CHAPTER–2

DEVELOPMENT OF DA‘WAH METHODOLOGY
AND CONTEMPORARY TRENDS.

A BRIEF HISTORICAL SURVEY OF THE DEVELOPMENT OF DA‘WAH METHODOLOGY.

From the very beginning Islām bears the stamp of a religion of da‘wah that seeks to win the hearts of people to lead them to their Creator – Allāh – and as it was in the beginning so has it continued to be to the present day.117

The whole life of the Messenger, starting from the top of the Safā mount and ending in the field of ‘Arafāt via the battlefields of Badr and Ḥunayn, streets of Makkah, Ta‘if and Madīnah, is the history of da‘wah Islāmiyyah.

Since Islām is the final and the universal version of Allāh’s True Religion – The Ultimate Truth— Muslim Ummah is, therefore, the last and universal Ummah. It is therefore, but natural that this Ummah has to come across different people and

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117 T.W. Arnold, The preaching of Islām, P.44.
different times and as a result face such struggling situation as have never confronted any other community in the history of the world.\textsuperscript{118}

The Messenger \textit{\textsuperscript{\textregistered}} of Islam was aware, from the very first day that the Islamic Movement had to face great difficulties. So he made preparations from the very beginning to deal with the coming situations. The methodology, which he adopted to fulfil his mission, was that of collective efforts by formation of an organised community of his followers.\textsuperscript{119}

But the Muslims in the Messenger's time were not organised in the manner as understood in present day political organisations. It was, actually, the firmness of belief that had united them as a single community. The Messenger \textit{\textsuperscript{\textregistered}} had given his great attention towards building up a clear understanding of the Islamic faith. It was this clear understanding of the religion that had united the Muslims in an organisation.\textsuperscript{120}

It was this clear understanding of the religion that prevented the Islamic Movement from any kind of deviation. Immediately after the departure of the Messenger \textit{\textsuperscript{\textregistered}} from this world, the Sahabah nearly lost their wits out of their deep love for Allah's Messenger \textit{\textsuperscript{\textregistered}}. 'Umar \textsuperscript{\textregistered}, with a naked sword in his hand,

\textsuperscript{118} S. Abul Hasan 'Ali Nadwi, \textit{Tārikh Da'wat wa 'Azīmat}, V.1, P.18.
came out crying and warning people that nobody among them should say that Muḥammad, ﷺ was dead. At that time it was Ābū Bakr, with his clear and deep understanding of the faith, who in his public speech recited the following Qur’ānic Āyah:

"Muḥammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh; but Allāh (on the other hand) will swiftly reward those who (serve Him) with gratitude." (3:144)\textsuperscript{121}

This was the concept: If the Messenger, ﷺ goes, Allāh ﷻ, whose Messenger ﷺ was, is Alive for ever.

Ābū Bakr, addressed the people in the following words:

"Whosoever was worshipping Muḥammad let him know that Muḥammad is dead; and whosoever was worshipping Allāh let him be happy that Allāh is always Alive."\textsuperscript{122}

\textsuperscript{119} Fatḥī Yakan, Islām-Nazriyah, Tahrik awr Inqilāb, Maktabah Dihkār Rāmpūr, India, 1993, (Ur.tr.) Mazhar Syed ʿĀlam, P.62.

\textsuperscript{120} Ibid, P.63.

\textsuperscript{121} See for details Taṣārīr Ibn Kathīr (Ur.), V.1, part IV P. 30.

\textsuperscript{122} Idem.
Two applied and practical lessons that follow from this event are that (1) we feel inclined to pay more than human honour to the leader of the Islāmic Movement and (2) we feel depressed at the chances and changes of time and forget the principles. In either case, we should always remember the divine guidance.

This shows that the obedience in the Islāmic Movement does not depend too much on the individual as it does on the principles.

The vastness of scope of the da‘wah Islāmiyyah, right from its start, increased gradually. This gradual development can be well understood by the following Āyāt:

At the very first stage of his da‘wah, the Messenger was commanded thus:

(Al-Qur‘ān Al-Shu‘arā’ 26:214)

“And admonish thy nearest kinsmen.” (26:214)

Then he was commanded to warn the people of Makkah and those of the cities around it. The holy Qur‘ān says:

(Al-Qur‘ān Al-An‘ām 6:92) See also (Al-Shūra 42:7)

\[\text{\scriptsize \cite{ahmad-ali} A.Y. ‘Alī, English Translation of the Meanings and commentary of the holy Qur‘ān, Saudi ‘Arabīyyah, Ex.m.460.} \]

\[\text{\scriptsize \cite{fathi-yakan} Fathi Yakan, I‘lām-Naṣṣiyyah, Tahrik awr Inqilāb, P.63.} \]
"And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it, that thou Mayest warn the Mother of cities and all to around her." (6:92)

‘Umm al-Qurā’, mother of cities means Makkah.\textsuperscript{125}

Later he is directed that the Message should be propagated to every living being.

The holy Qur‘ān testifies thus:

\begin{quote}
\textit{ان هو الاذكؤر وفان مبين ليذر من كان حيا} \textit{(Al-Qur‘ān, Yāsīn 36:69-70)}
\end{quote}

“This is no less than a Message and a Qur‘ān making things clear. That it may give admonition to any (who are) alive.” (36:69-70)

Here “alive” refers to those who are alive in spiritual sense.\textsuperscript{126}

Then it was to be propagated to all whom it could reach? The holy Qur‘ān says:

\begin{quote}
\textit{وأوحي إنا هذا القرآن لإنذركم ومن بلغ} \textit{(Al-Qur‘ān, Al-An‘ām 6:19)}
\end{quote}

“This Qur‘ān hath been revealed to me by inspiration. That I may warn you and all whom it reaches.” (6:19)

Then it was meant for the whole mankind. The Holy Qur‘ān says:

\begin{quote}
\textit{هذا بلغ للناس} \textit{(Al-Qur‘ān, Al-Ibrāhīm 14:52) See also (14:1), (Al-Sabā’ 24:28), (Al-‘āraf 7:158)}
\end{quote}

\textsuperscript{125} Ibn Kathîr, op.cit., Vol. 2, Part 7, P.94.
\textsuperscript{126} A.Y.‘Alî, op.cit., Ex.n.4016.
"Here is a Message for mankind" (14:52)

Then it was finally revealed that the Holy Qur'ān is meant for all creatures:

(Al-Qur'ān, Al-Furqān 25:1)

"Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creature." (25:1)

The command for extending da'wah to the whole universe and happy news of its success was given at a time when the Muslims were in great distress and despair. The Holy Qur'ān says:

(Al-Qur'ān, Al-Sād 38:87-88)

"This is no less than a reminded to (all) the worlds.

And ye shall certainly know the truth of it (all) after a while." (38:87-88)

During the period of thirteen years in Makkah, Da'wah Islāmiyya was continued progressively.

Through the first three years' underground activity (secret da'wah) prominent personalities like Khādijah, Ābu Bakr, 'Ālī, Zālid and others responded to the call of the Messenger of God positively. After the divine command to warn people

127 See also Syed Sulaimān Nadwi, op.cit., Vol.4, P.350.
openly, the Messenger called the people of Makkah and those of its surrounding areas; and would also contact the people of every tribe during the period of Hajj to present before them the Message of their Lord.\textsuperscript{128}

During this period the Message reached Yemen and Abyssinia. People would come to the Messenger for receiving the Truth.

After reaching Madīnah the Messenger sent dā'īs individually as well as collectively to different people although the Qurānsh of Makkah placed hurdles in his way.\textsuperscript{129}

The Messenger of Allah invited people to Islam using different methods. His methodology would differ from person to person and from group to group. While he would recite Ayāt from the holy Qur'ān before ‘Umar and ‘Uthmān to call them towards Islam, he would only place his hand on the heart of Abū Qahāfa, father of Abū Bakr and would ask him simply to be a Muslim Allah would bless him with peace.\textsuperscript{130}


\textsuperscript{129} Ṣuṣ’āb Ibn ‘Umar was sent to Madīnah similarly Abū Umāmah was sent to his own clan. See \textit{Hayāt al-Ṣaḥābah}, Pp.148-150.

\textsuperscript{130} \textit{Ibid}, Vol.1, Pp. 72-106.
The Messenger of Allah used to invite people singly (e.g., Abū Bakr, 'Umar, 'Uthmān, 'Ali, 'Imrān Ibn Husayn and others), or in two's (e.g., Abū Sufyān and his wife Hindah), and also in groups (e.g., once the Messenger of Allah had a long conversation with such great leaders of the polytheists of Makkah as 'Utbah, Shaybah, Abū Sufyān, Abū al-Bakhtarī, Aswad Ibn 'Abd al-Muttalib Ibn Asad, Zamā‘ah Ibn Asad, Walīd Ibn Mughīrah, Abū Jahal and others and invited them all to Islam collectively). Islām was being made very easy for the people. They were not invited to the whole of it at the very first call, but, instead, there was a gradual order of things. First of all Tawhīd (Oneness of God) and Risālah (Messengerhood of Muḥammad) was being introduced to them. After accepting that much, they were being invited to offer five times Salāh and then to Zakāh and so on and so forth. The Messenger of Allah would also despatch letters to the great kings of the then developed world calling them to Islām.

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131 Ibid, P. 110.
133 For a detailed account of the da‘wah methodology adopted by the Messenger himself see ways and means of da‘wah in the first chap. of this dissertation.
After the Messenger's departure, the responsibility of da'wah was fulfilled by his Sahābah among whom the four Khulafā' are the foremost worth mention.

During the period of the Khulafā’ al-Rashidūn (the four rightly guided Caliphs viz, Abū Bakr, 'Umar, 'Uthmān and ‘Alī), the sole aim of the Islāmic state was da'wah.

It is on the basis of this fact that Shah Waliyyullāh, in Izālah al Khīfā, defines Khilāfah as that authority which is constituted for the establishment of Din (Iqāmah al-Dīn); and which includes, in addition to many responsibilities, the obligation of enjoining the right and forbidding the wrong.\textsuperscript{134}

Iqāmah of the Dīn, the Shah says that it is meant to revive the knowledge of Dīn which includes the education of holy Qur’ān and Sunnah and advising and preaching.\textsuperscript{135}

There is also a viewpoint that the foremost duty of the Khilāfah, as a successor of the Messenger, was the propagation of Islām, not conquering lands.\textsuperscript{136}

\textsuperscript{135} Ibid, P.263.
\textsuperscript{136} Bashīr Sājid, 'Aṣkara Mubāshshara, (Ur.), Delhi, 1993, Pp.182-83. See also Maulānā Akbar Shah Khān, Tarīkh Islām, (Ur.), Delhi, 1992, V.1, Pp.534.
It was the strict attachment to Islām and firmly following the methodology of da‘wah shown to them by the holy Qur’ān and the Messenger that the Khulafā’ al-Rashidūn succeeded in so incredibly short a time to found the greatest common-wealth the world had ever seen.138

The most important point regarding the methodology of da‘wah of this period was that no compulsion was ever used. Thomas Arnold, while supporting this fact, discusses the presence of Christian Arab tribes of Northern Arabia thus:

“Had attempts been made to convert them by force when they first came under Muhammadan rule, it would not have been possible for Christians to have survived among them up to the times of the ‘Abbāsī Caliphs.”139

The newly admitted people were being instructed in the teachings of Islām immediately after their confession of the Faith. ‘Umar appointed teachers to instruct people in the teachings of the holy Qur’ān and the observances of their new faith.140 “The importance attached to this work of instructing the new converts may be judged from the fact that in the city of Kūfah it was no less a personage than the state treasurer who was entrusted with this task.”141

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139 Ibid., P.50.
140 Ibid., P.51.
141 Ibidem.
This tolerance shown in the first century of Hijrah was continued by succeeding generations. This clearly indicates that those Christian tribes that did embrace Islam did so of their own choice and free will. "The Christian Arabs of the present day, dwelling in the midst of a Muhammadan population, are a living testimony of this tolerance."

In the period of al-Khilafah al-Rashidah, da‘wah was performed at both personal and collective levels. It was the duty of the Islāmic state. Muslims acting as rulers had already been directed thus:

\[(Al-Qur’an, Al-Hajj 22:41)\]

\["(They are) those who if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong." (22:41)\]

This Āyah explains the objectives of an Islāmic State and the qualities of its rulers and citizens.

Since Khilafah al-Rāshidah was the Ideal Islāmic government according to the commandments of the Sharī‘ah, the importance given to da‘wah in this period was the foremost. Keeping this in view there is difference among the Islāmic scholars regarding the fact that “the Islāmic State owes the responsibility of

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141 Ibid. P.52.
142 S.A.A. Mawdūdī, Ta’dhib-al-Qur’ān, Abridged version (Talkhtī) by Ṣadrūddīn Islāḥī, Delhi, MMI, India, 1997, P.535.
performing *amr bi al-ma'ruf wa nahi 'an al-munkar*. The head of the Islamic state is, therefore, answerable for it and the duty is considered as *wājib* for him."^{143}

Shah Waliyyu-Allāh, in *Izālah al-Khīfā*, says that *Khilāfah* is that government which is established for *Iqāmah al-Dīn* which includes revival of religious knowledge, establishment of the fundamentals of Islām, *Jihād* and ... the obligation of *amr bi al-mar'ūf wa nahi 'an al-munkar*, and this all should happen under the vicegerency and representation of the Messenger. After the end of the *Khilāfah al-Rāshidah*, da'wah ceased to be performed at the state level. During the Ummānī period (41-132H), the rulers were almost indifferent towards their duty of da'wah. However, the Muslim government spread to far away lands and a large number of new lands were liberated.^{145} Da'wah privatised during this period continued at personal and group levels.

About the condition of this period Mawlānā Abūl Ḥasan ‘Alī Nadwī says that the holy Qurʾān and the Sunnah ceased to be the basis of the government. *Bait u al-Māl* became the private property of the ‘Caliph’. The whole society

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^{144} Tārikh Da‘wat wa ‘Azīmat, Vol.1, P.262.
was influenced by the wrong policies of the government and the un-Islamic life of its officials.\textsuperscript{146}

The most prominent dā‘i of this period was Husain Ibn 'Ali. The other du‘ah included 'Abdullāh Ibn Zubār, ‘Ali Ibn Husain (Zālīn al-‘Abān), ‘Urwah Ibn Zubār and others. They continued their da‘wah on personal levels. They remained totally aloof from the government and the ruling class. They, instead, stuck to the act of seeking knowledge and remained always outspoken and courageous never concealing the truth. They served Islam with sincerity and always resisted against the injustices of the rulers.\textsuperscript{147}

The exceptional period in the Ummayad’s rule was that of ‘Umar Ibn ‘Abd al-‘Azīz (99-101H). His greatest contribution was that he ruled according to the pattern of Khilāfah al-Rāshidah.\textsuperscript{148}

He not only implemented the \textit{Sharī’ah} and reformed the Muslims, but also propagated Islam among the non-Muslims.

Baladhrū, in his \textit{Futūhu-al-Buldān}, says that ‘Umar Ibn ‘Abd al-‘Azīz wrote seven letters to the Kings of Hindustan. He invited them towards Islam and they accepted.\textsuperscript{149}

\textsuperscript{146} \textit{Tārikhi-Da‘wati wa ‘Aṣīmat}, V.1, Pp.31-32.

\textsuperscript{147} Ibid, P.33.

\textsuperscript{148} Mawlawī Akbar Shah Najībābādī, \textit{Tārikh-e-Islām}, V.2, P.206.
In the second century of the Islamic era when the moral degradation and weakness of faith was at its peak, and the rulers were, as usual, indifferent to this issue, the individual du'āḥ who continued their da'wah efforts were, mainly, Sa‘īd Ibn Jubārī, Muḥammad Ibn Sīrīn and Imām Shu‘bī. The leading dā‘ī of that period was Ḥasan al-Baṣrī who had almost all the qualities of a true dā‘ī. He would make direct attacks on the hypocrisy prevailing in his society.  

In the middle of the same century efforts of Jihād were also made which, though, due to the strong basis of the Umayy ā rule and early Abbāsīs, could not prove successful, succeeded in continuing the influence of Islām on lives.

Muḥammad Dḥū al-Nafs al-Dhakīyyah and his brother Ḥabīb Ibn ‘Abdullāh declared Jihād against Mansūr. Imām Abū Ḥanīfah & Mālik supported them.

During the Abbāsī rule (1321H. – 922H.) da‘wah as trend and movement continued but it was not performed by the state as its sole responsibility.

Some of the major developments of this period and the response of du‘āḥ of Islām against these trends and developments follows thus:

Since Muslims were governing the greatest state of that time spread over the continents of Asia and Africa and a part (Spain) of Europe, they direly needed to compile the Islāmic law lest they should be compelled by the circumstances to

149 Tārikh Da‘wat wa ‘Aṣīmat, V 1, P 59
150 Ibid, pp 53-66
151 Ibid P 68.
adopt Roman or Iranian law for the purpose of governance. The most important method for saving Islam adopted by its saviours (du’āh) was the systematic compilation of the Ḥadīth and the Fiqh at a more progressed level.\textsuperscript{152}

It was in the Abbāsī period that the influence of Greek philosophy on the Muslim intellectuals was immense. This influence gave rise to the sect of the Mu’tazillites, who once got a royal patronage during the rule of Māmūn (198-210 H), resulting in big controversies. The controversy cropped up regarding the holy Qur’ān and whether it was eternal word of Allah or His creation – an issue sincerely dealt with and subsequently nullified by the da’wah of Imām Aḥmad Ibrāhīm Ibn Hanbal (164-241 H). Imām ʿAbd al-Ḥasan al-ʿAshūrī (260-324 H) and Imām Gazzālī (450-505 H) strove hard against the philosophers and purified the religion from un-Islamic ways and wrong-interpretations.\textsuperscript{153}

In the seventh century Hijrah, (thirteenth of the Christian era), the world of Islam faced such a trouble, the example of which is hardly found in the history of the world. This was the invasion of Mangols. “There is no event in the history of Islam that for terror and desolation can be compared to the Mangol conquest.”\textsuperscript{154}

\textsuperscript{152} Ibid, Pp. 73-74.
\textsuperscript{153} Ibid, Pp. 103-110 and 121-22.
The Muslims historians seemed to be reluctant in expressing the horror.

Ibn al Athîr, a famous historian writes:

"For many years I shrank from giving a recital of these events ... who would deem it a light thing to sing the death-song of Islam and of the Muslims, or find it easy to tell this tale? O that my mother had not given me birth! Oh, would that I had died ere this and been a thing forgotten, forgotten quite!"\textsuperscript{155}

In such desperate conditions what could not be done by the swords of Muslims and their rulers was done by the du'âh of Islam.\textsuperscript{156}

Professor Arnold in \textit{the preaching of Islam} writes:

"But Islam was to rise again from the ashes of its former grandeur and though its preachers win over the savage conquerors to the acceptance of the faith. This was a task for the missionary energies of Islam that was rendered more difficult from the fact that there were two powerful competitors in the field. The spectacle of Budhism, Christianity and Islam emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of adherents of these great missionary religions, is one that is without parallel in the history of the world.\textsuperscript{157}

About the spread of Islam among the Tâtârs, Arnold gives the description that after the death of Chingîz Khân, the Mangol empire was split up into four sections and divided among his sons.\textsuperscript{158}

The first kind of the Mangols who embraced Islam was Barakâ Khân (1256-1267) He met, once, two Muslim traders coming from Bukhârâ and asked

\textsuperscript{155} This is the translation of (Al-Qur'an, Maryam 19:23, see for reference, T.W.Arnold, op.cit, P.219.
\textsuperscript{156} A.H.A. Nadwi, op.cit., P.322.
\textsuperscript{157} P.219.
them certain questions about Islam. The traders expounded to him their faith so persuasively that he embraced Islam in all sincerity. He then presented Islam to his younger brother who also became Muslim. This event led to the Islamisation of hundreds of Mangols.\(^{159}\)

Islam spread gradually among the Ilkhāns of Persia, the second section of the Mangol empire. The first king of the Ilkhāns, Tikūdār, embraced Islam. He made great efforts in admitting a great number of the Talārs in the fold Islam.\(^{160}\)

Chaghatay was the king of the third sections of Mangol Empire. Buraq Khān, the grand grand son of Chaghatay Khān became Muslim and took the name of Sulṭān Gayāth al-Ḍīn. But those who had been converted during his reign relapsed into their former heathenism. Then in about 1326AD, Tarmāshirīn Khān became Muslim. Muslims of his time remained true to their faith. He was then dethroned by Bāzūn who persecuted the Muslims.

Then the first Musalmān king of Kāshgar, Tuqluq Timūr Khān (1347-1363), was Islamised by Shaykh Jamāl al-Ḍīn from Bukhārā. The shaykh set before the king the doctrines of Islam with such a fervour and zeal that the heart of the Khān, that was hard melted like wax, and he became a Muslim. But he

\(^{158}\) Idem.


\(^{160}\) Ibid, P.326
concealed his faith for a golden opportunity to come. At last they all accepted Islām.

About the spread of Islām in the fourth section of this empire, Arnold says that in the reign of Ogutay (1229-1241), certain Buddhist governor of Persia, named Kurguz abjured Buddhism and became a Musalmaan. “In the reign of Timūr Khān (1323-1328), Anandā, a grandson of Qubilay and viceroy of Kan­sū, was a zealous Musalmaan and had converted a great many persons in Tangut and won over a large number of the troops under his command to the same faith.

In this way within a few years only all the Tātārs became Muslims and Islām, once again, proved that it has the strange power of winning over even its dreaded enemies. And all this can be achieved through da’wah.

In the eighth century Hijrah, fourteenth of the Christian era, we come across the da’wah methodology of a great Islāmic Scholar and reformer, Shaykh al-Islām Ibn Taymiyyah. Ibn Taymiyyah's period was full of difficulties. It has had far reaching effects in terms of political, social, moral, educational and religious aspects.

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161 Ibid, P.237.
The da‘wah of Ibn Taymiyyah was so deep and wide that it, latter on, gave rise to the Islamic movements of the nineteenth century.\textsuperscript{166}

One of the most important aspects of Ibn Taymiyyah’s da‘wah was that he strongly invited people towards the Holy Qur’an and the Sunnah to be taken as the original source for obtaining the ‘Aqā'id (Islamic beliefs), laws and commandments.

In this way he revived the pristine Islamic thought of its initial period.\textsuperscript{167}

Among the various factors responsible for the spread of Islam in India, the most important and basic reasons are:

1. the da‘wah activities of the Sūfī’s
2. the da‘wah efforts of the Muslim traders
3. Islam’s fundamental principle of equality and unity of mankind
4. the caste system in the Hindu religion and society.\textsuperscript{168}

Islam entered India in the very second century of the Hijra (eighth century of the Christian era) through Malabar, the western coastal area of the south. It was due

\textsuperscript{166} Ibid, P.318.
\textsuperscript{167} Ibid P.343.
\textsuperscript{168} Muḥsin ‘Uthmān Nadwī, op.cit.,P.105
to Muslim traders and some individual dā‘īs like Malik ibn Dinār and Shaykh Sharīf Ibn Mālik\textsuperscript{169} who Islamised the King.

After that the Islamisation of people continued for a long time.\textsuperscript{170} Muslim traders played a commendable role in the spreading of Islam in India. Da‘wah in India became successful because of some prominent reasons. These are:

i. The Arab traders who were dā‘īs of Islam at the same time, married the newly Islamised Indian women. Due to this Islam spread very fast.

ii. They treated the locals generously and always took care of the poor and the needy.

iii. They were themselves very staunch practising Muslims.

iv. The Hindus of lower castes were being treated very cruelly by the upper caste Hindus when Islam came with its belief of equality of mankind. The Muslims demonstrated a sympathetic attitude towards these miserable sections of the Hindu society, who afterwards embraced Islam on a mass scale.

\textsuperscript{169} Ibid, P.106.
\textsuperscript{170} Idem
v. The Muslim Sufis also accommodated the common people into their circles without any kind of restriction. This also Islamised a large number of people.

vi. At that time, Islam was having the world’s greatest government due to which Muslims all over the world held their heads high and every new comer into Islam would feel proud to be a member of the greatest world power.

When Islam entered India, there was a tussle between the Hindu religion (Vedic religion) and the Buddhism. The Brahmans were showing a tyrannical attitude towards the Buddhists. As a reaction to this, a great number of the Buddhists embraced Islam.\(^{171}\)

**The Contemporary Da‘wah Movements**

In this section the present researcher intends to discuss briefly some of the major Islamic organisations whose contribution in the field of da‘wah is worth consideration.

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\(^{171}\) Ibid. P.121.
No understanding of the contemporary movements in Islām is possible unless they are set against an established background of Islāmic Ideas.

The beginning of the twentieth century witnessed a change in the state of Muslims of the world. They began to rise from their slumber and started taking stock of their situation.

The desperation, caused in the Muslim world after Napoleonic’s invasion on Egypt and the fall of dawlah Uthmāniyyah (Ottoman Caliphate), began to get changed into a sense of hope in the twentieth century. Great European personalities like Martin Lingus (Abū Bakr Sirāj), Leopold Weiss (Muḥamad Asad) and others embraced Islām. The orientalists began to think about Islām with sympathetic mind. At the same time many Muslim reformist movements were formed in the twentieth century.

It seems, therefore, evident that the contemporary Islāmic Movements are mainly those founded in the twentieth century (thirteenth of the Islāmic Calendar).

It is also intended that only those major movements and their da’wah methodologies will be discussed whose influence is recognised at the international level. It would seem self-evident to include, in this list movements like Al- Ikhwān al- Muslimūn of Egypt, Tablīgī Jamā‘at, Jamā‘ati Islāmī and Jam‘iyyat Ahli-Ḥadūth, of India.
This Islamic movement was founded by Imam Hasan al-Banna of Egypt at his own residence, Isma'iliyyah in Egypt in March 1928 A.D. The main objective of this movement was the revival of Islam and bringing of an Islamic revolution in the lives of the Muslims at individual and collective levels.

Hasan al-Banna devised his da'wah methodology to be adopted in four stages. These are:

a) *Al-Fard al-Muslim*—making every individual Muslim true to his religion.

b) *Al-Usrah al-Muslimah*—creating an Islamic family.

c) *Al-Ummah al-Muslimah*—preparing a community truly acting upon Islam.

d) *Al-Hukūmah al-Muslimah*—establishing Islamic government.

In the light of these objectives the Ikhwān al-Muslimūn ('Muslim Brotherhood) divided its programme into three stages:

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173 *Idem.*
174 *Idem.*
i. Introduction of the da'wah and Islamic renaissance by presenting the objectives of the movement, explaining the reality and spreading the thought among the people.

ii. Instruction and preparation—taking the practising and pious members to instruct and prepare them to shoulder the responsibilities of the movement in future.

iii. Practical implementation—to strive for moulding the existing society according to the plan and programme of the movement.\textsuperscript{175}

In 1938, when the Ikhwān had become a great revolutionary movement and had spread its da'wah in the Arab World, Ḥasan al-Bannā introduced his movement in his own words:

"Ikhwān al-Muslimūn is a salafi da'wah. It considers the Qurʾān and the Sunnah as the only pure, pristine, and the original sources and wants to invite people towards these sources. It is a pattern based on the Sunnah because it makes the Sunnah its model and ideal in every respect. It is a Sūfi way as it holds that every good lies in the purity of soul and heart and in the divine love. It is a political organisation as it wants to reform the government both inside and outside the country. It is a physical exercise group as its members maintain their bodies by doing exercise and playing matches with other teams. It is an educational and cultural group as it has clubs and institutions for such purposes. It is an economic company as it solves the economic

issues. Ikhwān strove for strengthening the national economy by opening Islāmic companies. It is a social ideology as it diagnoses the disease in the society and prescribes courses for them."\textsuperscript{176}

Thus, from the very outset, this movement has been revolutionary in its programme. After he laid the foundation of \textit{al-Ikhwān al-Muslimūn} at \textit{Ismā‘iliyyah}, Ḥasan al-Bannā constructed a centre along with a mosque in the name of \textit{Dār al-Ikhwān} in \textit{Ismā‘iliyyah}. This was done in the first two years. Upto the fourth year ten branches of the organisation were established. In \textit{Ismā‘iliyyah} Islāmic educational schools, one each for boys and girls, were also established. The boys school was named as \textit{Al-Ḥirā‘} and that of the girls as \textit{Madrasah Ummahāt al-Mu’mīnin}. With some branches was attached a mosque each, and at some other places a club also.\textsuperscript{177}

In 1935, the Ikhwān practically took part in active politics. They would not only use political terms in their speeches but would also send letters to the governments for reforming their (governments') conditions. By reformations, as these letters indicate, they meant not only religious or moral reformation, but also economic, educational, and political reformations including those on the national and international levels.\textsuperscript{178} However, the Ikhwān would strongly deny that they wanted to topple the government. They could consider the use of

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{176} \textit{Majmū‘ah Rasā‘il al-Imām al-Shāhīd}, P.249-50, quoted in Ḥasan al-Bannā Shahīd Kī Diary, Pp.85-86.
\item \textsuperscript{177} Ibid., P.84.
\end{enumerate}
\end{footnotesize}
power as the last alternative. Shaykh Ijāsan al-Bannā would always stress in his writings and speeches that the movement must progress gradually in a natural manner. But before holding power it was necessary to have strong public support. Some basic principles of Ikhwān’s da‘wah were:

i. They would never indulge in the (Islamic jurisprudential differences.)

ii. Al-Bannā would not trust in famous wealthy people. He would always see towards them with suspicious eyes. He was of the view that these people join the movement only to fulfil their selfish interests.

He was himself a disciple of a sufi shaykh who would always advise his disciples that:

- They should not quarrel on small matters.
- They should not speak the arguments of atheists, free thinkers or Christian missionaries in public. They, however, could discuss these things in their private meetings, whereas only such things, that would motivate people for Allāh’s obedience, were to be spoken of before the common masses.

For the spiritual training of its adherents, every member of the Ikhwān was supposed to recite at least one part* of the holy Qurʾān daily. He was also bound

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178 Ibid, P 85.
to think, reflect and ponder over the Qur'anic message while reading it. Every member of the Ikhwan was supposed to evaluate his actions, he had committed during the day, before going to bed. He would repent before Allāh ﷺ in case he had committed any wrong action and praise Allāh ﷺ in case he had done a good action. The Ikhwan were also trained in offering *Tahajjud* (night prayer) regularly.\

The Ikhwan’s contribution in the field of da‘wah was commendable. They established a large number of educational schools for boys and girls. Ḥasan al-Banna, at times, stressed the Egyptian government to introduce religious education in government schools and impart high moral education to the new generation. This programme had four important purposes:

a) Spreading and teaching Islamic beliefs to people.

b) Training them in high moral standard.

c) Making them to value Islamic heritage of their past.

d) Preparing specialists in all branches of science so that an age of Islamic renaissance be started on solid basis.\textsuperscript{182}

\textsuperscript{180} Idem.

* The holy Qur’an comprises thirty-two parts.

\textsuperscript{181} For more details see Muhammad Shawqi Diak, *Tāhrikî Ikhwân al-Muslimîn*, Ur.tr., Syed Ridwân Aft Nadiw, Lucknow, Majalis Taqīqīt wa Nashriyyat, 1999, Pp.223-42.

\textsuperscript{182} Ibid, P.257.
Al-Bannā’s demand was that subjects like Islāmic history, national history and general Islāmic civilization should be included in the curriculum. Similarly religious education, at the university level, should be made compulsory. He also demanded that irreligious, immoral and negligent teachers should be ousted and co-education system should be banned.\footnote{183}

The Ikhwān also played a great role in social welfare activities, especially for the upliftment of rural areas. They also established hospitals and dispensaries.\footnote{184}

The Ikhwān utilised media, to a good extent, in their da‘wah.

They were publishing one daily newspaper and more than half a dozen journals.\footnote{185}

The purpose of their publications was:

- Presenting Islām in a modern way so that it could be proved to be the only way of life to the modern mind.
- Refuting the propaganda against Islām and for the purpose of uniting the Muslims and minimising differences between different Islāmic schools of thought.\footnote{186}

\footnote{183 Idem.}
\footnote{184 Ibid. P.258.}
\footnote{185 Idem. The monthly al-Manār, and the weekly al-Ta‘ārif, al-Shu‘ā‘a, al-Nadhīr, al-Shahīb, al-Mabāhīth, al-Da‘wah and al-Muslimūn.}
\footnote{186 Idem.}
The role of women in da'wah was recognised by the Ikhwan from the very outset. They established an educational department *Firqah al-Akhawat al-Muslimat* for women. This department was meant for the Ikhwan’s own women, girls and relatives. The teachers were females. 

One of the most outstanding qualities of the Ikhwan was they practically took part in Jihad.

The Ikhwan did not consider lectures, discussions, letters, diagnosing diseases and prescribing medicines as the fundamental and final means for their da’wah.

Their final, permanent and basic means are:


In addition to these the Ikhwan would adopt every useful way as additional means of their da’wah.

Due to its revolutionary, though peaceful, programme the Ikhwan were mercilessly persecuted by the governments. Their eminent leaders were hanged to death.

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115 Khalil A. Halmid, *op.cit.*, P.309


118 Ibid., P.276.
Though al-Ikhwān al-Muslimūn had always made it clear that it had no relation with political parties and organisations, as according to the Ikhwān these political parties were in no way resembling the Islāmic brotherhood, yet it was, in 1904 A.D., labelled as a political party. As soon as the charge of being political, trying to dethrone the government, was made against them, it resulted in the imprisonment of its adherents at a large scale.\textsuperscript{191}

In 1965 the same thing was repeated. They were this time charged to have adopted terrorist and disruptive means.\textsuperscript{192}

These imprisonments, executions, break aways, internal and external strife inflicted many blows upon the Ikhwān. Inspite of the fact that the Ikhwān have been almost crushed in their land; they are still, however, active in a number of Arab countries like Syria, Urdan (Jordan), Lubnān (Lebanon) and the Sūdān. In fact their activities are felt in the whole Arab World in particular, and their thought and influence is generally felt in a large number of the Muslim youth throughout the world.

\textsuperscript{191} Islām—Nāṣṣūrīyuh Tahrik awr Inqilāb.P.99.
\textsuperscript{192} Ibid.P.102.
It was founded by Mawlānā Syed Abul A'la Mawdūdī in 1941 A.D. at Lahore. The Mawlānā, himself was elected its first Amīr (leader).193

The purpose of the inception of the Jamā'at, in the Mawlānā's own words was:

"To establish the whole system of human life along with its all the aspects (concept and view, belief and idea, religion and ethics, life and character, education and training, culture and civilization, economy and politics, law and judiciary, peace and war and international relations) on the obedience of Allāh and the guidance of the Messengers." 194

The Mawlānā says:

"This is the only purpose for which we have been working. And this, and nothing else was, is and will be, Allāh willing, our only purpose in future." 195

What the Jamā'at intends to establish, in the Qur'ānic terminology according to Mawlānā, is called Dīnī Haqq or Ḥukūmati Ilāhiyyah which means "Accepting Allāh as the Real Sovereign and living the whole life, at both individual and collective levels, under His command."

193 The Jamā'atī Islāmī was formed on 2 Shā'bān 1360/26 August, 1941 in a gathering of about 75 persons. See Khurram Murad in his foreword to Witnesses unto Mankind, by S.A.A. Mawdūdī, ed. and tr. by K. Murad, Delhi, MMI, 2000, p. 9.


195 Tahrīk Awr Kārkun, p. 47.
The struggle for achieving this purpose is called *Iqāmati Din, Shahādati Haqq* and *Tahrīki Islāmī*, the first two being the Qur'ānic terms while the third being an evolved term.¹⁹⁶

Not only the Muslims themselves, but the whole humanity is invited towards this cause.¹⁹⁷

Although the Jamā‘at’s da‘wah is for the whole humanity, they want to prepare the Muslims first as a true practical witness to be presented in favour of Islām.¹⁹⁸

For this purpose, the Jamā‘at’s initial programme consists of two stages:

i) A staunch propagation and spreading of the Islāmic thought.

ii) Training the Muslims of the sub-continent for practising the same thought.¹⁹⁹

During the British rule, the religious condition of the Indian Muslims was pitiable. Materialism and Hindu customs and manners had contaminated their life. Jamā‘ati Islāmī contained in it the struggle of reform at both the fronts.

After the end of British rule the Jamā‘at Islāmī was divided into two branches:²⁰⁰ The Jamā‘at Islāmī of India and the Jamā‘at Islāmī of Pakistan.

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¹⁹⁶ Idem.
¹⁹⁷ Idem.
¹⁹⁹ Maryam Jamīlah, op.cit., p.350.
²⁰⁰ In 1947 A.D., Mawlānā Mawdūdī, along with some of his top-ranking fellows shifted from Pathankot to Lahore. Those members of the Jamā‘at who remained in India elected Mawlānā Abūl al-Layth as their ‘Amīr in 1948 A.D. Since then both the branches have been working according to their own local conditions. While the slogan of the Jamā‘at Islāmī of Pakistan is *Hukūmatī Ilāhīyyah*, that of India is *Iqāmatī Din*. Also, while the Pakistani Jamā‘at is very active in politics, the J.I.Hind has totally divorced itself from the active politics.
The J.I. of India played a great role in the field of da‘wah.

It prepared a religio-political curriculum for the Muslim children.

It established educational institutions throughout India and played an active role for the revival of Islam and published considerable literature in this field.\(^\text{201}\)

In Pakistan, the Jam‘at has been tirelessly striving for the implementation of Sharī‘ah. The Mawlānā, himself, has written a great number of books regarding this issue. Mawlānā Mawdūdī’s literature, which has been the sole intellectual source of the Jam‘at, is not apologetic nor is it defensive. He has made hard attacks on un-Islamic, materialistic and pseudo-Islamic ways and ideologies.\(^\text{202}\)

So far as the Jam‘at’s da‘wah methodology is concerned they base it on the Qur‘ān and the ways of the Messengers.\(^\text{203}\)

a) For building moral character of its adherents, the Jam‘at commands them to completely live in the obedience of Allāh and to shun all other things opposite to their faith.\(^\text{204}\)

This, naturally sorts the pious, sincere, confidential and characterized. This is the first stage.\(^\text{205}\)

\(^{201}\) Mājid Yakan, op. cit., P. 75.


\(^{203}\) Tahrik Awr Kārkun, P. 91.
b) At first the good quality members are then made, with confidence, to face the second test which is more difficult than the first one. Similarly every successive trial is more difficult than the preceding one. This process at last prepares the required quality. However, the Jamâ‘at did not gain success in having a considerable quantity of such members.

At the same time the Jamâ‘at does not consider unavailability of such individuals as an obstacle in starting its mission but believes in the process of going from good to better.

The foremost and the basic objective of Jamâ‘ati Islâmi is to establish, in the words of Mawlânâ Mawdûdî, ‘a theodemocratic state’. Two obstacles in the way of this objective as an outcome of man’s thinking are: sense of being independent of divine guidance; and the sense of being irresponsible. As long as these two things exist, no success can be attained in reforming the society and in creating the Islâmically desirable atmosphere.

Therefore, the only way of curbing the wrong is to make man think that he is not independent of his Creator—the Almighty Allâh and that he is always responsible for his actions and accountable before His Lîm.

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204 Idem.
205 Ibid., P. 92.
206 Ibid., P. 93.
207 Mawdûdî, Rasûl ‘wa Maxârà‘î, V. 1, Pp. 315-18.
208 Ibid., P. 318.
So far as the role of women in da'wah is concerned, the Jamā'at has given its membership to the women also. Although the conditions of the membership for men and women are the same but the latter have some more duties to perform. They have to present the da'wah of the Jamā'at before their friends and relatives. They have to work hard over their children and have to help their husbands, who are already the Jamā'at's members, in times of trial. If their husbands are not practising Muslims and are sinners, they have to reform them through amr bi al-mā'rūf and nahi ‘an al-munkar or, at least, by remaining aloof from their wrong deeds.\textsuperscript{211}

The Jamā'at is conducting Ijtima's (congregations), weekly or so,

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  in which the reports of the activities of its adherents are presented. These reports are analysed critically.
\end{quote}

In these congregations (Ijtima') any member can question every other member including the Amīr who is not considered above criticism in any case.

Anybody, who is criticised has to either convince or apologise. In addition to the moral training of its members, the Jamā'at also stresses on their spiritual training. For this, different members assemble, sometimes, in their homes to

\textsuperscript{209} Ibid.,P.299.
\textsuperscript{210} Mawlānā Mawdūdī, \textit{Istilāh Tafhrīk Kā Makhṣūṣ Ţa'īyah Kār}, Delhi,MMI,1990,Pp.6-7.
\textsuperscript{211} Maryam Jamīlah, op.cit.,Pp.258-59.
attend lessons of the holy Qurʾān and the hadīth during night.\textsuperscript{212} The Jamāʿat takes a keen interest in the field of education. In Pakistan, in 1964 the Jamāʿat, before it was banned, was running thirty three educational institutions in which, besides the modern education, religious education was also given. It has also been running adult education centres.\textsuperscript{213}

In Jammu and Kashmir State the Jamāʿat is running its educational institutions in which besides the syllabus prescribed by the J&K State Board of School Education, religious education is also given.

The Jamāʿat has published literature in abundance in which great efforts have been made to curb the menace of Communism, Nationalism, Socialism, Materialism and other man-made systems.

The Jamāʿat’s activities are not confined to India and Pakistan only but it intends to establish true Islamic Khilāfah in the whole world.

The crux of the Jamāʿat’s daʿwah is that the Muslims must obey Allah \( \text{全能} \) and His Messenger \( \text{先知} \). They should shun hypocrisy, double standards and all God-displeasing ways. They must dethrone the antagonists of Islamic system and the transgressors against Allah \( \text{全能} \) and should become true Muslims. Those

\textsuperscript{212} Ibid, P.360.
\textsuperscript{213} Ibid, P.364
who accept this should join hands with the Jamā’at and those who create hurdles in this way should get ready to answer before Allāh.\textsuperscript{214}

Thus the Jama’ati Islāmi believes that the objective of the Islamic movement, in this world, is a revolution in the leadership—the leadership that has rebelled against God and His guidance and is responsible for the suffering of mankind. It has to be replaced by a leadership that is God-conscious, righteous and committed to following Divine guidance.\textsuperscript{215}

Since the foremost objective of da’wah is to gain Allāh’s pleasure, it comes out that the Jamā’at considers striving for the change of leadership responsible for securing Allāh’s favour in this world and in the hereafter.\textsuperscript{216}

The Jamā’at, therefore, intends to change the society on the whole, and at a time. It does not concentrate on the individual. But, at the same time, it does not mean that the role of individual initiative and effort is denied. “It is God-fearing individuals”, says Khurram Murād, “to whom the leadership must finally belong, to ensure the well-being of human society.\textsuperscript{217}

\textsuperscript{214}Maryam Jamflah, op.cit., P 376.
\textsuperscript{216}Ibid.
\textsuperscript{217}Ibid, P.83.
Thus the change of the individual does not fulfil the purpose, but when such individuals change the society, this fulfils the purpose.\textsuperscript{218}

Because of the revolutionary objectives of the Jamā‘at, it had, naturally, to face the opposition of the ruling class. Imprisonments, tortures, destruction of the property etc. has been the response against the Jamā‘at as a result of which it has not been able to achieve all its goals on political agenda even in Pakistan itself. However, it is considered as the most powerful and organised Islāmic movement of the contemporary period. Almost throughout the whole Muslim world a large number of educated men and women are attached to this movement and its literature is read by a great number of people all over the world.

As there is not any well-organised effort for taking the individuals into consideration, the Jamā‘at’s members, it is felt, are not found so much practical in the tenets of Islām. Exceptions apart, many of its members are found weak in the recitation of the holy Qur‘ān and their information is found confined to the Jamā‘at’s own literature.

\textsuperscript{218} Ibid, P.80.
Tablíghī Jamā‘at

The method of da‘wah adopted by the Tablíghī Jamā‘at is a noteworthy contemporary reform movement. It was founded by Mawlānā Muḥammad Ilyās in the late nineteen-twenties and has subsequently spread all over the world. Mawlānā Muḥammad Ilyās, being himself an Ālim (Islamic religious scholar), considered the religious madrasahs (educational institutions) inadequate, though useful, in the reformation of the Muslims. He came to the conclusion that there should develop a new kind of religious activity, alongside the madrasahs which could reform the hinduisised Muslims of his period (especially those of Mewat).

The Mawlānā had realised that the approach of establishing Madrasahs was not so effective because of the following reasons:

(a) only a select few were being reformed through these madrasahs.
(b) as different set of means were needed to transform the lives of the students, mere instruction in the religion was, therefore, not enough.
(c) there was hardly any religious urge among the people, and
(d) the madrasah teaching was directed only at the young children whereas the adults were not being approached at all.

* Actually this is how people call it commonly, otherwise this da‘wah organisation does not bear a specific name. Mawlana Ilyas would call it Taḥrīk Ima‘n. See his Mafṣūḥāt, ed., Mawlānā Muḥammad Maqṣūr Na‘mānī.
Mawlānā Muḥammad Ilyās’ daʿwah methodology consisted of organising groups of Muslims who were required to leave their homes for various lengths of time to perform daʿwah. They would travel from city to city, village to village and from country to country, to preach and practise the fundamental tenets of Islam. Since people were not familiar with such a novel way, only a few of them would get persuaded to join the movement. But after a few years the movement gathered momentum and the Mawlānā began sending groups of Mewātīs to various centres of religious learning in the United Provinces.

Great importance is given to the mosque as the basic centre of daʿwah. Whenever a Jamāʿat (group) goes to a certain place, it stays in a mosque of that particular place. Then every activity of the Jamāʿat, like the mutual consultation, taʿlim of the book Faddāʾil Aʾmāl, learning correct pronunciation of the holy Qurʾān, learning of the sunah of the Messenger صلى الله عليه وسلم, are performed in the mosque. During the gasht (door to door campaign, considered as the backbone of the Tablīghī activities) people are invited to the mosque to attend the general bayān (religious lesson) there. In the bayān special attention is given to the point that people might get ready to leave their homes, for performing daʿwah, for

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Delhi, 1991, P.77.
221 Ibid, P.241.
different lengths of time. For this references are given from the lives of the Ṣahābah who have set such examples for us to follow. After the Bayān one person stands in front and writes the names of those who get motivated to go out with the Jamā’at.

Thus the mosque attains the status of the office, the madrasah, the training camp, the khānqah (place where mainly spiritual training is given), and the religious fortress of the Tablīghī Jamā’at. Mawlānā Ilyās says:

“Mosques are the daughters of Masjid Nabawiyy (mosque of the Messenger at Madīnah), and therefore, all the things that were done in the Masjid Nabawiyy should, also, be done in them. In addition to the offering of prayers, training and instruction was also imparted in Masjid Nabawiyy, and all other affairs pertaining to the preservation and propagation of the Faith, such as, the despatching of preaching parties and even the organisation of military campaigns were carried out in it. What I want is that all these things should be done, in the same way, in our mosques as well.”

The fundamentals of the Tablīghī method of da‘wah are:

a) Ḋalīmā mah Tāvyībah  
b) Ṣalāh (Prayer)  
c) ‘Ilm and Dhikr (knowledge and remembrance of Allah)  
d) Ikrāmī Muslim (respect for every Muslim)

223 M.M.Quwaysī, op.cit.,P.242.  
v) *Ikhlas* (sincerity) 1) *Tafrighi Waqt* (spending time in the way of Allah - i.e., going out from home with a Tablighi group). To these six fundamentals is attached the seventh as an important factor to achieve the objective i.e., *Turk lā ya 'nī* (leaving that which is useless). These six fundamentals (*Numbers in the language of the Tablighi Jamā'at*) are not considered as the complete Dīn (Islam) but it is held that if these are acted upon perfectly, practising the rest of the commandments of Islam will become easy.

The Tablighī Jamā'at does not rely upon the writing of literature as so important a means of da'wah. Notwithstanding the fact, Mawlānā Ilyās does not stop the writers from writing books, but he himself did not consider any of the means like writing books, publishing pamphlets, delivering lectures etc., more fruitful than practical demonstration itself. He was of the opinion that a writer writes a book while sitting and a reader reads it while lying on the bed. Then he only enjoys the reading and praises the writer whereas the book is never practised.

He held that the general method of education and training is what was prevailing during the Messenger's own time when there had been no books and no

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226 Idem.
227 Idem.
madrasahs in the sense as they are found now. For the Mawlānā people have neglected this original method and have taken the modern methods as original.\textsuperscript{228}

The Mawlana held that introducing the Message, first, through literature would create confusion among people regarding its real meaning and purpose. However, later on, when the way of da'wah and the real objective of the Tablīghī Jamā'at had been introduced to a great extent through practical demonstration of the Jamā'ats, he allowed his companions to write for their cause.\textsuperscript{229}

The most important is the Kalimah (There is no God but Allah; Muhammad is the Messenger of Allah). Since the real end and purpose of Tablīgh is to stimulate the mindless and apathetic people and to enkindle the desire for correction and change in their hearts, therefore, the Kalimah is the only means through which they can be reunited with their Faith.\textsuperscript{230} It is considered as the end of the Ḥabl-Allāh, Rope of Allāh, which is in the hands of every Muslim. "By seizing that end you can pull him (the Muslim) towards the whole faith. He cannot resist it. As long as the Muslim affirms the Kalimah, there will be a good chance of bringing him over to faith. The opportunity must

\textsuperscript{228} Ibid, pp.3-5.
\textsuperscript{229} Muhammad Manzūr Na'mānī, op.cit., pp.114-115
\textsuperscript{230} Life and Mission of Mawlānā Muhammad Ilyās, p.134.
be seized with both hands before it is lost altogether.231 Every Muslim who joins a Jamā‘at in the mosque is first of all taught the Kalimah. He is asked to recite it. Four things are stressed upon:

a) the recitation of the Kalimah is corrected
b) its word meaning is taught
c) then its sum and substance is explained and then
d) its demands are asked to be learnt from the Ulama and practised accordingly. In this way a contact is established between the common people and the Ulama.

It is the practical experience of this researcher that old aged Muslims of not only remote areas but also of towns and cities are not able to even recite the Kalima correctly let alone its meaning and other things.

Salāh attains the highest position in the process of reformation of a Muslim’s life and belief. Mawlānā Ilyas says:

“The correction of Nimāz is the source of the correction of whole life, and it is through the reform and perfection of Nimāz that the rest of the life is blessed with virtue and perfection.”232

The role of women is also considered. Hence, Jamā‘ats of the Muslim women are also sent out alongside Jamā‘at of their close relations and great care is taken

231 Idem.
about the religious commandments regarding their Purdah. But, the \textit{Tah\lîghîs}
of today, generally, have taken the tours as absolute \textit{Islâm} and weigh the
religiosity of a person on the basis of how much time one spends in these tours.

Abul \textsc{I}hasan \textsc{A}lî \textsc{N}adw\v{i} writes:

"What it shows that \textit{Tah\lîgh} workers should not consider the tours etc., to
be the whole thing, as the case generally, is today...."\textsuperscript{234}

Mawl\textsc{a}n\textsc{a} \textsc{I}ly\textsc{a}s himself says that the setting out of \textit{Jama\'ats} etc., is not the
whole of the \textit{Tah\lîgh}.

"The principal aim, says, Mawl\textsc{a}n\textsc{a} \textsc{I}ly\textsc{a}s, "and purpose of our endeavour
is to teach the Muslims all the things the holy Messenger \textit{pbl.}\textsuperscript{236} had brought with
him, i.e., to integrate the Ummah with the whole of the practical and conceptual
structure of \textit{Islâm}. This is our primary object. As for the setting out of \textit{Jama\'ats}
and \textit{Tah\lîgh} squads, these are the elementary means to the realisation of that
end, while the teaching of the \textit{Kalima} and \textit{Nimâz} (Prayer) are, so to speak, the
\textit{ABC} of our curriculum."\textsuperscript{235}

\textit{The Tah\lîgh} \textit{Jama\'at} works also, among the non-M\textsc{i}slims for their
\textit{Islâmisation}. Hence thousands of non-Muslims have embraced \textit{Islâm} through
their efforts. Mawl\textsc{a}n\textsc{a} \textsc{I}ly\textsc{a}s writes, in a letter to Mawl\textsc{a}n\textsc{a} \textsc{M}u\textsc{h}ammad \textsc{\textsc{A}lî}
Jawhar, that he should invite the Europeans to \textit{Islâm}.\textsuperscript{236} However, the Mawl\textsc{a}n\textsc{a}

\textsuperscript{232} Mawl\textsc{a}n\textsc{a} \textsc{M}u\textsc{h}ammad \textsc{Y}üsuf, in a letter to a Jam\textsc{a}t despatched to \textsc{I}lj\textsc{i}t, pub. by Nasîr Book
Depot, Delhi, P. 14.
\textsuperscript{231} Ibid, P. 159
\textsuperscript{235} \textit{Life and Mission of Mawl\textsc{a}n\textsc{a} Muhammad Ily\textsc{a}s}, P. 157.
\textsuperscript{236} Mawl\textsc{a}n\textsc{a} \textsc{W}al\textsc{i}d-ud-\textsc{D}în \textsc{K}h\textsc{a}n, \textit{Tah\lîgh} \textit{Tah\textsc{r}îk}, Delhi, Maktabah al-Risâlah, 1994, P. 83.
held that unless the Muslims themselves were reformed first, non-Muslims could find no appeal in Islam.

The *Tabligh* efforts are directed mainly towards the individual Muslim. It wants to change the society through the reformation of the individual. An individual *Tablighi* is supposed to spend his teny four hours according to the following principles:

(a) He should spend most of his time in:

(i) *Ṣalāh* (Prayer)
(ii) *Da‘wah ilā Allāh* (Inviting to God)
(iii) *Dhikr-Allāh* (Remembrance of Allāh)
(iv) Learning and teaching the teachings of Islam

(b) He should spend least of his time in:

(i) eating etc.
(ii) responding to natural call
(iii) performing other necessary mundane activities
(iv) sleep

(c) He should never:

(i) beg by heart and
(ii) by tongue
(iii) use other’s things without their permission

(iv) waste money.

(d) He should always:

(i) do his own work

(ii) serve his companions

(iii) serve the whole creation

(iv) obey his Amīr (the leader).

Every Tablīghī is supposed to pray Tahajjud prayers, in addition to attending five times collective prayers in the mosque. He has to read the holy Qur’an with correct pronunciation (tajwīd), which he is taught during the tour. He is also bound to make dhikr of the third kalima (Subḥān Allāh wa al-Ḥamd li-Allāh wa lā ilāha illā Allāh wa Allāh Akbar wa lā Hawla wa lā Quwrwata illā bi Allāh al-‘Alī al-‘Azīm), the Durūd on Allah’s Messenger, and the Tawbah, each hundred times in the morning and evening hours.

In addition to this, Du‘ā has been given a great status in the Tablīgh. Mawlānā Ilyās says that the Muslims are unaware about

237 Ibid, P.5
the importance of du'a. He held that the success of da'wah depends upon the effectiveness of du'a.\textsuperscript{238}

Wealthy and influential people are not given priority over the poor. However they are not ignored in any case. Running after such people, while paying less attention to the poor, is considered to be a materialistic approach. The poor people who come voluntarily are a gift of God, and hence, full attention should be paid to them.\textsuperscript{239} The *Tablighi Jamā’at* is totally apolitical. Its strong non-political stance has helped it to operate freely all over the world without getting suspected by political rulers. It does not consider potential power and establishment of an Islamic political state to be wholly responsible for the revival of Muslim grandeur. Muslims, on the other hand, possess Iman and should perform da'wah. These are the two main qualities responsible for their upliftment\textsuperscript{240}.

The *Tabligh* has a unique approach towards dealing with Munkarāt (that which is not known meaning unlawful things). Mawlānā Muḥammad Zakariyyā, in *Fadā’il Tablīgh* says that much care should be taken by a dā’ī in performing *nahā ‘an al-munkar* for it may, at times, go against the essence of the holy Qur’ān and the Sunnah wherein exposing a Muslim’s sins and insulting him in

\textsuperscript{238} Manzūr Na‘mānī, op. cit., P.55-56.
\textsuperscript{239} *Life and Mission of Mawlānā Muḥammad Ilyās*, P.167.
public is strongly prohibited. For that matter only those wrong actions should be
criticised publicly which may have been committed publicly, otherwise if a
person commits wrong action secretly, he should not be criticised in public, for
that would injure his self respect.  

So far as the contribution of the Tablîgh method is concerned, Muslims in
large number, all over the world, are attached to it. They are seen firmly attached
to the commandments of Sharî'ah especially the Sunnah of the Messenger ﷺ.
The Tablîgîs are generally recognised and identified by their long beards, head
covers and long turbans. But at the same time they don’t seem to have much
religious knowledge. One cause for this may be that they prefer the knowledge
of Fadâ’il over that of Masâ’il, for the knowledge of Fadâ’il generates a keen
desire for practising the teachings of Islâm. And one who is ready to act first,
will then try to know about the ways to act. If he has no desire, how can he,
then, be ready to act. Knowledge and rememberance of God are given special
attention. Mawlânâ Ilyas says:

"Whoever takes part in the Tablîgh movement should devote himself
particularly to ‘Ilm (Learning) and ‘Dhikr’ (God remembrance) when he goes on
a tour. Religious advancement is not possible without ‘Ilm and Dhikr'.

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240 Mawlânâ Muhammad Zakiriyâ, Fadâ’îl A’mâl, part I, chap., Muslamîn Kî Mawjûd Kî Wâhid,  
I’llî, Delhi, Idârah Ishâ ‘ati Dîniyyât, 1997, P.633
241 Mawlânâ Muhammad Zakiriyâ, Fadâ’îl A’mâl, Delhi, IID, V.1, P.304.
He further says:

"Moreover, during a Tablīgh tour, a person must concentrate wholly on his special duties, to the exclusion of all other activities and interests. The special duties are: Tablīgh rounds, Tālīm and Dhikr, service of the companions in the journey, in particular, and mankind, in general, correction of intention and cultivation of the habits of sincerity and Ijtisāb (evaluation)."\(^{244}\)

In order to ensure peace and co-operation in individual as well as collective life, every Muslim should see his own faults and learn to admire the good qualities of others. Conflicts and differences among individual Muslims and various organisations exist because of the attitude every one of them has taken for granted that he or his group is the embodiment of virtue while all the others are mean, vicious and sinful. Mawlānā Ilyās' approach with respect to this is:

"There is no man or Muslim who is wholly good or wholly bad. Every one has his own virtues and weaknesses. If the practice of appreciating the good and ignoring the bad points of each other become current among us, many evils will disappear by themselves from the world and virtue will take their place."\(^{245}\)

This, again, indicates that the Tablīgh movement concentrates its activities on the Tazkiyyah (Purification) of individual. The sum and substance of the Tablīgh movement and its purpose can be precisely presented as striving for the revival of the way and method of the Messenger of Allah \(\text{pbuh}^n\) of Allāh \(\text{SWT}\) in the whole

\(^{244}\) ibid, Pp.167-68.
\(^{245}\) ibid, P.137.
world in order to correct the faith and deed of one's ownself and that of the whole mankind.216

The Tablighī Jamāʿat's efforts are felt almost all over the world. It is tirelessly working in India, Pakistan, Malaysia, Indonesia, Turkey, Europe, North America, and in the Muslim areas of Thailand and the Philippines.

In Europe and North America the Tablighi Jamāʿat has played a considerable role in the Islamisation of the Muslims of South-Asian origin. In North America, the Tablighī Jamāʿat has Islamised a large number of African-Americans and Caribbean immigrants.

Chicago, Detroit, Los Angeles, Philadelphia, Atlanta, New York and Washington DC are the main centres of the Jamāʿat in the United States. In Paris alone, Churches have been purchased to convert them into mosques in order to accommodate the growing number of the Muslim worshippers of Allah.

All this has come to happen due to the efforts of the Tablighī Jamāʿat.247

The Tablighī Jamāʿat has achieved a great success in achieving its objectives. So far as creating religious consciousness among the common Muslims, its role is highly commendable. Unlike other organisations, its work has not slackened since its inception. Number of religious scholars and the Muslim intellectuals coming into its fold is increasing day by day.

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216 Mawlānā Muhammad Yūsuf, Khatmekhah Ahādith, Delhi, Maktabah Faydi-ʿĀm, n.d., P.629
Perhaps the unique and a vital role of the *Tablīghī Jamā'at* is that it has succeeded in preserving the Islamic identity of a common Muslim in the contemporary westernised society.

**Jamʿīyyati Ahli – Ḥadīth**

The Ahli – Ḥadīth movement claims its origin to the period of the Ṣahābah.248 According to this movement the Ṣahābah, the Tābiʿīn (Successors of the Ṣahābah), the Tabaʿ Tābiʿīn (the successors of the Tābiʿīn) and, the Muḥaddithūn (the traditionalists) in addition to the four Imāms (Abū Ḥanīfah, Mālik, Shāfiʿī and Aḥmad Ibn Ḥanbal) were all Ahli Ḥadīth.249

This movement holds that since there was no Taqlīd (following the four jurisprudential schools of the above mentioned four Imāms) in the periods of the Ṣahābah, the Tābiʿīn and the Tabaʿ Tābiʿīn up to the fourth century of the *Hijrah*250 era, it is, therefore, quite genuine to hold the Taqlīd as a *Bidʿah* (innovation).251

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250 Mawlati Qādir Muhammad Aslam Sayyīf, op.cit., p.99.
251 Shah Waliyyullāh, op. cit., v.1, p. 368 .
252 Mawlati Qādir Muhammad Aslam Sayyīf, op. cit., p.94.
The maslak (way) of the Ahli Ḥadīth is that of the holy Qur‘ān and the sunnah. To act upon these two, the Ahli-Ḥadīth have adopted the method of the Ṣahābah, the Tabi‘īn and the Awliyā’. They have not chosen Taqlīd for this purpose, as, in its presence, it is not possible to act upon the holy Qur‘ān and the Sunnah completely.252 Mawlānā Qādī Muḥammad Aslām sayf says:

“The Qur‘ān and the Ḥadīth of the Messenger ﷺ is the base of the Ahli-Ḥadīth. To this we invite the whole mankind, in general and the Muslims, in particular.”253

Since the da‘wah of Ahli-Ḥadīth is to invite back to the pristine and pure Islam, they are, therefore strongly against the innovations. They vehemently oppose the sticking of the Muslims to the different schools of Jurisprudence. It is in this connection that their attitude is found very harsh against those Muslims who worship tombs of saints. In addition to this their efforts seem to be confined to the issues not of fundamental importance.254

This attitude isolated them from the common Muslim masses. Since they don’t recognise any of the schools of jurisprudence, they differ with the rest of

252 Mawlānā Muḥammad Siddīq, Mushāki Ahli Ḥadīth Aur Iskay Imtiyāzı Musā‘il, Delhi, n.d., P.11.
253 Tarīkh Ahli-Ḥadīth, P.47.
254 Mas‘ūd ʿĀlami Nādwi, Hindustān ki Paalī Islāmī Tahrik, Delhi, MMI, 1994, Pp. 21 - 22.
* In the Indian sub-continent the Ahli-Ḥadīth Ulamā‘ have played a great role in journalism. They have published daily newspapers, quarterly and weekly journals. From their daily newspapers mention can be made of the Khilāfāt(Hombay) and the Ikhtām (Calcutta). The weeklies included the Sahāfāt. The monthly journals include, The Ahl al-Dhār(Tarābīd), the Al-Jāmi‘ (Calcutta) etc. These are some of those papers and journals which dis-continued before 1937 A.D. Those which continued up to the establishment of Pakistan included the fortnightly Muḥammad, the weekly Ahl Ḥadīth (Amritsar), the monthly Muḥaddith etc. Those which continued
the Muslims mainly in the issues of Salāh (prayer). This, in turn, has resulted in their isolation from the mosques.

Instead of continuing their da‘wah while remaining among the people in a common mosque of a particular locality, the Ahli-Ḥadīth prefer to build their own mosque. With the result a large number of mosques have been constructed by them. Making the mosque as their main da‘wah centre, they make hard attacks on the practices of Shirk and Bid‘ah that have crept into the life of the Muslims; and invite people to the Tawḥīd (oneness of God) and the Sunnah of his Messenger ﷺ. In addition to the strong opposition against Shirk and Bid‘ah, the Ahli-Ḥadīth have published hundreds of books, journals and newspapers against the Christians, the Aryah Samajis, the Qadiyanīs and the Shi‘ahs. They have also established large number of schools for teaching of Ḥadīth in India, especially.

The main objectives of the Ahli-Ḥadīth movement can be summed up as:

1. To keep I'tiqād (Islamic belief) and A’māl (practices) alive and to define and act upon the moderate way free of all the extremes.

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even after the establishment of Pakistan included the Ahli-Ḥadīth Gazette, the fortnightly Ahli-Ḥadīth, the weeklies Al-Mu‘ām and Al-Islām etc. See Tahrikī Ahli Ḥadīth, P. 540–45.
2. To spread 'Ilm (knowledge) of the holy Qur'ān and the Sunnah and various branches of knowledge related to both these two sources of Islamic knowledge.

3. To perform 'umr bi ul- ma 'rīf and nahī 'an al- munkar in all the fields of life.255

For this purpose the Ahli-Ḥadīth have written many Tafsīr (exegesis of the holy Qur'ān) and commentaries of the Ḥadīth and have constructed a large number of mosques and educational institutions.

In the present times, the Ahli-Ḥadīth have made their influence felt through the whole Muslim world.256

**Weaknesses of the contemporary Islamic Movements**

It has been, so far, tried to bring into focus the objectives and methodologies of some of the great islamic movements of the twentieth century whose influence was felt during the twentieth century.

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255 Muhammad Aslam Sayf, op.cit., P.589.
256 Ibid, P.635.
Their objectives are very high and their achievements also have been very considerable. But, at the same time, most of these Islamic Movements, by and large, did not achieve the major objectives that they had set out to achieve.\(^{257}\)

It is necessary to find out the obvious reasons behind the failure of these movements so that future plans could be made with a clear understanding of the past experiences. According to Allāmah Iqbal the principle of movement in the structure of Islam is *Ijthāl*.\(^{258}\)

Most Islamic movements have ignored *Ijthāl* while trying to find a solution to a given problem. They have confined their visions and ideas to the past historical realities.\(^{259}\)

Almost all the contemporary Islamic movements have failed to effect change through their methodologies for they: a) cling to the letter of past Islamic historical experience b) are not successful in relating the teachings of Islam with the contemporary situation and c) seek to gain power to introduce change by a cosmological implementation of the Shariah without first changing individuals from within.\(^{260}\)

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\(^{257}\) Kalim Siddiqui, *The state of the Muslim World Today*, Kerala, Islamic Foundation Press, 1988, P.7


\(^{260}\) Idem. A revolution in Islam is not about gaining political power. To secure political power is not the real objective. In Islam political power comes as a responsibility. The leader of the people is considered as their servant. The Messenger ﷺ was offered political power in Makkah. Had he accepted it, he would have become himself the prisoner of the existing system. But his real purpose was to destroy that system and replace it.
This has created a grave problem. The world is convinced that these Islamic movements strive for changing all the governments and political orders, even those within which these movements work and from where they derive their legitimacy. Most of the Islamic movements have restricted their da'wah only to increase the number of their adherents. This purpose has drifted their efforts, from gaining their real objectives, to internal rifts leading to a gross Tafarruq (division) among them.

Every Islamic movement considers itself to be the whole Ummah (itself) while it ceases to think that any Islamic movement is a part of the Ummah and the real purpose of an Islamic movement is to galvanise the Ummah which alone can bring about the real revolution.

The Islamic movements don’t tolerate criticism. Even if they claim to be happy when the faults and flaws in their methodologies are brought to their notice, but in the practice they betray their claims.

The Islamic movements are not, now, producing scholars of genius. They are facing intellectual crisis. The Ummah needs such intellectual personalities who would be helpful in bringing about its revival and renaissance. But many of the leaders of the contemporary Islamic movements “feel that scholarship and

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far as the relation between political power and da'wah in concerned, the former is only a means for performing the latter with a more strong hand.

261 Ibid, P. 249.
knowledge are beneath their dignity and classify these activities as contrary (or nearly so) to belief.\textsuperscript{39d}

The most important factor responsible for the failure of these Islamic movements is that they have not practised perfectly what they preach. There is no problem of moral values in Islam. The holy Qur'an and the hadith provides a complete code of conduct. But the real problem is of translating these values into practice. This is the main problem we are facing today.\textsuperscript{265}

The Western invasion against the Muslim world has resulted in the political and militant dominance of the former. With the result the Islamic movements also adopted the way of politics and confrontation leaving the issues of social, economic and educational aspects to secondary importance. When the Muslim lands got freedom from the west, their leaders could not make a good use of this freedom. With the result they still remain slaves of the West in these fields.\textsuperscript{266}

The Islamic movements are also under the negative effect of the state of decline which the Muslim world has been undergoing for many centuries.\textsuperscript{267}

Most Islamic movements are going through the process of ‘struggle for existence in their own lands which has exhausted a lot of their energy.

\textsuperscript{265} 'Umar 'Ubayd 'Ijasa, 'Ijasa, Fikr, Delhi, pub. and distributors, 1996, pp. 9-10.
\textsuperscript{264} Al- 'Alawi, op. cit., p. 249.
\textsuperscript{266} 'Umar 'Ubayd 'Ijasa, op. cit., p. 21.