CONCLUSION

Islam was disseminated across the length and breadth of the world through the work of da'wah. After the demise of the holy Prophet (SAW), the Muslim thinkers and scholars not only emphasised the importance of da'wah in Islām but also endeavoured to add its utility and viability. India being the land of diverse faiths provided good opportunity for the Muslim thinkers to look for viable strategy i.e. for making the da'wah effort effective in the country. The 20th century Indian sub continent provided a more prospective atmosphere for carrying out da'wah activities because the land was enriched with great Islamic scholars. The thinkers put forward different approaches for accomplishing the cause of da'wah.

In the light of Quran and Hadith it is clear that the propagation of Islām is the duty of every Muslim. The world is essentially a battle field of the forces of light and the hazard of darkness and it is the duty of a Muslim to illuminate him self with the light of Islām and then act as a torch bearer to those groping in the dark. If the Muslims have perceived this duty and acted upon it, a new chapter will be opened in the history of Islām

Allama Iqbal stresses on the demolition of intellectual base on which the un-Islāmic systems thrive. He was harsh at the claim of West to be the propagators of enlightenment and progress. He studied the anatomy of the ideas advocated by them and thereafter brought its intrinsic exploitative premonitions into lime light. The superflousness of democracy, secularism and capitalism was highlighted by him in his poetry in a befitting way. For instance, he viewed democracy as a system where all people whether good or bad are valued equally. According to him the penetration of those bogus ideals upheld into the Muslim minds had caused great harm to them. He therefore, stressed them to reconstruct their rely thought and conduct in accordance with the true spirit of Qur'ān.

Another unique contribution of Iqbal to the contemporary Islamic thought is his bracketing modern science with 'God-consciousness' which he considers more precious than mere belief in God. He equates the scientist's observation of nature
with seeking a kind of intimacy with God, a kind of mystic search in the act of pray. He asserts that 'scientific observation of nature keeps us in close contact with the behavior of Reality (God), and thus sharpens our inner perception for a deeper vision of it. This alone will add to his power over nature and give him that vision of the total-infinite which philosophy seeks but cannot find.

Maulana Thanwi deals with the varied phases of Tasawwuf, their intricacies and subtleties separately and independently, analyses their essentials and assigns to each stage and state its particular position and then on synthesis gives a comprehensive view about Tasawwuf. He stresses over the importance of acquiring and imparting knowledge. He probes into the spiritual disease of the ummah and proposes the solutions for it. He also recommends the process of attaining knowledge by women and put forward programs for the ulama in the cause of disseminating religious knowledge.

The life and thought of Mawlana Mawdudi, was one of the first and most important Islamic ideological thinkers. Mawdudi developed a modern political Islamic ideology, and a plan for social action to realize his vision. The prolific writings and indefatigable efforts of Mawdudi's party, the Jamaat-i-Islami, first in India and later in Pakistan, have disseminated his ideas far and wide. His views have informed revivalism from Morocco to Malaysia. In time, this view developed a life of its own and evolved into an all-encompassing perspective on society and politics, and has been a notable force in South Asia and Muslim life and thought across the Muslim world.

Mawdudi stressed on the need for acquiring political power to make 'Da'wah' viable and fruitful. He argued that the establishment of Islāmic State was necessary for Islamizing the society. Da‘wah and Jihad were two inextricable and co-terminus terms according to him and he laid great emphasis on bringing about an Islāmic
revolution in the existing system. According to him, the present system stands on the foundation of unbelief, atheism, polytheism, sin and immorality.

Mawlana Mawdudi regards politics as his most important field of action because a revolution is necessary to bring submission to the creator, to ward off hypocrisy and contradictions in the society and to become a true Muslim. The present system stands on the foundation of unbelief, atheism, polytheism, sin and immorality. The thinkers who designed this system and the statesmen who run it are all people who have turned away from Allah and broken the bounds of His laws. As long as the leadership remains in their hands, as long as they direct, control and lead in the fields of science and learning, in literature and art in education, information and broadcasting, law-making and law-enforcement, finance, industry, trade, administration, and international relation, it will be very difficult to live as a Muslim in this world.

According to Mawlana Mawdudi the reforms, which Islam seeks to bring about, cannot be accomplished merely by preaching and by sermon. It requires the use of political power and authority. To seek for governmental power and to strive for its acquisition so as to make the truth prevails in human life and so as to implement the shariah and to enforce the punishment laid down in God’s law is an unavoidable duty of each and every Muslim.

Shibli and Azad held identical views on the reform of the Ulama through the diffusion of new ideas among them and on the use of critical methods in history. Both of them wanted to vindicate and rehabilitate the true spirit of Islam but they firmly believed in reconciling the old with the new. Shibli was anxious to bring out his co-religionists from their narrow shells and adjust them to modern times which also became an article of faith with Azad. Shibli was a rationalist gifted with artistic sensibility and a marvellous power of expression. Azad too set high value on rationality for understanding literature, religion and society. Shibli used Urdu as a vehicle for his scholarly contributions. Azad too followed the same course.

Shibli’s zeal for restructuring the theological contents of the Islamic educational institutions, his zest for excellence in Muslim scholarship, his devotion
for painstaking researches in the vast storage of theological wealth, his passion for the reassertion of distinct Muslim identity, his pursuit for co-operation amongst the protagonists of different streams of thought, his concern for Muslim apathy to the acquisition of modern knowledge, his biographies of Muslim thinkers and conquerors, his advocacy for independent Muslim educational institutions and his endeavours for the promotion of Urdu were motivated to reinvigorate the Muslims to earn a distinctive place in the Indian sub-continent as well as a place of honour in the world community. Shibli's experiment on Muslim education may provide a clue to solve the educational crisis of the Muslim community in India and abroad as well as it may help in evolving a synthetical and integrated pattern of Muslim education in the twenty first century.

Maulana Muhammad Ilyas, the founder of the Tablighi Jamaat of South Asian subcontinent, is arguably one of the most influential, yet least well-known, figures of twentieth century Islam. Despite his enormous contribution towards the development of a powerful grass root Islamic Da’wah movement, Maulana Ilyas has not received much attention in literature regarding modern Islamic movements. Most of the Western, and even Muslim, scholarships have remained occupied with the more dramatic manifestations of Islamic revivalist upsurge.

Mawlana Muhammad Ilyas felt that the only way to the religious reform and correction of the Mewatis was promotion of religious knowledge and familiarization with the rules and principles of the Shariat was the work of tabligh. He used to keep the Mewati children with them and educate them in their Madrasa and then send them back to Mewat to carry on the work of reform and guidance. Mawlana Ilyas went a step ahead and decided to establish Maktabs and Madrasas in Mewat so that the influence of faith could spread to wider areas and the pace of change was accelerated.

At Hazrat Nizamuddin he worked hard and soon started attracting a considerable number of students to the Madrasa. Though financially in a strained position the
Madrasah flourished and the seekers of knowledge gathered around him. His reputation as a teacher and a Sheikh spread far and wide particularly in Mewat. Where there were a good number of people who had known his father and brothers as their benefactors. They once again started visiting Nizamuddin and requested him to turn his attention towards Mewat. He then visited Mewat and exhorted the people to start Maktabs and Madrasahs. In the beginning there was some resistance as the Meos who were generally peasants were not prepared to spare their sons from day to day agricultural work and engage them in studying religion.

Such an understanding, led Mawlana to devise a peculiar method of Tabligh (Da’wah). According to this method of Tabligh, committed Muslims in the form of small jam’ats are sent everywhere so as to carry the message of Islam to each individual living on earth. The jam’ats are not necessarily well learned in Islam. It is their commitment to serve Islam which is valued. Those Jama’ts are supposed to undertake gushts for this purpose. Mawlana believes that this method resembles the method of Tabligh which the holy prophet undertook in his time. “The method of mass education and training which we wish to make popular through this movement is exactly the same method which was current in the days of Nabi (SAW). In this general manner the Din used to be learnt and taught. Afterwards whatever other methods were initiated, for example, compilation, books, education etc. all this became an incidental necessity.

Mawlana seeks to further highlight the viability of this method by arguing that “dispatching of jamats from one’s homes” has special benefits. According to him, “when a man is removed from his stable and permanent environment and he comes in a pious and activating environment, then his religions enthusiasm develops. Therefore, in this travelling and migration, the different kinds of difficulties and struggles encountered and in addition to this, bearing the humiliation of going from door to door for the sake of Allah causes Allah’s special mercy to be focussed upon us”
Maulana Mohammed Ilyas brought a small region back to Islam and in this process he made Tabligh into an international Islamic Movement. Maulana Abdul Hassan Ali Nadavi, commented about the preaching of Maulana Ilyas as “The ideal method of preaching and propagation of faith indeed was what witnessed during the earliest phase of Islam, when Muslim warriors brought their own arms and other provisions and fought enemies solely out of love of martyrdom and eagerness to countenance the Lord”

Maulana succeeded in transforming the mentally of people that the principles of Islam is only meant for the scholars of madrasas and difficult by the common men. Maulana configured his work in such a way, which inculcated the cooperation of all the classes and categories of people. In the tabligh work, the poor and weak, educated and illiterate, work together. Thousands of illiterate Muslims was made familiar with the fundamental tenets of Islam through the work started by Maulana Mohammed Ilyas.

Islamic dawah is thus the sacred duty of every Muslim who is under a religious obligation to call the non-Muslims to the true path of Islam and thereby to enable them to share and benefit from the supreme vision of Truth which the Muslims have received from the last Prophet (SAW). Da’wah efforts require a sincere willingness on the part of those who are willing to devote their time, energy and money to guide to the right path those who are ignorant and misled, plus a strong desire to defend Islam and brother Muslims against the efforts of anti-Islamic elements who are out to destroy or corrupt Islam or to deflect Muslims from the true path.

The onward march of Islam as an ideological force has been greatly hampered because of lack of responsiveness on the part of its affluent followers who are absolutely blind to the vast possibilities of Tabligh in various parts of the world. It is true that if Muslims acquire the character of real Muslims as envisaged in the Quran and Hadith, they are sure to help in the spread of Islam.