’ faith should not be by habit but by experience. Then alone will others accept it. Thus uplifting Muslims in every respect becomes the objective of da‘wah.

Da‘wah activity should galvanise the Ummah which itself will finally and ultimately be the Islāmic Movement to work for an Islāmic revolution i.e. total transformation of the humanity at the global level. That implies da‘wah ilā al-Khayr has two stages: to invite non-Muslims to Islām and to invite Muslims to practise Islām.\(^56\)

Thus, concluding the discussion, it can be said that the foremost objective of da‘wah is to earn pleasure of Allāh ﷺ. And it can be achieved by performing the duty ordained by Him. That is to invite His slaves towards Him, so that they may get rid of the agonies of this world and the world hereafter. This includes striving for reforming the Muslims who are the upholders of the Truth so that people may see the blessings of Allāh’s Religion with open eyes. Thus the main objective of da‘wah is betterment of humanity. The holy Qur‘ān quotes Shu‘yб as addressing his people thus:

\[\text{إِنَّهُ أَنَّىَ الدِّينَ الْإِسْلَامَ مَالَسُتُّهَا وَمَاتَرَفْقَتْ إِلَيْنَاِ} \]  
\[(\text{Al-Qur‘ān, Hud 11:88})\]

\(^{56}\) Mawlānā ‘Abdul Shālik, *Da‘wat wa Tablīgh Ki Shar‘i Ilhaythyat*, Mumbai, Maktabah Ashraf‘iyyah, 1398 H., P 27 *See appendix*
I only desire (your) betterment to the best of my power; and my success (in my task) can come from Allah.” (11:88)

WAYS AND MEANS OF DA'WAH

Da'wah is the act of calling people towards Allāh ﷺ and persuading them to submit themselves before Him.

Allāh ﷺ Himself invites people towards His Own-self through the medium of the holy Qur'ān. There are fourteen such Āyāt in the holy Qur'ān beginning with the phrase Yā ayyūhā al-nās (O mankind), through which Allāh invites people in general to Islam and its commandments.

At the same time He did not leave the methods of da'wah to be ambiguous. But by giving the examples of the ways and means of His Messengers ﷺ, He explains well the lines and boundaries of methods of da'wah. In presence of these guidelines the Islamic workers have no need to borrow their methodology and tactics from any foreign missionary movements or “isms”, which are contradictory to the Islamic principles themselves. Does it mean that the ways and means of da'wah have been fixed in the Qur'ān? No, not at all. Since da'wah has to face situations and situations change, therefore, the methods, and means of da'wah change according to the nature of the circumstances, the people targeted and the interests of the religion.

* See appendix
That means it is up to the dāʾī to adopt any method according to the demand of situation. The holy Qurʾān has provided the boundary within which a dāʾī has to work and that boundary is:

(Al-Qurʾān, Al-Nahl 16:125)

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His path, and who receive guidance." (16:125)

This Ayah of the holy Qurʾān gives three basic principles of daʿwah. These are:

1. Wisdom - Ḥikmah
2. Beautiful Preaching - Mawʾīzah ʿIṣānah
3. Argument - Jadl

Our methodology and style of daʿwah depends upon the clear understanding of these three Qurʾānic terms. Imam Rāzī says that Allāh ᴩ ᴨ has commanded His Messenger, صلى الله عليه وسلم, to invite people by one of the three ways viz;

_Al-ḥikmah, al-mawʾīzah ḥasanah and al-mujādalah bi al-tariq al-aḥsan._

He then offers the following interpretation of these three terms:

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İlimkah (Wisdom) means clear-cut proof in favour of admitted beliefs, which is the best and highly valued way.  

\textit{Maw'izah Hasanah} (beautiful preaching) means facts derived (\textit{al-imr\=ar\=at al-\=zanniyah wa al-dal\=a \=il al-iqti\=iyah})

\textit{Jadl} means to silence the opponent with a sound argument. (\textit{ilz\=am al khut\=um wa ifh\=amu\=hum}).

After this, he says that wisdom and beautiful preaching are the only two ways of da'wah while argumentation is only meant for a secondary purpose i.e. to silence the opponent. \(^{59}\) Imâm Ibn Jarîr says that \textit{hikmah} means the holy Qur'ân and the Hadîth of the Messenger ﷺ.

\textit{Maw'izah hasanah} means to warn people about the punishment of Allâh ﷺ so that they may take advice, and \textit{jadl} means that if there is a need to enter into an argumentation, a da'î should argue softly and with kind words. \(^{60}\)

Mawlânâ Ashraf 'Alî Thânvi says that \textit{hikmah} means 'Ilm (knowledge), \textit{maw'izah hasanah} means motivation and persuasion (\textit{targhib}) with warning (\textit{tarhîb}) and making hearts tender and soft (\textit{targi\i \=qi Qalb}). That means inviting people with lessons of knowledge.

\(^{59}\) Idem.  
Ilikmah is opposite to ‘Jadl’ even if it (the later) is also done with ‘ilm’. While hikmah means to prove the point, Jadl means to answer the argument. Basically da‘wah is to be performed with hikmah but if ‘Jadl’ is needed it can be adopted accordingly.61

Syed Sulaymān Nadwī writes:

A person can be motivated and convinced to accepted the Truth in three ways:

i. In which evidences are given to prove the call on the basis of admitted facts i.e. hikmah.

ii. In which heart rendering and sincere advice is given i.e. maw’izah hasanah and

iii. In which the faults and loopholes of the opponent’s argument are made clear to him by countering with sounder arguments i.e., Jadl ahsan.62

A later day Islamic scholar, Qārī Muḥammad Ţayyib has made the discussion much simpler and easier to understand. The gist of his discourse is that hikmah (wisdom) means to give such solid proofs in favour of Islām that there remains not a least doubt in the heart of one who is to be invited; explaining maw’izah hasanah (beautiful preaching or advice) he says that it includes the evidences which are not as sound as given in case of hikmah but

they work by creating a doubt in the heart of the opponent against his own point of view which makes his own position weaker.

The third way i.e. *muqiddalāh* means, to him, making such a decisive argument that silences the opponent who finds no answer but to accept it.\(^{63}\)

Still more beautiful explanation i.e., given by Shaykh 'Abdul 'Azīz 'Abdullāh Ibn Bāz as:

Allāh ﷺ has made it clear that a dāʾī should necessarily start with *ḥikmah* which means clear cut and self-explaining proofs and evidences in favour of the Truth and making the Truth evident and at the same time opposing the falsehood. That is why some *muwassātān* say that it means the holy Qurʿān itself as it is the greatest *ḥikmah* containing clear evidences in favour of the Truth, whereas some others include in it *sunnah* also. In every case *ḥikmah* refers to a great word meaning 'daʿwah' towards Allāh ﷺ with knowledge and clear insight (*basīrah*) based upon solid evidences and proofs.\(^{64}\)

Shawkānī says that everything, which is opposite to foolishness, is wisdom. That means every thing, which is clear, evident, and right in itself is *ḥikmah*. And that applies in every respect to the holy Qurʿān, and then to the *Sunnah*.

But if the opponent objects and expresses unwillingness to accept the call,

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\(^{63}\) Qārī Muḥammad Ṭayyīb,Dīnī Daʿwat Ke Qurʿānī Uṣūl,Dooband,1994,Pp58-59.
then he should be approached with beautiful preaching by reciting to him those Ayāt of the holy Qur’ān and those Ahādīth, which are full of advice and persuasion. And when he expresses doubts and argues, argument should be made in return but the approach should be soft and sound, not harsh.65

The holy Qur’ān says about the Messenger that he teaches them the Book and wisdom (62:2). Here the Book means the holy Qur’ān, which is evident, but what does wisdom mean? It may mean to be either knowledge of life and its laws, and an understanding of Allāh’s wonderful universe, or the sunnah66 (as it is the sunnah that is the first hand interpretation of the Book).

The above discourse can be summarised in the words of ‘Abdullah Yūsuf ‘Ali as:

“In this wonderful passage are laid down principles of religious preaching, which are good for all time.... We must do it (da’wah) with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, “This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love Allāh.”67

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68 Ibid, Ex.n.2161.
Thus the ways of doing dawah are open for a da'i to choose.

About ‘Mujadalah’ (argumentation) the holy Qur’an has given so many examples explaining clearly the meaning of ‘the best argumentation’ (mujadalah al-‘asman) The crux of it is that the common point at which the da’i as well as the opponent agree should be highlighted before him (the opponent) so that he willingly gets ready to listen to the call. Then the consequence and the ultimate result of these common points should be unveiled before him so that he cannot and does not reject the conclusion simply by considering it as his opponent’s (da’i’s own) view but as an irrefutable, eternal and universal Truth. That is what Allâh’s Messenger, ﷺ did when he invited the ‘People of the Book’. The holy Qur’an testifies thus:

(Al-Qur’an, Al ‘Imrân 3:64)

“Say: ‘O people of the Book! Come to common terms as between you and us: That we worship none but Allâh; that we associate no partners with Him; that we erect not from ourselves, lords and patrons other than Allâh. If then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to Allâh’s will).”” (3:64)

(Al-Qur’an, Al- ‘Ankabût 29:46)

“And dispute ye not with the people of the Book, except in the best way, unless it be with those of them who do wrong but say, “we believe in revelation which has come down to us and in that which has come down to you; our God and your God is one; and it is to Him we submit” (in Islam)” (29:46)

These two Áyât clearly indicate that mere disputation are futile. In order to achieve our purpose we must find true common grounds, and we have also to
show our kindness, sincerity and genuine anxiety for the good of others which will clearly indicate that we are not seeking selfish aims. But, at the same time, we should treat firmly those who deliberately resort to wrong. There is no question of finding common grounds with such persons or exercising patience, until the injury is prevented or stopped.68

The holy Qur'an gives an example of such a kind of man who deliberately wanted to injure Allah’s dā’ī and was not willing to accept the Truth.

When Ibrāhīm ﷺ told the tyrant king, Fir‘awn (Pharaoh) of that time that his (Ibrāhīm’s) Lord gives life and death, he replied that he also would give life and death. Ibrāhīm ﷺ asked that his Lord makes the sun rise in the east, let him (the tyrant) make it rise in the west. This argument wonderstruck him.

Finding no answer, he remained silent. The holy Qur’an testifies thus:

\[\text{(Al-Qur'an, 2:258)}\]

"Said Ibrāhīm: But it is Allah that causeth the sun to rise from the east, do thou then cause it to rise from the west. Thus was he confounded who (in arrogans) rejected faith." (2:258)

Mawlānā Amīn Ahsan Islāhī says that Ibrāhīm ﷺ could have silenced him at the very first chance when he said that he could also give death and life but

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he did not resort to the way of modern day disputing (Munāẓirah) which is totally opposite to the best way. (Since he was sincere and genuinely concerned about the tyrant’s fate, he avoided it and wanted to take another chance to lead him to the Truth). But the moment it became clear to him that the opponent was deliberately beating about the bush and was not ready to listen, he gave him the final blow and left him in a good way.69

During the conversation, the sensibilities of a madī́ (one who is invited) should not be touched. A dā'ī should not try to belittle his madī́ by calling him a Kāfīr or a Mushrik. In the early Makkan Surah’s people were generally addressed as O mankind! ( ), O my people! ( ) O man! ( ) not as O unbelievers! Or as O polytheists! The holy Qur’ān prohibits the Muslims from abusing and reviling false deities, lest their guardians, out of spite, revile Allah in their ignorance. Allah says:

(Al-Qur’ān, Al-An’ām 6:108)

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." (6:108)

The evil is necessarily to be criticised but not by hurting the sentiments. Thus ḥikmah demands to avoid hurting the sentiments of the people in a very

69 Amīn Ahsan Islāhī, Da’wati Din Aur Ishā Tariqah Kār, Delhi, MMI, , P.87.
delicate manner. But if he (the madī) approaches badly, in that case also a
dā'ī should repel evil with what is better. This will turn the opponent into an
intimate friend. Allāh ﷻ says:

"Repel evil with what is better. Then will he between whom and thee was
hatred become as it were thy friend and intimate." (41:34)

The Messenger ﷺ has been guided to treat the hypocrites in a way as:

"So keep clear of them, but admonish them, and speak to them a word to
reach their very souls." (4:63)

Three things have been said in this Āyah viz; I'rād, maw'izah and qawl
balīgh. I'rād means neither taking them into confidence, for that
would be foolish; nor waging an unrelenting war against them, for that may
destroy the hope of reforming them and purging them of their hypocrisy. But
the Messenger ﷺ of Allāh ﷻ has been asked to keep clear of their wiles,
and at the same time not to hesitate to show them the error of their ways, nor
put in a word in season, to penetrate their hearts and win them back to Allāh.

Musā and his brother Ibrāhīm were directed by their Lord, Allāh ﷻ; to go to Fir'awn, the most wretched and very high in tyranny and transgression, to persuade him to change his attitude to the Message. They were directed to talk to him in a mild language so that he might take warning or fear. Allāh ﷻ says:

(Al-Qur‘ān, Al-Tāhā 20:44)

“But speak to him mildly, perchance he may take warning or fear Allāh.” (20:44)

And about Muhammad ﷺ it has been said:

(Al-Qur‘ān, Al-I‘lām 3:159)

“It is part of the Mercy of Allāh that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee so pass over (their faults), and ask for Allāh’s forgiveness for them.” (3:159)

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20 A.Y. ‘AiT, Ex.n,582.
However, it does not mean that a dā'ī has always to be soft, considerate and friendly. There may be situations when a madū persists in wickedness. The approach of a dā'ī should be harsh in that situation. Says the holy Qurān:

(Al-Qur'ān, Al-Thānī 66:9)

"O Prophet! Strive hard against the unbelievers and the hypocrites, and be harsh with them." (66:9)

In a situation when the unbelievers out rightly rejected the faith, they were unhesitatingly called as Kāfirūn (unbelievers). But at the same time they were not persecuted or abused for their faith nor was any compromise made with them. Allāh ﷻ says:

(Al-Qur'ān, Al-Kāfirūn 109:1-6)

"Say: O ye who reject Faith! I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have been want to worship nor will ye worship to which I worship. To you be your way and to me mine." (109:1-6)

A dā'ī is never ready to make an amalgam of truth and falseness. He does not accept any peace proposals at the cost of compromising his faith with disbelief.
and mixing of Truth with falsehood. To all such olive branches, his response is:

"to you be your way, and to me mine." (109:6)

"This was the attitude of Faith then; but it is true for all time. I hold fast to Truth, in scorn of consequence." But at the same time, a dāʿī should be realistic in his way of daʿwah. Since peace and harmony cannot be achieved by making a cocktail of truth and falsehood, there is no coercion in daʿwah. The holy Quʾrān says:

"Let there be no compulsion in religion; truth stands out clear from error." (2:256)

This Āyah shows that "compulsion is incompatible with religion" because:

(1) religion depends upon faith and free will, and these would be meaningless if included by force (2) truth and error have been so clearly shown up by the mercy of Allāh that there should be no doubt in the minds of any person of goodwill as to the fundamentals of faith; (3) Allāh’s protection is continuous, and His plan is always to lead us from the depths of darkness into the clearest light."^72 A number of Āyāt in the holy Qurʾān can be cited, for instance, which

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^71 Ibid., Ex.n., 6291.
^72 A.Y. ‘Alī, op. cit., Ex.n., 299.
clearly show that Islam stands for freedom of thought and idea. These Āyāt make it amply clear that the Messenger’s responsibility is merely to convey the Message. Allah ﷺ says at various places thus:

(Al-Qur’ān, Mā’idah 50:99)

"The Messenger’s duty is to proclaim (the Message)." (50:99)

(Al-Qur’ān, al-An’ām 6:35)

"If it were Allah’s Will He could gather them together unto true guidance. So be not thou amongst those who are swayed by ignorance (and impatience)." (6:35)

(Al-Qur’ān, al-Muzammil 73:19)

"Verily this is an admonition therefore, whoso will, let him take a (straight) path to his Lord." (73:19)

(Al-Qur’ān, al-Naba 78:39)

"That is the True Day, therefore, whoso will, let him return to his Lord." (78:39)\(^{73}\)

If Allāh ṣ.a.W. Himself desired that all or the earth be believers, He would have then made all of them as such. But when He leaves the choice to the people, the Messenger is not, therefore, allowed to compel them against their will to believe.

(Al-Qur'ān, Yūnus :99)

"If it had been thy Lords Will, they would all have believed - all who are on earth! Wilt thou then compel mankind, against their will to believe." ( :99)

"If it had been Allāh's Plan or Will not to grant the limited Free-will that He has granted to man, His omnipotence could have made all mankind alike: all would then have had Faith, but that Faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with Allāh's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, men of Faith must not be impatient or angry if they have to contend against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e., imposing it on others by physical compulsion. Forced faith is no faith. They should strive."

Imām Ghazālī says that there are about hundred such Āyāt in the holy Qur'ān which declare Imān or Faith to be the outcome of free choice and independent selection.

(4) The positive aspect of Islāmic da'wah is that it does not resort to adopting any means of compulsion, for Islām is the religion which
does not recognise compulsion for achieving its purpose, nor does it allow any coercion against the followers of other religions.”

Ibn Kathir says that since the Message of Islam is clear, there is no need of compulsion. One having a sound mind and pious heart will himself accept it. Even if one is compelled to accept it, it is useless (as Iman is the outcome of free choice).

Similar views are expressed by Allamah Zamakhshari in his Tafsir Kashshaf, Imam Razi in his Tafsir Kabir, Abū Muslim Asfahani and other prominent Muslim thinkers.

So long as da’wah is based on hikmah, a da’I should not use such ways for his da’wah that are against his own dignity and the objectives of da’wah. He should not prefer those who are indifferent to his call over those who willingly come to accept his Message. The holy Qur’an has expressed concern over the Messenger’s over-indulgence with the chiefs of Makkan pagans while ignoring a poor Muslim who approached him for seeking guidance. Allah ℄ says:

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74 A.Y. ‘All, op.cit., Ex.n., 1480.
"(The Prophet) frowned and turned away, because there came to him the blind man (interrupting). But who, could tell thee, but that perchance he might grow in purity? Or that he may receive admonition, and the reminder might profit him. As to one who regards himself as self-sufficient, to him dost thou attend; though it is no blame to thee if he grow not in purity. But as to him who came to thee striving earnestly, and with fear (in his heart), of him wast thou unmindful." (80:1-10)

He should not compel people to listen to him. He should advise people only when they are inclined otherwise it would become a burden on them.  

To a new people, the Shari'ah should not be explained all at once. A dā'ī should be wise enough to have clear insight into the psychology of the various people. He should teach the truth step by step. First, priority should be given to 'Tawḥīd' (Oneness of Allah); and after that should gradually follow Ṣalāh, Zakāh and so on.  

Responding to the demands of rich and influential people, a dā'ī should not ignore and send away those poor Muslims who are sincere to their religion.  

Allāh ﷻ says:

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79 Walid al-Zumān, Tājār al-Bukhārī, chap., “Mā kāna al-Nabī ﷺ ya’takhabwawalshum bi al-Maw’īzah wa al-‘Ilm, V.1, p.64.  
"Send not away those who call on their Lord morning and evening, seeking His Face." (6:52)

He should not throw the common Muslims away considering them unfit. They need to be appreciated for having saved their belief and faith under such irreligious and (anti religious) circumstances as of today’s materialistic world.\(^81\)

For keeping the faith of such common and lay Muslims, there must be a well-organised da’wah group who would reach each and every member of the community and teach him his religion.

A common field worker experiences it that there is a considerable number of Muslims in every Muslim locality who can’t even recite the *Kalimah* correctly let alone its meaning. Every knowledgeable Muslim in the locality and every member of Muslim family who has some knowledge about Islam has a religious duty to teach it to others. Islam is the religion of God who is the Lord of all mankind. Therefore, a da‘ī who works for propagating the Message to man from his Lord has to take it to one and all without any kind of bias and prejudice.\(^82\)

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\(^81\) Amin Ahsan Islahi, *Da‘wat Din Aur Iska Tariqah Kar*, p. 61.

\(^82\) Syed Jalaluddin ‘Umri, *Islam ki Da‘wat*, Munkazi Maktabah Islami, Delhi, (MMI), 1979, pp. 76-77.
A Muslim should propagate the Message for bringing about a radical change in people’s lives. He must invite them towards a complete change. He should make it clear to the whole mankind that their salvation in both the worlds depends upon their Creator’s ‘Guidance’—Al-Islām.⁸³

Da’wah should be made towards the fundamentals of Islam. The right way of da’wah is to invite to the founding principles of religion. If belief of a person in the fundamentals is not firmly rooted, it is then useless to persuade him to accept the less important branches derived from these fundamentals.⁸⁴ Da’wah should be made towards the very essence of ‘Din’. Once the meaning and Message of Islam is clearly imbibed into the blood and soul of a people, it will keep their faith firm in most distressing situations.⁸⁵

The Messenger’s companions were firm and strong in their faith that is why they were always steadfast even in the most disappointing situations. And it is this lack of firmness in faith and belief in the modern Muslims which is responsible for their decay and decline. A dā‘ī should not pervert the Message.

(Al-Qur′ān, Al-Baqarah 2:75)

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⁸³ Ibid, Pp.77-78
⁸⁴ Ibid, P.79.
⁸⁵ Ibid, P.80.
"Can ye (O ye men of Faith) entertain the hope that they will believe in you? — seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it." (2:75)

He should not conceal it.

(Al-Qur'ân, Al-Baqarah 2:140)

"Ah! Who is more unjust than those who conceal the testimony they have from Allah." (2:140)

He should not mix the Truth with the falsehood in such a way that the whole thing becomes an ambiguous amalgam of right and wrong.

(Al-Qur'ân, Al-Baqarah 2:42)

"And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)." (2:42)

The condition of the present age is similar, to a great extent, to those of the olden times in which Allah used to send His Messengers. After the culmination of the Messengerhood on Muḥammad, the responsibility of propagating God’s Message to humanity rests on the Muslims—the bearers of their Message and mission. The divine way of fulfilling this responsibility is to establish the institution of Khilāfah. It is then the duty of Khalīfah to invite people to Islām and to reform Muslims through amr bi al Ma'rūf wa nahi 'an
al-Munkar. It is only after the re-establishment of Khilāfah that the world will witness our concepts translated into action.

A dā‘ī should neither be apologetic on individual or organisational level, nor should Muslim Ummah be so in their approach. They should proclaim the Truth as it is. Da‘wah is not to win the hearts of people by following their vain desires, it is rather calling them to the Truth without distorting any part of it.

(Al-Qur‘ān, Al-Shūrā 42:15)

"Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires." (42:15)

Those who deny the Truth, simply want that a dā‘ī should be pliant in his approach and they would adopt the same approach.

(Al-Qur‘ān, Al-Qalam 68:8,9)

"So obey not to those who deny (the Truth). Their desire is that thou shoudst be pliant: So would they be pliant." (68:8,9)

"Then they compromise, and they would like the preachers of inconvenient truths to compromise of inconvenient truths to compromise with them. On those terms there would be mutual laudation. This easy path of making the best of both worlds is a real danger..."

Thus the Message must be presented honestly and forthrightly.

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86 Amin Ahsan Iqbal, op.cit, Pp.59-60
87 A.Y.Ali, op cit., Ex.n.,5598.
Many people say that Islam is difficult to practise. It is now taken for granted by the world that Islamic rituals are too difficult to be translated into action. The main causes behind such misleading image of Islam may be that:

i. The non-Muslims are frightened by the Islamic laws such as the law of amputation of hand in case of theft; the law of polygamy and the position of women; and Jihad, which, unfortunately they label, in modern antagonistic terminology against Islam, as a menace and means of global terrorism.

ii. Muslims are the first to be accused for this. It is they who have taken a lead to resist the Islamic laws whenever there rose an occasion to implement them in the Islamic states.  

This whole affair has given rise to two blocks within the Muslims: the ‘modernists’ and the traditionalists.

In such conditions a serious, concerted and strong da’wah approach is to be adopted which should be within the vast boundaries of the holy Qur’anic hikmah and best preaching. This situation is to be dealt with courage and clear religious

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88 The anti-Islamic change in Turkey is the saddest episode of this kind. In addition to this resistance against the Shari’at Bill in Pakistan in recent past indicates that the Muslim world has completely fallen prey to the invasion of European secular civilization. So far as misunderstandings regarding women’s rights in Islam are concerned, the hue and cry on Shah Bano case in India is a living example of this kind. In fact establishing states in the name of Islam and calling them ‘Islamic states’ has caused an incalculable injury to the face of Islam and the Messenger when by its subsequent conduct, outlook and performance it failed to live up to the Islamic principles, ideals and perspective that it cherished.

89 Today’s affairs in Iranian politics is an evident example.
insight. A realistic approach is the need of the hour. We should not hesitate to accept the good even if it lies with the 'enemies' of Islam nor should we hesitate to reject the wrong that lies with our approach.

(Al-Qur'an, Al-Ma'idah 5:8)

"And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety." (5:8)

is the divine guidance in this respect. The Messenger said:

"The word of wisdom is a lost property of the believer. Wherever and whenever he finds it, he is more deserving to pick it up."

In the modern perspective Islamic cause seems to have taken totally negative dimensions. Such da'wah methods as to make Islam known in its right image and perspective are very much important. Islam is easy and it should not be presented as something difficult and inconvenient to practise. The Messenger said: Verily the religion is easy (to practise). He who creates hardness in the religion will be overcome by it. So adopt the moderate way.

91 Taysir al-Bukhārī, chap., "al-Dīn yuṣṣr", V.1 P.36.
Islam is all-rationalistic. Its Message is so simple that one feels no difficulty in understanding it. "The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly." 92

The holy Qur'an is replete with the Ayat emphasising the importance of reason (al-'Aql) in understanding and grasping the essence of the Message.93

Qādi 'Ayād, an eminent Muhaddith, in his Kitāb al-Shifā' fī Bayānī Huqūq al-Muṣṭafā has quoted a hadith that al-‘Aql is the basis of Islam.94 Thus, the Truth should be presented in a simple way. A dā'ī should always be simple in his language and he should never go against the admitted scientific facts. However a dā'ī should not go on interpreting things according to those hypotheses which are not proved beyond doubt.95 Islam is not irrational but it is supra rational and transcendental (revealed). It is the word of God. Reason is also created by Him. He admits the authenticity of reason in the holy Qur'ān. Thus His word cannot be against His own creation. But at the same time human reason and intellect is fallible. To err is human.

92 Thomas Arnold, The Prospecting of Islam, P.413.
93 See Al-Qur'ān, (Al-Baqarah 2:44), (Al-An'ām:98), (Al-Ankabūt 29:35). In fact words like tadabbur, tafakkur, ta'qqu il, fawn d in the Qur'ān in ahūnā, ce, clearly indicate the importance of reason.
95 Islam accepts science to the extent it is "knowledge of truth(s)". It does not hesitate to criticise hypotheses, admitting the possibility of change in human knowledge. The holy Qur'ān is the touchstone for testing and checking scientific discoveries and "inventions" and not vice versa.
Therefore it is subordinate to the 'Revelation'. That means da'wah is not to be
towards unreasonable things but it is not also wholly according to the limited
and fallible human reason.

Islam's simplicity is one of the main factors responsible for the propagation of
its Message.

This Message rests on the firm basis of reason. "The simplicity", writes Thomas
Arnold, "and the clearness of this teaching are certainly among the most obvious
forces at work in the religion and missionary activity of Islam."^ Da'wah
should be critical in approach. If on one hand it is enjoining right, it is
forbidding wrong on the other.

Ibn Hisham says that the people (of Makkah) did not rise against the Messenger
when he simply called them towards Islam. But when, at the second stage,
he criticised their false deities and pointed to their wrongs, they resisted
bitterly.^^

This shows that non-critical, mystical approach can be helpful in assembling a
great mass of people but it cannot be helpful in attaining the real purpose. The

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^6 The Preaching of Islam, P 414.
^7 Ibn Hisham, op cit., V. I, P.275
revolution is brought about only when the wrong is criticised. Thus “uncritical approach is unnatural.”

That is why amr bi al-Ma‘rūf is immediately followed by nahī ’an al-Munkar. in the time of the Messengers ﷺ, the means of propagating the Message was verbal. People would listen to them and would memorise their Message by heart and would accordingly pass these commandments and religious advice on to their next generations. This continued until a time came when the people neglected the Message and at that time Allāh ﷻ sent another Messenger to remind them. Still, under such condition, a Messenger would use more sophisticated means to call his people. Allāh ﷻ commanded Messenger Ibrāhīm ﷺ to proclaim the pilgrimage among men. (Ibrāhīm stood on a high mountain and called people.)

Even if Allāh ﷻ had taken the responsibility of making all the people of the world hear the call then, still the Messenger took advantage of a high mountain to use it for his da‘wah.

This shows that a da‘ī is free to use every possible means to make the Message of Allāh ﷻ be heard by every one. Ḥikmah and Mau‘ızah Hasanah both the

98 Wahiduddin Khân, Da‘watu Islâm, Delhi, 1997 Pp.177-78.
Qur'anic principles of da'wah demand that a da'i should be fully equipped with the knowledge of the basic sources of Islam. This also means that he should use every possible but Islamically lawful means in da'wah.

The Messengers' ḥikmah was such that their ways and means of da'wah would always change with the changing standards of resources, and means of communication.

The own ways and means of Muhammad are the best and the final guidance in this respect.

After receiving the first revelation, he shared the Message with his wife Khadijah. She accepted. Then he presented the Message to those who were all good in character and were in search of truth, like Abū Bakr, Uthmān, Zubayr, Abdul Rāḥmān etc. The way Khadijah, 'Alī, Abū Bakr and Zayd becam Muslims, shows that personal character of the da'i is the most important factor in the success of his da'wah.

During those days, the atmosphere was totally hostile and, therefore, activities of da'wah were conducted for almost three years. The aim of this strategy of private but not public da'wah was to avoid confrontation at the very outset and to form a band of such strong 'stalwarts' of the truth who could give

99 Amin Ahnān Iṣlāḥī, Da'wah-e-Dī n Kā Ta'rīqah Kār, Pp.72-73.
the movement every kind of support in future. Every Muslim of that time was a da'ī at his individual level.

After three years, the strategy changed. Now people were called towards the Truth openly. It was a custom in Makkah that at the time of some imminent danger, a person aware of it would climb on the top of Mount Safā, tear down his clothes and call people to gather around him and then inform them about the danger. The same technique was adopted by the Messenger but he did not tear down his clothes. He called every tribe of Makkah by its name and warned them about the dreadful punishments of God. The very first response was encouraging but he did not lose heart.

At the next step, the Messenger invited all his relatives to a feast at his residence. Nobody, except his own cousin, ‘Alī ℓ-r, responded positively.

Then the hectic activities of da'wah started. The Messenger would meet pilgrims every year on the occasion of Hajj. He would also go to the market of ‘Ukāz and other religious and commercial fairs to propagate his Message. He would talk to people individually, or in groups or would deliver public speeches.

During all this period he was humiliated, intimidated and forcibly prevented from da'wah. But he carried on his Mission and searched for new avenues.

100 Tafsīr Ibn Kathīr (Ut.), V.3, vol 17, P.55
When the handful of Muslims were being persecuted in Makkah, he asked them to migrate to Abyssinia where they came across a dramatic boost to the Message of Truth. The cousin of the Messenger, Ja'far bin Abî Ṭâlib Ṣ. gave an impressive and comprehensive introduction of Islam in the court of Negus, the king of Abyssinia. The Makkah anti-Islamic delegation had demonised the Muslims and their religion before Negus, they had also bribed the ministers and the priests. But instead of using an ambiguous and apologetic language, Ja'far Ṣ took it as a great opportunity and preached in a plain and honest way. He did not conceal the Truth. This clear and outspoken approach made Abyssinia a heavenly abode for the Muslims. Then the Messenger went to Ta'if. When the doors of da'wah in Makkah were totally blocked, he went to Madînah, where he established a model Islamic state and society under which the activity of da'wah was continued.¹⁰¹

He deputed da'îs to different places. Before migrating to Madînah himself, he sent Mus'ab Ibn 'Umayr there. Mu‘âdh Ibn Jabal was sent to Yemen. Abdul-Rahmân Ibn ‘Awf was sent to Dūmatul Jandal along with a team of da’îs.

Khâlid Ibn Walîd was sent to Najrân to invite, the tribe of Banî Hârith.

¹⁰¹ Qâṭî Sâlimân Mansûrî, op.cit., pp.47-58, also see Abdussalam, Da’wah Guide. Pp.91-100.
The Messenger made full use of pen in the field of da'wah which was a sophisticated means at that time.

He sent letters to different kings of the then ‘developed countries’.

He wrote to Chosroes (the Persian Emperor), to Caesar (the Roman Emperor), Negus (the Abyssinian Emperor) and to various others.

This shows that in da'wah, we can have full use of modern technology. Whatever the means available in the modern age can be put to effective use in the field of da'wah.\textsuperscript{102}

Muslims should equip themselves on every front to reach every soul on earth with their Message, on one hand and to respond to the false propaganda being made against them, in a much better way, on the other.

The Messenger ordered Zayd Ibn Thabit to learn Syriac and/or Hebrew language. The matter was so important that he learnt this language in only fifteen days. Then he would write to the Jews (or Christians) and would also read their letters to the Messenger. \textsuperscript{102} Mawlānā Jalīl Aḥsan Nadwī after quoting this hadīth from al-Mandharī says that as every language can be used for

\textsuperscript{102} \textit{Da'wah Guide,} P.153.
da'wah so can the tools of information technology be used for the same purpose.\(^{103}\)

"Today the Muslim Ummah is witness to the current global scenario, which loudly testifies that by effective utilisation of the powerful gifts of the modern technology, the so called enlightened world can be programmed to accept even blatant falsehood! The question now is, how much the community of the Dā'īs is prepared to make use of the same gifts of technology effectively to introduce the truth to mankind and persuade it to accept it."\(^{104}\)

Murād Hoffman has tried to invite the attention of the Muslims towards certain important issues that may play a vital role in making Islām the first world religion in the 21\(^{st}\) century. Improvement in the field of 'education and technology' tops his list which includes means of communication also. About education and technology he says, "I prefer (improvement and development in) education and technology.

Everybody knows that there is a great need for the Ummah to make improvements in these fields so that it may get free from the clutches of foreign powers and their civilization."\(^{105}\)

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\(^{103}\) Mawālnā Jalāl Aḥsan Nadwī, Sefīnah Najāt, Delhi, 1987 no.314, Pp.185-86.

\(^{104}\) Da'wah Guide, P.158.

\(^{105}\) Murād Hofmann, Islām in Twenty first Century, (Ur. 'r.) by 'Atīq Aḥmad Siddīqī, Delhi,2000, Pp.52 -53.
Therefore every means, medium, equipments of communication available to man can be used for da‘wah.

Some of the means that can be effectively used are:

Books, Pamphlets, Handouts, Newspapers, Magazines, Banners, Wall-writings, Stickers, Television, Cinema, Radio, Audio and Video equipments, computers, C.D—ROM, E-mail, etc.

Many universally adopted methods can prove very beneficial. They include conversation, Speech, Lecture, Table talk, Debate and discussions etc.

The da‘wah speech of the Messenger ﷺ from top of the Mount Safa indicates that he used Safa as ‘Media’ of that time. Now the history of Media has travelled from Safa to Journalism. When the enemies of Islam are using mass Media for making false propaganda against it, it is more incumbent on the Muslims to use it for their (good) purpose. The lie told from the platform reaches four corners of the world. Thus response from Muslims to the false and baseless propaganda against them and their religion should be in a more sophisticated manner, based on hikmah.

But, at the same time, writing books, speaking on different topics in the broadcasting programmes and participating in seminars, debates etc. is not

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106 Qadri Salman Mansurpur, op.cit.,p.53.
sufficient. "The field of activity of the Islamic Mission is very vast. Islam is the
name of a complete system of life, in which education and training, law-making
and law-dispensing, police and military, home and foreign policies—all are
included. The protection and safeguard of every civilised activity which can
move the wheels of the Islamic revolution is included in the circle of Islam and
its Mission.\textsuperscript{108} That implies, in the words of Allamah Iqbal, that instead of
influencing minds, a da'i should try to influence hearts. An opponent always
makes arguments in response to arguments which results in a confrontation and
thus kills the possibility of ‘hidayah’ (divine guidance).\textsuperscript{109} Iqbal explains this
methodology of moulding hearts by giving the example of nature.
Nature creates taste in food and one eats it without thinking whether it is good
for his health or bad. A traveller forgets to continue to move to his destiny when
on his way he comes across a beautiful resort and in the company of fascinating
flowers, he falls asleep. In the same way a da’i should snatch hearts.\textsuperscript{110}
Therefore no dialectical discussions which belittle the opponent should be
resorted to.

\textit{(Al-Qur’an, Fussilat 41: 34)}

\textsuperscript{108} M. Al-Ghazali, Message of Islam, P.6.
\textsuperscript{109} Muhsein Uthmani Nadwi, op.cit, Pp. 174-75.
\textsuperscript{110} Ibid, P.175.
'Repel (Evil) with what is better then will he, between whom and thee was hatred become as it were thy friend and intimate.' (41: 34)

Similarly da'wah should be performed on both individual and collective levels. The Messenger deputed individuals as well as groups for propagating the Message. This necessitates the formation of da'wah organisation.

The holy Qur'ān clearly gives hints for forming an organisation to perform da'wah

\[\text{Al-Qur'ān, Āl-Īmārān 3:104}\]

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong." (3:104)

The concept of *Ummah* (Al-Qur'ān, Al-Tawbah 9:36, Al-Baqarah 2:143) in the holy Qur'ān is the basis for formation of an organised body.

The Messenger, himself formed an organisation of those who initially embraced Islam one by one. As the number of Muslims increased, their organisation became bigger and bigger accordingly. The concept of *ulū al-Anir* in the holy Qur'ān also indicates that Muslims should form an organised band in which all of them should be at the helm of affairs.
The Ḥadīth in this respect are abundant. All of them indicate that Muslims should always be organised. Even if there be only three of them, they should make one their Amīr. Bukhārī and Muslim narrate that one who departs from the organisation, will die a death of Ḥiḥilīyyah (ignorance).\(^{112}\)

The Messenger ﷺ has commanded his Ummah for five things viz;

\textit{Al-jamā'ah} (to make organisation); \textit{al-Sam} (to listen to the elders at the helm of the organisation); \textit{al-Tā'ah} (to obey them); \textit{al-Hijrah} (to migrate for the sake of religion) and \textit{al-Jihād} (to strive in the path of Allāh ﷻ).\(^{113}\)

Islamic life and Islamic state cannot be established by a mere preaching or by simply using tongue and pen but they need every educational, technical, material and all human resources for achieving this purpose. Islamic da‘wah is the da‘wah of destruction and construction—destruction of the un-Islamic foundation of the society and construction of Islamic foundation. This is so great a task that cannot be performed by individuals but by such an organisation which is fit for this struggle. These are the grounds which make the formation of organisation obligatory.\(^{114}\)

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\(^{112}\) For a detailed account see. Ibn Kathīr (Ur.) V.1, part 5. Pp .52-54.

\(^{113}\) J.A. Nadwi, Sаїнаh Nаjат nо.292, P. 168-69.

Notwithstanding the fact that an Islamic organisation is essential for performing da’wah on the collective front, but it cannot be, however, said that an Islamic organisation in itself is the whole Ummah. No Islamic organisation can claim to be so. Every organisation is a part of the Ummah.

Unfortunately the da’wah organisations of the present day Muslim world have fallen prey to the organisational bias. Practically, they don’t consider the Truth that lies with others but rather think that they alone possess the Truth and nobody else does. The right way of promoting the cause of da’wah is to work according to the Qur’anic injunction.

Help ye one another in righteousness and piety.” (5:2)

and

And hold fast all together, by the Rope which Allah stretches out for you, and be not divided among yourselves.” (3:103)

“ If all hold fast to it (Allah’s Rope) together, their mutual support adds to the chance of their safety.”115

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115 A.Y. ‘Ali, op.cit., Ex n 429
The powers against Islam, today, are universal in character. Zionism, Freemasonary, communism and Missionary Movement, all such anti-Islam movements are operating at the universal level. So this necessitates the formation of a ‘Universal Islamic Movement’. The contemporary situation demands that all the Islamic dawah organisation unite to make a master stroke on ‘Ignorance’ (Jahiliyyah). They should all, collectively, strive for the establishment of Allah’s Shari‘ah based Islamic State.116