Chapter-3

ART AND TECHNIQUE OF DA’WAH

Communicational Perspective

The Language of a da’ī

The foremost thing in this respect is the language of a da’ī, because conveying Islam in our times and talking about it meaningfully is the crucial question. The Arabic Rasūl and Risālah have the root ‘rsl’ from which is derived the word ‘Tarsīl’—meaning, in English, Communication. Communication is derived from the Latin word ‘Communis’ meaning common.

Thus communication means to communicate a common idea or common understanding.

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267 Khurram Murād in ‘The Islamic Movement—Dynamics of values, power and change’ by Mawdūdī, MMI, Delhi, 2000, P.15.

Therefore, language of a dāʿī for making the Message of Allāh ﷺ, heard and understood by the people, must be of common understanding. Things will not become clear to the people unless the language of a dāʿī be of their common understanding. We have a clear guidance of the Holy Qurʾān in this respect.

Allāh ﷺ says:

وَمَا أَرْسَلْنَا مِن رَسُولٍ إِلَّا بِلِسانٍ قَوِيمٍ لِيُبَيِّنَ لِلْمُتَّقِينَ (Al- Qurʾān, Ibrāhīm 14:4)

“We sent not a Messenger except (to teach) in the language of his (own) people in order to make things clear to them.” (14:4)

Khurram Murād writes:

“ We can make contemporary man hear and understand the message of God only through words that he knows, in a language he is familiar with. For it is difficult for a man to grasp something which lies totally outside of his world of meaning.”

A dāʿī needs to be soft, considerate and friendly even if he speaks to a most wretched person. An example of this is Messenger Mūsā’s and his brother Harūn’s approach to Phīr‘āwn, Allāh ﷺ says:

فَقُولُوا لَهُ أَلْلَهُ يَوْمَئِذٍ مَلِيِّنُ الْأَمْرِ (Al- Qurʾān, 10:44)

“But speak to him mildly; perchance he may take warning of fear (God).” (10:44)

260 Mawdūdī, 'Islamic Movement', p.15.
To convince the audience, a dāʿi should be mindful of the experiences to be used and stick to the concept of (wise argument) as Allāh ᴾrück ofordained in the Holy Qurʿān:

> "Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in the ways that are best" (16:125)

The speech of a dāʿi should be eloquent otherwise he may be accused of falsehood.

Since Hārūn ᴾrück was eloquent in speech, Mūsā ᴾrück sought help from Allāh ᴾrück:

> "And that nearly happened what Mūsā ᴾrück was afraid of. When he invited the tyrant, he (Firʿawn) tried to belittle him (Mūsā ᴾrück) by saying that he (Mūsā ᴾrück) was unable to express himself clearly:"
"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?" (43:52)

A da'i should never touch the sensibilities of people, Allah says:

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(Al Qur'an, Al-An'am 6:108)

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." (6:108)
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A da'i should also use parables (al-Amthāl) in his speech. In da'wah, there is a great importance of the use of parables. The Qur'an is replete with the Ayāt highlighting the importance of parables. Some of these Ayāt are:

1. "So Allah sets forth parables for men, in order that they may receive admonition."

   (Al-Qur'an, Ibrāhīm 14:25)

2. "We have put forth for men, in the Qur'an every kind of parables, in order that they may receive admonition." (14:25)

3. "And such are the parables We set forth for mankind but only those understand them who have knowledge." (29:43)
Thus parables make the thing clear to the listeners and those having sound intellect and knowledge comprehend them easily.

Language does not mean only the words we speak but "it is a system of signs, symbols, gestures, etc. used for conveying information." Therefore, a da'ī should use a symbolic language which is "the art of speaking in images of meanings underneath their seeming comprehension.""271

Communication means carrying ideas from one place to another. Since da'wah is successful only when there are good relations between a da'ī and a mad'u, the communication between them should be as good as possible. Some important principles of a good communication can be:

1. Whatever is to be communicated should first be well understood by the communicator (da'ī) himself.
2. Language should be common and simple.
3. During the process of communication the listeners should not get bored.

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271 'Ali Sharf 'atī, Man and Islam", tr from persian by Ghulām Muḥammad Fay, n.103, Mashhad University, Jahad, Mashhad, Iran, 1982, P5.
4. The atmosphere should be peaceful and a listener should have a regard for the dā‘i. Since actions speak louder than words, therefore, the most important factors responsible for a good and a successful communication are the qualities and behaviour of a dā‘i himself.

Qualities Of Dā‘i

The Qur‘ān has explained the qualities a dā‘i of Islām should possess. These qualities can be classified into two categories as:

1. Individual Qualities:

The most important among these is Īmān (Faith). Every Muslim by virtue of his Īmān is a dā‘i. Without Īmān one cannot be a Muslim and hence not a dā‘i. Then Īmān is not merely a proclamation of the faith but it is expressed by good actions (al-A‘māl al-Ṣālihah) as the fruit of Īmān. Good actions are also called Ākhlāq. Allāh Ḥ. eulogizes the greatest dā‘i ās-ṣālih thus:

(Al-Qur‘ān, Al-Qalam 68:4)

"And surely thou hast sublime morals" (68:4)
Thus ‘Khulq ‘Azīm’ of the Messenger of Allāh Ḥūr Allāh is an excellent example for a da‘ī.

(Al-‘Azīz 33:21)

"Ye have indeed in the Messengers of Allāh an excellent exemplar." (33:21)

As the messenger of Allāh Ḥūr was a da‘ī at every moment, so he with all his qualities is the highest and the most perfect model. The foremost of his qualities was ikhlās (Sincerity).

(Al-An‘ām 6:162)

"Say, O Muhammad: Indeed my prayer, my sacrifice, my living and my dying are all purely for Allāh, Lord of the worlds." (6:162)

(Yūsuf 12:108)

"Say: This is my way I invite to Allāh."

This Āyah indicates that da‘wah must be towards Allāh; not towards any individual, or any organisation. A da‘ī must strive for seeking the pleasure of Allāh He "should call all to the Truth of Allāh, showing that his thoughts are not centred on himself."272 Every Messenger addressed his own people thus:

And O my people! I ask you for no wealth (for an admonition) : my reward is from none but Allah." (11:29)

"Say: 'No reward for this do I ask of you" (6:90)

A dā'ī should possess clear knowledge of what he invites to.

"Say: This is my way; I do invite into Allah,—with a certain knowledge I and whoever follows me.” (12:108)

This is the Qur’ānic injunction. A dā'ī should invite with Basīrah. Da'wah means to give and spread the knowledge of the Truth. One who has got no knowledge, can never be a true dā'ī.273

A dā’ī should be wise, gentle, patient and sober minded. He should not be harsh. He should not make haste in his da’wah. Following verses of the Qur’ān provide the clear guidance:

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"It is part of the Mercy of Allah that thou dost deal Gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee."

(Al-Qur'an, Al-'Imran 3:159)

"Therefore, patiently persevere, as did (all) Messengers of firm resolution; and be in no haste about the (unbelievers)." (46:35)

(Al-Qur'an, Al-An'âf 46:35)

"Invite (all) thou to thy lord with wisdom and beautiful preaching. A da'i should practise whatever he preaches. Allah hates those who do not act upon what they say to others." (16:125)

(Al-Qur'an, Al-Nahl 16:125)

"O ye who believe Why say ye that which ye do not? Grievously hateful is in the sight of Allah that ye say that which ye do not." (61:2-3)

(Al-Qur'an, Al-'Saff 61:2-3)

"Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand?" (2:44)

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274 However, a da'i, even if he does not practise what he preaches, is still obliged to perform da'wah. Itâihat Tâdâlahh says, "We have to impart the knowledge (of Islam) to others even if we may not be acting upon it" (see Rayyîl al-Shâlihîn, chap. "Tâbilgh al-Islâm wa in lam yu'nah bihi") cited in Hayâh al-Sâlihîn by Mawlâ Muhammad Yûsuf, V.3, Delhi, P.377.
A da‘ī should be fearless and bold. He should not fear anyone other than Allāh. Nor should he be a flatterer.275

(Al-Qur‘ān, Al-‘Azhāb 33:37)

“Thou didst fear the people, but it is more fitting that thou shouldst fear Allāh.”

(33:37)

Then there are such pre-requisites which are very important for a da‘ī to possess lest he and his efforts should seem to be as hollow as anything.

These may include:

(a) Communication with Allāh ﷻ, (b) Striving against transgressions of nafs (Mujāhada-Nafs) and, (c) deep thought of Ākhirah (Fikr-Ākhīrah), (d) Love of Allāh’s Messenger ﷺ.

A da‘ī strives only and only for seeking the pleasure of Allāh ﷻ. He is, at every step of his da‘wah, in need of Allāh’s favours. The Messenger ﷺ of Allāh ﷻ used to supplicate thus:

“O Allāh! I bowed before You; and I believed in You; and I submitted before You; and my ears, my eyes, my marrow, my bones and my veins all prostrated before You in humility.”276

The Messenger of Allah ﷺ has said that a true Mujāhid is one who struggles with his Nafs in the obedience of Allah ﷻ.\(^\text{277}\)

It is necessary to strive against the transgressor resting inside man (nafsummari) before striving against a transgressor living in the outer world.\(^\text{278}\)

According to the Qur’ān the real success is the success attained in the world hereafter. Every effort of a dā‘ī should be that-world oriented. The real cause behind all good efforts should be the conception that one has to meet his Lord.

> "And prayer: It is indeed hard except those who are humble. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him". (2:46)

Since a dā‘ī should, first of all, be a Mu‘min, deep love and reverence for Allah’s Messenger ﷺ must be his prominent quality.

Imām Muslim has quoted a ḥadīth that a man cannot be a Mu‘min until he loves the Messenger ﷺ more than his family, wealth and all the people.\(^\text{279}\)


\(^{277}\)Quoted by Mawlānā Maudūdī in Ikhtisār Tahāfīq, compiled by Syed As'ad Gilānt, Delhi, MMI, 1992, P.360.
A da’i’s external view should also be according to the Sharī‘ah. He should be a living model of the sunnah of the Messenger, so that when a person sees him, he would remember God.  

Mawlānā Maudūdī says:

“In reality the true ‘Tablīgh’ is not performed with oral or written argumentation; these are but inferior ways of working. But the real Tablīgh is that a da’i should be a living testimony of his da’wah. Wherever would he pass by the people, they would say: ‘this is the treader of Allāh’s Path.’ "

Organisational Qualities Of a Dā‘ī:

Then there are some qualities which must be in a dā‘ī as a member of a da‘wah movement. These may be called as the organisational qualities.

A dā‘ī should have love and sympathy with his fellow dā‘īs. Mutual love and compassion was a distinguishing quality of the Sahābah. The Qur’ān testifies thus:

(Al Qur’an, Al-Fath 48:29)

\[\text{Idem.} \]
\[\text{Sahih Muslim, V.I, P 67. Quoted by Fa’lul Ilahi in \textit{Nabi Karim Se Muhabbat aur Usbi’ Alimmatayn,} Delhi, Fā’lul Book Depot (FBD), 1999, P.16.} \]
\[\text{Idem.} \]
\[\text{Iṣkhāq ‘Abdul-Hadi,} \textit{Iṣkāhu ‘Abdul-Hadi: dhukira Allāh,} \textit{P.363,}\textit{ Jihmūni Tablīgh,} P.363. \]
"Muhammad is the messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other." (18:29) Bukhari and Muslim have narrated the hadith of the Messenger ﷺ that in mutual love, compassion and sympathy, the believers are like a body when any of its parts is ill, the whole body feels ill and restless. 282

The holy Qur'ān says:

» إِنَّمَا الْكُوُلُّ إِخْوَةٌ ﴿٤٩:١٠﴾

(Al-Qur'ān, Al-Hujurat49:10)

"The believers are but a single brotherhood" (49:10)

A dā'ī should be dedicated. He should always take care of his companions. He should prefer them and their needs over his own. During the time of the Messenger ﷺ the Madīman Society was well organised. The Sahābah ﷺ were like the members of an organisation.

The holy Qur'ān speaks about them:

» يُؤْثَرُونَ عَلَى أَنفُسِهِمْ وَلَا كَانَ بِهِمْ خَصَاصَةٌ ﴿٥٩:٩﴾

(Al-Qur'ān, Al-Hashr59:9)

"(They) give them (the other believers) preference over themselves even though poverty was their (own lot)." (59:9)

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282 Quoted by Mawlānā Muhammad Abdullaḥ Tāriq in 'Maslak Ka Farq aur Milli Ijtihād', Delhi, Institute of Objective Studies (IOS) 1989, p.4.
Discipline in an Islamic organisation is one of the most important factors responsible for its strength and solidarity. For maintaining discipline, the members of an Islamic organisation should always respect and practise the principles of their organisation. They should respect each other but should not hesitate in making constructive criticism. Similarly they should always tolerate criticism sobermindedly.²⁸¹

The following divine injunctions provide evident guidelines:

Mishkāh narrates that a M‘umin is like a mirror for another M‘umin; a M‘min is brother of another M‘umin. He saves him from ruin, protects him and favours him.²⁸²

This is a clear evidence in favour of making a tolerating criticism.

Tirmidhi narrates that Allah’s Hand is with the Jamā‘ah; one who detaches from the Jamā‘ah is in turn detached for hell fire.²⁸³ Everybody in an Islamic organisation should consider himself most responsible for spreading the Message of his Lord. He should not consider anybody else more responsible than himself. Every member of an organisation should obey his leader (Amīr) in lawful matters:

²⁸¹ Tahrīk aur Kārkun, Pp.187-190, also see Islām Kī Da‘wat, Pp 203-204.
²⁸² Quoted in Jalil Ahsan, op.cit., P.99.no.142.
Similarly Islam has defined Imārah (leadership) on the basis of service. The Messenger says that leader of the community is their servant. The Amīr should always take care of his companions.

Bukhārī narrates that everybody from among you is responsible about his subordinates and he will be asked about them. The Messenger has said that if an Amīr is not as sincere and well wisher with his companion's affairs as he is in his own, he will be thrown into hell.

The Amīr should always consult his companions however small a matter be. The Qur'anic injunction reads:

\[
\text{(Al- Qur'ān, Al-Shūrā 42:38)}
\]

"And they conduct their affairs by mutual consultation" (42:38)

It clearly indicates that the Messenger would always like to consult his companions. The Messenger of Allāh has said that one who takes consultation

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286 Mishkāh, "Kitāb al-Imārah", where it is quoted from Muslim.
287 See Sajinah Najāt, P. 170.
before doing any action will never have to feel sorry. A dāʿī strives for the
good of mankind. He is a benefactor of humanity. Daʿwah without love for the
whole mankind is devoid of everything. The Qurʾān speaks about the
Messenger, "":

(Al-Qurʾān, Al-Kahf 18:6)

"Thou wouldest only, perchance, fret thyself to death, following after them, in
grief, if they believe not in this Message." (18:6)

"These feelings of utmost love and generosity are for those were after his life
and such Muslims who claim to be his followers can never shirk from his
responsibility towards others."

Therefore, a dāʿī's prominent quality is his deep love for humanity, and at the
first hand, for his companions in an organisation. There are various additional
qualities of a dāʿī which depend upon the nature and qualities of the people he
has to work with. The people a dāʿī's has to work with are called Madʾinwūn
(singular; Madʾū, the invited or the called one).

289 Al-Ṭabarānī, Al-Muʿjam al-ṣaghīr, Quoted by Abdul Gaffār Hāsmān Rāhmānī, Intikhābī Ḥadīthh, Delhi, MMI,
290 Ṣadnuddīn Iṣlāḥī, Muslims & Daʿwah of Islām, op.cit., P. 22.
QUALITIES OF A MAD'Ū

This section of the present chapter is intended, not to include in it as to what should be the qualities of a listener, but to bring into light the different groups of people, whom a dā'ī has to face during his da'wah efforts, and their respective characteristics. For identifying such groups and their respective characteristics, the best approach is to know about them in terms of those groups whom the Messenger himself did face during his da'wah and who have already been mentioned in clear-cut terms by the holy Qur’ān. Besides, it seems very difficult to find out any other category of people, even in the modern times, beyond those that have already been specified by the holy Qur’ān and dealt with by the Messenger in the practical field of da'wah. The Islamic scholars have categorised these mad'ūwūn variously. Mawlānā Amin Aḥsan Iṣlāḥī gives three different groups and their respective qualities as:

1. Mu'āniḍīn—those who oppose the da'wah outrightly from its very outset. Three basic factors for their strong opposition are (i) Ḥaṃiyah Jāhiliyah (emotions of ignorance), (ii) egotism and bias and (iii) selfishness. The Mu'āniḍīn are sincere to their nation. They look to the new da'wah as destructive for their own old system. So they oppose it out of their sincerity for their beliefs. But since they are ignorant of the reality of the da'wah, there is always always a chance for their accepting

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Another kind of the mutanidin is of the egotists and biased. They consider themselves above anything else and think that the truth is always with them. There are least chances for them to accept the da'wah.  

Then there is another kind of those who always follow their interests. The centre of their every activity, moral and spiritual ideology is their own self. They are the meanest opponents of the Truth.  

2. Mutarabbisun—those who neither oppose the truth nor support it openly. They instead, leave the matter to the future and wait to see which way the wind blows.  

They don't accept the Truth on the basis of their reason but accept it only when it gets dominance and its truthfulness gets manifested. The Qur'ân reminds and addresses such type of people in these words:

\[
\text{And remember ye said: } \text{"O Moses! We shall never believe in thee until we see Allâh manifestly.\" thereupon thunder bolt seized you..." meaning}
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\[
\text{Al Qur'ân, Al-Baqarah 2:55)}
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292. Ibid. Pp.159-60. The best example of this kind is that of Umar- and Abu Jahl while both were sincere to their old religion. Abu Jahl could not comprehend the da'wah of the Messenger ﷺ. Another example is that of Abu Su'ayb- who at first was a dreaded enemy of Islam but at last attained a prominent position in Islam.
293. Ibid. P.163-64.
294. Ibid. P.168.
that their nonsense demands were given no thought.\textsuperscript{396}

\textbf{Mughfili} Mawlānā Amin Ahsan gives the third kind of the 
Maḍūrāwīn as \textit{Mughfili} and includes in this category those common 
masses who are concerned only with their own daily needs of life. They 
have nothing to do with whatever system they live in. However, there are 
always some intelligent and courageous people in this class of the society 
who, with the passage of time, support the da'wah.\textsuperscript{397}

Another `Ālim and spiritual guide of the present time, divides people into 
five kinds:

(a) Gāfīl, (b) Sā'il, (c) Mā'il, (d) Jāhil, and (e) Mujādil. According to 
him the first four kinds are benefitted through da'wah while the last kind 
i.e., Mujādil is not guided.\textsuperscript{398}

The Qur'ānic Ayah

\begin{equation}
\text{gives three ways of da'wah viz; ḥikmah, maw'izah hasanah and}
mujādalah. This clearly indicates that there are only three kinds of
\end{equation}

\textsuperscript{396} Igbāl op cit., P 179.

\textsuperscript{397} Ibid, Pp.172-73

\textsuperscript{398} Shāh Aḥbār al-Ḫāqq, \textit{Mujāli akhrār}, compiled by Mawlānā Ḥakim Muḥammad Akhtar, Zain Zam Book 
Depot, Deoband, n.d.
Māl unnān each of whom is to be approached in a specific way of
da’wah.114 These are:

(a) Adhkiyā (intelligent people): They are pure-hearted and knowledge-loving people. They are convinced with ḥikmah i.e., clear proofs;

(b) Sulahā (simple and pious people): They are not as knowledgeable as the adhkiyā but are sincere. They can be easily motivated with kind advice (ma‘ūzah ḥasanah) and touching parables; and

(c) Aghbiyā, who always make arguments, have no such quality of the above two kinds. They are so hard core that neither any sound and clear proof nor any kind of beautiful preaching can convince them.100

Only a silencing argument can make them keep mum and save da’wah from their mischief.

Then there are those who in one way or the other accepted the da’wah of Islām and proclaimed the faith during the Messenger’s time. They can be divided into three categories:

(a) Al-Sāhiqūn al-Awwalūn. (b) Al-Muttabi‘ūna bi al-ḥṣān and (c) Ḍu‘afā’ and Munafiqūn.301 Main characteristics of these groups are evaluated as under.

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214 Maulānā Qa‘īd Muḥammad Ḥayyīb, Dīn Da‘wāt Ke Qur’ānī Uṣūl, P. 84.
300 Ibid, Pp 84-85
50 Mawlānā Amin Ḥasan Iqbal, op. cit., P. 174.
(11) Al-Sāhibīn al-Awwulūn were those God-fearing and pious people who always accepted the da’wah at the very first invitation. Their nature of thinking was already compatible with the Message of Allāh ﷺ. They were very high with regard to their moral status and their actions. The moment they discovered the Truth or it came to them, they showed not a least reluctance in accepting it. However, inspite of these commendable qualities they were in need of da’wah for:

i/ they didn’t know how to solve the problems of their society,

ii/ since the Truth was not evident to them, they, inspite of being pious themselves, were not able to know the ultimate Truth. But, since these good-natured people had a natural inclination towards the Truth, that is why they accepted it at the first opportunity whenever it came to them. Many of the Ṣaḥābah of Allāh’s Messenger ﷺ were of this category.

The Qur’ān speaks about them:

[They say:] “Our Lord! We have heard the call one calling (us) to faith, ‘Believe ye in the Lord, and we have believed’.” (3:93)

302 Ibid., pp. 174-176.

And when they listen to the revelation received by the Messenger, thou will see their eyes overflowing with tears, for they recognise the truth: They pray our Lord! We believe, right as down among the witnesses."

M. Qur'ān (Al-Mā'idah 5:83)

(b) *Muttabi'ūn bi Ḥṣān*, the second group of the supporters of the faith were those people who didn't take any initiative on their own but always followed the example of the 'Sabiqin'. However, after accepting the Message, they didn't show any signs of weakness, cowardice or hypocrisy. No doubt, they were not intellectually and morally so strong that they could accept the Truth without any hindrance still, however, they are always the second to the 'Sabiqin'.

(c) *Du'afā'* and *Munāfiqūn* i.e., the weak and the hypocrites. Externally they are similar in their behaviour, but internally, they have their own separate qualities. The *du'afā* are weak in their faith. They mix their good and bad deeds together. Every time after having failed to fulfil the demands of Faith, they recover and repent. But their determination is

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to weak, that they always need reformation and instruction. The Qur’an speaks about them:

"Others (there are who) have acknowledged their wrong-doings: They have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy) For Allah is Oft Forgiving, Most Merciful" (9:102)

Education and instruction is very fruitful in their case. It is specially about them the Qur’an says:

"Of their wealth take alms that so thou mightest purify and sanctify them, and pray on their behalf. Verily thy prayers are a source of security for them. And Allah is One who heareth and knoweth". (9:103)

The Munāṣiqin are the most problematic group of the madī’us whom a dā’ī has to deal with very cautiously. They pose themselves to be among the Muslims while in reality they are not so. The Qur’an says:
"Of the people there are some who say We believe in Allah and the last day But they do not (really) believe." (2:8)