Chapter I

DA‘WAH: MEANING AND IMPORTANCE
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Da‘wah

The word da‘wah (دعوت) is a verbal noun, derived from the verb ‘da‘ā’ (دعاء). Literally, da‘wah means to call, appeal, request people either towards the truth or falsehood, appeal for an aid or a call for help, appeal to God or pray. Da‘wah also meant an invitation to a meal.

The word da‘wah (دعوت) and the verb da‘ā (دعاء) from which it is derived, is used with different meanings in the Qur‘ān as well as in the ordinary speech. It signifies an “act of invitation”. Its lexical meanings include the concepts of summoning, calling on, appealing to, invocation, prayer, propaganda, missionary activity, and finally legal proceedings and claims.

The term da‘wah which is used in Qur‘ān and hadith, denotes a number of meaning. However, in modern period “da‘wah” often refers to Islāmic missionary activities, which are increasingly characterized by long range planning. Competent utilization of the media, establishment of study centers and mosques, earnest urgent preaching etc. In religious sense “da‘wah” refers to an invitation addressed to men by God and His Prophets towards the belief in the religion of Islām.

Ādam A’bd Allah al-Alūrī traces the origin of da‘wah to Ādam, the first Prophet, and defines the term as:

A call to save mankind from deviation.

A contemporary scholar on the subject collects the following definition of da‘wah: Technically, da‘wah means efforts to people to believe in Allāh and His call, Prophet (SAW) by obeying and implementing the teachings of Qur‘ān and sunnah. Da‘wah covers all the aspects of human life personally and collectively. Da‘wah also means calling to Islām. Whenever the term of da‘wah is attributed to Islām, it means an effort to spread and convey the message of Islām to people. Da‘wah is also defined as the initiative to motivate people to enjoin the right and forbid them from the wrong so that they may succeed in this world and in the hereafter. It is an effort to protect or save
humankind from evil and to admonish them from that which leads to the punishment of Allah. Da’wah is defined by Frederick M. Denny in the Encyclopedia of Religion (New York, 1987, vol.4, p-244) as a religious outreach or mission to exhort people to embrace Islam. The Muslim da’wah literature generally agrees with this definition.

Use of Da’wah in the Qur’an and the Hadith:

The term da’wah (دعوة) and its verbal forms, which used in the Qur’an and ahadith, do not always represent as the “invitation” towards Islam. It also indicates other meanings such as one who invokes (دعون) idols by the pagans, calling upon Satan, the “invitation” by the polytheist towards fire, to “call” the birds, one, who has been “invited” for a meal, for whatever the people “demand” the calls of the ignorance, one who “invoked” for rain, one who “invites” towards astray, being “called” from the gates of paradise etc. Mostly Qur’anic verses and ahadith use the term “da’wah” exclusively for “inviting” towards Islam. Some of them are mentioned below:

“إِنْ إِلَى مَلَکٍ مُّلْكُهُ”
(“Invite” to the way of thy Lord—)

“إِنِّي دَعَوتُ قَوْمِي لِيْلًا وَ نُهَارًا”
(Invite them towards your Lord—)

“إِنِّي دَعُوَتُ جَهَارًا”
(I have “called” to them—)

“إِنِّي دَعَوْتُ جَهَارًا”
(And every time I have “called” to them—)

“إِنِّي دَعَوْتُ جَهَارًا”
(I have “called” to the aloud—)

“إِنِّي دَعَوْتُ جَهَارًا”
(But my “invitation” only increased their flight)

“إِنِّي دَعَوْتُ جَهَارًا”
(And every time I have “called” to them)

“إِنِّي دَعَوْتُ جَهَارًا”
(I have “called” to the aloud—)

“إِنِّي دَعَوْتُ جَهَارًا”
(But my “invitation” only increased their flight)
All the above mentioned Qur’anic verses use the term “da’wah” for the “invitation” towards Islām. In this context some ahadīth are replicated below:

“...أدعوكم إلى العزيز الغفار...”\(^{34}\)

(---I “call” you towards the Lord.)\(^{35}\)

“...يدعون إلينا الخير...”\(^{36}\)

(---“inviting” to all that is good--\(^{37}\)

“...يدعوكم...”\(^{38}\)

(---He (Allāh) “invites” you--)\(^{39}\)

“...وداعيا إلينا...”\(^{40}\)

(---One who “invites” to Allāh’s grace--)\(^{41}\)

“...يدعون إلى الإيمان...”\(^{42}\)

(---you were “called” to the faith--)\(^{43}\)

“...يمن دعى إلى الله...”\(^{44}\)

(---One who “calls” men towards Allāh--)\(^{45}\)

“...دعى إلينا الله...”\(^{46}\)

(---one who “invites” towards Allāh--)\(^{47}\)

“...والرسول يدعوكم لنزمنا ابكم...”\(^{48}\)

(---and the Messenger “invites” you to believe in your Lord--)\(^{49}\)

“...و هو يدعو إلى الإسلام...”\(^{50}\)

(---as he is being “invited” to Islām--)\(^{51}\)

“...أدعوكم إلى شهادة...”\(^{52}\)

(---“invite” them to shahādah--)\(^{53}\)

“...أدعوكم إلى الإسلام...”\(^{54}\)

(---“invite” them towards Islām--)\(^{55}\)

“...و ندعو إليه من وراء نا...”\(^{56}\)

(---“invite” our people we left behind--)\(^{57}\)

“...فإني أدعوكم بدعوة الإسلام...”\(^{58}\)

(---I “invite” you to Islām--)\(^{59}\)

“...فدعاه إلينا...”\(^{60}\)

(---He “invited” them towards Allāh--)\(^{61}\)
"قد عاههم إلى الإسلام"

(---He “invited” them to Islām---)

"من دعاء إلى هدى"

(Those who “calls” people to righteousness---)

These Qur’ānic verses and ahādīth use the term “da’wah” for “inviting” towards the Lord, “inviting” towards the faith, “inviting” towards shahādah (the holy kalimah), “inviting” towards Islām, “inviting” towards the path of the Lord, “calling” towards salvation and “calling” towards righteousness. Da’wah thus encompasses all the efforts meant to direct a man towards the Lord, all in establishing the faith, all in convincing a man about the truths of Islām, efforts in bringing the humanity to salvation and perform the activities for enjoining good and forbidding evil and all this characterizes the ample scope of da’wah.

The Dimensions of Da’wah

Besides the word “da’wah” which is applied to the “invitation” towards Islām, there are many terms in the Qur’ān and ahādīth which are applied synonymously with the term da’wah or atleast in relation to da’wah. Ādam A’bd Allah al-Alūrī, a Nigerian scholar, in his book Tarikh al-Da’wah ilā Allāh bayna al-ams wa-al-yawm (History of call to God between yesterday and today) interprets wa’z (sermon), irshād (guidance), tadhkir (reminding), bishārah or tabshīr (good news), indhr (warning) and hisbah (moral censure) as forms of da’wah.

Dr. Jamil Hashim, in his article ‘New Interpretation of Islāmic Da’wah’ has counted many Qur’ānic terms which is used as a substitute of “da’wah” in a terminological view point. Those terms are ‘al-jihād fi al-sabil Allāh’ (struggle in the way of God), al-amr bi-al-ma’ruf wal-al-nahy ‘an al-munkar (enjoining the right and forbidding the wrong), al indhār wa al-tabshīr (warning of bad news and announcement of good news), al-shahādah ala al-nās (witness to mankind), al-islāh (reformation), al-nush (good counsel), al-tadhkīr (reminder), al-tablīgh (conveyance), iqāmah al-dīn (establishment of religion), i’la kalmia-tu Allāh (exaltation of the word of Allāh), al-
tawāsī bi al-haqq (exhortation of one another with truth), al-taʿāwūn (co-operation in goodness).  

Abdussalam in his book Da‘wah Guide has also mentioned the terms of holy Qur‘ān which have been used to indicate the process of “calling” or “inviting” mankind towards the truth. According to him the following terms are frequently used to indicate the various aspects of “da‘wah”:

- shahādah (witnessing or testifying)
- bayān and tabā‘in (manifesting the truth)
- nasīha (advice or counsel)
- tablīgh (propagation)
- tabshīr (glad tidings)
- indhār (warning)
- tadkhīr (reminding)
- hujjah (conveying the message in full, leaving no room for an excuse and no scope for further argument)
- al-amr bi-al-ma‘rūf wa-al-nahy ‘an al-munkar (enjoining virtue and prohibiting from evil).

Mumtaz Ali in his article ‘The methodology of Da‘wah of Prophet Muhammad (SAW) makes of meaning Islam in terms which express the duty and mission of the Prophet. These are indhār (warning), tabshīr (bringing glad tidings), da‘wah (inviting and calling), tablīgh (communicating), dhikr (reminding), ta‘līm (teaching and instructing), tilāwah (conveying and propagating), al-amr bi-al-ma‘rūf wa-al-nahy ‘an al-munkar (enjoining and promoting what is good and right and forbidding and eradicating what is wrong and bad), iqamāt al-dīn (establishing the religion), qist (establishing justice), izhār (making the divine guidance and dīn prevail) and shahādah (witnessing). All these expressions pertain to the same mission, though from different perspectives and with different emphases.

From the above opinions it can be understood that there are a number of terms in the holy Qur‘ān and hadīth which explain the purpose of the term da‘wah. In the light of the Qur‘ān, the dimensions of da‘wah are follows:

(I) Al-Amr bi-al-Ma‘rūf wa-al-Nahy ‘an al-Munkar (Enjoining the Right and Forbidding the Wrong):

This term can not the meaning of da‘wah itself. This is because through Da‘wah people are reminded of enjoining the right as well as forbidding the wrong.
Muhammad Husyan Fadl in his book, 'Uslūb al-Da‘wah fil Qur‘ān', concludes that al-amr bi-al-ma‘rūf wa-al-nahy ‘an al-munkar is an effort to encourage Muslims to obey the Islamic teachings without any deviation and crookedness.\textsuperscript{71} The holy Qur‘ān specifies al-amr bi-al-ma‘rūf wa-al-nahy ‘an al-munkar as a Prophetic mission\textsuperscript{72}, duty of khalīfa\textsuperscript{73} and the quality of the believers\textsuperscript{74}. This serves as a means to assure peace and stability to both the individual as well as to the society as a whole.

(II) \textit{Tablīgh (Conveyance)}:

The word \textit{tablīgh} is derived from the root \textit{balagh}. \textit{Tablīgh} is the transitive verbal form, meaning to make someone reach, to communicate or to report. According to \textit{'The Oxford Encyclopedia of the Modern Islamic World'} the term \textit{tablīgh} and Da‘wah are interchangeable in modern usage\textsuperscript{75}.

The term \textit{“tablīgh”} does not occur in Qur‘ān but its verbal form has frequently been used in conjunction with prophecy or prophetic mission (\textit{risālah}) which means to communicate a message or revelation or to fulfill the mission.\textsuperscript{76} Many Qur‘ānic verses point out that the duty of the Prophet (SAW) is to convey the message clearly\textsuperscript{77}, which if not done, the Prophet’s mission would not be considered as fulfilled\textsuperscript{78}. But if a man does not accept the message after the conveyance, then the Prophet is not responsible.\textsuperscript{79}

(III) \textit{Al-Jihād fi al Sabīl-Allāh (Struggle in the Way of Allāh)}

Da‘wah also means struggle in the way of Allāh. This is because jihād in Islām is a struggle to reform people and to implement the laws of Allāh in this world. There are many levels of jihād in Muslim’s life such as jihād by tongue, jihād by hand and finally jihād bi al qitāl, which is the struggle to fight against the evil forces.\textsuperscript{80} The word jihād basically means an endeavor towards a praiseworthy aim, though it bears many shades of meaning in Islāmic context. Jihād may be expressed as a struggle against one’s own evil inclinations and save oneself from being corrupted. To struggle for the righteousness and to rectify the ummah as a whole is also its purpose.\textsuperscript{81}

(IV) \textit{Islāh (Reformation)}:
The lexicographic and Qur’anic origins of the word “islāh” imply meanings of “reconciliation”. The master lexicographer Ibn Manzūr in ‘Lisan al-Arab’, inscribes “islāh” as the “opposite of corruption”. Variants of the word “islāh” appears in the Qur’ān to refer “striving towards peace” or “striving for pious actions”.

Bringing about “islāh” (reformation) among the people was the duty of the prophets. The word da’wah also covers islāh (reformation) because it is the purpose of da’wah. Reformation carried out by da’wah movements embraces the reformation of the people and society.

(V) Al-Indhār wa Al-Tabshīr (Warning of Bad News and Announcement of the Good News):

The Qur’ān also applies “warning of bad news” (al-indhār) and “announcement of good news” (al-tabshīr) synonymously with the term da’wah. These terms are used in the holy Qur’ān to indicate the Prophetic duty. The Prophet is addressed by Allāh as mubashshir (bearer of glad tidings) and mundhir (warner). Allāh has sent all the Prophets with good news and warnings for the reason that the mankind should not have any excuse against Allāh.

(VI) Shahādah (Witnessing or Testifying):

The term “shahādah” here denotes “witnessing” or “testifying” the divine truth before people who either do not know it or have not accepted it. The holy Qur’ān considers the Prophet (SAW) as a “witness” (shāhid) before the Muslims and the Muslims are supposed to be witness (shuhādā) over all mankind. The Qur’ānic verse also addresses Prophet Muhammad (SAW) as a witness (shāhid).

All the Prophets have been “witness” to their people so that on the Day of Judgment, their nation should not be able to claim their ignorance about Islām. Hence “witnessing” before the mankind is also related to the concept of da’wah.

(VII) Hujjah:
"Hujjah" is a Qur'anic term which indicates both "proof" and the "presentation of proof". This is applied to a convincing argument attempting to prove what is false and what is true.91

This term can be understood as:

- Concluding the argument.
- Conveying the message in full.
- Leaving no room for any excuse, or
- No scope for further argument.92

The Qur'anic verses says:

"......so that mankind might have no argument against Allāh after the messengers."93

So it can be understood that the mission of the Prophets was to establish hujjah or manifest the truth on the earth.

(VIII) Ta'īlīm (Teaching):

The conjugations of ta 'īlīm are used in the Qur'ān to express the "knowledge" given by Allāh to the Prophet94 as well as the mankind95 and the "instructions" given to the mankind by the Prophets.96 In some verses it is used to denote the teachings of Allāh to the angels97 and knowledge conveyed by the angels to the Prophet.98 This term is related to Da'wah because da'wah necessarily includes guiding the masses with the teachings of Islām.

(IX)Tadkirah (Reminding):

Tadkirah also means admonition or warning which one has recollect for ones goodness99. The Qur'ān refers to "Itself" and the earlier "revelations" as dhikr or dhikrah (reminder)100. The Qur'ān identifies the prophet Muhammad (SAW) as "mudhakkirun", a word derived from the root dhikr that means "to remember" or "to recollect". All the prophets are reminders and their mission is tadhkirah (reminding).101
Humans however, are by nature in forgetful and they are to be reminded of their true duty.102

(X) Nasiha (Advice or Good Counsel):

The term nasiha also comes under the scope of Da’wah because the Qur’ān describes many prophets as nasihiin (advisers) and they call the people towards the Lord and introduce themselves as sincere advisers.103

(XI) Wa’z (Sermon):

In the holy Qur’ān the various verbal forms of the term “wa’z” is used for “admonition” given by Allāh to the humankind104 or to the Prophet (SAW)105. It also denotes the “exhortation” of the Prophets to the mankind.106 The revealed scriptures Qur’ān and the Injīl are described as an “admonition”.107 In some verses this term is used in the Qur’ān for the admonition and preaching which is to be done by the people among themselves.108 The term wāi’z denotes a “preacher”. In the Qāmūs dictionary “wāi’z” is defined as the one who reminds mankind of those punishments and rewards which soften the hearts.109

(XII) Al-Tawāsī bi al Haqq (Exhortation of One Another with Truth):

The “exhortation of one another with truth” is the instruction of the Qur’ān and the core of the da’wah activities. The holy Qur’ān declares a “great loss” for those who do not exhort one another with truth and patience.110

(XIII) Tilāwah (Reciting or Rehearsing):

The conjugational forms of the term “tilāwah” are used in holy Qur’ān to denote the Prophetic duty or reciting or rehearsing the teachings of Allāh to the mankind.111 This term is also used for the verses in which Allāh transmits any information to the Prophet (SAW).112
Chapter One

Tilāwah in Qurʾān implies:

- Rehearsing of reciting Qurʾān and publishing it abroad to the world.
- Reading Qurʾān to ourselves.
- Studying Qurʾān to understand it as it should be studied and understood.
- Meditating on Qurʾān so as to accord our life's knowledge and desires with it.

(XIV) Bayān and Tabyīn (Manifesting the Truth):

The term “bayān” means lucidity, distinctness, the means by which clearness is achieved, explanation; hence clarity of speech or expression and the faculty by which clarity is attained. Occasionally “tabyīn” takes the place of “bayān” without suggesting different shades of meaning.

In the holy Qurʾān the term “bayān” represents “manifestation of truth”. In some verses of the holy Qurʾān, Allāh manifests His signs before the mankind so as to admonish them. In some verses the term “bayān” indicates the “mission” of messengers to explain clearly the signs of Allāh for their respective nations. This term also includes the miraculous signs brought by the Prophets for the manifestation of truth. The Qurʾān itself terms it as a “bayyinah” (manifestation of truth).

(XV) Irshād (Guidance):

The term irshād literally means “spiritual remonstrance” or “direction in the straight way”. The holy Qurʾān uses the derivatives of “irshād” to express the “knowledge” from Allāh, the “right path”, “righteousness”, and a “rightly minded” person.

Importance of Daʿwah

Assertions from the Qurʾān:

Allāh, the Almighty commands the believers to save themselves and their families from the fire of Hell and He invites mankind towards the abode of peace (paradise). For this reason He sent the Prophets among the people for their purification, guidance and to save them from the painful punishment and to direct
them from darkness to light.\textsuperscript{129} For every nation Allāh sent a messenger (guide)\textsuperscript{130} to establish the proof so that mankind should not have any excuse with Allāh for denying the message\textsuperscript{131}.

In a number of verses Allāh describes the messengers as bearers of good news as well as warners of punishment\textsuperscript{132} who explains the commands of Allāh\textsuperscript{133}. Prophet Muhammad (SAW) was commanded to proclaim the truth openly\textsuperscript{134} and not to be afraid of anyone because Allāh promised him protection and support against all his enemies\textsuperscript{135}. The Messenger would be brought back to return on the Day of Resurrection, where he will be asked about the Prophethood with which he was entrusted\textsuperscript{136}.

According to Qur’ān the duty of Prophet Muhammad (SAW) and his followers is to “invite” the people towards Allāh with clear evidence and strong belief.\textsuperscript{137} The Qur’ān also directs them to exhort people towards Allāh with wisdom and good preaching.\textsuperscript{138} It also says the best among the “speeches” of man is that in which he invites mankind toward Allāh.\textsuperscript{139}

The ummah of Prophet Muhammad (SAW) is considered as just and the best nation (ummat-e-wasat) for the peculiarities that it conveys the message of Islamic monotheism to mankind and it would be witnesses over mankind and Muhammad (SAW) would be a witness over it.\textsuperscript{140}

**Enjoining the Good and Forbidding the Evil**

In the holy Qur’ān Allāh declares that the group of people who invites to all that is good (Islām), enjoining all that Islām orders and forbid all that Islām has prohibited, are the people who are successful\textsuperscript{141}. According to Qur’ān enjoining good and forbidding evil is the quality of the faithful believers,\textsuperscript{142} the righteous\textsuperscript{143} and the blessed ones which leads them to paradise.\textsuperscript{144} The ummah of Prophet Muhammad (SAW) is the best among the nations because they are entrusted with the responsibility of enjoining good things and forbidding evil things.\textsuperscript{145}

The holy Qur’ān gives “glad tidings” for those believers who enjoin the good and forbid the evil\textsuperscript{146} and it commands to repel the evil things with good approach and
patience. Special protections and blessings are ensured for those people of a community who are shouldering the responsibility of enjoining the good and forbidding the evil. Enjoining good and forbidding evil is one of the unavoidable duties of those believers who are given power or responsibility over a land. Whoever intercedes in a matter that produces good results will acquire a share in that good.

The holy Qur'an mentions the advice of Hadrat Luqman (AS) which we gave to his son for enjoining the good things and forbidding the evil things. Some people of Bani Isrâ'îl were cursed by the messengers of Allah for their disobedience and abandoning the duty of forbidding each other from committing sins and prohibitions of Allah.

_jihâd (Striving hard in the cause of Allâh)_

Allâh, commands to strive in His cause with utmost sincerity and integrity. The holy Qur'an speaks about the purpose of _jihâd_ as to defend the oppressed, suppress the supporters of the devil and to wipe out the evil forces (_tâghût_) from the earth. The people who strive hard in the path of Allâh with their wealth and lives are described as “true believers” and “truthful people” by the Qur'an. Keeping away from _jihâd_ for no reason is a sign of hypocrisy, disbelief and inclining to self destruction according to the Qur'an.

It is compulsory for a believer to strive hard with his wealth and life in the cause of Allâh in all conditions except if he is ill, weak or has no resources to spend. Those who stay away from _jihâd_, even though they had the means and ability to join it are the people with sealed hearts. The Qur'an portrays such people, whose hearts are corrupted, as if they are fainting to death in the reaction of the verses where “struggle” is mentioned. According to the Qur'an a believer should give preference to Allâh, His Messenger and _jihâd_ to his parents, children, wives, brother, relatives, wealth, business and his home. Otherwise the punishment from Allâh should be expected. Allâh, the Almighty douse not need any one’s help or assistance for the exaltation of His word (_i'la kalmia-tu-'Allâh_). If one strives in the path of Allâh that benefits his own self.
The wisdom behind ‘jihād’ is to test the Muslims and to distinguish the obedient from the disobedient. Allah warns with painful punishment for those people who cling to their worldly life while they are called to march forth in the cause of Allah and they would be replaced by another nation, if they refrain from performing jihād.

**Reward of Jihād**

Huge rewards are promised for those who strive hard in the path of Allah with their wealth and lives. Allah promises His support by strengthening the foothold of those believers who support the cause of Allah and they are supposed to receive mercy, success and guidance from Allah. Tremendous rewards are offered even for the least service rendered in the cause of Allah.

The martyrs who are killed in the path of Allah, according to the Qur’ān, should not be considered as “dead” but they are alive and receiving sustenance from Allah. They would also receive generous rewards and a tremendous light. The deeds of the martyrs would not go waste but would rather get multiplied and increased and they would be admitted to paradise. Those who spend their wealth in the path of Allah, (especially for jihād), seeking His pleasure, Allah multiplies their good deeds ten to seven hundred times. Allah has promised good (paradise), huge rewards, degree of higher grades of forgiveness and mercy for those who strive hard and fight in His path.

Allah, the Almighty has declared paradise as a compensation for those believing servants who sacrifice their wealth and lives in Allah’s cause. They would be given success and the “Gardens” (paradise), beneath which rivers flow, are prepared for them to dwell therein for ever. Ajr-e-’azīm (a reward is martyred or being victorious). Those who have forgone in “jihād” receive huge rewards than the late participants in the cause of jihād.

**Emigration in the Path of Allah (Hijrah)**

Allah, the Almighty promises good provision and best rewards for those who emigrate in the cause of Allah. They would be rewarded good residence in this world and greater rewards in the hereafter. Qur’ān mentions that both those who emigrated
and strove hard in the path of Allāh (Muhājirīn) and those who gave them asylum and help (Ansār) are the true believers and they would be granted forgiveness and generous provision.\(^\text{183}\) The people, who believed, emigrated, strove hard and fought in Allāh’s cause with their wealth and lives are far higher in “rank” than those who provide drinking water to the pilgrims and maintain \textit{al-masjid al-Harām}.\(^\text{184}\)

**Conveyance of Truth**

Allāh helps and supports those who convey the message of Allāh to His creation.\(^\text{185}\) According to Qur’ān all the mankind, except those who believe, act righteous and recommend one another to truth and patience, are in utter loss and destruction.\(^\text{186}\) Reminding the message of Allāh to the believers is beneficial in case they receive admonition.\(^\text{187}\) Hiding the truth, as per the Qur’ān, is a serious crime.\(^\text{188}\)

**Assertions from Prophetic Traditions**

Enjoining good and forbidding evil is one of the duties which distinguish the Prophet’s followers from others.\(^\text{189}\) Prophet Muhammad (SAW) instructed his followers that, if anyone sees an evil, he should try to stop it with his hands and if he is unable to do so then he should forbid it with his tongue and if he is not able to do so then he should hate that evil with his heart and this is the weakest form of \textit{imān}.\(^\text{190}\)

Once Prophet (SAW) cited the example of a “ship” to compare the obedient with the disobedient people where the travelers were distributed in the upper part and the lower part of the ship, and those who were in the lower part needed water, they had to pass by those who were on the upper part. Now the people in the lower part plan to make a hole in their own part to get water and avoid disturbing the people of upper part. So if the people in the upper part let them do what they intended, they would all perish but if they would be prevented from doing this all would be saved from destruction.\(^\text{191}\) From this, it is understood that if the righteous do not stop the evil things, the
consequence of the evil would affect the whole society. If the duty of enjoining the
good and forbidding the evil is avoided, their supplications would not be accepted, and
Allāh would certainly sent upon them punishment. The righteous among the society
would also suffer the consequence of evil, if wickedness prevails.

The responsibility entrusted by Allāh to curb evil, if not exercised out of the fear
of people is equivalent to ridiculing oneself. Such a person would be questioned on the
Day of Resurrection for fearing the people instead of Allāh. The reason for the
decline of Banī Isrā‘īl was that they abandoned the duty of enjoining good and
forbidding evil. Once Hadrath Abu Bakr (RA) explained the Qur’ānic verses and he
reminded the tradition of the Prophet (SAW) that when people see an oppressor and do
not stop him, then an all encompassing punishment can be expected for that society.

The Prophet (SAW) asked his companions that sitting in the way should be used
for right deeds and one of them is enjoining good and forbidding evils, otherwise the
sitting in a way is not allowed by the Prophet (SAW).

It is mentioned in a hadith that when a sin is committed on the earth, he who sees
it and disapproves of it will be like the one who was not present. And the one, who was
not present when the sin was committed but approves of it, will be like the one who was
present there. This show how grave is to agree the evil. It is mentioned in a similar
hadith that whoever guides others to do any righteous deed, his reward is like the one
who acts upon it. Whoever invites people towards a wrong doing, the sin of which
he is guilty is equal to the sins of all those who followed him without diminishing those
sins in any respect. Prophet (SAW) has said:

“Verily, this virtue (Islām) contains many treasures and for those treasures
there are keys (for opening them). So blessed be he whom Allāh had
made a key to the virtue and a padlock for (locking up the gates of) evil.
And woe be to him whom Allāh has made a key to evil and a padlock for
good.”

Conveyance of Knowledge
‘A’ishah (RA) states that one, who utters that Muhammad (SAW) concealed any part of what was revealed to him, is a liar.\(^{202}\) Abu Baker (RA) narrates that (at conclusion of the ceremony of hajj on 10\(^{th}\) Dhū al-hijjah, at Mina) the Prophet (SAW) said:

"Let him who is present here convey to him who is absent; for verily it may so happen that one to whom a message is conveyed will preserve it more than he who conveys it.\(^{203}\)"

Even if a man knows a single verse, it is his responsibility to convey it to others\(^{204}\). Because knowledge is very important for the reformation of adrat Ali (RA) teach and every person of a society.

On the day of Khybar, Prophet (SAW) advised Ho convey the Islāmic teachings to the Jews and reminded him that even if a single person through his effort is blessed with "guidance", it is better than the getting of red camels\(^{205}\). Prophet (SAW) said:

"Today you hear (from me), and others will hear from you; and people will hear from them who heard from you.\(^{206}\)"

Glad tidings are also given for those who revive the sunnah of Prophet (SAW) which has been spoiled by the people.\(^{207}\) The best among the people is he who learns the Qur‘ān and teaches it to others.\(^{208}\) A person who comes to mosque with the intention to teach a good deed to other is like a mujāhid in the path of Allāh\(^{209}\). Allāh, his angels, the inhabitants of the skies and the earth even the ants in their holes and even fish invoke mercy, grace and honor on him who teaches people good deeds.\(^{210}\)

The Prophet (SAW) said:

"There is no envy except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches is to the others.\(^{211}\)"
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The believer who teaches and spreads knowledge will continue to receive rewards even after his death but a man who conceals the knowledge, while he has been asked something about din (religion), will be punished by putting a bridle of fire on him on the Day of Resurrection. Prophet (SAW) prayed to Allah to “flourish a man” and he also prayed to “bloom a man” who hears a tradition of the Prophet (SAW) learns it by heart and conveys it to others. Acquiring knowledge and imparting it to one’s Muslim brothers is considered as the best sadaqah.

Emigration in the Path of Allāh

The Prophet (SAW) advised to keep on migrating in the path of Allāh because there is no deed like it. It comes in another hadith that migration wipes out all the previous misdeeds. A man enquired the Prophet about the “best migration”, Prophet (SAW) replied that giving up all those things that are disliked by Allāh. Then the Prophet (SAW) explained that migration is of two types, migration of a city dweller and migration of a villager. Migration of a villager is that whenever he is called he comes and whenever he is commanded he obeys. And the migration of a city dweller is greater in trial and more rewarding.

When a person dies at a place other than his birth place he is given abode in the Paradise by measuring the distance from his place of birth to the place where he died.

Jihād (Striving in the Cause of Allāh)

Jihād is counted as one of the best deeds in Islām. Prophet (SAW) has said: “Whenever you are asked to go out in the path of Allāh you must go out.” He also informed that the best among the people is the man who strives in the path of Allāh. A man who strives in the path of Allāh with his life and wealth is one among the people who have the most perfect imān. Allāh would impose disgrace upon such people who give up jihād and indulge only in their personal occupations. One, who meets Allāh without a mark of jihād will meet Allāh with a defect in him.

The best charities (sadaqah) are to arrange a tent so as the people may benefit from its shade in the path of Allāh, to gift a servant in the path of Allāh and to provide a camel (to serve as conveyance) in the path of Allāh. One who did not participate in
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*jihād* or did not equip a *mujāhid* or did not look after the family of one who is in *jihād*, Allāh will inflict him with some calamity (prior to the Day of Resurrection).

Prophet (SAW) said:

> The tourism of my ummah is to strive in the path of Allāh.

Once Prophet (SAW) admonished ‘Abd-Allāh-bin-Rawāhā (RA), one of his companions, for delaying his journey to *jihād* and instead went to perform *salātul jumu’ah* behind the Prophet (SAW). The Prophet (SAW) said to him:

> Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning.

> Sparing oneself from participating in *jihād* is putting oneself into destruction.

**The Rewards of Jihād**

A day spend in the path of Allāh is better than a thousand other days. Allāh promises to look after the affairs of one who goes in His path, solely for *jihād*, believing in Him and affirming the truth of His Prophets; he will go to paradise or will return to his home with the captured enemy assets. Spending a morning or an evening in the path of Allāh is better than the entire world and all that it contains. Standing in the path of Allāh for a short-while is more virtuous than offering *salah* for seventy years at one’s home. He, who fought in the path of Allāh even for the duration of a pause in the process of milking a she camel, is assured paradise.

Anyone, whose feet taint with dust in Allāh’s cause, will not be touched by the Hell fire. He, who goes out for an evening in the path of Allāh will be awarded musk in the Day of Resurrection, equal to the dust that had touched his body. The dust of the path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. The dust of the path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh. The *mujāhid* is rewarded even for the foot steps of his horse while it wanders about for grazing tied in a long rope.
The reward of striving hard in the cause of Allāh is higher than the rewards of supplying drinking water to the pilgrims and taking part in the maintenance of the sacred mosque of Kā'bah. Spending money on one's dependents, spending on a horse for Allāh's cause and spending on one's companions for Allāh's cause is considered as the best "spending" which man spends. Anyone, who contributes a pair of anything (e.g., clothes, horses etc) in the path of Allāh, would be invited by the warden of Paradise to enter in it. All wardens will invite him from their respective doors. A man came with a she-camel with a rope through its nose ring and asked the Prophet (SAW):

I want to give this in the path of Allāh.

Prophet (SAW) said:

"On the Day of Resurrection, in lieu of this, you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings."

Anything which is spent in the path of Allāh would be increased by seven hundred times and recorded in the book of deeds and the reward of offering salāh, sawm and dhikr, in the path of Allāh is enhanced seven hundred times over the spending in the path of Allāh. The example of a mujāhid in the path of Allāh is like the man who keeps fasting, worshipping by night from fear of Allāh, completely submitting to Him, bowing and prostrating. He, who fasts for a day in the path of Allāh, the hell fire would be kept away from him by a distance of seventy years of journey. Tirmidhī reports that if anyone fasts for a day in the path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth.

He, who supplies provision to mujāhids in Allāh's path and stays at his house is entitled to get the reward equal to seven hundred dirham for each dirham spent for Allāh's cause and he, who himself join the struggle in Allāh's path and spends money for the same cause, is entitled to get for every dirham the reward of seventy thousand dinār. If anyone equips a warrior in Allāh's path till he is able to perform jihād, he is entitled to a reward equivalent to his warrior's reward till he dies as a martyr or returns
as a conqueror.\textsuperscript{252} He, who looks after the family of a warrior in the way of Allāh, is in fact, a participant of the battle.\textsuperscript{253}

Imām Bukhārī reports:

“One, who prepares a Ghazi going in Allāh’s cause is (rewarded equal to that of) a Ghazi, and he who looks after properly the dependents of a Ghazi going in Allāh’s cause is (rewarded equal to that of) a Ghazi.”\textsuperscript{254,\textsuperscript{255}}

The deeds of a man guarding the frontier would never end after his death. It goes on increasing till the Day of Resurrection and he will be safe from the trial in the grave.\textsuperscript{255} Keeping a watch over the frontiers for a night in Allāh’s path is better than the fasts of a man and his standing in prayer for one thousand years in his family, a year consisting of three hundred and sixty days and the day being equivalent to one thousand years in its duration.\textsuperscript{256} He, who is posted at the enemies’ frontier for a night in the cause of Allāh, will get the reward of one thousand nights of observing fast during the days and standing in devotion at nights.\textsuperscript{257} Prophet (SAW) prayed:

“May Allāh have mercy on one who keeps a watch over the troops.”\textsuperscript{258,\textsuperscript{259}}

Once, Prophet (SAW) gave assurance of Paradise for one of his companions who remained as a guard on the top of the mountain for one night during the battle of Hunain.\textsuperscript{259}

If anyone dies posted on the frontiers of the enemy for Allāh’s cause, Allāh would make to perpetuate for him the rewards of his righteous deeds that he used to perform, and He would bestow on him sustenance; he would be safe from the seducer and would be secured from fear on the Day of Resurrection.\textsuperscript{260} The believers who were killed in the path of Allāh will go to the Paradise.\textsuperscript{261} For the man, who is killed in the path of Allāh, all his lapses would be forgiven except the debt.\textsuperscript{262} Any person who gets wounded in the path of Allāh will come on the Day of Resurrection with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood and its smell would be the smell of musk.”\textsuperscript{263}. 

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Abu Dāu’d reports that:

“If anyone is wounded in Allah’s path, or suffers a misfortune, it will come on the Day of Resurrection as copious as possible, its colour Saffron, its odour musk and if anyone suffers from ulcers while in Allah’s path, he will have on him the stamp of the martyrs.”

The martyr seeing the merits of martyrdom desires to return in this world and being killed again and again in the path of Allah. While explaining the virtues of martyr, Prophet (SAW) said:

“I love to fight in the path of Allah and get martyred, to fight again and be martyred, to fight again and be martyred.”

The martyrs would be directly admitted to Paradise after their death in battle. Prophet (SAW) informs about the martyrs of Uhud that Allah put their spirits in the crops of green birds which went down to the rivers of Paradise, ate its fruits and nestled in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that were alive in Paradise and are provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah, Most High, said:

I shall tell them about you; so as Allah revealed the verses;

“……and do not consider those who have been killed in Allah’s path……”

The intercession of a martyr will be accepted for seventy members of his family. According to a hadīth a martyr has six unique features in the sight of Allah.

Allah forgives him at the first gush of his blood.

He is shown his abode in Paradise.

He is free from the torment of the grave and thus saved from the great fear.

He is made to wear the garments of faith.

He will be married with the young, fair, black ogled virgins of Paradise.
His intercession for seventy persons of his kith and kin will be granted.\textsuperscript{270}

Striving in the path of Allāh elevates the status of a man in Paradise by one hundred ranks; the distance between two ranks is like the distance between the heavens and the earth.\textsuperscript{271}

The Views of Some Thinkers on the Importance of Da‘wah:

The “da‘wah” according to Muslim thinkers has been the obligation of all Muslims due to several reasons. According to Imām Al-Gazālī enjoining good and prohibiting evil is the basic subject of religion. It is such a necessity for which all the prophets were sent to the world. Had the work of da‘wah been closed prophethood would have been meaningless, religion lost, idleness reigned, ignorance spread, disturbance prevailed, dangers and calamities appeared and mankind destroyed.\textsuperscript{272}

Sayyid Sābiq in his famous book \textit{Fiqh-us-Sunnah}, started with the chapter ‘Mission of Islām’ in which he stressed that the mission of the Prophet is not restricted to a specific period, creed, or place but it is the duty of every man till the last day. According to him the aim of Islāmic mission is to purify the mind of mankind through the knowledge of God and submission to Him. Also it aims at unity, brotherhood, piety, justice and to strengthen the relation between the mankind.\textsuperscript{273}

The famous companion \textit{Hadrat} Ibn Abbās and the well-known Umayyad khalifa Umar bin Abd al-‘Aziz are of the opinion that Allāh would destroy such a society, where the evil practices prevail, and the righteous do not admonish the evil doers.\textsuperscript{274} Al-Qurtubi has opined that the duty of strengthening the Muslim ummah has made da‘wah activities an obligation on the Muslims. The Muslim ummah would be stronger by assisting each other, admonishing them to believe in truth and practice da‘wah among them.\textsuperscript{275}

The Views of Some Indian Muslim Thinkers:

Qari Muhammad Tayyib, in his \textit{Usūl - i-da‘wat al-Islām} argues that da‘wah is essential to the formation of an Islāmic state, but governments in Muslim countries are
neglecting this duty. He wants that secularism, that is, the declaration of a state that it
does not adhere to any religion, is detrimental to Islām. Sadr al-din Islahi in his
book ‘Muslims and Da’wah of Islām’, points out from the Qur’ān that every Muslim
has been ordained by His Creator to “invite” others to Him, persuade them for good
deeds and advice them to refrain from evil things. The name and designation of
Muslim community was given only because of this da’wah and it can avail itself of this
divine honor only when the Muslim ummah accomplishes its mission. This is,
therefore, imperative on this community not only to follow Islām faithfully but also
struggle for its establishment and keep its da’wah alive.

Abul Hasa ‘Ali Nadwi holds that the obligation of da’wah and Guidance is
dominant over the other commands in the glorious Qur’ān. It is because the foundation
of faith is “Guidance” and to believe depends on “da’wah”. Mawlana Abul Aa’la
Maudūdi estimates that the Muslims were not an ordinary nation but people with a
mission aimed at spreading the message of Islām throughout the world.

Muhammad Ali Jawhar, in one of his speeches before the court in 1921,
declared that a person’s salvation in Islām depends upon belief, acting according to the
belief and propagation of that belief. A man who believes in Islām and does good deeds
will never have salvation unless he propagates the doctrines of Islām because the
Qur’ān asks “to go and propagate the doctrines.”

Mawlana Hamīduddīn Farāhi supports the view of Ibn Taimiyah that the
command of al-amr bi-al-ma‘rufl wa-al-nahy ‘an al-munkar is fard-e-kifāyah and
punishment may be inflicted to a nation which avoids this duty.

According to Shāh Wali-Ullāh Dehlawi, this ummah is best among the nations
because it preaches Islām and carries the mission of the prophets. Unlike the old
religions, the new religion (Islām) was characterized by the commandment of enjoining
good and forbidding the evil.

The importance of enjoining the good and forbidding the evil has been
elaborately discussed in the book ‘Maroof and Munker’ written by Mawlana Jalāl al-din
Ansār, in which he goes on with a detailed discussion that the duty of al-amr bi-al-
ma’ruf wa-al-nahy ‘an al-munkar (enjoining the good and forbidding the evil) is fard-e-‘aain\textsuperscript{283} or fard-e-kifayah?\textsuperscript{284}

The Opinion of many scholars of different ages has been brought into the discussion. Most of the scholars except Mufti Shaykh Muhammad A’bduhu regarded this “duty” as fard-e-kifayah. The above discussion is concluded with the view expressed by Imām Shātibi as:

Generally speaking, inviting others to good is “wājib” as its fulfillment is obligatory on all. Some are capable to do it. Those incapable should persuade the capable ones to perform it. In other words, those capable are to perform it while those incapable are required to persuade the capable ones to perform the duty. Both capable and incapable are thus entrusted with the responsibility of its performance. Such an interpretation of the point under discussion is should be acceptable to all.\textsuperscript{285}

From the above discussion 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 his own person 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.\textsuperscript{286}
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