INTRODUCTION

Islam is the only religion accepted by Allah and it is the only way of salvation. Islam is revealed for the success of the mankind in this world and the world hereafter. Islam does not merely put forward a good theory, like other religions, but it also suggests a concrete “mission” for the implementation of its theory. The aim of this mission is to establish the noble principles of life granted by the Creator for the rescue of mankind. This mission is popularly termed as “Da’wah”. The Da’wah work entails a systematic study to explore its nature, implication, scope, significance, and its functions.

Islam came into this world through the work of Da’wah. Islam spread out through the surface of earth due to the Da’wah efforts initiated by the prophets. Da’wah is a highly technical job and Allah directly trained His messengers for the presentation of this work. As a matter of fact, Da’wah is not only the responsibility of Prophets but each and every Muslim is supposed to take part in it. The work of Da’wah should be carried-out in accordance with the spirit of holy Qur’an and Sunnah. The objective of Da’wah is to call people to Islam by providing them a better understanding of the religion. This complex work deserves a keen and systematic study in the light of holy Qur’an and Sunnah to discover its principles and methodology.

From Qur’an and Sunnah, it is understood that the methods of Preaching vary in accordance with the changing of circumstances. The Qur’an holds specific methods to convey its message to the mankind. The Prophet (SAW) further disseminated its message, as per the principles laid by the Qur’an for the matter of propagation.

Generally, holy Qur’an addresses man in a simple and direct manner. In some places instead of relating a fact directly, a question would be put before a man to think and ponder upon it. The Qur’an also draws the attention of man by narrating the historical events, the rewards for the righteous and the punishment for the transgressors. The claims of the Qur’an are often substantiated by logical and rational proofs. It condemns the beliefs of the atheists, polytheists and unbelievers by exposing the hollowness of their claims. Qur’an also invites people to Allah’s obedience by reminding them of the
blessings bestowed upon them by Him. It also mentions the might of Allāh and His majesty while persuading man towards the truth. It strictly warns the unbelievers of punishment and gives glad tidings to the believers about the rewards to be received by them in this world and the hereafter. It encapsulates maximum material for thought in minimum words. The language and style is clear, simple, attractive, vivid and convincing. There can never be any defect in it because it is the Speech of the Lord.\(^1\)

According to Qur’ān the basic message of all the prophets was one and the same. They upheld the concept of Tawhid, criticized Polytheism and invited people towards the submission of Allāh. The purpose of the Prophetic deputation is to dominate upon all the existing systems and religions.\(^2\) All the prophets spend their lives in the work of Da’wah. Prophet Muhammad (SAW) was the last one. He was appointed not only for Arabia but for the entire world and his duty was to spread the message of Qur’ān all over the ages.

The Prophet was very particular in his mission and steadfast in his principles. Serious threats, tortures or insults could never divert him from the sacred mission. His remarkable features were his consideration with which he treated even the most insignificant of his followers. Modesty, kindness, patience, self-denial and generosity pervaded his conduct and he acquired the affections of all around him. His preaching was simple and direct. His presentation was according to the intellectual capacity of the listeners. He consoled his companions in hardship by promising the rewards prepared for them in the hereafter. Towards the end of his life, by the evident help of Allāh, he managed to build a strong nation, whose magnificence remains unparalleled even to this day.

In short, Prophet Muhammad (SAW) was very meticulous in practically implementing the “Da’wah principles” vividly projected by the holy Qur’ān.

A thorough study of these principles and a proper implementation of its methods would give more effective results in the field of Da’wah. This study aims to highlight the views, arguments and suggestions about Da’wah kept forward by the well known Indian Muslim thinkers of 20\(^{th}\) century. The opinion of these thinkers would be highly benefiting in the field of propagation of Islām and these principles and methods
would be highly valuable for the Da'wah work in the changing scenario of the modern age.

Some General Aspects of Da'wah

Islam has been a missionary religion from its very inception. The Muslims are, therefore, missionaries of a world message and representatives of the greatest world movement yet known to history. Sir Thomas Arnold introduces the theme on which he writes with a quotation from the lecture of Max Muller delivered in Westminster Abbey on the day of intercession for mission in December 1873, in which Max Muller distinguishes missionary religion from non-missionary religions and defines missionary religion as one...

"...in which the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty by the founder on his immediate successors...it is the spirit of the truth in the hearts of believers which cannot rest, unless it manifests itself in thought, word and deed, which is not satisfied till it has carried its message to every human soul, till what it believes to be the truth is accepted as the truth by all members of the human family."

Unlike other religions, Islam does not divide its followers into two distinct categories of clergy and laity, and the absence of a clerical order imposes on every Muslim the obligation to understand the message of his religion and practice its teachings as best as he can, and to convey by precept and example, to all those groping in the dark. The message of Islam is the message of light and it is the message of Divine Guidance, Love and Mercy. Our love for Allah and truth imposes upon us the duty to cultivate love for His creation. The best mode of expressing our love for truth is not only to be truthful to ourselves and to do that which is right and shun that which is evil in respect of our own selves, but to disseminate the message of truth to enjoin the right and forbid the wrong as taught by the holy Qur'an and Sunnah. Introducing truth and calling people to accept it is the religious, moral and social responsibility of every Muslim who knows the truth and has already accepted it. Every Muslim is a member of the humanity. He essentially has love, sympathy and compassion towards every member of the human society. He is also a sincere will-
wisher of all human beings irrespective of their caste, creed, race, colour, language or nationality. Hence he has to share with them his knowledge of the path that can lead to the eternal happiness and guard them against eternal punishment.

Contrary to the popular belief found in many societies that every religion leads to salvation, a Muslim believes that there is only one path that leads to Allâh’s pleasure and consequently to salvation. That is the path of truth shown by Allâh Himself. Hence it is the duty of every Muslim to enlighten those who are following the deviant paths under the illusion that they will lead them to salvation.

It is through the popularization of the knowledge of truth that the vital interests of man’s progress can be served. Syed Abdul Haq in his work "Islamic Principles of Religious Propagation" relates the spreading of Islâm with the spreading of physical sciences.

According to him,

"the wide spread diffusion of the knowledge of physical science resulted in the material well being of man. But if that would be concealed, it would be a crime against the humanity. Similarly, the monopolization of the true knowledge (i.e. Islâm) within a country, creed or caste is a sin against the sacredness of the cause of truth and serious offence to the well-being of man. So in order that truth may shine in all the effulgence of its glory and man may live his life in a perpetual course of prosperity consistent with the noble demands of his nature and the will of the Creator, it is necessary that the knowledge of truth should be spread to every nook and corner of this habitable globe.”

The true knowledge, that leads the human community to progress and salvation, has been revealed by the Almighty. These revelations from the Lord were transmitted to the mankind through the prophets. Prophets were deputed among all the nations of the world and all the prophets strived for the guidance of the mankind.

“According to the traditions of the Holy Prophet, noted by Ahmed, there were about one lakh twenty four thousand Prophets, deputed by Allâh, the Almighty from time to time, for guidance of the mankind.”

Prophets were the selected people from among the mankind who were given the highest level of knowledge and were assigned the task of correcting the social and moral
conditions of humanity. All the messengers of Allāh basically presented the concept of Tawḥīd (unity of Allāh) and all of them sounded against the evils existing in the society. They also reminded that the real life shall begin after death. In short the sole purpose of the prophets has been to bring the people back to the light of true knowledge. At last Prophet Muhammad (SAW) was deputed to Arabia. When the holy Prophet Muhammad (SAW) first called people to Islām, he was alone and had no material power at his command. Nevertheless, the power of his “Call” stirred the people, won their hearts and made them devoted followers of Islām. This was mainly due to the fact that the holy Prophet was absolutely sincere in his mission and whatever he preached was reflected in his action and deeds. By virtue of these excellent qualities, he was able to make a great impact on his contemporaries. His companions and followers also had profound influence on the people around them because they were perfect images of what a true believer should be. As a result millions of people came to embrace Islām and devote their lives to the cause of Islām and for its propagation. Their choice to “struggle” in the path of Allāh and their right method of propagation (Da’wah) produced a glorious ummah. The series of prophets came to an end by the arrival of the final Prophet Muhammad (SAW). In the Qur’ānic verse “33:40” Allāh, the Almighty, declares Prophet Muhammad (SAW) as the seal of the Prophets.

The holy Prophet Muhammad (SAW) himself said:

“I am the Seal of Prophets and there is no prophet after me” (Bukhārī, Abu Daūd) and that “I am the last Prophet and my mosque is the last mosque.” (Muslim), and “there is no prophet after me and no Ummah” (Behaqquhi, Tabrani). Subsequently the responsibility of the Prophet is to be shouldered by the Muslims till the Day of Judgment. According to Qur’ān the “path” of Prophet Muhammad (SAW) and his followers is to “invite” people towards Allāh with due confidence and determination.

Individuals, Islāmic organizations, Muslim governments and people are called upon to meet these responsibilities and fulfil their duties towards their religion by practicing and propagating the universal teachings of Islām in every nook and corner of the world in accordance with Almighty Allāh’s injections.
The holy Prophet (SAW), on the occasion of the farewell pilgrimage at Makkah, delivered a long speech in which he reminded his companions about the basic tenets of Islam. His historical address was concluded in the following memorable words:

“Let him that is present; convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of it than the audience”.

Also Prophet (SAW) said:

“You should pass on to others even if you know just one verse (i.e., whatever knowledge you have)”.

The renowned scholar, Ismā‘il Raji al-Faruqi comments on Da‘wah by explaining the Qur‘ānic verse 16:125. In his article “On the nature of Islamic Da‘wah” he points out that:

“Allāh, Subhānahu wa ta‘ālā, has commanded the Muslims: “Call men unto the path of your Lord by wisdom and goodly counsel. Present the cause to them through argument yet more sound” (Qur‘ān 16:125). Da‘wah is the fulfilment of this commandment “to call men into the path of Allāh.” Besides, it is the effort by a Muslim to enable other men to share and benefit from the supreme vision, the religious truth, which he has appropriated. In this respect it is rationally necessary, for truth want to be known. It exerts pressure on the knower to share his vision of it with his peers. Sincere religious truth is not only theoretical, but also axiological and practical, the man of religion is doubly urged to take his discovery to other men. His piety, his virtue and charity imposes upon him the obligation to make common the good which has fallen him”.

There are numerous thinkers who were born in India during the 20th century who did the work of Da‘wah in their respective regions and wrote many books in their regional languages. However, accommodating the ideas of all these thinkers in this work would stretch it too far in its breadth. Therefore, only the most prominent thinkers who influenced a large number of people and got worldwide acceptance are chosen and an attempt is made to present their “Da‘wah ideology” in this work.

The eighteenth to twentieth century of Islamic history has been witnessed a protracted period of upheaval and renewal. Muslims struggled with the failures of their
societies and responded to the intellectual and moral challenges of a changing world. In the late nineteenth century and early twentieth century across much of the Muslim world, a series of revivalist movements rose up: the Wahhabī in Saudi Arabia, the Mahdists in Sudan, the Saḥūsī in Libya, the Fulani in Nigeria, and the Padri in Indonesia. Though quite different in many respects, these movements shared a common concern about the decline of Muslim fortunes and also expressed a firm conviction that the cure lies in the purification of their societies and in the faithful return to pristine Islam which focuses on the teachings of the Quran and the life of the Prophet. (The oxford encyclopedia of the modern islamic world, Modern Islam, p-248)

The major concerns of the Muslim thinkers of the twentieth century India were to revive the degraded condition of the societies. Materialistic affinity or worldliness, religious ignorance, socio-ideological disunity, communal-caste conflicts, lethargic approach towards intellectual issues, blind submission before miraculous tendencies, adopting western culture in the pretext of modernity etc. were some of the malice prevailed in the society. These trends were not only confined with the Muslim community but also prevalent among the general public of the Indian social order. The Muslim intellectuals across the country have been subject to a prolonged and deep feeling for the process of renewal.

The Indian Muslim thinkers have endeavoured to develop new visions to meet out these problems. This has been expressed in different ways in different contexts. Muhammad Shibli Nomani (1857-1914) born in an illustrious and distinguished family at Bindwal, a village now lying under Sub-division Sagri, about fifteen kilometers north-west of Azamgarh city. His ancestor of the fourteenth generation is known to have been a Ba‘īs Rajput by the name of Sheoraj Singh of village Dharsen, which is close to Bindwal. Sheoraj Singh, on embracing Islam, was named Sirajuddin. Sheoraj Singh is said to have embraced Islam at the hands of a Sufi saint who had encamped at a jungle like place called Bindwal, close to Dharsen. Later on, the grandson of Sirajuddin, Shorab, was bestowed the title of Sheikh by his spiritual mentor on account of his religious leanings and piety. Shibli’s bismillah ceremony, which marks the beginning of Muslim education, was initiated at the hands of Ilahi Shah, and the
occasion was celebrated with a grand feast. He began his formal education by attending the village.

Shibli received his early education from Hakim Abdullah Jairajpuri and Mawlvi Shukrullah Sabrehdi. Thereafter, Mawlvi Faizullah of Maunath Bhanjan, a disciple of Sakhawat Ali, taught Shibli at an Arabic madrasah in Azamgarh which had been started by some of the elites of the town. Shibli then went to Madrasah Han’fiyah at Jaunpur for higher learning from Mawlvi Hidaytullah Khan Rampuri. It appears that he also studied for sometime from Mawlana Ali Abbas Chiryakoti. Thus quite early in his life Shibli travelled intensively in quest of knowledge. He studied fiqh (Islamic jurisprudence), usul (Islamic principles), hadis (Tradition with regard to the sayings and actions of Prophet Muhammad), munazra (Religious debates), maqulat (Rational Sciences), manqulat (Sciences of Hadith) and Astronomy. He could not receive English education, but during his stay at Aligarh he seems to have acquired some elementary knowledge of it.

Shibli Numani was a great thinker who labored for the rapprochement between the Islamic revivalist and modernist. His attitude towards scientific knowledge, Madrasa education, western thoughts, and academic reforms needs further clarification which is described in chapter four.

Allama Iqbal (1877-1938) born in Sialkot, Punjab (now Pakistan). He started his regular school education in a very early stage and achieved high proficiency in Arabic and Persian languages. After completing graduate studies in philosophy, he became a college lecturer in Lahore at the age of 24. Later he moved to Cambridge, England for higher studies and earned Ph.D. from Munich University, Germany at the age of 30. He became barrister-at-law in 1908 and returned to Lahore to practice law. He was actively involved in the Muslims’ cultural and political strivings and was elected in 1920 a member of the Punjab Legislative Assembly. He was an outstanding and highly popular poet of Urdu and Persian languages and also delivered scholarly addresses at various occasions. A collection of his six (later seven) addresses was first published in 1930 titled Reconstruction of Religious Thought in Islam. The same year, he delivered a historic address proposing creation of a Muslim homeland by partitioning British India.
when it achieves independence. He said in this country Islam would have an
opportunity to 'mobilize its law, its education, its culture, and to being them into closer
contact with its own original spirit and with the spirit of modern times. Nine years after
he passed away in April 1938, Pakistan came into being in August 1947.

Mawlana Muhammad Ilyas, the founder of the Tablighi Jama‘at, born in 1885 in a
small town in the United Province of British India in a family of religious scholars. He
received his early religious education at home and later went to the famous center of
Islamic education in Deoband where he studied the Qur’an, Hadith, Fiqh and other
Islamic sciences under the early Deoband luminaries. After completing his education at
Deoband, Mawlana Ilyas took up a teaching position at another famous Madarsah
Mazaharul Uloom in Saharanpur (U.P., India) [http://www.famousmuslims.com/]

Iqbal is perhaps the only personality in the recent history of Islam who is equally at
home in modern western thought and the eternal teachings of Islam. His philosophies
of self and ideal society, theory of knowledge, amal, his principle of tawhid, his
concept of finality of prophet hood and ijthihad needs further elaboration which is
produced in the second chapter of this thesis.

Mawlana Muhammad Ashraf Ali Thanawi ((1863-1943), known as Hakimul
Ummah, born at Thana Bhavan, a small place in district Muzaffar Nagar, U.P. He was
a famous traditionist, moralist, logist and jurist. He was the foremost representative of
Islam in the last century. In his era some “New-Age Muslims” had fallen prey to
Empiricism, and had begun to challenge and object to the most fundamental tenets of
Islamic belief. Mawlana Thanawi proves that the objections raised by the Western-
oriented Muslims are irrational. Not only are Islamic creedal tenets defined in
revelation (the Qur’an and the Hadiths), but they are rational as well. In his famous
treatise, Answer to Modernism, he lays down seven principles by which all of these
modern objections can be refuted. The study of these principles will prove to be an
intellectual tool for Muslims living in contemporary times. These principles will
rationally aid the Muslims to refute all modern notions in contradiction with the Qur’an
and the Hadiths. (http://alashrafia.com)
His contributions in the field of Islamic thought in its varied directions are innumerable and extensive which range from 800 to 1000 in the shape of sermons, discourses, treatises and books of high quality and standard. His works on tasawwuf, jurisprudence, hadith, tafsir, mantiq, etc. are of outstanding nature. He had a deep insight into tassawwuf, its intricacies and subtleties which he has analyzed and explained minutely in his book “Al-Takashshuf Min Muhamatul-Tasawwaf”. He has another voluminous work to his credit on the same subject, namely ‘Tarbiat-ul-Salik-wa-Tanjihul-Halik’ which suggests the way-farers various practices of training for spiritual development and the adoption of the course of conduct which saves from the pitfalls and destruction in the path of his journey.20

According to him Shariat and Tariqat must go together. They are inter-related and inter-connected. The one represents Islam’s outward aspect and the other its inward aspect. There must be unity, uniformity, coherence and co-ordination between the two sides. One’s outward conduct must be motivated by pure and sincere intention from within to achieve the universal ends and thus to attain nearness to God (tagarrub-Ilallah). Inner purity, self-surrender to His Will and to mould one’s attitude towards life in consonance with it is Tasawwuf in the real sense of the term. A Sufi does not want any thing else but God and God alone, and as such he mends his ways accordingly to attain the ideal and reach the destination. Before the seeker of truth can reach that stage of Gnosis, he has to discipline himself by undergoing certain esoteric practices in the shape of Mujahidah and Riyadat as a course of training for the attainment of an objective.21

Dr. Shahid Ali Abbasi, a student of Thanawis teaching, categorizes the writings of Ashraf Ali Thanawi on Sufism under seven heads, (a) investigative, (b) perspective, (c) stimulative (d) explanatory, (e) expository, (f) interpretative, (g) defensive. Maulana, through his works on Sufism, seeks to trace the origin of Sufi concepts with the help of Quran, sunnah and ijma. He also tries to remove the misconception, criticizing the heresies and defending the approved Sufi personalities. Besides, he
makes a serious effort to restate the Sufi concepts in an idiom intelligible to the qualified audience and an expression acceptable to the orthodox authorities.

Mawlana, in the light of Hadith, describes the *thawab* of the one who instruct others in the truth. It is considered greater than all acts of-charity. It is manifest from this *aayat* and *hadith* that teaching the *Din* to one's wife and children is compulsory. Failing to discharge this obligatory duty will result in the punishment of the Fire. Among the good deeds of believers, which will continue to build up (as capital) after one's death is *Dini* knowledge which was imparted to others. This applies to even a single *mas'alah* (rule) shown to another. Among such deeds is the dissemination of the *din*, for example by means of writing or purchasing books and distributing these or by assisting students pursuing *Dini* knowledge.

As far as spreading the Islamic knowledge is concerned Mawlana suggests inviting a pious *Aa'lim* to get good advices time to time. This would be helpful in increasing the love and fear of Allah in heart. Practicing in accordance with the commands of the *Deen* will then be a simple matter.

According to Mawlana, reformation can be possible only through eliminating the spiritual deceases. According to him the decease of the *umma* is widespread ignorance and lack of determination. As a remedy for this he suggests for immediate approach the *Ulama-e-Haqq* for guidance and if locally no such *Aa'lim* are available, communicate the *Ulams* through writing who can guide you well. Then the next duty is to visit frequently the gatherings of *Ulama*, whether the gatherings are public or private.

In case of women who is unable to approach like men the Endeavors should be made to obtain the service of a pious uprighteous female teacher to impart the Qur'aan Majeed and other basic Islamic teachings to minor girls. According to Beheshti Zewer the absence of female teacher can be managed by including the minor girls too in the program of study of adult females. The Beheshti Zewer also formulates the two ways for teaching the adult females. If at home any male (father, husband, brother, son, etc.) is versed in Islamic knowledge, he should daily and at fixed times conduct a class for the ladies of the house.
The Ulama should deliver the ahkaam (laws) of the Shariah to the people. The ways and means to be adopted by the Ulama for the dissemination of knowledge are (1) Dars or teaching the knowledge of the Deen. (2) Wa'z or lecturing directed to the public in general. The main topics of lecturing should be the ills of society and the untoward practices prevalent during the time. The wa'z should cover Muaamalaat (Dealings and contracts, etc.) Muaasharaat (social behaviour and conduct), and Akhlaaq (Morals and Character) in detail. (3) Answering questions: Such answering pertains to questions whether asked verbally or by letter. (4) Compiling books: In this field as well, the times should be taken into consideration. The writings should embody clarity and comprehension. (5) Amr bil Ma'roof (Commanding righteousness), Nahyi anil Munkar (Prohibiting evil) is also one of the ways in the program for the Ulama. Pointing to the fact that propagation to the general public is the exclusive duty of the Ulama, Among the branches of Amr bil Ma'roof, Nahyi anil Munkar is to propagate Islam to the non-Muslim as well. Such propagation may be either verbally or by means of literature distributed to them.

Tableegh should also be directed to the non-Muslims of one's own land as well as to those of other lands. Although tableegh to the non-Muslims is no longer compulsory, nevertheless, since the Shariah is universal, it will be highly meritorious if this branch of tableegh is also undertaken. Defending Islam against the onslaught of the forces of baatil (evil forces) is also a branch of Tableegh. To save the seekers of truth from doubt, confusion and deception, the Ulama should counter and neutralize the criticism, attacks and false allegations of the kuffaar and the Ahl-e-Bid'ah. In achieving this goal, all lawful means should be utilized.

To eliminating the lack of courage of ummah Mawlama suggests his addressees to be in association with a Kaamil Shaikh of Tasawwuf (expert and qualified Spiritual Guide). If a Shaikh-e-Kaamil is not available the life-conditions and spiritual strivings of the Ahlullah (the Saints of Allah) should be studied, evading the mystical practices which are written in relation to their lives but the advices and statements regarding spiritual purification should be followed. Another way that Thanawi put forward to eliminate weakness of heart and lack of courage is Muraaqabah of Maut (thinking of
death) and *muraaqabah* (meditation) of the period which will follow *Maut* (death). This form of meditation consists of setting aside at least twenty minutes daily. Meditate in solitude about the events which will occur from the time of *Sakaraat* (pangs of death) until entry into *Jannat* or *Jahannum*. Thinking about the future events, e.g. the questioning in the grave by the two Angels, the punishment and comforts of the grave, resurrection, the scaling of deeds, reward, crossing the *Siraat*, etc. The attributes of excellence, e.g. *zuhd* (being abstemious of the world), *khushiyaat* (fear of Allah), etc., which develops courage, will be attained by means of this form of *Muraaqabah.*

The Maulana did not confine his activities within the madrasah or Khanqah. He moved through different parts of the country to spread the message of Islam. He delivered lectures for the benefit of the people who assembled in their thousands. His purpose was to transform ordinary Muslims into good Muslims and an excellent human being. He subordinated *tasawwuf* to the *Shariat* and tried to remove from it all un-Islamic accretions. He sought to engage the Sufis in the task of human service and building more personalities.

Maulana Muhammad Ilyas, (1885-1944) the founder of the *Tablighi Jama‘at* is arguably one of the most influential, yet least well-known, figures of the twentieth century Islam. Despite his enormous contribution towards the development of a powerful grass root Islamic Da‘wah movement, Mawlana Ilyas has not received much attention in the literature on modern Islamic movements. He was born in a small town in the United Province of British India in a family of religious scholars. He received his early religious education at home and later went to the famous center of Islamic education in Deoband where he studied the Qur’an, Hadith, Fiqh and other Islamic sciences under the early Deoband luminaries. After completing his education at Deoband, Mawlana Ilyas took up a teaching position at another famous Madarsah Mazaharul Uloom in Saharanpur (U.P., India).

Mawlana Ilyas became aware of the "dismal Islamic situation" in the Mewat region near Delhi where majority of Muslims were living a life that had very little to do with Islamic teachings and practices. Mawlana Ilyas sent several of his disciples to Mewat to survey the situation and later himself undertook many Da‘wah trips there.
Mawlana Ilyas met Mewati Muslims who could not even recite Shahadah and who had not prayed even once in their life because they did not know how to pray. He saw Muslims greeting each other in a typical Hindu manner; some had even adopted Hindu deities and visited Hindu temples to participate in devotional practices.\(^1\)

Mawlana Ilyas fully aware of the difficult task ahead was, nevertheless, determined to bring the Meo Muslims back to the fold of true Islam. In the early 1920s, he prepared a team of young Madrasa graduates from Deoband and Saharanpur and sent them to Mewat to establish a network of Masajid and Madrasas throughout the region. He soon realized, however, that the Madrasa ulama trained in the Deoband tradition were simply reproducing their prototypes and had no significant impact on society at large. In this point Mawlana felt the importance and urgency of an efficient programme to regain the Muslims’ spirituality in its original form and thus he came forward with the work of thabligh.\(^2\)

His principles of Da’wa movement, concept of jihad, and thinking of the reasons for decline among the Muslims and its solutions needs more explanation which is described in the fifth chapter of the thesis.

In the early years of twentieth century Mawlana Sanaullah Amrtasari (1868-1948) roused as an active defender of Islam. He acquired religious knowledge under the guidance of the popular scholars of that period such as Mawlana Ahmedullah Amrtasari, Syed Nadir Hussain, Mawlana Abdul Mannan Vazirabadi and after this he obtained education from the renowned institutions of Darululoom Deoband, Mazairululoom Saharanpur and Madrasa Faiz-e-am.\(^3\)

Mawlana Amrtasari was not confined only with teaching profession but also he acted as an active defender of Islam. The Challenge of Christian-priests, Arya Samaj and Kadianism were the most sensitive issues against Islam in this period. Mawlana Amrtasari took bold steps against these upraising. He had a special interest in writing books on sensitive topics. Debates and discussions against every orders which challenged Islam was a part of his profession. Mukkaddaz-e-Rasool was his work.
against Rangeel-e-Rasool written by pundit Chimupati a Professor of TAV college Lahore to underestimate the prophet. Pandit Dhyanasaraswati’s Satiarprakash which was against Islamic culture was replied by Hak per Kash. The book Tarak-e-Islam published by Arya Samaj was replied by Taraki-e-Islam.

Mawlana Amrtasari was the author of four tafseer, with which he tried to substantiate different trends. (1) Tafseerul Quran bi kalami Rahman-This work was in Arabic and every verses of the Quran were explained through other verses of the Quran. (2) Tafseer-u-sanai-This was his most famous work which has eight parts and written in Urdu. In this Tafseer he gives strong arguments against the ideologies of Christians, Hindus, Sikhs, Parsi, Aryas, Jews, Ahmedia, Shia, atheists etc. (3) Tafseer Bayanul Furqan ala Ilmul Bayan-This tafseer exclusively deals with the literal values and expressions of Quran. (4) Tafseer-bi-Rai-This tafseer was mainly concentrated in proving his ideas against Mirzai, Bahai etc.


Besides writing books Mawlana Amrtasari took initiative in publishing three journals (1) Musalaman, (2) Ahl-e-Hadith, (3) Murak-e-Kadiyan. A library was attached with journal Ahl-e-Hadith. He was the power conductor of the organizations like All India Ahl-e-Hadith Conference and Jamiatul-Ulama-e-Hind. Printing press named Ahl-e-Hadith printing press and Sanai-Barak press was established by him.
Abul Kalam Ghulam Muhiyuddin, popularly known as Mawlana Abul Kalam Azad, (1888-1958) was one of the foremost leaders of Indian freedom struggle. He was also a renowned scholar, poet and well-versed in many languages viz. Arabic, English, Urdu, Hindi, Persian and Bengali. He was elected as the Congress President in 1923 and in 1940 he became independent India's first education minister. Maulana Azad was a brilliant debater, as indicated by his name, Abul Kalam, which literally means "lord of dialogue". For his invaluable contribution to the nation, Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honour, Bharat Ratna in 1992.

Azad pursued traditional Islamic education, first by his father and later by appointed teachers who were eminent in their respective fields. He learned Arabic and Persian first and then philosophy, geometry, mathematics and algebra. He also learnt English, world history, and politics through self-study. He died of a stroke on February 22, 1958.

Azad was convinced that the only way to regenerate Muslim society, which was socially, economically and politically backward, was through the message of Islam which, according to him, was a panacea for all ills. He believed that it was Islam that would strengthen the moral fibre of Muslim community and rally it for a common mission to fight injustice and shape its future destiny. But how could the message be conveyed? How could the demoralized Muslim community be rejuvenated? How could the Muslims be enthused to take up the challenge of the times and stand on their own feet? These were the questions that agitated Azad's mind. Azad regarded the press as a strong weapon for the diffusion of ideas and he gave the message of Islam through the pages of \textit{al-Hilal} as a means for the regeneration of Muslims. For him Islam was a complete system in itself which governed every aspect of life.

From a very early period Azad took journalism as his vocation in a most serious and solemn spirit. He launched his first literary journal \textit{al-Misbah}, modelled on the Egyptian \textit{Misbah-Ai-Sharg}, towards the end of 1901, when he was about 13 years old. The journal lasted three months or so. After the closure of \textit{al-Misbah} Azad associated himself with \textit{Ahsan-al-Akhbar}, a weekly edited and published by Mawlavi Ahmad...
Husain of Fatehpuri and Abdul Guffar, a bookseller and owner of a press. The journal lasted only two to three months.  

Azad launched his journal *Lisan al-Sidq* (Voice of Truth) in 1903. This journal established him as a writer and editor and brought him fame. The first issue of the paper appeared on 20 November, 1903 and the last one in April-May, 1905. With Shibli’s recommendations, *Lisan al-Sidq* became an organ of the Anjuman-e-Taraqqi-e-Urdu (Society for the Advancement of Urdu)*[^42] *

When Azad was only fifteen the issues of *Lisan al-Sidq* show clearly that he was deeply committed to the cause of reforming Muslim community. He thought that the Muslims were intellectually and socially backward because of their poverty, lack of education and social practices involving wasteful expenditure beyond their means on marriage and religious ceremonies. He stressed in the journal that such wasteful expenditure leads to the ruination of a large number of families[^43] *

In *Lisan al-Sidq* Azad pleaded for the promotion of education among Muslims which he regarded as a key to all improvements. According to Azad, education awakened the mind through diffusion of knowledge. Like Bacon he believed that knowledge is power. Books being a storehouse of knowledge, he made a distinction between good and bad books and wanted proper books to be made available to the public. He wanted to promote those books which contained modern knowledge and were free from puerile fables and idle fancies. He protested against the publication by the Anjuman-e-Taraqqi-e-Urdu of books dealing with trite themes. He noted that only one book published out of five hundred by the Anjuman was worth studying while the rest were useless[^44] *

After the closure of *Lisan al-Sidq* due to shortage of funds, at invitation of Shibli, Azad joined *al-Nadwa*, the literary organ of Nadwat ul-Ulama, a paper of Islamic theology. *Azad worked for al-Nadwa from October, 1905 to March 1906[^45] * 

Azad launched *al-Hilal* (the Crescent) on 12 July, 1912 from Calcutta, and from its very inception it took the Muslim community by storm. This paper continued till 18 November, 1914. Azad’s object was to prepare his community for waging a battle against injustice and oppression. The *al-Hilal* was entirely the product of Azad’s own efforts and it bears the stamp of his personality. In addition to articles on theological
themes, *al-Hilal* included a number of articles on topics of literary and historical interest. *(p-53)*

He started paper *al-Balagh* on 12 November, 1915, which he continued March 1916. *al-Balagh* pleaded with the Muslims for self-education, self-examination, and self-sacrifice. *al-Balagh* summoned to 'Extinguish thyself for the love of Islam. Azad had to stop *al-Balagh* also when the Government expelled him from Calcutta. The pages of *al-Hilal* and of *al-Balagh* are saturated with the ideas and revolutionary fervour Shaikh Jamaluddin al-Afghani (1837-97), a revolutionary leader who was determined to free Muslim land from Western domination and of Shaikh Muhammad Abduh (1849-1905), an apostle of Pan-Islamism and a great reformer of Muslim society.

The foundation of Islam, which his countrymen had unfortunately forgotten and which he thought, could alone bring about their moral and spiritual uplift. Azad looked further than the reforms he had envisaged. Once the Muslim community built up its moral character, he saw no reason why it should suffer any longer from the degrading political servitude. That is why both *al-Hilal* and *al-Balagh* are thick-sown with Quranic verses. In fact Quran provides the substance and structure of these two weeklies.*

Being a profound scholar of Islamic history he knew the force and influence of the Ulama in Muslim society. So he thought that it was the educated, the Ulama, that had first to be educated in the real sense so that they could later exercise the right kind of influence on a wide segment of Muslim society. In other words, through the pages of *al-Hilal* and *al-Balagh*, Azad wanted to build up a strong constituency of a dedicated set of Ulama to carry the message of Islam to the wider public. Azad also had in mind the Western educated Indian Muslims who in their blind adulation of Western civilization were forgetting their cultural roots. He firmly believed that a servile imitation of the West would hamper the moral and spiritual growth of these individuals. He thought that Islam could save them from losing their cultural moorings. His audience, thus, constituted the Ulama and the Western educated Muslims for whom he intended *al-Hilal* and *al-Balagh* to carry a special message.
Islam is thus the guiding star of Azad's thought in *al-Hilal* and *al-Balagh*. There is no issue of this paper which does not elaborate on, interpret or highlight the noble sacrifices of the martyrs who had laid down their lives without fear in the cause of Islam. Almost every social and political issue is discussed in them from the Islamic angle. He regards Islam as one of the greatest social and intellectual movements which possessed the power of transforming society. He firmly believes that Islam alone can produce a change in the Muslim mind which is entangled in mundane interests behind a cloak of religious pretensions.

By citing Quranic verses in *al-Hilal* and *al-Balagh* Azad emphasized that Islam stood upon the moral ground of the dignity of the individual, social action, self-sacrifice, mutual affection and common brotherhood. Through these weeklies he propagated that Islam was the real panacea for the social and moral regeneration of society.

In *al-Hilal* and *al-Balagh* Azad repeats the Quranic injunction of enjoining the good and forbidding the evil (Amr Bil Ruf WA Nahy An Al-Munkar). By digging up examples from history Azad shows how this injunction of enjoining the good and forbidding the evil has been flagrantly violated by the Ummayyids and later by the Ulama on whom the Turks depended for their guidance at the time of Turkish invasion. The Fatwa editorials discuss the meaning and significance of Jihad and fix the responsibility of the chosen few for accomplishing God's purpose. Further they exhort the Muslims, the 'friends of God,' to oppose the 'friends of the Satan,' i.e. the rulers who misuse power and abuse authority.

Mawlana Azad's most important publication 'al-Hilal was mainly to bring Muslims into mainstream of freedom struggle through Islamic education. Within a very short period of time it gained enormous popularity. Al-Hilal brought with it new ideas, new trends and new teachings. Azad considered two things absolutely necessary for the Muslim community: first, recovery of the lost faith in the pure spirit of Islam second, the diffusion of Western learning and sciences among them.

In a series of five articles published in *al-Hilal* Azad presented a scheme of founding Hizbullah (Party of God). He made the actual announcement of Hizbullah in *al-Hilal* on 23 April, 1913. A week later he informed his readers that in response to his proposal
800 names had been received for the membership of Hizbullah. Azad regarded Hizbullah as the next logical step to the publication of al-Hilal, a fruitful realization of his dreams of creating a permanent organisation for the revival of the true spirit of Islam.

Azad's main idea was to create a new type of Muslim leadership imbued with the informing zeal of transforming society in accordance with the teaching of Islam. For this Azad decided to set up in 1914 the Madrassa Dar ul-Irshad as the headquarters of the Hizbullah. Some disciples of Azad's father donated a piece of land for this purpose. Azad prepared the courses of study for the entrant to the madrassa and it was set down that they would be required to complete these courses within a year.

Separate classes were arranged for the English-knowing students, the main emphasis in the courses of study was on the teaching of Quran and its interpretation. Dar ul-Irshad began to function from October 1915. It was a residential institution and the students were accommodated in a double-storeyed house situated in the European locality in Calcutta. The course of study in Quran was in full swing, and the work on the publication and interpretation of Quran also commenced. However, due to the shortage of funds and lack of proper organisation the Dar ul-Irshad experiment soon failed.

He valued education not as a means for obtaining jobs, but as an instrument for creating a genuine religious, humanistic and scientific outlook. He condemned the popular craze for collecting degrees. He complained that those who had managed to obtain degrees did not make any efforts to produce creative work. He found no incompatibility between the true spirit of Islam and modern scientific knowledge.48

Azad's first experience of his three and a half years of internment at Moorabadi, a village outside Ranchi, forced him to live on his own in solitude. With his introspective nature, he found in this a good opportunity to involve himself in his literary pursuits and make full use of his creative faculties. He took upon his cherished dream of Tarjuman al-Qwan. He also wrote Sirat Imam Hanbal, lives of Shah Waliullah and Shaykh Mujaddid alf-i-Thani, Ibn Tcumiya and Sirat-e-Ashiab. He would also address his coreligionists in the local Jama Masjid and expound the teachings of Islam. He built
a mosque, a madrassa and set up the Anjuman-e-Islamia for the propagation of Islam. When Sulaiman Nadwi visited Ranchi in 1918 he was greatly impressed by Azad's devotion to Islam and the unique service he was rendering for its advancement. He goes to the extent of saying that Azad's earnest endeavours succeeded in giving a new impetus to recovery of faith in Islam among people in Ranchi.

In the period of social and intellectual degeneration of Muslim community, Azad gave a new vision and he thought and felt deeply about his community. He wrote on the need for social advancement of Muslims and criticised the old notion of lauding literary works and emphasized the need for using modern canons of literary criticism in reviewing books for social advancement of Muslims. Mawlana Azad was convinced that no social and intellectual development of the Muslim community could be possible without acquiring Western learning and knowledge of the science. After his plunge into active politics in 1920 he could not find sufficient time to sustain his interest in journalism.

Maulana Azad had a firm belief that women education was an important as that of men. In this regard also he represented the true Islamic spirit. His views regarding women education were expressed for the first time way back in 1903 in 'Aligarh Monthly.' He wrote in his article that women should be provided with equal educational opportunities so that they may be able to train and educate the future generation. In those days women education especially among Muslims of India was harshly restricted. A person with the idea of women education was considered great enemy of Islam and Muslim society as whole. Mawlana Azad stood firmly on his ground in this regard. He kept on advocating for women education in India. His views on women education are systematically presented in his book 'Musalman Aurat'.

So Mawwala asserted that for the proper development and inculcation of right virtues in the future generation Education of women is a must, educated mothers needed, and for that we have to educate women in every sphere of life. In a press conference in May 1948, he asserted that the entire educational programme will ultimately depend upon the proper education of women.
Abul Ala Mawdudi (1903-1979) born in Aurangabad, a well-known town in the former princely state of Hyderabad (Deccan), presently Maharashtra, India. Born in a respectable family, his ancestry on the paternal side is traced back to the Holy Prophet Muhammad (SAW). The family had a long-standing tradition of spiritual leadership and a number of Mawdudi’s ancestors were outstanding leaders of Sufi Orders. Mawdudi’s forefathers had moved to the Subcontinent from Chisht towards the end of the 9th century of the Islamic calendar (15th century of the Christian calendar). Mawdudi’s father, Ahmad Hasan, born in 1855 AD, a lawyer by profession, was a highly religious and devout person. Abul Ala was the youngest of his three sons. After acquiring early education at home, Abul Ala was admitted in Madrasah Furqaniyah, a high school which attempted to combine the modern Western with the traditional Islamic education. After successfully completing his secondary education, Abul Ala was at the stage of undergraduate studies at Darul Uloom, Hyderabad. At this time his formal education was disrupted by the illness and eventual death of his father. This did not deter Mawdudi from continuing his studies though these had to be outside of the regular educational institutions. By the early 1920s, Abul Ala knew enough Arabic, Persian and English, besides his mother-tongue, Urdu, to study the subjects of his interest independently. Thus, most of what he learned was self-acquired though for short spells of time he also received systematic instruction and guidance from some competent scholars. Thus, Mawdudi’s intellectual growth was largely a result of his own effort and the stimulation he received from his teachers. Moreover, his uprightness, his profound regard for propriety and righteousness largely reflect the religious piety of his parents and their concern for his proper moral upbringing. After the interruption of his formal education, Mawdudi turned to journalism in order to make his living. In 1918, he was already contributing to a leading Urdu newspaper, and in 1920, at the age of 17, he was appointed editor of Taj, which was being published from Jabalpore, a city in the province now called Madhya Pradesh, India. Late in 1920, Mawdudi came to Delhi and first assumed the editorship of the newspaper Muslim (1921-23), and later of al-Jam’iyat (1925-28), both of which were the organs of the
Jam’iyat-i ‘Ulama-i Hind, an organisation of Muslim religious scholars. Under his editorship, al-Jam’iyat became the leading newspaper of the Muslims of India.53

Around the year 1920, Maududi also began to take some interest in politics. He participated in the Khilafat Movement, and became associated with the Tahrik-е Hijrat, which was a movement in opposition to the British rule over India and urged the Muslims of that country to migrate en masse to Afghanistan. However, he fell foul of the leadership of the movement because of his insistence that the aims and strategy of the movement should be realistic and well-planned. Maududi withdrew more and more into academic and journalistic pursuits.54

Mawlana Maududi regards politics as a most important field of action and he thinks political power and authority is an essential requirement for the establishment of din. His concept on tawhid, prophethood mission of Muslims, jihad, hijrah, and his concept of revivalism needs further explanation which is reproduced in the third chapter.

Mawlana Sayyid Abul Hasan 'AH Nadwi (1914-1999) was one of the most prolific writers and eminent scholar with rare insight. He was a founder member of the Muslim World League (Rabita) and League of the Islamic Literature in India. He was a member of the Organization of Islamic Conference (OIC), World Supreme Council of Mosques, Fiqh Council of Rabita, Advisory Council of the Islamic University of Madinah al-Munawwarah, Academy of Arts and Letters of Damascus, Syria. This was in addition to his participation in many other activities through Islamic organizations and institutions such as the World Assembly of Muslim Youth (WAMY). In India, he was the founder member and first rector of Nadwatul Ulama, and president of the Academy of Islamic Research and Publications. He was highly respected by 'Ulama and political leaders alike, and in 1980, he was awarded the prestigious King Faizal Award for serving Islam and was awarded an Honorary Degree of Ph.D. by Kashmir University. He was also awarded the Sultan Hassan Bolkhaih International Prize and an 'Islamic Scholarship' plaque by Oxford University in 1999.55

In 1931, he wrote his first article on Syed Ahmad Shahid at the age of 17 years, which was published in the journal Al-Manar edited by Sayyid Rashid Rida of Egypt. Three years later, he was appointed as a teacher in Nadwatul Ulama. He taught Tafsir, Hadith,
Arabic literature, History and Logic. His first book the life history of Syed Ahmad Shahid was published in 1938 which became popular amongst the Deeni and Dawah circles. In 1943, he established an Association by the name of ‘Anjuman Taleemat-e-Deen’ and delivered Lectures on Tafseer and sunnah which became very popular particularly in Modern educated persons and persons in Govt. service. This was followed by this 1945 selection as a member of the administrative council of Nadwatul Ulama.

He also became the editor of the journals Al-Baas and Al-Raid In 1963 he delivered many lectures in Jamia Islamia Madina Munawara which were published by the name of "Al Nabuwatu wal-anbiya-o-fee zauil-Quran" and was made editor in chief of Nida-e-Millet, and an advisor on the Urdu journal ‘Tameer-e-hayat’. He was in the editorial board of the Arabic Journal "Al-Zia" of Nadwatul Ulama in 1932 and the Urdu journal Al-Nawa 1940 and published a Urdu Journal Tameer in 1948 and took the responsibility of editorial of a journal from Damascus in 1959. He was the chief controller of all the above papers which were published from Nadwa


According to an estimate, the number of books and treatises authored by MaulansAbul Hasan has crossed 170. Many of his books have been translated into various languages and continue to inspire people around the world. His notable Arabic work Maza Khasera al-Alamb’inhat-il-Muslimeen was not only widely acclaimed but also carved out a place for him in the literary circles of the Arab world. Karvaan-e-Zindagi, his autobiography in 8 volumes, and Purane-Chiragh (life sketches of contemporary personalities), his biography of Syed Ahmad Shaheed, his biographyof Hazrat Ali (KW) and his Tarikh-e-Dawat-o-Azimat are his permanent contribution to Urdu literature. His notable works which are translated into English include: Path to Medina, Western Civilization: Islam and Muslims, and Saviours of Islamic Spirit56.

Mawlana spoke of the general depravity of the Muslims he always attributed it to the prevalence of ignorance and lack of a clear understanding of Islam. In the book 'Islam and the World, Mawlana painly comments about the Muslims’ massive neglect and
Nadwi argues the establishment da'wah for organizing a world order characterised by a universal brotherhood and justice. The establishment of the Oxford Centre for Islāmic Studies (OCIS) in 1985 of which Nadwi was the chairman, exemplifies the intellectual dimension of da'wah. It was intended to encourage a more informed understanding of Islām, its culture and civilisation. It would also serve as a meeting point between the Western and Islāmic worlds of learning and thus promote good scholarship and academic co-operation.

The establishment of the Payāmi-i-Insāniya (Movement for Humanity) was an attempt to give a tangible expression to the mission and vision of inter-faith dialogue, especially to resolve the misunderstanding developed between Muslims and Hindus after India’s partition.

Nadwi’s coherent approach to da’wah is to be found in his autobiography, Karavān-i-Zindagi, which attempts to explore Islām as a civilizational force that is capable of changing the destiny of mankind. Nadwi also penned several books and critique on contemporary Western civilisation, condemning it for what he regarded as its gross materialism, for what he saw as its immorality and godlessness, but at the same time insisting that Muslims should not hesitate to benefit from its scientific achievements.

Nadwi, unlike Mawlana Mawdudi, felt that the Islāmic imperative of struggling for the establishment of the faith need not necessarily take the form of an active political move. According to him the more efficacious means to establish the ideal kingdom of God is to focus on the individual believer, instilling in him a passionate commitment towards faith. Gradually, as the number of such people increase others would begin to take an interest in Islām, influenced by the moral virtues that they witnessed in them. Thus voluntary conversion to Islām would take place gradually fostering an Islāmic society on the basis of which an Islāmic political order could emerge. Nadwi was pragmatic enough to realise that efforts to establish an Islāmic state
in India without building up an Islamic society that would encompass a majority of the people of the country was utopian. Hence his insistent appeal to the Muslims to focus their energies on strengthening their commitment to their faith as well as engaging in missionary work among others. By slowly building up from below, Nadwi hoped that the field would be prepared for what he saw as the complete establishment of the faith. Although Maulana was well versed in many fields of Islam, his greatest contribution was towards the history and cultural studies of Islam. He compiled the ‘Saviours of Islamic Spirit’, as a reply for the allegations of the western intellects, who claimed that Islam never produced men who revived Islam, besides its Prophet, on a global scale. The book dealt with separate individuals, each of them was portrayed as a reviver and restorer of Islam on a global scale.

**About the Thesis**

The introductive part discusses about the most prominent thinkers influenced a great number of people and had the wide-reaching acceptance as a whole. The researcher presents a concise outline about these personalities to highlight their contribution for the upliftment of Muslim community and the propagation of Islam in India. All these characters may not be indispensably explaining the conceptual framework of *da‘wah*. However, the major thinkers, who defined the dimensions of *da‘wah*, are being analysed in the forthcoming chapters.

The first chapter explains the meaning of the term *Da‘wah* and its usage in the holy Qur‘ān and Hadith. The various terms employed by the Qur‘ān which give the sense of *Da‘wah* are discussed under the title “Dimensions of *Da‘wah*”. The importance of *Da‘wah*, from Qur‘ān and six canonical books is also described in the chapter. The chapter also includes a discussion on the importance *Da‘wah* as conceived by some of the prominent Muslim thinkers including Al-Ghazali, Sayyid Sābiq and Al-Qurtabi. Towards the end of the chapter the views of some well known 20th century Indian Muslim thinkers regarding the importance of *Da‘wah* are highlighted.

The second chapter discusses the topic “philosophical approach of *Da‘wah*”. In it an attempt has been made to highlight the viability of the approach of a thinker who, on
the one hand, delved deep into the teachings of Islām, discerned the rational proofs that form the fulcrum of this religion, and at the same time unveiled the true face of the progress made by the West in the aftermath of the advent of Renaissance in Europe. This 20th century Indian Muslim thinker who has critically studied the anatomy of Western civilization and demolished its claim of being the saviour of humanity owing to its progress in the field of science and technology in particular is Allama Iqbal. Through his erudite and insightful poetry he has highlighted the intrinsic insidious character of Western civilization. His attacks on Western ideal of democracy, which the West is proud of is remarkable. The chapter contains a brief description of Iqbal’s views regarding proofs for the existence of God, philosophy of Self, theory of human ego, theory of knowledge etc. Through these theories, Iqbal was able to make Muslims of the Indian sub-continent value and reaffirm their faith in the transcendence of the divine knowledge lying with them in the form of Qurān and Sunnah. Today, the Ummah once again finds itself at crossroads owing to the spectre of globalization and post-modernism. This situation provides us an opportunity to revisit the approach advocated by Allama Iqbal.

The third chapter highlights the ideas of Mawdudi who emphasized the need to acquire political power to use it in turn as a tool for establishing Islāmic precepts in the society through the enforcement of laws based on the teachings of the Qurān and Sunnah. The approach adopted by him has often been viewed as a revolutionary approach in the intellectual circles. The chapter gives a detailed treatment to the views of Mawlana Mawdudi regarding the subject of Da’wah. One of the important features of his views of the Da’wah is his call for Jihād as an inextricable element of the Da’wah. Jihād and Da’wah are used in such a way as to leave a little scope for their separate use. In fact the elimination of non-Islāmic (Jāhili) system of life is seen as an essential requirement of realizing the real essence of Da’wah n Islām. All this is examined under suitable headings in this chapter. The viability of this approach is being acknowledged globally today. The proof of this is not difficult to discern. As a matter of fact, one finds a number of organizations and movements active in the World today that strongly advocating this approach. Prominent among such movements and organizations are al-
Ikhwan al-Muslimūn in several Arab countries and Jama'at-e-Islāmi in the subcontinent of India. Mawlana Mawdudi- the chief architect of this approach in 20th century India, himself laid the foundation of Jama'at-e-Islāmi. It is against the backdrop of this realization that an attempt is being made in this thesis to examine the future prospects of this approach in view of the changing and fast integrating World.

The fourth chapter contains a discussion on the reformative approach spearheaded in India in the 20th century by Mawlana Ilyas, marked by a simple yet relentless emphasis on the striving in the cause of Allāh through undertaking painstaking journeys in the form of small groups (Jama'ats) to each accessible human habitation of the world. The other important 20th century thinker who is discussed in this chapter is Mawlana Sayyid Abul Hasan Ali Nadwi. Nadwi holds a very broad vision of Da'wah. He stresses the importance of the truth that the very mission of prophets was to spread the divine message in the world. According to him with the demise of the holy Prophet Muhammad (SAW), the institution of prophethood came to an end and as a logical corollary to this the responsibility of spreading this message in the world came to rest with his followers, i.e. the Muslim Ummah. One of the important features of his concept of Da'wah is his tendency to view dialogue between Muslim ummah and other communities of the world as an intrinsic part of Da'wah. It is quite interesting to note that Nadwi’s approach to Da’wah finds a great deal of relevance across the globe today. Today a number of Muslim Da’wah organizations like IRF is treading the lines delineated by Nadwi several years ago and are practicing dialogue with Christian and other communities with great success.

The fifth chapter accords central significance to the system of education in a particular part of the world in the propagation of this religion. The credit of bringing this realization to limelight in 20th century India goes to Mawlana Shibli Noamani. Living at a time when the Muslims in India were by and large developing a feeling of religious alienation owing to the extremism adopted by the Deoband scholars in traditionalism and by the Aligarh School in modernism, Shibli avoided this extremism by emphasising at integrating traditional and modern knowledge. The greatest contribution of Shibli in the domain of da’wah, however, lies in his outright rejection of the
orientalist tendency to portray the *Sirah* (biography) of Prophet Muhammad (SAW) as merely a biography of a person with a good character. Here Shibli rendered a great service to the cause of Islam by bringing to the fore the true significance of the biography of the Prophet (SAW). So great is his contribution in this field that his *“Sirah”* came to be regarded as a new branch of *Ilm-al-Kalam*. He aptly highlighted the philosophy of Prophet’s biography. The significance of Prophet’s biography in the context of *da’wah* activity continues to have a profound relevance to the contemporary times. Owing to this realization an attempt has been made in this thesis to examine his approach of *da’wah*.

The concluding section briefly evaluates how the “reform” ideas of these thinkers appealed to the masses and brought about a change in their thought? How their ideas inspired reform movements in different parts of the world especially in India, and thereby brought about positive changes in the society.

The Researcher mainly consulted the books of C.M Chaudary⁶⁰ and Hans Raj⁶¹ regarding to the research methodology. The present study comes under the category of applied research. So the theories of previous studies have integrated and the concepts have been classified rather than critically evaluating the personalities or comparing them. The work mainly stress on the solutions given by the thinkers for the present degradation of Muslim community. Hence the application of the known concept (i.e. *D’awah*) can be introduced promptly for the solution of the immediate problem.

The research problem formulated for this work is of great scope and significance. The problem mainly deals with the success of ‘humanity’ in this world and the world hereafter. The problem is being investigated right from defining the concept of *D’awah* and its relevance. The dimension and nature has also been explained. The scope of the work discuss about the reformation of various aspects of society such as human psychology, politics, education and moral upliftment. This is for the sake of entire humanity especially for the Muslim community. The first chapter discuss human psychology, the second chapter deals with politics, the third with education and the fourth with moral upliftment. A short introduction about the title of all chapters has been given to get the reader acquainted with the chapter headings.
Many studies have been previously conducted in relation with this topic but it is hard to find an integrated study which classifies the concept of da‘wah and elaborate its dimensions expounded by various thinkers of twentieth century.

*Meaning and Significance of Da‘wah Ila-Allah* written by Sami‘ullah, Mohammad and published by Islamic Research Institute, Islamabad, Pakistan. 1985, explains the meaning, principles and techniques of da‘wah. He also elaborates the missionary nature of Islam, the scope, importance and methodology of da‘wah. He also shows the essentiality of da‘wah in foreign lands like Africa, North America, South America, Australia, Europe, Taiwan, Korea and Japan.

Abdussalam in his *da‘wah Guide* Published by International Council for Islamic Information, Leicestershire, UK, (1998) mentions the principles of Quranic and prophetic Method of Da‘wah. He also explains the various dimensions of da‘wah.

Asif Iqbal Khan’s book *Some Aspects of Iqbal’s Thought*, published by Islamic Book Service, Lahore, mentioned a remarkable study on Iqbal’s thought and his vision of western society and Islam. He also briefly the philosophy of Iqbal mentioned in the reconstruction of religious thoughts in Islam.

Saiyed Abdul Hai, in his book ‘Iqbal the Philosopher’ (1980), reproduces the concepts of Iqbal on ideal society and Muslim renaissance in the indo-pak subcontinent. Abdur Rashid Bhat in his study entitled Iqbal’s Approach to Islam, ascribes the concept of Muslim Philosophy and Human knowledge.

Mariyam Jameelah, in her monograph on Islam in Theory and Practice, gives a detailed description on Mawdudi and consider him as great mujaddid of Islam. She reproduces the concept of mawlana mawdudi by quoting his own words and establishes his contribution towards Islam and Islamic revivalism. Khurshid Ahmed, is a study in honour of Mawdudi entitled Islâmic Perspectives’. The book describes about mawdudi’s vision of Islam and Islamic revival and it has also integrated mawdudi’s objectives and strategies on Islamic revival and its application to the contemporary situation.
Mohammed Akhlaq Ahmad; in his Traditional Education among Muslims, gives a historical backdrop and gradual development of education from the prophetic period to the present time. Javed Ali Khan in the biography of Shibli Numani visualises Shibli Numani as an educationalist, political activist poet and historian.

Life and mission of Muhammad Ilyas written by Syed Abul Hasan Nadvi, describes the character and life history of Mawlana Muhamad Ilyas. He also explains the background of starting the thabligh works and its method of working.

Mansur Numani’s compilations entitled ‘Malfoozath discourses of Mawlana Ilyas’ states the vision and urges of Mawlana Ilyas in his own words.

However the most of the studies reviewed above are of historical perspectives and biographical in nature. The studies in the filed of Islamic thoughts are more concise on personal efforts made by individuals. The diversity of views in Islamic thoughts even in its basic concepts which compels a collective approach towards the Islamic thoughts. The Researcher rightly feels a gap of collective study on the ideological as well as the propagation of Islam. The present study is collective approach of da’wah and missionary approaches of the selected Islamic scholars especially in twentieth century. The Researcher is confident enough that the study would cover the diversified school of thoughts developed by the famous scholars in India in twentieth century.

As far as the hypothesis is concerned the tentative solution for the problem cannot be given in a concrete rules, instead broad outlines of suggestion laid by the thinkers are set as the conclusion.
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