

# DAWAH GUIDE

(Towards Performing Dawah)

*Abdussalam*



**Students Islamic Publications**



# TOWARDS PERFORMING DA'WAH

By.  
**Abdus Salam**

**Students Islamic Publications**  
230, Abul Fazal Enclave  
Jamia Nagar, New Delhi - 25

(All Rights reserved)

## **Students Islamic Publications**

New Delhi

First Edition: Nov., 1996      2000

Price: Rs. 35 = 00

Printed by:

Bharat Offset Press Delhi

Laser Typesett:

Al - Hamra composers - New Delhi -25

# CONTENTS

## Chapter I

WHAT IS DA'WAH ? .....	1
Some Quranic Terms .....	1
Some Dimensions .....	3

## Chapter II

WHY SHOULD WE DO DA'WAH ? .....	5
Some Reasons .....	5
Universality of Islam .....	6
1. The Universal God .....	6
2. The Universal Book .....	7
3. The Universal Messenger .....	7
4. The Nature of the Muslim Community ..	7
What is Witnessing ? .....	8
The Divine Design .....	9
The Final Trial .....	9
The Last Prophet in Allah's Court .....	10
The Holiest Man in Tears .....	10
Implications of the Finality .....	11
The prophet's Last Hajj Sermon .....	12
The Crime of Concealment .....	13
The Way Out .....	14
The Mystery of The Muslim Strength .....	15
The Crucial Question .....	15
We Are Fortunate .....	16
The Chief Motive .....	17
The Other Benefits .....	17
The Most Misunderstood .....	17
The Deep impact .....	18
Time to Wake Up .....	19
The Himalayan Task .....	20
For Social Harmony .....	20

For The Cherished Values .....	22
For A Better World.....	23
Contribution to The Society .....	25
The Secret Behind The Power of Islam .....	25
To Strengthen The Ummah .....	27
The Most Important Sunnah .....	28

### Chapter III

DA'WAH - WHERE ? .....	30
The Universality .....	30
The Specific Approach .....	31
Your Power .....	32
The Individuals .....	32
The Groups .....	33
The Young Activists .....	33
The Students .....	35
The Oppressed .....	38
The Godless.....	40
The Religious .....	41
Institutions .....	44
Scenes of Da'wah from Quran .....	44
1. Father Preaching to His Son .....	44
2. Son Preaching To His Father .....	45
3. Preaching in the Prison .....	46
4. Preaching in the Palace .....	46
5. King Preaching To A Queen .....	47

### Chapter IV

DA'WAH - HOW ? .....	48
The Sources .....	48
1. The Holy Quran.....	48
2. Life of Prophet Mohammed(S) .....	48
3. History of Islam .....	49
4. The Contemporary Models.....	49
5. Your Own Experiences .....	50
Quranic Prescriptions .....	50
Quran's Own Style .....	51

Some Inferences .....	55
Methods of the Great Prophets .....	57
The Message Was One .....	58
Da'iee Work Among His People .....	59
Struggle For Social Causes .....	60
Some Tips From The Quran .....	63
Be Polite .....	64
Don't Hurt The Sentiments .....	65
Never Impose Islam .....	66
Choose The Right Time .....	67
Avoid Unnecessary Disputes.....	68
Be Patient And Resist The Temptations.....	70
Use Familiar Things As Meduim .....	73
Be Optimistic And Unbiased .....	74
Be Courageous And Patient .....	76
Beware of The Olive Branches.....	80
Create Opportunities .....	84
Don't Hurry .....	85
Don't Beat Around The Bush.....	88
Provoke Thought.....	89

## Chapter V

LESSONS FROM THE PROPHET'S LIFE .....	91
The Silent Da'wah .....	91
Call From The Mountain Top .....	93
A 'Party' At Home .....	94
Da'wah Among Pilgrims.....	94
Da'wah At Fairs And Markets .....	95
In search Of New Avenues .....	95
March To Thaif .....	97
Carrot And Stick .....	98
Da'wah In Madina.....	100
Deputing Individuals .....	100
Sending Teams For Da'wah .....	101
Change of Persons .....	101
Preaching To Prisoners.....	102

Propagation In The War Field .....	102
Preaching To The Emissary .....	103
Da'wah Through Letters .....	104
The Peak of Persuasion .....	105
His Style of Da'wah .....	107

### Chapter VI

THE MODES OF DA'WAH .....	113
Individual Da'wah .....	113
How To Begin .....	116
Some Likely Responses .....	120
A Few Tips .....	123
Books .....	126

### Chapter VII

QUALITIES OF THE DA'IEE .....	128
Faith.....	128
Faith In Allah .....	129
Trust In Allah.....	129
Love of Allah .....	130
Fear Of Allah .....	131
Dedication To Allah .....	132
Affinity With Quran .....	133
Love Of The Prophet (S) .....	133
Consciousness of Akhirah.....	135
Knowledge .....	138
Moderate Attitude .....	141
Contentment .....	142

### Chapter VIII

DA'WAH AND THE MODERN AGE .....	144
The Questions of Time and Space.....	144
The Dynamism of Islam.....	149
Let The Trend Speak.....	150
Read This Statement Carefully .....	151
Da'wah And The Modern Technology.....	153

## Chapter 1

### WHAT IS DA'WAH?

---

#### Some Quranic Terms

The Arabic word Da'wah (دعوة) simply means a call or an invitation. In the Holy Qur'an this word has been used to indicate the process of calling or inviting mankind towards the truth or to the right path prescribed for mankind by their Lord.

Qur'an says; ادْعُوا إِلَى سَبِيلِ رَبِّكُمْ (١٢٥: ١٦)

“Invite (all) to the path of your Lord ... “ (16:125)

However, indicating various aspects of this important task, some other terms also have been frequently used in the Qur'an.

Here are a few examples;

1. Shahadah (شهادة) which means witnessing or testifying

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ

عَلَيْكُمْ شَهِيدًا (٢: ١٤٣)

“.. So that you (Muslims) might be witnesses over mankind and the messenger be a witness over yourselves.”(2: 143)

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ - (٢٢: ٤٨)

“.. So that the messenger may be a witness for you (Muslims) and you be witnesses for mankind ” (22:78)

2. Bayaan (بيان) and Thabyeen (تبيين) which means

manifesting the truth.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا (١٦٠: ٢)

“Except those who repent and amend and make (the truth) manifest.” (2:160)

3. Naseeha ( نصيحة ) which means advise or counsel

أَنَا لَكُمْ نَاصِحٌ أَمِينٌ (٧٨: ٤)

“I am to you, a sincere and trustworthy adviser” (7:68)

وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يَرِيدُ أَنْ يُغْوِيَكُمْ  
(٢٣: ١١)

“My counsel will not profit you if I were to advise you, if ...” (11:34)

4. Thablegh ( تبليغ ) which means propagation, proclamation, conveying and making a certain thing known.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ . (٥ : ٤)

“O messenger! Proclaim the message which has been sent down to you from your Lord.” (5:67)

وَأَوْحَىٰ إِلَيْنَا هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ . (٦ : ١٩)

“This Qur’an has been revealed to me, so that I may warn you and all whom it reaches.” (6:19)

5. Thabsheer ( تبشير ) which means giving glad tidings or good news.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا . (٨ : ٣٨)

“We have truly sent you: as a witness, as a bringer of glad tidings

and as a Warner.” (48:8)

6. Inzaar ( اِنذَار ) which means warning.

اَنْ اِنذِرُوْا اَنْتُمْ لَا اِلَهَ اِلَّا اَنَا . . . ( ۲ : ۱۶ )

“Warn(Man) that there is no God but I...” (16:2)

7. Thazkeer ( تَذَكِيْر ) which means reminding.

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى . ( ۹ : ۸۷ )

“Therefore remind them if the reminder profits” (87:9)

8. Hujjah ( حُجَّة ) which means concluding the argument, conveying the message in full, leaving no room for any excuse and no scope for further argument.

لِيَلَّا يَكُوْنَ لِلنَّاسِ عَلٰى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ . ( ۴ : ۱۶۵ )

“.. So that mankind might have no argument against Allah after the messengers.” (4:165)

### Some Dimensions

The above terms of the Qur'an themselves point towards certain important dimensions of Da'wah, namely:

- Inviting people to accept the divinely revealed truth and to follow the right path prescribed by God.
- Witnessing or testifying in favour of the divine truth, before people, who either do not know it or have not accepted it.
- Manifestation or explanation of truth before mankind through

words and deeds.

- Advising or preaching people to obey the commands of God and to defy the evil dictates of all the evil forces including Shaithan, wicked rulers, governments, groups, parties and also one's own deviant self.

- Propagating the message of truth among mankind.

- Giving people glad tidings (Good News) about the positive results of embracing truth- both in this world and in the next.

- Warning and cautioning people against both the immediate and remote consequences of rejecting or even neglecting the divine guidance.

- Reminding people, the forgotten reality that, success in this life and salvation in the hereafter can be achieved only by accepting and following the way of life prescribed by God.

- Conveying the message of truth to such an extent that any person who is indifferent towards this message should not be able to take shelter under the excuse that he was ignorant of this message.

## **Chapter 2**

### **WHY SHOULD WE DO DA'WAH?**

---

---

#### **Some Reasons**

Following are a few reasons that show why Da'wah is necessary;

-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 humanity. He essentially has love sympathy and compassion towards every member of the human society. He is also a sincere well-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 them to eternal happiness and guard them against the eternal punishment.

- Contrary to the popular belief found in many societies that every religion leads to heaven, a Muslim believes that there is only one path that leads to please Allah and consequently to heaven. That is the path of truth shown by God himself. Hence it is the duty of every Muslim to enlighten those who are following the deviant paths under the illusion that these paths too lead to heaven.

- Allah or the God who has shown this path is not the Lord of any single group, community or nation alone. He is in fact the Lord of the entire mankind. Hence Muslims have no right to

claim any monopoly over the religion and the message sent by Him for the benefit of the whole of humanity.

### Universality Of Islam

Islam is universal by its very nature. Any component of the Islamic teachings and values can be presented to substantiate the above statement. Here for example let us take only four vital components of the Islamic structure, namely;

1. The God of Islam
2. The book of Islam
3. The Messenger and the Ideal of Islam
4. Nature of the community of the followers of Islam

### The Universal God

According to Islam, Allah or God is the creator and sustainer of the whole universe and of all mankind. This fact has been highlighted in the very first verse of the first chapter of the Qur'an and also in the last chapter of the Qur'an, apart from numerous other chapters and verses in between.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . ( ۱ : ۱ )

“Praise be to Allah, the cherisher and sustainer of the Worlds.”  
(1:1)

قُلْ اَعُوذُ بِرَبِّ النَّاسِ ، مَلِكِ النَّاسِ ، إِلَهِ النَّاسِ ،  
( ۱۱۴ : ۳ - ۱ )

“Say, I seek refuge with the Lord and cherisher of Mankind, the King of Mankind, the God of Mankind ...” (114:1-3)

## The Universal Book

Qur'an is the book that contains the final revelation of God. It has been revealed by the God of the universe and its message is naturally universal. It addresses the whole humanity and hence it belongs to the whole mankind.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ - (١٠: ٥٤)

“O Mankind! There has come to you an exhortation from your Lord and a healing for the (diseases) in your heart.” (10:57)

أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ - (٢: ١٥٨)

“Qur'an was revealed as a guidance for mankind ... ” (2:185)

## The Universal Messenger

Prophet Mohamined (S) was the last messenger of God for mankind. He was appointed to convey a message and accomplish a mission that was universal to the core. The scope of his message or mission was in no way confined to any particular nation, community or even time.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا - (٢٨: ٢٣)

“We have not sent you except as a messenger to all mankind, giving them glad tidings and warning them ... ” (34:28)

## The Nature of the Muslim Community

Apart from the above, if one looks at the nature of the Muslim community, he will certainly recognise universality as the

principal character of this Ummah or Community.

Muslim Ummah is made up of people belonging to different races, languages, cultures and nationalities. It is their common belief in One God and His final message that brings together all these different groups of people and merges them into one dominant identity called Islam.

By its very nature, the Muslim Ummah is supposed to remain always open to admit and welcome into its fold, all those who wish to join it. Any person who accepts the humane principles of Islam and declares his allegiance to it, is entitled to become a full member of the Universal Muslim Ummah. The Ummah has no right to close its doors to others under any circumstance. On the contrary it is the fundamental duty of the Muslim Ummah to witness to mankind, i.e., to convey the message of Islam to all members of the humanity both through their words and deeds. In fact this function of conveying Islam to others has been presented in Quran as the basic feature of the Ummah;

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ -  
(١٢٣:٢)

“Thus we have appointed you (Muslims) as a justly balanced nation (Ummah) so that you may be witnesses over mankind ...” (2:143)

Another verse of Quran to the similar effect may be found at the end of chapter 22 of Quran.

### **What is witnessing?**

What this act of witnessing or testifying is all about?

To put in simple words, it means pronouncement or proclamation of truth as such before the human society, by the person and the community that claims to have faith in the truth

## The Divine Design

The act of conveying the truth is done primarily by God Himself. It is He, in the first place who shows the right path to mankind. God says in Quran;

إِنَّ عَلَيْنَا لَلْهُدَىٰ - (١٢:٩٢)

“Verily We (God) take upon Us to guide” (92:12)

God has, in every age and generation chosen certain persons to function as His messengers. He has revealed the message of truth and guidance to such messengers and assigned them the task of conveying it to the rest of the people. Such messengers or appointed Prophets of God have come and Propagated the truth and introduced the divinely prescribed way of life to people during all the ages and in all the regions inhabited by man. Quran says;

وَلِكُلِّ قَوْمٍ هَادٍ - (٤:١٣)

“For every people, there is a guide” (13:7)

وَأَنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ - (٢٣:٣٥)

“There never was a people without a Warner having lived among them.” (35:24)

Noah, Ibrahim, Moosa and Eisa (A) were all such messengers of Allah who testified truth during their respective ages. Thousands of such messengers have struggled on this earth to remind and introduce the truth to mankind.

## The Final Trial

According to the Quran on the day of judgement the whole humanity will stand for trial in the court of Allah. That will be

the day of the last trial and the final judgement. That day, every messenger of Allah will be questioned whether he had conveyed the message of truth to mankind. Rest of the mankind will be questioned on how did they respond to the message.

وَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ - (٦:٤)

“Then shall We (God) question those people to whom our message was sent and also those (messengers), through whom We had sent the message.” (7:6)

### The Last Prophet in Allah's Court

Prophet Mohammed (S) was the last messenger of Allah. He was born at the threshold of the last phase of the human history. God gave him His complete and final message and the most comprehensive system of life called Islam. A message and a system capable to serve mankind effectively till the end of history itself. There is no messenger to come after Prophet Mohammed (S) nor is there any need for one. Mohammed (S) was the messenger of God for mankind not only of his contemporary times but also of all the ages to come. Reminding this great responsibility to him God says in the Holy Quran;

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا - (٤١:٤)

“How will it be when (on the day of judgement) we will produce a witness from each Ummah (nation, community) and bring you (O Mohammed) as witness over these people” (4:41)

### The Holiest Man in Tears

Prophet Mohammed (S) was extremely conscious about his responsibility. He was very much concerned about his own accountability before God regarding his mission of conveying the divine message. The following event shows his sensitivity

towards this duty.

Once, Abdullah Bin Masood (R), a close companion of the Prophet (S) was reciting Quran in the presence of the Prophet (S). When he recited this particular verse of Quran mentioned above(4:41) Abdullah heard the Prophet (S) saying "Enough! Enough!" When he looked up at the face of the Prophet (S) he saw tears rolling down his cheeks. The Prophet (S) was so much moved by the thought of having to testify in the court of Allah on the day of judgement that he has conveyed his message to mankind. This awareness and such deep sense of responsibility accompanied the Prophet all through his life and kept him restless right up to the end of his life.

### **Implications of the Finality**

Prophet Mohammed (S) died at the age of 63. With him the chain of prophets came to an end. No messenger will come after him. No Muslim can ever dispute the finality of Mohammed's (S) prophethood. But this belief in the end of prophethood makes room for a natural question;

"If there is no prophet to come after Mohammed (S), then who will convey the message of God to the mankind in his absence?"

The simple answer is: "The faithful followers of the last Prophet (S) will do it"

In fact, it is the obvious implication of the belief in the finality of the Prophethood of Mohammed (S), that the responsibility of conveying the message of Islam to mankind which rested on his shoulders. is automatically transferred after him to the community of his followers.

In the Quran, Allah has asked the last Prophet (S) to proclaim:

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ (٦ : ١٩)

“To me has been revealed this Quran so that I may warn you with it and they too may warn, to whom it reaches.” (6:19)

The Prophet (S) left this world. But he has left behind him, a living message and a lively community of followers. As long as this community is alive, it will carry on the legacy of the Prophet (S). It will always be spreading the message of Islam, the message of God, among humanity for whom it is meant.

### **The Prophet's Last Hajj Sermon**

On the occasion of Hajjathul wida or the last Hajj performed during the life of Prophet Mohammed (S), he delivered his historic farewell sermon. Addressing the large gathering of his followers he asked a question;

“What will you say (to Allah) if you are questioned about me?”

All the people present responded:

“We will testify that you have fully conveyed us the message. You have done justice to your duty. You have performed your role as our well-wisher.” Hearing this, the Prophet (S) looked up towards the sky and said: “O Allah! Be Witness to this.” He repeated it thrice and then told the people: “Let those who are present here, convey my message to those who are not present here.”

Does it not obviously mean that all the followers of Mohammed (S) who have received his message are duty bound to convey it to all those human beings who have not received it?

## The Crime of Concealment

It is now very clear that the duty of witnessing to mankind or the responsibility of propagating the message of Islam, lies on the shoulders of the members of the Muslim Community. If Muslims ignore this vital duty of theirs, that will amount to an unforgivable crime because:

(i) By ignoring the duty of propagation they will be depriving millions of people in the world, from their rightful opportunity to know the truth and adopt the right path.

(ii) By failing in their duty to propagate Islam they will be concealing from mankind, the guidance provided for them by their Lord.

Both these acts have been termed in the Quran as unjust acts of the worst kind;

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ (٢ : ١٤٠)

“Who is more unjust than he who hides the testimony which he has received from Allah?” (2:140)

Further Quran says;

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أَوَلَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ (٢ : ١٥٩)

“Those who conceal the clear signs and the guidance sent down by us, after we have made them manifest for people in the book, on them shall be the curse of Allah and the curse of all those entitled to curse.” (2:159)

Here in this verse, the reference is towards those Jews and Christians-especially their scholars and clergymen who had the knowledge of the divine message but who deliberately hid it from other people. If, like the Jews and Christians of that

age, Muslim community too conceals the message of God or fails to struggle for the promotion and propagation of God's message, they too will deserve and meet the same fate as those two preceding communities.

To meet this fate, the act of concealment need not be necessarily active. Even passive act of sitting over the message and refusing to propagate it, also amounts to sinful concealment. As told in the verse mentioned above (2:159) the people committing this sin are cursed by Allah, and by "all those entitled to curse." On the evidence of the verse 161 of the second chapter of Quran, some commentators say that it means both mankind and angels will curse them.

### **The Way Out**

The way to escape from this curse has also been explained in the immediate succession of the same verse quoted above;

"Except those who repent and amend and make the truth manifest. To them I turn (with forgiveness) for I am oft-returning, most merciful." (2:216)

Here we find that three factors have been stipulated as conditions to forgive those who had neglected their duty of propagating the truth and had thereby committed the sin of concealment of the divine message. Those three conditions are;

- (i) They should sincerely repent and pray Allah to forgive them for failing in their duty of propagating the truth.
- (ii) They should mend their ways, change their attitudes and should correct themselves in this matter.
- (iii) They should make manifest the message of truth which

they had been concealing so far and should actively start propagating it.

### **The Mystery of the Muslim Strength**

There was a time when Islam had hardly a dozen followers in Makkah. There were no Muslims elsewhere. Those few Muslims in Makkah were subjected to humiliation and torture of the worst variety. The opponents confidently predicted that the Islamic movement will vanish very soon. But today, after fourteen centuries, there are over a thousand million Muslims all over the world. One among every five persons in the world is a Muslim. Among the nations of the world, one among every four is a Muslim nation. Muslim countries are spread over three continents. Muslims are found in every part of the world including its remotest corners.

How could it happen? Is all this the result of the migration of Arab Muslims to different parts of the world? Are all the Muslims outside Arabia, the progeny of migrant Arab Muslims? Obviously, it is not so. History proves that almost all the Muslims found in the different regions of the world are the original inhabitants of those very regions. They have their roots in their own lands, going deep down to several hundred generations. In fact, most of them received Islam through their non-Muslim ancestors who later on happened to give up their traditional non-Islamic faiths, in favour of Islam. They embraced Islam and their progeny continued to be Muslims.

### **The Crucial Question**

One of the most crucial questions that arises from the above statements is what led those non-Muslim ancestors of the present generation of Muslims to embrace Islam? Was it all merely the result of any coincidence? Of course, coincidences

do occur in this world. But they never make such an enormous impact as to change the faith of one-fifth of the world's population. Besides, embracing Islam does not mean mere change of faith. It rather involves a total upheaval in the entire lifestyle of both the individual and the society. Coincidences cannot cause them.

The truth is that such an impressive presence of Muslims world over today, owes to the sincere efforts of the Muslims of the olden days who took pains to convey the truth of Islam to the people spread in various parts of the world. It was their sincerity, hard work, their excellent character and restless campaign to introduce and propagate Islam- apart from the natural strength and attraction of Islam itself- which lead people to embrace Islam en masse in various countries.

### **We Are Fortunate**

Many of us are Muslims today because, Islam was conveyed to one of our ancestors who probably entertained some faith which was entirely opposed to Islam. If he had not received the message of Islam, there was every likelihood of that ancestor of ours dying as a non-Muslim. In such case, God forbid, we too very well would have remained non-Muslims and we too would have remained ignorant of the path that leads to man's success in both the worlds.

The above thought is quite an uncomfortable one. But then, reality has to be accepted, however inconvenient it might be. Besides, this particular reality leads us to appreciate our own good fortune and to thank Allah for having guided us to the right path. This reality should also inspire us to recall our inherent duty to carry on the great legacy of those noble souls who took every pain to introduce the message of God to His subjects, and who introduced Islam to our ancestors.

## **The Chief Motive**

The ultimate goal behind Da'wah or calling people towards Islam is to please God. In fact, the urge to win the pleasure of Allah should be the chief motive not only in Da'wah but also behind every conscious act of a true Muslim. Because, only such deeds of man will please Allah and will merit his reward, which were performed with the intention of pleasing Him. Prophet Mohammed (S) said;

“The (reward) of deeds depend upon the intentions behind them. Man will get only that which he had intended to ...” (Bukhari, Muslim)

## **The Other Benefits**

Pleasure of Allah certainly is the chief motive behind all the activities of a true D'aie (caller). However, a Da'wah activist should know that apart from winning for himself the pleasure of Allah- this activity yields many other fruits too. In fact, the activity of Da'wah has the potential to produce innumerable positive results in different times, societies and circumstances.

## **The Most Misunderstood**

Islam during our times, stands as the most misunderstood religion and Muslims are today the most misunderstood community in the world. Both the religion and its followers are victimised by a wilful and calculated campaign of disinformation and misrepresentation. This evil campaign is being carried out mainly by the biased media and by the long row of hostile publications world over. The media invariably associates the name of Islam and Muslims with negative events, developments and traits like war, terrorism, riots, kidnap,

highjack, cruelty, extravaganza, dictatorship, superstition, backwardness etc., Terms such as 'Islamic Terrorism', 'Islamic fanatusn', 'Muslim Mercenary', 'Archaic Islam Law', Muslim rebels', are frequently used in the media and publications generally all over the world and particularly in the west. Many might be using these terms quite innocently and even perhaps inadvertently. However, such innocence makes no difference as far as the impact of their act is concerned.

There is no doubt that those who originally coin these terms and innovate such vocabulary and also those who deliberately make use of them, do so to create a particular image of this religion and its followers, in the minds of the unsuspecting masses. Obviously such persistent maligning campaign has played a vital role in deeply imprinting an ugly and detestable image of Islam and Muslims. Not only the people of the West but the easterners too fall prey to this campaign. The false image thus created in the minds plays a crucial role in shaping the attitude of the non-Muslim masses towards this religion and its followers.

### **The Deep Impact**

Particularly, in the absence of any effective frame work to present the truth, to project the right image, to disseminate the positive information and to counter the malicious propaganda, it is quite natural that the untruth will gain currency. People in their ignorance will accept every well-presented falsehood as truth.

Indeed, it is these very people who stand to loose first by subscribing to the falsehood. They are themselves bound to suffer, for being blind to the truth and for embracing the darkness. But that in anyway does not reduce the liability of the Muslim community. They too will have to pay a very dear

price for it in terms of consequences both in this world and in the hereafter. If they fail to attend to their duty of propagating the truth and defeating the falsehood, they too will have to share the responsibility for the spread of falsehood. As far as the worldly consequences are concerned, anybody can see that Muslims are already facing them in the form of almost universal suspicion, hostility and contempt found in the minds of their non-Muslim brethren towards them, their faith and their culture in almost all parts of the world. Living under such an atmosphere of misgiving and hostility is in itself such a horrible experience and such an effective punishment that any self respecting community can not take it lying down, for a long time.

### **Time To Wake Up**

Ironically, the impact of the widespread negative propaganda against Islam has been so deep and enormous that it has infected the minds of a good number of Muslims themselves. Especially such an impact can be noticed in a sizeable section of the new generation. They suffer from a severe kind of inferiority complex. Their infected minds make them view their own religion with suspicion and gullibility. Sometimes they might even feel guilty and ashamed for taking birth with a Muslim identity. Tragedy indeed!

If this pathetic state of affairs does not suffice to wake up the Muslim community, what else will? This situation obviously makes it incumbent upon Muslims to begin an all out struggle to present the truth before the world and to fight the false propaganda. Now the only choice before them is to work hard to propagate and popularise Islam and to install the right images in the minds of the people while erasing the wrong ones.

## **The Himalayan Task**

The forces prejudiced against Islam and interested in maligning it have been propagating the falsehood for the last several centuries. They have been making use of every available tool of propaganda for their purpose. Even in the modern age it is such forces who hold sway over the technology of information and means of mass communication. On the other hand, very little has been done so far by the Muslim side to present the truth. Hence the challenge before them today is of the Himalayan magnitude. The task of demolishing the strong forts of falsehood built over centuries cannot be undone overnight.

However, the magnitude and the difficulty of this task should not serve as an excuse to run away from it. The task is so demanding and so essential that if Muslims opt to close their eyes towards it, they will do so at their own peril. Time has come for Muslims now to work overtime, to make the truth widely known and to defeat the magic of falsehood. By doing so they will be improving their own image, while helping rest of the humanity as well, to come out of their dark shell of misconceptions. In fact, by doing so the Muslims will also be assisting their non-Muslim brethren to see the truth in its true form. The truth, which is the need of every human being.

## **For Social Harmony**

In many countries of the world Muslims live along side their non-Muslim country men. In several parts of the globe they live as religious minorities. In such societies, the relationship between Muslims and non-Muslim communities does not always remain cordial. Conflicts do arise between them. Often these conflicts remain under the surface in the form of a cold war. Atmosphere of tension and suspicion prevails. At times they explode in the form of armed clashes or bloody communal riots. People in countries like India experience such outbreaks

quite often. In most of such cases it is the Muslim minorities who bear the brunt in terms of their honour, lives, limbs and properties.

There are many social, economic, political, demographic and cultural causes behind these conflicts and confrontations. But here we mention only two important factors relevant to the theme of our discussion:

(i) In countries like India, certain well organised and resourceful groups have been relentlessly carrying on a campaign of disinformation and hatred against Islam and its followers. Such groups have remained active throughout the 20th century. Unfortunately they have succeeded in poisoning the minds of millions of people to such an extent that today they view Islam and Muslim with apprehensions, contempt and even hatred.

(ii) Muslims have done very little to present the right image of themselves and their religion. They have failed in establishing a respectable place for themselves and their religion in the hearts and minds of their fellow beings.

In such societies it is necessary that Muslims immediately pay attention to the task of introducing the truth to their fellow beings. By doing so;

(a) Muslims will be performing their moral, religious and social duty of enlightening their country men about the only path available for their salvation.

(b) They will be promoting understanding among the communities presently involved in conflict.

(c) They will be rendering a noble service to their society by thus helping its people to come out of their mutual suspicions

and misgivings and to move towards peaceful and harmonious coexistence.

(d) They will be helping themselves to get rid of the tense atmosphere of mistrust and insecurity.

(e) By promoting the knowledge of truth they will be generating respect not only towards truth but towards its adherents too.

### **For The Cherished Values**

Universal peace, truth, justice, equality, brotherhood, love, tolerance and compassion are some of the noble values Islam and Muslims stand for. Proximity of these values to the human nature, makes people world over to express faith in these values. Even the manifestos of the world bodies like UNO, Universal Declarations of various rights and the constitutions of many modern states affirm their faith in these values. In practice, however, the attitudes of most of the governments and world organisations have an entirely different story to tell. Their practices show that in spite of all their loud claims, they do not attach any serious importance to these values. Their claims are hollow and confined only to papers. In order to safeguard the perceived interests of some race, region, class or language all these values are trampled upon without the least hesitation. Despite the presence of many world bodies and their high sounding rhetorics, human beings continue to suffer in many parts of the world due to racial discrimination, ethnic conflicts, ethnic cleansing, war, terrorism etc., Every country or group seems to believe itself to be the only exclusive, rightful beneficiary of the aforesaid values. In this cruel game the powerful prevail, the poor suffer and the values get curbed mercilessly. All this talk we hear about the lofty values and sacred rights are in practice mere decorative and tools of deception.

Any Muslim who knows about the importance attached to these values and rights by Islam, and any Muslim who has any compassion for mankind suffering under the hypocrisy mentioned above, can never sit content, passively watching such gross violation and misuse of these values and rights.

His love for mankind, his respect for these values and his knowledge that they can truly flourish and will be secure only under the shelter of Islam and an Islamic system, will never permit a Muslim to remain a silent spectator of this cruel drama. They will compel him to act, to join the universal campaign of introducing Islam for the restoration of these values. He will strive to present before mankind the divinely guided system of Islam as the permanent alternative to all the prevailing parties, bodies, manifestos, constitutions, ideologies and philosophies. He will try to convince the world that the interests of mankind can be reliably safe guarded only through the Islamic system.

### **For A Better World**

Today the human society worldover suffers from certain ills. For instance poverty, illiteracy, child labour, immorality, prostitution, rapes, child abuse, drugs and narcotics, extreme disparities in the distribution of wealth, dreaded epidemics like AIDS, environmental pollution etc., Many scholars and experts who have studied these problems acknowledge that these are not natural developments but are, in fact, the results of wrong ideas and policies pursued by various individuals, groups and governments. They are optimistic that if the right kind of attitude is adopted and right kind of policies are implemented, it is not entirely impossible to solve these problems. It is quite obvious that, no ill can be cured unless it is properly diagnosed, a suitable remedy is prescribed for it and such remedy is administered in the advised manner.

Any enlightened Muslim who has ever bothered to ponder over the situation mentioned above cannot be unaware of the fact that these current crises are results of man's own misdeeds.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ  
(٣٠:٣٢)

“Whatever misfortune happens to you, is because of the things your own hands have earned.” (42:30)

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ. (٣١:٣٠)

“Corruption has appeared on land and sea because of (the evil) which men's hands have done. So that (Allah) may give them a taste of some of their deeds-in order that they may return.” (30:41)

The self made and short sighted ideas and policies pursued by man have landed him up in the present crisis. The only path available to man to get out of it is to follow the guidance of his creator. Islam is the name of that divine guidance which promises to establish an entirely different world order. A world order which will ensure enduring peace and prosperity to all.

Any Muslim worth the name will have no doubt about the inherent capability of Islam to shape such a glorious world. This unassailable fact, should inspire him to join the movement of presenting Islam to the present, crisis ridden world. Introducing the right solution and trying to make it acceptable is the first step towards solving any problem. Thus introducing Islam to mankind and inviting them to accept or at least to brood over this divine solution would be the first step towards the liberation of the suffering humanity.

## **Contribution To The Society**

In addition to the universal problems mentioned above, there are some problems which are prevalent particularly in certain countries. For instance, tension between religious and linguistic groups (in India, Pakistan, Bangladesh, Sri Lanka, Nigeria, Lebanon etc.,) racial prejudice (in USA, South Africa, Germany, Italy etc., where now it is further escalating in the name of neo-Fascism) regionalism, separatism and border disputes (in India, Pakistan, Sri Lanka, Ireland, Iraq, Russia etc.,) The list of such problems and the countries suffering from them can be extended to any length. Muslims world over can not remain mute witnesses to these developments. They are duty bounded to help these societies to get rid of these problems. They can do so most effectively by presenting before them the ideological and practical solutions offered by Islam. Especially, this is the duty of those Muslims living in these societies. By performing this duty they will be making a great contribution to improve the lot of their own country and countrymen.

## **The Secret Behind The Power Of Islam**

When it is claimed that the system of Islam and its prescriptions are capable of solving every problem of humanity, Muslims will not have any difficulty in accepting it. But those who are yet to be acquainted with the potentials of Islam will certainly doubt it. They will wonder what makes Islam so different and so powerful as to solve all the problems of man.

In fact the secret of the capability of Islam lies in the fact that it is the religion, philosophy, system and way of life prescribed for man by his creator. It is the product of His absolute knowledge, vision and compassion. It is the creation of the Most powerful and the Most capable who is the creator and controller of every power, talent and capability found in this world. Who can comprehend the complex nature of man, his

intricate mind, his needs, his deeds, his fancies, his feelings, his problems and his society better than his creator himself?

وَلَمَّا خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تُوَسَّوْسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ  
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - (١٦:٥٠)

“It was We who created man and we know what suggestions his soul makes to him, because We are nearer to him than his jugular vein.” (50:16)

Who can prescribe a better system for this world than its own creator? It is His system that is so efficiently running the whole solar system, the galaxies and the so called forces of nature, since billions of years. Man needs only some wisdom to acknowledge the supremacy of Allah-the maker and the controller of this flawless system and allow His system to take over the affairs of this world too. In fact everything in this universe is being governed and closely monitored by Allah and it is only a small area where He Himself has given man some autonomy. This autonomy too is limited in scope and has been given to man only for an un-specified period of test. This limited, temporary and trial based autonomy is terminable at any time at the will of God. The termination is to be followed by a final evaluation and judgement.

Interestingly, it is only this area where man enjoys some autonomy, which is suffering from every kind of crises, chaos and disorder. Rest of the universe is as orderly as ever!

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى  
مِنْ فُتُورٍ (٣:٦٤)

“You cannot see any fault in the creation of the Beneficent one. Look again! Can you see any rift?” (67:3)

Man has already tried and experimented with numerous manmade ideas. Even those religions which originally came from God but were later on corrupted beyond recognition, have

also been tried. The disastrous results are there, for all to see.

Now it is time to present before man, Islam-the message of God in its pristine purity- as the final resort of mankind. Only his adherence to this divine system can lead his world to be in harmony with rest of the universe which has always remained obedient to the divine ordinance.

### **To Strengthen The Ummah**

Da'wah or the propagation of Islam has in all ages played an important role in strengthening the Muslim community both numerically and qualitatively. As a result of Da'wah such individuals and communities have joined the ranks of Islamic brotherhood, who were earlier not only non-Muslims but also were professed foes of Islam. Every such incident boosts the morale of the Ummah. It causes an inflow of fresh blood into the veins of the Ummah, enhances its vigour and accelerates its vitality.

For instance take the case of Hamza (R), Umar (R) and Khalid Bin Waleed (R) the three contemporaries of Prophet Mohammed (S). At one stage Hamza was indifferent towards Islam. Umar was a bitter antagonist who used to torture Muslims. Khalid was a fierce warrior and belonged to the enemy's camp. He had inflicted enormous losses to the Muslim side. But Muslims continued their efforts to convince them the truth of Islam. Finally at different stages and under different circumstances all these stalwarts came to the fold of Islam. Their contributions to the cause of Islam in the later years are now the glittering chapters of history. Also, there are many instances of different religious, cultural, ethnic or such other groups embracing Islam en masse in response to Da'wah. Such events have given positive turns to the stream of human history itself.

However, demographic factor has never been and should never be the motivating force behind the propagational activities. An ardent desire to please Allah, consciousness of their duty and sincere concern for the liberation of mankind are sufficient motives for the Muslims to carry on the campaign of Da'wah during any age and under all circumstances. Though it is true that Da'wah has often resulted in strengthening the Ummah numerically, it is only a natural consequence and at best a peripheral benefit of Da'wah. It had never been a goal in itself. In fact Islam attaches very little importance to the numerical advantage. It considers the quality of Muslims rather than the size of their population as the decisive factor.

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢: ٢٣٩)

“How often has a small force overcome a big one with the leave of Allah!” (2:249)

وَإِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ (٨: ٦٥)

“If there be twenty people among you with patience, they can overcome two hundred.” (8:65)

Even the history of Islam bears testimony that Muslims were far stronger and powerful when their population was far lesser than what it is today.

### The Most Important Sunnah

Muslims rightly give a lot of importance to Sunnah or the traditions of Prophet Mohammed (S). To accept the Sunnah as his ultimate ideal is essential for every person who claims to be a Muslim. Not only the Prophet's method of prayer but also his methods of eating, drinking, dressing etc., are considered as imitable ideals by every Muslim.

Given this background, it would be a Himalayan blunder on the part of the Muslims to ignore Da'wah the greatest Sunnah of the Prophet (S). In fact Da'wah was the most dominant and also the continuous Sunnah traceable in the life of that greatest human being. Da'wah was his principal 'occupation' right from the first day of his prophethood and continued to be so till his last breath.

Any student of the prophet's life cannot lose sight of this most crucial aspect of his life. This Sunnah of the Prophet is connected with the very mission for which he was appointed and covers all the 23 years of his life as God's messenger. It is more important than any other event in his life. Hence, obviously this is one of the first things that should be adopted from his life. Besides, Da'wah is one among the fundamental responsibilities which he had placed on the shoulders of the Ummah before his departure from this world.

## **Chapter 3**

### **DA'WAH-WHERE?**

---

---

#### **The Universality**

“Where should we do Da’wah?” is one question asked often by the beginners in the field.

“Wherever it is possible” would be the brief and simple answer to it. Let us elaborate.

As mentioned in the previous chapter, Islam is the philosophy and the way of life presented by the creator of this universe for the salvation of the entire mankind. The mission of prophet Mohammed (S) was universal. The Islamic community also has a universal character. Therefore naturally, the responsibility of the Muslim Ummah to propagate the truth is also universal in dimension.

Given this context, there is no question at all, of excluding any individual, party, community, region or group in the world from the range and scope of Da’wah.

Every person and every human group, including even the professed enemies of Islam deserve to be conveyed the truth. It is the birth right of every human being, to be shown the right path that would lead him to heaven and save him from the pangs of hell fire.

## **The Specific Approach**

Notwithstanding this universal scope of Da'wah, let us concede that different circumstances impose certain limitations on it. To reach every human being on earth with the message of Islam is not an easy task. It is possible only when the whole Ummah raises to perform its duty of Da'wah and mobilises the resources needed for it.

But the realities on the ground right now are not very much favourable, though Da'wah is the collective responsibility of all the Muslims in the world, presently it is only some individuals, small institutions, voluntary groups and organisations who are really engaged in this noble activity. Rest of the Ummah, including some rich and powerful Muslim states are paying little attention to this duty.

Fortunately the later half of the 20th century has shown some signs which indicate that this state of affairs will undergo a positive change during the years to come. The Ummah seems to be gradually waking up to its forgotten duty.

However, those in the Ummah who are already aware of their duty cannot sit idly, waiting for the dawning of the day when the whole Ummah will rise to attend this duty. They must begin their march regardless of what the others are doing. It is true that with the limited opportunities and meagre resources available to them it will not be possible for them to convey the message of Islam to the entire humanity as desired. But then, they have some consolation in the fact that they are responsible only for that which is within their reach and not beyond that. This has been clearly stated in the holy Quran and has also been recognised as one of the basic principles of Islamic Shariah. Quran says;

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا. (٢: ٢٨٤)

“Allah does not task anybody beyond his capacity.” (2:286)

### **Your Power**

Now let us look at what is your capacity as an average individual Da'iee (propagator of Islam)?

In spite of all your personal limitations and all the restrictions imposed upon you by various factors, your own potentials and the resources and opportunities available to you in the normal course of life are themselves not meagre. You can make wonderful achievements if you can effectively utilise these very potentials, resources and opportunities.

In fact the number of people available to you in your day to day life for the purpose of witnessing is itself quite large. If you look at all of them you might wonder whether even a full life time will be sufficient for you to convey the message to all these people.

Obviously every Da'ie, even if he desires to do so, cannot practically approach every non-Muslim on this earth with the message of Islam. Therefore it is desirable that each Da'iee specifies for himself particular individuals, classes or human groups to whom he would convey the truth on a priority basis.

### **The Individuals**

There are hundreds of people each of you comes across in your everyday life. But among them there are some whom you love more than others, some whom you meet more often, some, whom you spend more time with, some whom you have more opportunities to speak to and interact with. It is they who deserve to be approached first.

Your relative, your neighbour, your friend, your classmate,

college mate, your teacher, student, client, customer, your colleague, your boss, your servant, your doctor-these are just a few among those many individuals whom you can personally approach with your message without much difficulty.

## **The Groups**

On the other hand, there are numerous human groups-formed on different grounds- whom you may choose as your targets to convey the message of their salvation.

Political parties, religious organisations, labour unions, farmers, organisations of the oppressed, exploited and backward groups, clubs, associations of leftists, atheists and rationalists etc., can be chosen for Da'wah by the Da'wah organisations. Similarly the urban citizens, the rural citizens, the refugees, migrants, migrant labours, manual labours, industrial labours, employees of the public sector, employees of the private sector, tourists, pilgrims etc., can also be identified as groups and the Da'wah organisations may draw out their strategies to convey Islam to such groups particularly. This kind of classification is necessary when Da'wah is being done in an organised manner. When you target a particular group, it will be convenient for you to draw a strategy well suited to that specific group. Depending upon the varying needs, trends, attitudes, mentality and the intellectual level of different groups, the strategy and the approach of the Da'wah group also should naturally vary.

## **The Young Activists**

The activist youth are a class of their own and merit the special attention of the Da'wah activists. Here, by 'activist youth' we particularly mean those young persons;

(i) Who have concern for mankind and are willing to work for its upliftment.

(ii) Who identify themselves with a collective cause, work voluntarily for that cause with commitment and without any selfish motive.

This kind of activists can be found generally in all the groups mentioned in the preceding chapter. But in particular, they can be found world over in the institutions and organisations working for the following kind of causes;

- A. Human rights
- B. Promotion of moral values
- C. Mass literacy
- D. Protection of the environment
- E. Upliftment of slum dwellers
- F. Community health
- G. Social service
- H. Improvement in the human relationship
- I. World peace
- J. Eradication of nuclear threat
- K. Eradication of untouchability, casteism and racism
- L. Prohibition of alcoholic drinks
- M. Against drugs

- N. Against corruption
- O. Against dictatorship and autocracy
- P. Against nudity and prostitution
- Q. Eradication of child labour etc.,

Well, the areas available are so many. Many youngmen working for such causes are generly found to be open to study any idea that is new to them. They are also receptive towards any ideology, provided they are convinced that it is of any benefit for them and for the society. The involvement of these people in the activities which are aimed at benefiting the mankind, itself indicates the purity of their innate nature. It is people with such qualities who take little time to see the truth in Islam. If they are persuaded to study Islam, very soon they can recognise its potential to liberate humanity.

The number of such persons is on the decrease in the political parties and they are being fast replaced by selfish paid workers. Nevertheless, in rest of the fields mentioned above, such noble souls are available in large numbers.

### **The Students**

Another group that deserves the special attention of Da'iees is the student community. In any part of the world this section not only represents the future scenario of that respective society but also plays a vital role in shaping its future. They are the trend setters. Universally they have a unique ability to win the attention and support of the entire community in favour of the ideas they chose to uphold.

A glance at the history of the 20th century will convince you that this community has played a significant role almost in every

major development of the century. Take for instance the Bolshevik Revolution of Russia (1917), anti-imperialist movements in all the erstwhile colonies of the European powers, the movement of democracy in Philippines, the recent crumbling of the Soviet Union, India's struggle for independence and later the anti-emergency movement, the Islamic Revolution of Iran, and the fall of Apartheid in South Africa. Students are on the vanguard of the on going underground pro-democracy movements in the remaining Communist regimes like China and North Korea. Students form a formidable component in the current Islamic movements of Afghanistan, Pakistan, Algeria, Sudan, Egypt, Palestine and in most of the other Muslim states. In India the so called anti-foreigner movement of Assam was spearheaded fully by the students. Even in the Naxalite movement, Hindutva movement and in the separatist movements of Punjab and Kashmir they have an impressive presence.

Hence, it is not merely for the fun of it that different political parties and other groups make every effort to woo this community. They do so to cash upon certain unique traits of this section. For instance, it is the universal feature of the youth and students that they have the courage to accept what they see as right, irrespective of the risks involved in doing so. Secondly, they actively join the struggle to establish that idea in the society which they hold as dear. They employ all their energies for their cherished cause and offer any amount of sacrifice to achieve their goals.

Himself being a revolutionary, a Da'ee cannot ignore the revolutionary potentials of the community of students and youth. By introducing Islam to them he will be showing them the right direction in which their energies and talents deserve to be utilised.

It is well known that the forces hostile to Islam and Muslims

have been attempting since quite a long time to poison the tender minds of these sections through their venomous propaganda. The media, the text books, biased teachers, hired student activists-all these and many more means have been employed for this purpose. Naturally such efforts have made their impact. This accounts for the prejudices against Islam, found among a good number of students and youth. This is an alarming development and might lead to disastrous consequences in the future, if it is not checked in time. This should provide sufficient impetus to all those Muslims who have concern for the future of mankind, to approach these sections in order to free them from their prejudices and to introduce truth to them.

Introduction of Islam to the youth and students is necessary not only to relieve them from the biases they entertain against Islam, but also to free them from the moral ills and flaws of character that generally afflict them. Adherence to Islam alone can ensure the highest standard of morality and character in the youth. To correct the youth is one of the surest ways to make the future better.

Fortunately even today the majority of the students and youth are not biased. No amount of propaganda has succeeded in closing their minds totally. They continue to be open to accept anything which appeals them. What can be more appealing to the energetic young blood than the revolutionary and challenging message of Islam? Among all the existing religious ideologies and ways of life it is only Islam which in every respect, suits and fulfils the aspiration of the youth.

The need is only to strike the right chord and to present Islam to them in the right manner.

## The Oppressed

It is a shameful fact that even while the mankind stands at the threshold of the twenty first century, a formidable part of its population continues to be exploited and oppressed in the name of race, caste, language, religion, nationality etc.,

The Dalits of India for instance are suffering the worst kind of oppression even today. Neither the constitutional guarantees nor the special privileges like reservations have achieved much success in giving Dalit his due position in the society. Equality, dignity and security remain a distant dream for him.

The 19th and the 20th centuries have witnessed some positive changes in the plight of black and the enslaved people world over. But the Indian black, the original inhabitant of India, continues to suffer the pains of the inhuman caste system and untouchability unheard of anywhere else on earth!

History testifies that Islam has always come to the rescue of such oppressed classes. Apart from showing them the path of salvation in the hereafter, Islam guarantees equality, justice and dignity for them in this world itself. Instead of asking the oppressed, to meekly accept slavery in the name of destiny, fatalism or the philosophy of karma (chain of re-incarnation), it openly encourages and emboldens them to fight against the oppressors, exploiters and the tyrants. In fact Islam enjoins all its followers to take up the cause of such oppressed classes and fight on their behalf, for their liberation. Quran says;

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا.  
(190: 2)

“Fight in the cause of Allah against those who fight you. But do not transgress limits.” (2:190)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ (٢: ١٩٣)

“And fight them on, until there is no more persecution.” (2:193)

وَمَا لَكُمْ لَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا - (٤٥: ٣)

“And why should you not fight in the cause of Allah and those who being weak are ill-treated and oppressed? In the cause of those men, women and children whose cry is “Our Lord! Rescue us form this town whose people are oppressors and raise for us from your behalf one who will help?” (4:75)

The history of Islam is replete with instances of Muslim community and the Islamic states having rushed with all their might to rescue the oppressed sections against the oppressors and to ensure security and justice for them.

It is the religious duty of every Muslim even in this age, both to struggle for the liberation of the oppressed sections and also to present the liberating message of Islam before them. Because it is only through Islam that true brotherhood can be established between all human beings. Also it is only through Islam that every section of mankind can ensure its success both in this world and in the everlasting life of the hereafter.

As far as those numerous other solutions prescribed for the liberation of the oppressed sections are concerned, the past experiences have shown that each one of them is mere superficial and short lived. The blacks of Arabia and India who embraced Islam in the past are now very much a part and parcel of the Ummah or the Islamic brotherhood. But those blacks in the west and in India who sought refuge in Christianity and such other faiths find themselves today in a situation where it is inevitable for them to fight for their own equality even within their community.

## **The Godless**

Now let us turn towards the so called rationalists, sceptics, atheists and leftists. Often the religious people rule out the utility of discussing religion with these groups because of the general apathy shown by such groups towards all religions.

But the approach of a Da'ee shall be essentially sympathetic towards these groups. He would try to understand their disposition with an honest desire to show them the right path to free them from their confusions and ultimately to rescue them from the tormenting fire of hell.

In fact, the root cause behind the antipathy shown towards religion by most of the rationalists, atheists, leftists etc., lies in the bitter personal experiences they had with one or the other religion and also in the perpetual misuse, the religions have been subjected to -during all the ages. Indeed there are religions which present totally absurd ideas regarding God, Man, human, spirit etc., There are innumerable dogmas, superstitions, prejudices, inhuman practices, discriminations, exploitation and oppressions in this world that have been promoted and protected down the ages in the name of God and religion. It was in the name of God and religion that killing and enslavement of the 'gentiles' was justified. It was in the name of God and religion that scientific discoveries and inventions and even the scientific spirit itself were sought to be curbed. It was in the name of religion that the sins of the people were being forgiven on behalf of God and tickets to heaven were being sold in lieu of a fees. It was in the name of God, religion and the holy scriptures that millions of human beings were treated as untouchables and even as unseeables for many centuries. It was in the name of God and religion that the practice of burning the widows alive was glorified and human sacrifice was justified. It was again in the name of God and the religion that places of worship were turned into brothels where the sex

hungry priests brutally exploited the women imprisoned there in the guise of being 'devoted to deities.

If an atheist or a rationalist resents or rejects this kind of 'religions' and 'Gods' he is well justified in doing so. This part of their deed is very much in accordance with the spirit of Islam which has come to liberate mankind from the chains and bondage of such corrupt religions and fake Gods. By this act of theirs, they have actually moved a long step closer to Islam rather than drifting away from it. One might even go to the extent of saying that they have accepted the first part of Kalimah or the creed of Islam which reads 'LA ILAHA' meaning there is no God. This part of the creed makes an outright rejection of all the false Gods and deities. "ILLALLAH' (i.e. except Allah) or the affirmation of the existence of the one true God is only the next step in the creed. Hence the task of conveying the message of Islam to these sections need not be deemed as an entirely difficult one. In fact, in their case the task is easier.

### **The Religious**

Gone are the days when people used to say proudly that they do not believe in any religion. The fashion has changed now. Today majority of the people in the world would claim to have faith in one or the other religion. But then there are so many religions and their doctrines differ so much from each other that it is difficult to trace out factors that are common to all of them. Broadly classified, these religions fall under the following categories;

(i) Many of these religions are the mutilated and distorted forms of the original religion of truth given by God for mankind in different ages.

(ii) Some of them are the brain childs of those human beings

who honestly desired to do some good for the society but were themselves ignorant of truth and were confused. What they did was only a misdirected experiment with their own illusions regarding truth. However, it led many of their contemporaries and millions of people in the later generations to accept these illusions as truth itself.

(iii) A few of these religions are the creations of certain mischievous persons and groups who deliberately mislead people for their own selfish ends. They succeeded in fraudulently convincing the masses that they are messengers or even incarnations of God and that the doctrines presented by them are divine doctrines.

(iv) Some so called religions are either mere offshoots of major religions or are aberrational outgrowths of certain regional or tribal civilisations, cultures and traditions.

Though this is a general and broad categorisation and hence incomplete, it should suffice to convince the Da'ee that all the 'religious' non-Muslims need not be seen as one homogenous class. They have to be understood and dealt with separately. Even in the holy Quran we find this kind of categorisation of non-Muslims. E.g. Ahlul Kithab and Mushrikeen. Though both were polytheists in practice, these groups have been treated separately in Quran.

However, certain qualities significant for a Da'ee are found commonly among the followers of most of these different religions namely;

1. Whatever their religions might have to say about God, the followers of almost all the religions in principle accept the oneness of God. They have faith in Him. They fear Him. They recognise Him as superior to all the other deities. But what they do in practice is a different matter altogether.

2. They acknowledge that man is not mere flesh and bones. That, he has a spiritual existence too, beyond this material realm. They agree that death does not end the human life forever, and that the deeds of man in this life are subject to one or the other kind of reward or punishment after his death.
3. They generally respect Allah at least as 'one of the Gods' Mohammed (S) as a great saintly person and Quran as a holy book.
4. They greatly appreciate the values like truth, justice morality, chastity, kindness, charity, forgiveness etc. and condemn vices like immorality, cruelty, injustice, falsehood, ingratitude etc.,

Thus you have before you, the large majority of mankind which fortunately already agrees-at least in principle- with many of the values you stand for. Their ignorance, prejudices, traditional hang overs and even their circumstances might stand in the way of their accepting the religion of truth in its totality. But that problem arises only when Islam is presented before them. Logically, there is not much difficulty in assuming that those who sincerely follow half truths and pseudo-religions-believing them to be truth due to their ignorance and innocence- will readily accept the full truth and the true religion if it is brought before them.

Now it is upon you Da'ies to take up this challenge and approach these 'God fearing' sections spread in different religious communities. Caring least for how they might respond, introduce them the true concept of God, spirituality, life after death, way of life, moral values etc.,

سَيِّدٌ كَرِيمٌ يَخْشَى وَيَتَجَنَّبُهَا الْأَشَقَى الَّذِي يَصِلُ النَّارَ الْكُبْرَى .  
(١٤ : ٩ - ١٢)

“Therefore, you remind (people) because the remainder profits. The one who fears will heed. But it will be avoided by the most unfortunate- the one who will enter the great fire.” (87:9-12)

### **Institutions**

Da'iee individuals or groups interested in this activity may also chose some institutions in their region or elsewhere as their targets to propagate the truth. Schools and colleges (including medical colleges, engineering colleges, law colleges, theological colleges, pharmacy, physiotherapy or nursing colleges, etc.,) hospitals, clubs, old age homes, places of worship, student hostels, sport hostels, officers hostels, party offices, youth centres etc., Most of these are such places where hundreds of people gather and disperse everyday. If you or your group is regular visitor to these places, or at least if you visit these places occasionally, it will not be difficult for you to find so many persons who are eager to know about Islam.

Which person, which institution and how many of them should be specifically targeted for Da'wah depends upon his ability, talent, level of knowledge, efficiency etc., of the individual Da'iee or the group of Da'iees.

### **Scenes of Da'wah from Quran**

Holy Quran projects before us many varicus and interesting scenes of Da'wah. Following are a few instances:

#### **Father Preaching To His Son**

Prophet Noah (A) was a great messenger of Allah. Unfortunately his own son did not accept his message. But

Noah (A) continued to call his son to the right path till the end of the latter's life. He said;

يٰبُنَيَّ اٰرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِيْنَ  
(٣٢: ١١)

“O my son! Embark with us and do not be with the unbelievers”  
(11:42)

### Son Preaching To His Father

Prophet Ibrahim (A) was a great messenger of Allah. One of his encounters was with his own father who was an idol worshipper. He tried to reason with his father regarding idol worship and made his best efforts to make his father a Muslim- One who submits to the one true God. He said;

يٰبَتِّ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْئًا - يٰبَتِّ اِنِّيْ  
قَدْ جِئْتُكَ مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِيْ اِهْدِكْ سَبِيْلًا  
سَوِيًّا -  
(٣٢: ١٩)

“O my father! Why do you worship those who hear not and see not and are useless to you? O my father! There has come to me a knowledge, that has not come to you. Therefore follow me. I will guide you to the right path ...” (19:42-43)

A man from the suburbs preaching to the urban arrogants

In the 36th chapter of Quran there is a story of a city. It narrates how the people of the city rejected the call of truth given by the messengers and then how a suburban believer comes to the city and tries to propagate truth among its dwellers.

وَجَاءَ مِنْ أَقْصَى الْمَدِيْنَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ (٣٦: ٢٠)  
“Then there came running from the farthest part of the city, a man saying “O my people! Obey the messengers ...” (36:20)

### Preaching in the prison

Prophet Yousuf (A) was a great messenger of Allah. A conspiracy hatched against him resulted in his imprisonment. But he left a glittering example for mankind by performing his duty of propagating the truth even in the prison. He preached truth to his prison mates.

يَا صَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ  
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاءُكُمْ  
مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا  
إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ  
(١٢ : ٣٩ - ٤٠)

“O my companions of the prison! Are those many lords differing among themselves better or Allah the One, Supreme and Irresistible? Whatever you worship apart from Him is nothing but names which you have named- you and your fathers- for which Allah has not sent down any authority. The command (sovereignty) is for none but Allah. He has commanded that you should worship none but Him. That is the right religion ...  
“ (12:39-40)

### Preaching in the palace

Moosa (A) was a great messenger of Allah. As soon as he was appointed as a prophet, he was commanded to go to the King's palace and preach to Firoun (Pharaoh) the ruler of Egypt.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
(١٠٣ : ٤)

“... We sent Moosa with our signs to Firoun and his chiefs ... “  
(7:103)

Moosa (A) told Firoun and his chiefs:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ وَأَنْ لَا تَعْلُوا عَلَيَّ اللَّهُ . (٣٢ : ١٨ - ١٩)

“I am to you a messenger worthy of all trust. And be not arrogant against Allah” (44:18-19)

### King Preaching To A Queen

In its 27th chapter the Holy Quran mentions how Sulaiman (A) who was a prophet and also a mighty emperor, invited one of his contemporary queens ruling in a distant territory to accept Islam. When he came to know about her, he dispatched a letter for her. The queen introduced this letter to the chiefs in her court, in the following manner:

قَالَتْ يَا أَيُّهَا الْمَلَأُؤْتَىٰ أَلْقَىٰ إِلَيَّ كِتَابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ  
اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَا تَعْلَمُونَ أَنِّي رَسُولٌ مِّنْ سَيِّدِكُمْ

“O chiefs! I have received a respectable letter from Sulaiman. It is in the name of Allah to the Most Gracious, Most Merciful (It says:) Do not be arrogant against me and come to me as Muslims” (27:30,31)

Finally this story ends with the queen proclaiming:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسَأْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ  
(٢٤:٤٣)

“O my Lord! I have indeed wronged myself and Now, like Sulaiman, I too accept Islam for Allah the Lord of the worlds” (27:44)

## **Chapter 4**

### **DA'WAH- HOW ?**

---

Now let us concern ourselves with the most popular question on the subject- "How to do Da'wah?" It is quite a crucial question because the results of Da'wah, apart from certain other factors beyond man's control, depend largely upon the method with which it is done. Wise methods of Da'wah take little time to yield impressive results, while on the contrary, the blunt or unwise ones prove to be counter productive.

To determine the methods of Da'wah, guidance may be sought from the following sources:

#### **The Sources**

1. **The Holy Quran:** Quran is the primary source of that very message, which is sought to be conveyed through Da'wah. It contains many verses which directly explain the do's and don'ts of Da'wah. There are many verses which indirectly indicate different modes of Da'wah. Speeches of some outstanding Da'ies in the human history, some historic Da'wah encounters, conversations and the experiences of some great Da'ies have been recorded in this book. Apart from providing guidance, Quran gives its reader the required inspiration also to carry on the mission of Islam.

2. **Life of Prophet Mohammed (S):** He was the most effective and most successful Da'iee of Islam, this world has ever known. Every day of the 23 years of his prophetic life, is full of events which show his concern for Da'wah, his encounters with

innumerable individuals and groups in the process of Da'wah and also the hardships faced by him in this field. In that short period, he successfully conveyed the message of Islam to millions of people who were extremely reluctant even to listen to him in the beginning. While doing so, he simultaneously raised a full generation of Da'iees. He not only followed the traditional methods of propagation but also introduced many creative methods. Significantly, he made use of the contemporary modes of communication too, for the purpose of spreading the message of liberation.

3. History of Islam: History of Da'wah in fact proceeds along with the history of mankind itself. But here, let us confine our discussion to the post Mohammedan part of the history of Islam. Da'wah has always been an integral part of the Islamic history. We find a long row of successful Da'ies among the Sahaba or Companions of the prophets (S). Even in the history of the later periods, we come across numerous such personalities who have left behind them, a glittering legacy for the future generations. Besides, look at those numerous Muslim countries in the world and also those minority Muslim populations found almost all over the world and try to trace out Islam reached to these distant lands and how they became Muslims. That might unfold before you an encyclopaedia of experiences in the field of Da'wah. The history of the spread of Islam in any part of the world is relevant for every Da'iee.

4. The Contemporary Models: Even in the 20th century there were and still are, individuals who have performed their duty of Da'wah in an exemplary manner. Their efforts have enabled not only thousands of non-Muslims but scores of ignorant Muslims too to see the light of truth. A study of the life, works and modes of operation of such personalities would provide the Da'iee the required insight into the field.

5. **Your Own Experiences:** You are the best judge of your circumstances. First of all, practically involve yourselves in the activity of Da'wah equipped with the knowledge derived from the above sources. Once you are in the field, you will come across many circumstances and face many situations which are not mentioned in any book. With the help of Allah you will be able to successfully deal with the situation. These experiences will encourage you to boldly face more challenging situations. Gradually your experiences will enable you to evolve your own novel methods and techniques of Da'wah.

### Quranic Prescriptions

While Quran enjoins Muslims to call mankind towards Islam, it also tell them how they should do it. Here, let us quote only one verse;

اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ  
 جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ (١٦ : ١٢٥)

“Invite all to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best.” (16:125)

the Arabic text of this verse contains three key words: a) Hikmah b) Mau-izah-al-Hasanah and c) Jidal-al-Hasanah. These words respectively, can be understood as follows:

- a. Wisdom, Skill, Tact, Artfulness.
- b. Preaching or Exhortation done with beauty, eloquence and fairness
- c. Argument, Dialogue and Reasoning or Disputation in the

best spirit with the best of intention and also in the best possible manner.

These are some methods prescribed for Da'ees in just a single verse of Quran. Read Quran further and there you will find many more such prescriptions in store for you.

### Quran's Own Style

Da'wah is nothing but the act of calling people towards Allah and persuading them to submit themselves before Him. This act has been performed primarily by Allah himself, through his revelations, during all the ages and finally through Quran-His last revelation for mankind. Quran is the store house of truth, divine principles, divine teachings, ideas and commandments. All these have been presented in the Quran in the most beautiful, impressive and irresistible style.

Oneness of God is the foundation of the message of Islam. Just a brief glance at how Quran presents this concept before mankind, will help us to comprehend the ideal method of calling and preaching adopted by Quran.

Here we give a few samples selected randomly;

وَاللَّهُمُّ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمُلْكِ الَّذِي تَجْرِي فِي الْبِحْرِ سُبْحًا  
يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ  
مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسْتَقَرِّ  
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

(٢: ١٦٣-١٦٤)

“And your God is one God. There is no God but He, most Gracious, Most Merciful.

Behold! In the creation of the heavens and the earth,

In the alternation of the night and the day,

In the sailing of the ships through the ocean for the profit of mankind,

In the rain which Allah sends down from the skies and the life which he gives there- with to an earth that is dead,

In the beasts of all kinds that He scatters through the earth,

In the change of the winds and the clouds which they trail like their slaves between the sky and the earth.

Here indeed are signs for a people that are wise" (2:163-164)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ -  
(٢: ٢٥٥)

"Allah! There is no God but He, the living, the self subsisting, supporter of all. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who can intercede in his presence except with his permission? He knows, that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He will. His throne includes the heavens and the earth and He is never weary of preserving them. He is the sublime, the tremendous." (2:255)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ

إِلَّا اللَّهَ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
مِّنْ دُونِ اللَّهِ - (٦٣: ٣)

“Say! O people of the Scripture! Come to an agreement between us and you; that we shall worship none but Allah and that we shall ascribe no partner unto Him and that none of us shall take others for Lords besides Allah ...” (3:64)

وَإِن يَمَسُّكُمُ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسُّكُمُ  
بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ الْغَايُّ فَؤُوقَ عِبَادِهِ  
وَهُوَ الْحَكِيمُ الْخَبِيرُ - (١٨: ١٧-١٨)

“If Allah touches you with affliction, none can remove it except Him. If he touches you with happiness, He has power over all things. He is irresistibly supreme over His servants and He is the wise, acquainted with all things.” (6:17-18)

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ  
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا  
هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ لَّا تُدْرِكُهُ  
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ -  
(١٠٣: ١٠١-١٠٢)

“Wonderful originator of the heavens and the earth. How can he have a son when he has no consort? He created all things and He has full knowledge of all things. That is Allah, your Lord. There is no God but He, the creator of all things. Then you worship Him alone. And he has power to dispose of all affairs. No vision can grasp Him. But His grasp is over all visions. He is subtle, all aware.” (6:101-103)

Also read verses 95-99 of the same chapter.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ  
عَمَّا يَصِفُونَ - (٢٢: ٢١)

“If there were, in the heavens and the earth, other Gods besides Allah, there would have been ruin in both. But glory to Allah. The Lord of the throne, (High is He) above what they attribute

to Him.” (21:22)

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَّاهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ۗ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ (٢٣ : ٩١-٩٢)

“No son did Allah beget nor is there any God along with Him (If there were many Gods) behold, each God would have taken away what he had created and some would have hoarded it over the others. Glory to Allah (He is free) from the (sort of) things they attribute to him. He knows what is hidden and what is open, too High is He for the partners they attribute to Him.”(23: 91-92)

(Also read versus 62-64 of the 27th chapter)

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ فَايْتًا عِنْدَ اللَّهِ الرَّشِقَ وَعَبَدُوهُ ۗ وَاشْكُرُوا لِلَّهِ ۗ إِلَيْهِ تُرْجَعُونَ ۝ (٢٩ : ١٤)

“You do worship idols besides Allah and you invent falsehood. The thing that you worship besides Allah have no power to give you sustenance. Then you should seek sustenance from Allah, serve Him and be grateful to Him. To Him will be your return.” (29:17)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَلِكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (١١٢ : ١-٣)

“Say: He is Allah, the one, Allah, the Eternal, Absolute. He begets not, nor is He begotten and there is none like unto Him.” (112:1-4)

Here we have quoted only 17 out of those thousands of verses in the holy Quran in which the concept of Tawheed (Unity of God) have been presented and proved in the most effective

manner.

Aakhirah or Life after Death is another basic component of Islam. The Quran's way of presenting and proving this truth is also unique. For example, here we give some quotations:

	Chapter No	Verse No.	Chapter No.	Verse
No				
13:	5		35:	9
17:	36,49,51		36:	79-82
19:	66,67		44:	38-40
22:	5-7		45:	21,24-26
29:	19,20		50:	15
30:	10,27,50		75:	36-40

If you go through these verses and some other relevant verses pertaining only to these two topics (Tawheed and Aakhirah) you will be able to make numerous inferences about the Quranic method of Da'wah. Here let us mention just a few:

### **Some Inferences**

- To drive home its message, Quran employs various methods and does not confine itself to any single, monotonous style.

- It does not merely 'tell' things to people. Rather, it poses questions to them. The kind of questions, which create a stir in the minds of the reader (or listener) and provoke him to ask these questions to himself. Because, answers of the human conscience most often confirm the answers given in Quran.

- While it draws the attention of the people towards the disastrous consequences of their current wrong beliefs and misdeeds, it also presents before them the positive results they are likely to see if they mend their ways and accept the principles prescribed by Quran.
- It does not stop at mere making claims. Its claims are followed by highly appealing logical and rational proofs which substantiate them.
- It not only condemns the beliefs and claims of the atheists, polytheists etc., but also exposes the hollowness of their beliefs and claims.
- While addressing man, it draws his attention to his own nature, origin, different stages of his growth, his end, his limitations, etc., It highlights his virtues and positive potentials too.
- While persuading people to accept the divine truth, it informs them about the implications of both accepting or rejecting it in this world as well as in the hereafter.
- Considering the changing moods and needs of the people, it some times presents the truth positively without even making mention of the wrong beliefs and some times, it directly narrates the falsehood and wrong beliefs and rejects them in very clear terms. At times, it does both the above simultaneously but in a very balanced manner.
- It draws the attention of the people towards such proofs found around them in the nature and also within their own self, which confirm the truth presented by it.
- It directly addresses man's inner self and his conscience.
- It encapsulates maximum materials for thought, in the minimum

words.

- Instead of philosophising with truth, it presents the truth in a very simple, reasonable and comprehensible manner.
- Instead of introducing truth as some thing new or alien, it presents it as man's own lost treasure and also as the voice of man's own conscience.
- Instead of 'teaching' its readers, it prefers to 'remind' them the facts.
- Watch the language and style of the Quran. It is clear, simple, straight forward, dignified, vivid, honest, attractive, impressive and gripping. Every word seems to have been chosen with utmost care. Not even a single word has been used either unnecessarily or in any inappropriate manner.
- To prove its point, Quran makes use of the beauty and the wonders of the nature, mentions the contemporary issues and also reminds the events of the recent and remote past.

### **Method of the Great Prophets**

Quran tells us how great Prophets of Allah like Noah, Hood, Salih, Ibrahim, Looth, Moosa, Younus, Shuraib, Yaqoob, Yousuf, Eisa (A) and finally Mohammed (S) conveyed the truth to people in their respective times.

Here for instance, let us take the 7th chapter of Quran as a sample. In this chapter the teachings of Prophets, Noah, Hood, Salih and Shuaib (A) have been narrated with some detail. Note the following verses.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ، إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ - (٥٩: ٤)

“We sent Noah to his people. He said, O my people! Worship Allah. You have no other God but Him ...” (7:59)

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ - (٦٥: ٤)

“To the ‘people of Aad’, we sent Hood, one of their brethren. He said, O my people! Worship Allah. You have no other God but Him “ (7:65)

وَإِلَىٰ شُعُوبٍ أُخَرٍ مُّصَلِحًا قَالِ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ - (٤٣: ٤)

“To the ‘people of Samud’ We sent Salih, one of their own brethren. He said, O my people! Worship Allah. You have no other God but Him ... “

### The Message Was One

These four verses of Quran tell us about the four messengers of Allah who were born during entirely different times and worked in regions totally different from each other. But in spite of this difference of time and space, one can easily notice that the message of all these prophets were strikingly identical. All of them called people to worship Allah and to give up the false deities. They upheld the concept of Tawheed (Unity of God) and criticised shirk (polytheism). These two formed the vital parts of their message. This is true about Prophet Mohammed (S) too. Tawheed was the core and crux of his message. Allah commands him to proclaim;

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَنِ إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ - (٦٥: ٣٨)

“Say; Truly I am a Warner. There is no God but Allah, the one.

Supreme and Irresistible.” (38:65)

This has a lesson for all the Da'ies in general and especially for those working in polytheistic societies.

### Da'iee Works Among His People

The four verses quoted above from the 7th chapter of Quran reveal another significant fact. They tell us that-

- Noah was appointed as a messenger to his people.
- To convey the message of God to the 'people of Aad' prophet Hood was appointed who was one of their brethren.
- To introduce the truth to the 'people of Samud' Salih was appointed who was again one of their brethren.
- The responsibility of enlightening the 'people of Madyan' was assigned to Shuaib who as also one of their brethren.

Interestingly, this aspect has been mentioned in Quran regarding Prophet Mohammed (S) also. Though he was a messenger for all mankind his immediate addresses were Arabs. Addressing the Arab people, Allah says;

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ . (٢ : ١٥١)

“ ... We have sent among you a messenger of your own ... ”

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ  
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا  
مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ . (٣ : ١٦٣)

“He sent among them, a messenger from among themselves.”

(3:164)

Thus it is evident that generally, the messengers are chosen

from among those people in whose midst they have to propagate truth. The obvious reason for this mode of selection is that a person can work more effectively in those societies and among those people who are familiar to him, who know him and amidst whom he is born and brought up compared to people and places unknown to him and to whom he is unknown. It is this factor, which enables him to say 'O my people!'. The love, affection, compassion, familiarity and confidence contained in this address makes an impact of its own. A 'foreign' Da'iee will certainly miss this advantage.

Hence every Da'iee's first preference should be to work among the people familiar to him and to whom he too is familiar. In that case he will not have to spend much time on studying the culture, language, faith, etiquettes and behaviour of the people. He will be naturally acquainted with these things- the knowledge of which is necessary for every Da'iee.

It is worth mentioning here in passing that though Prophet Moosa (A) belonged to the community of Israel, he was deputed to convey the truth to Firoun (Pharaoh) and his people, who belonged to a different community. On the face of it, this appears to be an exceptional case. But then Quran tells us that by virtue of Allah's design Moosa (A) was brought up, since his very infancy, at the palace of Firoun. Even his youth was spent in the palace. Hence he too, like the other prophets, was very much familiar with all the aspects of the lives of those to whom he had to convey the message.

### **Struggle For Social Causes**

We were discussing 4 verses of the 7th chapter of Quran (verses: 59, 65, 73 and 85). Let us continue with the same chapter.

About the messengers of Allah, this chapter informs us that their mission was not restricted to mere theological aspects of life. They did not stop at calling people to worship one true God. They also showed keen interest in social causes and human problems. They actively struggled, rather, they virtually lead the struggles, aimed at getting justice for the masses. They fought against social evils and tried to promote moral values in the society.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ  
تَتَّخِذُونَ مِنْ سَهْلِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَأَذْكَرُوا  
الْآءَ اللَّهِ وَلَا تَعْسُوا فِي الْأَرْضِ مُفْسِدِينَ ۝ (٤: ٢٢)

(Salih told his people) “ ... You are building for yourselves palaces and castles in open plains and carving out homes in the mountains. Remember the benefits (you have received) from Allah and refrain from doing evil and making mischief on the earth.” (7:74)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝ (٤: ١٥)

وَلَا تَقْعُدُوا عَلَى الْكِلِّ صِرَاطٍ وَعُودٍ وَتَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ  
بِهِ وَسَعَوْهَا عِوَجًا وَآذْكَرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَتَرَكُمْ وَ  
انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ (٤: ٨٦)

“(Shuaib told his people); Give just measure and weight. Do not withhold from the people, the things that are their due and do no mischief on the earth after it has been set in order ... and squat not on every path breathing threats ... “ (7:85-86)

تَمَّ بَعْثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۗ فَانظُرْ  
 كَيْفَ كَانَتْ عَاقِبَةُ الْمُجْرِمِينَ ۗ وَقَالَ مُوسَىٰ لِفِرْعَوْنَ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ  
 (103-104)

“Moosa said; O Firoun! ... let the children of Israel depart with me” (7:103-104)

While the poor toiled under poverty, the affluent classes among the Samud people were making merry in their lofty palaces and homes carved out in mountains. Prophet Salih (A) opposed their extravaganza. He also warned people against disturbing peace in the society.

The ugly evil of homosexuality and certain other forms of excessive and abnormal behaviour prevailed during the time of prophet Looth (A). He raised a protest against evils.

The merchant class among the Madyan people indulged in the malpractice of tampering with weights and measures. Prophet Shuaib criticised this evil and warned them against deceiving people and depriving them of the rightful returns of their money. He also censured them for committing acts such as high way robberies which had resulted in creating disorder in the society and had terrorised people living around that particular region of Madyan.

The people of Israel were enslaved by the powerful emperor Firoun and his community. Prophet Moosa (A) gave an open call to the king to free these people. When Firoun did not comply, Moosa (A) fought successfully for the liberation of the people of Israel and against the tyranny of Firoun.

All these were not mere one time affairs. Fight against the aforesaid evils and struggle for justice and other such values were the essential parts of the missions of all the prophets. Being a sincere well-wisher of humanity, a Da'iee should naturally be concerned with the pains, problems, ills and sufferings of the human society. This concern of his should not

be confined to mere lip service. He should actively take up the task of solving the problems of the society. This infact is an integral part of his mission of Da'wah and not an additional activity.

In the modern world, there are numerous economic, moral and other problems which are suffered generally by all sections. On the other hand there are certain problems haunting a few particular sections. Da'iees should carefully choose the key issues falling under both these categories and involve themselves in helping the society to get rid of such problems. They should expose the myth of the materialistic, superficial and also the misdirected 'religious' solutions presented by different ideological and religious groups. To replace these incompetent solutions they should present before mankind the realistic, practical and comprehensive solutions presented by the creator of mankind.

When the communists, the Christian missionaries, the fascists, the communalists or the political outfits take up or pretend to have taken up these issues, although they do not solve the problems, they do succeed in winning the support of the masses in favour of their ideology. But, If the Da'iees take up these issues, they are likely to solve these problems by virtue of their own sincerity and through the genuine solutions they have in the form of Islam. In the process, they will also be able to win the attention and support of the masses towards the ideology they stand for.

### **Some Tips From The Quran**

Quran is full of guidance to the Da'iees. Here let us mention a few express and implied lessons recorded in the Quran for the benefit of the Da'iees.

## Be Polite

Humility and politeness is an essential quality for every Muslim. Quran says;

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا (٢٥ : ٢٣)

“And the servants of Allah the Most Gracious are they, who walk on the earth with humility ... “ (25:63)

Humility is the natural consequence of the knowledge about God and about one's own self.

Humility is the permanent companion of the Da'iee. It enables him to remain polite under every circumstance. In case of Da'wah it is necessary to speak softly not only to the common man but even to the most arrogant enemy of the truth. When Prophet Moosa (A) and his brother Haroon (A) were being deputed to convey the message of truth to Firoun- one of the bitterest enemies of truth in human history- Allah instructed these messengers to be polite with him;

إِذْ هَبَّا إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَتَوَلَّاهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ  
أَوْ يَخْشَىٰ (٢٠ : ٢٣-٢٤)

“Go both of you, to Firoun. He has indeed transgressed all bounds. But speak to him mildly- He may take warning or fear (Allah)” (20:43-44)

A Da'iee will have to come across different varieties of people in the course of Da'wah. Some of them might be arrogant, rude, cruel and may even misbehave. But the Da'iee will deal with all these people in accordance with his policy- the policy of humility. He will not react to their attitudes according to their policies.

## Don't Hurt The Sentiments

It is no doubt, an important part of Da'wah to criticise every belief based on falsehood and to expose the myth of false deities, idols and deified personalities. It is necessary to call the spade a spade. It is an essential part of Da'wah to tell people that there is no divinity at all in the idols or in things like air, water, earth, sun, moon, stars, planets, birds, animals or even in any human being- however great he might be. It is necessary to proclaim that Allah is the creator of all and He is the real deity and that He alone is worthy of worship. Da'wah will remain incomplete until the evil is criticised.

However, this is a duty which has to be performed with great care. Obviously, worship of idols, ancestors, natural bodies etc. and other forms of polytheism are all wrong. But one should never forget that most of the people engaged in such acts- though wrongly- are emotionally attached to their deities. Sometimes even though they themselves might have many doubts about their deities, they do not expect others to criticise these deities bluntly. Hence it is imperative for a Da'iee to exercise maximum restraint while dealing with these subjects and to avoid hurting the sentiments of the people in this delicate process.

Quran contains an express instruction in this regard;

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ  
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم  
بِمَا كَانُوا يَعْمَلُونَ (١٠٨ : ٦)

“Do not revile those whom they call upon (worship) besides Allah, lest they, out of spite, revile Allah in their ignorance. Thus have we made alluring to each people its own doings. In the end, they will return to their Lord and he shall then tell them the truth of all that they did” (6:108)

Da'iee should be aware that his goal is to make his addressee accept Allah as his only Lord. He should employ only those methods that are helpful to attain his goal and should refrain from any act which might provoke his addressee and lead him further away from Allah.

### Never Impose Islam

Islam spreads in the world by virtue of its own merit and Muslims contribute to this process only by introducing it to people and by peacefully persuading them to accept it. Wars have been fought to protect and restore the right of propagating Islam. But at any point of history war, force or coercion have never been used to impose Islam on the people. Islam does not permit its followers to forcibly convert people into Islam. In fact it is absurd even to think of compulsion in this field. Islam is basically a matter of faith and conviction. Faith pertains to the incognizable inner faculties of man and virtually it is impossible to implant anything in this area by use of force. Quran is very clear on this issue. It says;

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ  
مَنْ يَخَافُ وَعِيدَهُ (٢٥ : ٥٠)

“You are not the one to compel them by force. So admonish with Quran the one who fears my warning.” (50:45)

لَا الرِّهَاءَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّسُلُ مِنَ النَّبِيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  
(٢٥٦ : ٢)

“Let there be no compulsion in religion. Truth stands out clear from error ... “ (2:256)

In fact, if there was any virtue in forcing people to become Muslims, Allah himself would have done it. He would have created all human beings in such a manner that they would have

no choice but to follow Islam.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ. قُلْ انظُرُوا مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْبَى الْآيَاتِ وَالنُّذُرِ عَنْ قَوْمٍ لَا يُؤْمِنُونَ. ( ۱۰ : ۱۰۰-۱۰۱ )

“If it had been your Lord’s will, they would all have believed. All who are on earth! Will you then compel mankind against their will, to believe? No soul can believe except by the will of Allah ... “ (10:100,101)

Ironically, the advocates of some other religions and ideologies have tried to forcibly prevent people from embracing Islam and also have attempted to impose on them non-Islamic cultures and doctrines against their wish.

### Choose The Right Time

There is a right time for every thing. Even right things done or told at the wrong times or places prove to be counter productive. It is true in the case of Da’wah too. A good Da’i-ee will be sensitive to the moods of the people. He will wait till the people are in a receptive mood. Quran says;

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ؕ وَإِمَّا يَنْتَشِرُ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ؕ ( ۶ : ۶۸ )

“When you see people engaged in vain discourse, about our signs, turn away from them until they turn to a different theme.” (6:68)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَعْدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ( ۴ : ۱۴۰ )

“When you hear the message of Allah being held in defiance

and ridicule, you are not to sit with them, unless they turn to a different theme.” (4:140)

### Avoid Unnecessary Disputes

According to Quran one of the qualities of a good Muslim is;

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ۗ (٢٥ : ٦٣)

“When the ignorant address them they say ‘salam’ (peace).”  
(25:63)

In the course of Da'wah, the Da'iee is likely to come across arrogant and wicked elements who might try to pick a quarrel with him. In such cases if he takes the bait he will, at least for that occasion, deviate from his mission. Under such circumstances a wise Da'iee will simply ignore the provocation. Then he will either continue with his mission or will patiently wait for the next best opportunity to convey the message.

In this regard Quran has recorded a very interesting episode from the life of Moosa (A)

Moosa (a) stood face to face with Firoun in his royal court and began to convey him the message of God. There were many people present at the court and were getting impressed by this message. Firoun noticed it and got alarmed. To check it, he played a trick. Moosa (A) was trying to convince his audience that only Allah the true God is worthy of worship. Firoun interrupted him with a mischievous question.

قَالَ فَمَا بَالُ الْمُرُونِ الْأُولَىٰ (٢٠ : ٥١)

“What then, is the condition of the previous generations?”  
(20:51)

i.e. what will happen to our forefathers who used to worship many Gods other than Allah. On that occasion, Firoun had thrown this question with two intentions;

- a) to distract the attention of both Moosa and the people around him, from the message Moosa was trying to convey.
- b) to provoke Moosa to pass some negative remark against the ancestors of the people present there.

Obviously any other person in that position would have said that all those ancestors who did not worship Allah or those who worshipped many Gods will be condemned to hell by God. Such a remark would have been very much sufficient to defeat the mission. People would have instantly turned against him and Firoun also would get an excuse to punish Moosa for hurting the sentiments of the people. A smart trick indeed! But Moosa did not get entrapped by this trick. He tactfully avoided the calculated controversy by saying;

قَالَ عَلِمْتُهَا عِنْدَ رَبِّي فَنِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسِي. (٢٠: ٥٢)

“The knowledge of that is with my Lord, duly recorded. My Lord never errs nor forgets.” (20:52)

Moosa (A) was neither apologetic nor was he provocative. He was simply telling them the truth-but in a least offending manner.

Quran also records a statement of the contemporaries of Prophet Mohammed (S) and itself guides on how to tackle it;

وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

(٢٨: ٤)

“When they commit an indecency, they say; “We found our fathers doing so” and that “Allah commanded us thus.”” (7:28)

Obviously this statement contains two false claims and would naturally provoke any Da'iee to refute both the claims. But Quran advises;

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ وَالنَّفْسُ الْوَالِدِيَّةُ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ط  
(٢٨ : ٤)

“Say: Allah never commands what is indecent. Do you say of Allah what you know not?” (7:28)

Just notice the wisdom in this answer. That part of the idolaters, statement which mentioned their forefathers has been totally ignored in it. Only that part has been dealt with, which makes a false charge on Allah. Thus the purpose of conveying the truth is served without even touching the potentially explosive and sensitive issue of the forefathers.

### Be Patient And Resist The Temptations

Da'wah is one field where the patience of the Da'iee is put to test very often. In the course of his encounters with the motley variety of people, the Da'iee will often find himself having run into highly provocative situations. In all such situations it is essential to keep one's cool. It is a challenge for a Da'iee to carry on his mission without getting involved in quarrels, disputes and wordy duels. Quran says;

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ وَإِذْعًا إِلَىٰ رَبِّكَ ط إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ه وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ه  
(٢٢ : ٢٤-٢٨)

“To every people we have appointed rites, which they must follow. Let them not then dispute with you on the matter. Do invite them to (the path of) your Lord. For, you are assuredly, on the right way. If they do wrangle with you, say: Allah knows best what it is you are doing (22:67-68)

Patience is the key factor in this field. The patience called for here, is of the highest degree and not of the ordinary kind. Such patience can be attained only with the help of Allah. Quran says;

says;

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا

وَمَا يُلْقِيهَا إِلَّا ذُو حُظٍّ عَظِيمٍ . وَإِنَّمَا يَنْزِعُ عَنْكَ مِنَ الشَّيْطَانِ نَزْعٌ

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ . (٣٦ : ٣٣-٣٤)

“Repel evil with what is better. Then will he-between whom and you there was hatred, will become your intimate friend. And no one will be granted such goodness except those who exercise patience and self restraint. None but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to you by the Shaithan, seek refuge in Allah. He is the one who hears and knows all things.” (41:34-36)

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ .

“Overlook (the human faults) with gracious forgiveness.” (15:85)

### Don't Waste Time On Justifying Your Personal Position

A Da'iee who is conscious of his mission will always concentrate on propagating the essence of his message. His interest will be solely in promoting the message. He will only be 'mission conscious' and will not be self conscious in the negative sense. He will not waste his time in glorifying himself or even in justifying his personal deeds or even in defending himself against personal charges. Moosa (A) was an example of such a character.

During the course of his dialogue with Firoun, one of the tricks

played by the latter was likely to compel Moosa (A) to forget his message and rush for his own defence. He interrupted the speech of Moosa to remind him one of his acts committed many long years ago. By reminding it, Firoun also wanted to project Moosa (A) as a guilty person before the people. But Moosa (A) disappointed Firoun by refusing to spend even a single moment in justifying his alleged past mistake. He said;

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ . (٢٠ : ٢٦)

“I did it then, When I was in error.” (26:20)

Thus he took hardly a few seconds, that too not to justify but to make a brave, frank and honest admission of his act. Immediately after this, he proceeds again with the same subject which he was talking about before this trick was played against him.

When this ploy failed, Firoun laid yet another trap. He interrupted the speech of Moosa again. This time to tell people sarcastically;

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ . (٢٤ : ٢٦)

“Truly your messenger who has been sent to you is a veritable mad man.” (26:27)

This time, Firoun gets a worse rebuff. Instead of trying to respond to this wicked remark Moosa (A) chooses to ignore this serious personal charge against him totally, as though nothing has been said at all and goes forth with his speech which was in answer to an earlier question of Firoun regarding Allah.

Readers are advised to go through all the verses from 16-30 of the 26th chapter of the Quran to be able to fully appreciate the

beauty of this instructive and exemplary conversation. Remember! This conversation took place between one of the greatest Da'iees and one of the worst enemies of truth in human history.

### **Use Familiar Things As Medium**

For the average non-Muslims, the message you are trying to convey might be entirely new and unknown. In such cases instead of 'defining one unknown with many more unknowns', it is always effective to communicate by using the examples of things which are very much familiar to them. In Quran, we can see that the examples of, not only sun and moon but also of bee, fly and spider have been given to illustrate certain points. For instance read the following verses;

6:96-99

13:12-13

22:73

27:60-62,67-69

36:8

50:6-12

88:17-21

A Da'iee will find his task easier if he can make use of the things around him and the things familiar to his addressees as examples and proofs to substantiate his message.

## **Be Optimistic And Unbiased**

Sometimes the biases and prejudices of some Da'iees prompt them to presume about certain individuals or groups, that conveying truth to them is of no use. Some Da'iees are heard saying, referring to certain people: "They are so biased against Islam that they will never respond to the call of Islam." "Their hearts have been sealed for ever ... etc." This in fact reveals the bias of the very person making this statement rather than of the people being referred to.

Every Da'iee should free himself from such unfounded biases. Bias is an obstacle in the path of Da'wah. It makes the Da'iee pessimistic and discourages him from proceeding further with his duty. A Da'iee should never forget that it is his duty to convey the message even to the professed enemies of his message with diligence.

History testifies that many such persons who had sworn to wipe out Islam and its followers from the face of this earth have not only ended up in embracing Islam but also became great defenders and promoters of Islam. One of the factors behind this miracle is that the Da'iees of their times remained optimistic and never gave up persuading these people to embrace Islam, in spite of their bitter antagonism.

Lubaina (R) was a slave woman owned by the family of Umar (R). She received the message of Islam and embraced it against the wishes of her master. For this 'crime' of hers, she was subjected to torture by none other than Umar himself, who was then a bitter enemy of Islam and the Prophet (S). While being severely tortured by Umar, instead of pleading for mercy, Lubaina was trying to persuade her tormentor to embrace Islam! She used cry "Umar! God will revenge against you if you do not embrace Islam."

This was happening during those days when nobody (including Umar) could even dream about Umar becoming a Muslim. But one day Umar too embraced Islam. He never forgot the optimistic words of Lubaina till the end of his life.

Pessimism is not permissible even regarding those individuals or groups who have been destined to be punished by Allah. Here, two examples are being presented from Quran;

The 'people of sabbath' were repeatedly transgressing the prohibitions of Allah and hence had deserved his punishment. But those Da'ees who were preaching them to abide by the dictates of Allah, continued to do so without giving up hope. Quran says in this context;

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَّهُمُ اللَّهُمَّ أَوْ مَعَذِبُهُمْ

عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِيَّاكُمْ وَعَلَّهِمْ يَتِمُونَ. (١٢٣: ٤)

"When some of them said: Why do you preach to a people Allah will destroy or visit with a terrible punishment?" Said the preachers: "To discharge our duty towards your Lord and per chance they may fear Him." (7:164)

In the case of Firoun, there is no doubt that Allah knew in advance, how he would respond to the preaching of Moosa (A). Yet, while sending Moosa to the court of Firoun, He instructed Moosa;

فَقُولَ لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى. (٢٠: ٢٠)

"Speak to him mildly, per chance he may take warning or fear Allah." (20:44)

In future, every time you come across a person who should be conveyed the message of Islam, just don't worry about how he

will respond. Think in terms of the following verses of Quran;

وَمَا يَدْرِيكَ لَعَلَّهُ يَزْكِيهِ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ يَا (٨٠: ٣-٣)

“You do not know, per chance he may grow in purity or he might receive admonition and the reminder might profit him.”

(80:3-4)

وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۗ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۗ

(٩٣: ٣-٥)

“Verily the later period will be better for you than the present and your Lord will soon give you that which will please you.”

(93:4-5)

### Be Courageous And Patient

Courage and patience are two qualities without which it is not possible for any body to continue in the field of Da'wah for a long time. Da'wah is not an activity welcomed in all societies. Often it is inevitable for the Da'iees to face resistance, opposition, ridicule, threats and even mental and physical tortures.

Those who lack the above qualities will quit the scene when such situations face them. Quran says;

الَّذِينَ يَلْمِزُونَ رِسَالَةَ اللَّهِ وَيَخْشَوْنَهَا وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ  
بِاللَّهِ حَسِيبًا (٣٩: ٣٣)

“Those who preach the message of Allah and fear Him, and fear none but Allah ... “ (33:39)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۗ إِنَّا كَفِينَاكَ  
الْمُتَهَيِّبِينَ ۗ (١٥: ٩٣-٩٥)

“Expound openly that which you have been commanded and turn away from those who join false Gods with Allah. For, we are sufficient for you against those who scoff.” (15:94-95)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (٣: ١٧٣)

“(Great reward is there, for) those to whom people said: “A great army is gathering against you, so fear them.” But it only increased their faith. They said: “For us, Allah is sufficient and He is the best guardian.” (3:173)

إِنَّمَا ذَاكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ  
مُؤْمِنِينَ - (٣ : ١٧٥)

“It is only the Shaithan that suggests to you the fear of his votaries. Do not be afraid of them, but fear Me, if you have faith.” (3:175)

Read verses 51-69 of chapter 21 also to see the exemplary courage of Prophet Ibrahim (A).

Addressing Muslims, Allah says in Quran;

وَلَنَبْلُوَنَّكُمْ لَبِئْسَ مِنَ الْخَوْفِ وَالْجُوعِ وَلَقِصِّ مِنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْثَمَرَاتِ وَبَشِّرِ الْمُؤْمِنِينَ (١٥٥:٢)

“Be sure, we shall test you with something of fear and hunger, some loss in goods, lives and the harvest (of your toil). But give Glad tidings to those who patiently preserve.” (2:155)

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَكَيْلًا يَكُمُ مَثَلُ الَّذِينَ خَلَوْا  
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ مَعَهُ مَتَى نَصْرُ اللَّهِ الْإِنَّا نَصْرُ اللَّهِ قَرِيبٌ  
(٢١٣:٢)

“Or do you think that you shall enter the garden of paradise without such trials as came to those who passed away before you? They encountered suffering and adversity and were so

shaken in spirit that even the messenger and those of faith who were with him cried: "When will come the help of Allah?" Verily the help of Allah is always near." (2:214)

In the above verse perseverance in the face of trials has been presented as a condition to get admission into paradise. On another occasion Quran says that Muslims are made to pass through hard times in order to provide them an opportunity to prove their claim of being the true followers of Islam.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَوْلَا فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٢٩: ٢-٣)

"Do the people think that they will be left alone on saying 'we believe' and that they will not be tested? We did test those before them, and Allah will certainly know those who are true and those who are false." (29:2-3)

Thus trials and hardships are natural to every Muslim. It is more so in the case of a Da'iee Muslim. His firm faith in Allah and the consequent blessing of Allah in the form of courage and patience will enable him to remain steadfast in his chosen fields.

When the Da'iees are at work, showing people the path of their own victory and the ignorants respond by tormenting them, what should they do?

Quran guides them;

حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (٤: ١٩٩)

"Hold to forgiveness; command what is right, but turn away from the ignorant." (7:199)

In such situations the messenger of Allah would react in the

following manner;

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا  
أُذِيقُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ . (١٢ : ١٢)

“Why should we not put our trust on Allah. Indeed He has guided us to the ways we follow. We shall certainly bear with patience all the hurt you caused us. Those who put their trust should put their trust on Allah. “ (14:12)

A Da'iee put to such hardships has been advised in the Quran to resort to salat and remembrance of Allah which give him the strength and vitality to face the challenges thrown to him in the field of Da'wah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ  
(١٥٣ : ٢)

“O believers! Seek help with patient perseverance and prayer (Salat). “ (2:153)

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ (١٣٠ : ٢٠)

“Be patient with what they say and celebrate constantly the praises of your Lord, before the rising of the sun and before its setting. And glorify Him some hours of the night and at the two ends of the day, so that you might find acceptance.” (20:130)

Whenever Difficult times and hardships come before the Da'iee he will not see them as the end of the world. He will not get disheartened. Rather, he will take them as signals for the good times ahead.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ فَإِذَا فَرَغْتَ فَانصَبْ ۚ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۚ  
(٩٤:٥-٨)

“So, verily with every difficulty there is relief (ease). Verily with every difficulty there if relief. So when you are free (from the immediate task) still labour hard. And turn all your attention to your Lord.” (94:5-8)

مَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَحَافُ بِخُسْفٍ وَلَا زَلْزَلًا ۚ  
(١٣:٢)

“Anybody who believes in his Lord fears neither loss nor oppression.” (72:13)

### Beware Of The Olive Branches

A good Da'iee both by his nature and disposition, will be soft spoken, broad minded, generous and peace loving. He will try his best to win the support and co-operation of all the people to carry on his mission smoothly. He will also honestly try not to offend or antagonise anybody and to avoid every kind of confrontation.

The mission itself demands such peaceful approach. Because Da'wah or the mission of Islam is meant for the benefit of the entire mankind and it will be in the interest of both humanity and this mission itself that it should be left to run peacefully without hindrance.

However, things need not always move in the desired direction alone. Sometimes when the activity of Da'wah begins to make inroads in the society, it creates a stir in the established order

and in the well settled circles of the society. When the dominant outfits like rulers, clergymen, political parties, corrupt groups, vested interests and other beneficiaries of the existing system notice that the virtuous, talented and the energetic sections of the society are getting attracted towards a new, revolutionary idea, they become alarmed, feel threatened and insecure. When they see in Da'wah the potential to snatch away from their hands all those powers which they used to oppress and exploit the masses, Da'wah attracts their wrath.

During the initial stages, these section wish to kill the mission of Da'wah by merely ignoring it.

When Da'wah survives this stage, they begin to ridicule it.

When this method too fails to suppress the mission, they resort to spread rumours and make widespread false propaganda against it and thus try to keep people away from it.

Then comes the stage of persecution. They use brutal force to prevent the Da'ee from performing his duty of showing light to people and also to discourage people from accepting this guidance.

When the mission of Islam thrives, in spite of all these measures, they resort to the olive branch technique. Often olive branch is offered when the persecution is still at its peak. This is one of the most delicate, confusing and dangerous stages in Da'wah.

In extremely adverse conditions, the continued persecution and constant pressures might lead the faint hearted Da'ee to believe that some modifications in his message and a certain degree of lenience in his attitude towards the false ideologies of the opponents, might make himself and his message more acceptable to the people.

This kind of situation has been faced by Da'iees during all the ages. If a Daiee under such circumstances succumbs to the pressure and makes pathetic compromises, that would be suicidal both for him and his mission. Islam is the message of God for mankind. Nobody has the authority to make even a minute modification in this message. Any honest Da'iee will prefer to sacrifice his life rather than thinking of altering the God's message to suit the whims and fancies of its adversaries. Very clear instructions have been given in Quran regarding such situations.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَسْكُرُوا النَّاسُ ط (١١ : ٤٣)

“Never incline towards the wrong doers. Or the fire will touch you.” (11:13)

وَكَذَلِكَ أَنْزَلْنَاهُ حِكْمًا عَرَبِيًّا وَلِنُنَبِّئَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ مَوْلِيٍّ وَلَا وَاقِيَةٍ (١٣ : ٣٤)

“If you follow their (opponents) vain desires, after the knowledge which has reached you, then you will find neither any protection, nor any defender against Allah.” (13:37)

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ بِرَبِّهِمْ بِالْعَدَاوَةِ وَالْعِشْيَةِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ مَشْرُطًا ه (١٨ : ٢٨)

“Do not obey anybody whose heart, we have made heedless of remembrance, who follows his own desires and whose affairs have become all excess.” (18:28)

If the opponents demand modification in his ideology, how should a Da'iee react? Quran guides in the next verse:

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَعْتَبُوا يُعَانَثُوا أَلَمْ يَكُنْ لَهُمْ لِيَاسُوتٍ أَلْوَجْوهُ بِسُوسِ الشَّرَابِ ط وَسَاءَتْ مَرْتَفَعَتَاه (١٨ : ٢٩)

“Say: This is the truth from your Lord. Let him who will, believe it and let him who will reject it.” (18:29)

Elsewhere, Quran says:

وَإِذَا تَسَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّمَا بُرْءَانٍ غَيْرِ

هَذَا أَوْ يَدِّلَهُمْ فَبِأَعْيُنِنَا لَوْ نَشَاءُ لَمَمَسْتُمُ الْمَذْأَبَ أَلَمْ يَأْتُوا بِنُورٍ مُّبِينٍ (10: 15)

“When our clear signs (verses) are read unto them, those who do not hope meeting us, say: “Bring us a Quran other than this, or change this.” Say: “It is not for me, of my own accord to change it. I follow only that which is revealed unto me. If I were to disobey my Lord, I should myself fear the chastisement of a great day.” (10:15)

فَلَا تَطِعِ الْمُكَذِّبِينَ ؕ وَذُؤَالُو تُدْبِرِينَ ؕ فَيُذْهِبُونَ ؕ (68: 8-9)

“Obey not those who deny the truth. Their desire is that if you be pliant they too would be pliant.” (68:8-9)

It is clear now that, a Da'iee will never accept any of those olive branches or peace proposals or offers or deals which are designed to make him part with the truth and to recognise falsehood even at a minute scale. Any Muslim for that matter cannot accept the propositions like “You accept our religion, culture and ideology. We will accept yours.” To all such proposals a Muslim's only response can be:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (109: 6)

“To you your way, to me, mine.” (109:6)

All this does not in any way mean that a Muslim or a Da'iee is arrogant. Rather, this attitude shows that they are honest and realistic. They are honest because they outrightly reject what they believe to be false. They are realistic because they do not subscribe to the hallucination that peace and harmony can be achieved by making a cocktail of truth and falsehood.

As far as peace treaties or compromise on equitable and judicious terms are concerned, a Da'iee is always duty bound not only to welcome it but also to initiate it himself.

## Create Opportunities

A Da'iee should always look for the right opportunities to convey the message of liberation to maximum number of people and should make use of all the available opportunities for the purpose. Read verses 51-70 of chapter 21 of the Quran to see how Ibrahim (A) even before becoming a prophet, conveyed the message of Tawheed to a large group of people who had gathered to punish him. At that stage his preaching was so sharp that the idol worshippers helplessly cried:

قَالُوا احْرَقُوهُ وَالنَّصْرُ لِلَّهِ وَاللَّهُمَّ انكُنَّمُ فَعَلَيْنَ . (٢١ : ٦٨)

“Burn him and protect your Gods”. (21:68)

Apart from making use of all the available opportunities, a Da'iee should create new opportunities for the propagation of truth. Let us see how Moosa (A) created such an opportunity.

In the court of Firoun, Moosa conveyed (A) the message of Allah and when Firoun demanded proofs, Moosa showed certain amazing miracles which were sufficient to prove that he was really the messenger of God. But the arrogant Firoun termed these divine miracles as mere magic and challenged Moosa to defeat his royal magicians.

Moosa (A) decided to turn this challenge into an opportunity to make the message of salvation known throughout Egypt. He told Firoun;

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَإِنَّ يَحْشُرَ النَّاسُ ضُحًى (٢٠ : ٥٩)

“He said, “Your tryst is the day of the festival and let the people assemble when the sun has risen high”. (20:59)

Firoun was apparently shocked at this wise move of Moosa. Because, the day chosen by Moosa for the ‘showdown’ with

magicians was the day of the national festival when the people from all over Egypt came and assembled in the city. Hence it was after a lot of hesitation that he inevitably agree to the tryst. By doing so he invited his own doom.

Moosa's (A) wisdom paid on the promised day. On witnessing the miracles of Moosa (A), those very magicians who had come to defeat him embraced Islam in the presence of Firoun and those thousands of people who had gathered to watch the event.

A Da'iee can achieve many great goals, if he masters the art of turning the events-even the adverse ones, into opportunities of promoting Da'wah.

### **Don't Hurry**

The immature among the Da'iees convey the message of Islam to a person and expect him to embrace Islam instantly. If a person does not react favourably for a long time, in spite of several attempts to persuade him to accept the truth, these Da'iees become disheartened. In fact this is due to the lack of understanding of the nature of Da'wah.

Da'iee must have patience not only to resist the provocations and persecutions of the opponents but also to wait with dignity for the worldly outcome of Da'wah. Even if he fails to invoke any positive response from anybody in his whole life time, there is no reason for him to panic or to lose patience. He has done his duty and will be handsomely rewarded by Allah.

Even some great prophets of Allah had failed to invoke any positive response to their Da'wah for quite a long time. But they did not lose patience. Prophet Yunus(A) showed some hurry and ran away from the people to whom he was appointed as a messenger, when they did not accept his call. But Allah punished him for this escape and he could come out of the

punishment only after repenting for his mistake.

During those days when Prophet Mohammed (S) was propagating truth in Makkah and he was being persecuted along with his followers, a specific instruction was given to him by Allah;

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ ۗ (٢٨ : ٢٨)

“Wait with patience for the command of your Lord and do not be like the companion of the fish (Younus).” (68:48)

Besides, hurried approach often damages the prospects of Da'wah itself.

Remember! Da'wah is done to please God and God is never in a hurry. In spite of his ability to get anything done instantly, He allows things to happen in the natural course. The power to drive a person to accept the truth is solely in his hands. If His decision is not make use of this power, why should the mortals mourn ? We can neither overtake Allah nor can we over rule his decision.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ

“No soul can believe except by the will of Allah”. (10:100)

### Free Yourself from Selfish Motives

Purity of motive and intention is one of the primary conditions for the success of Da'wah. If a person does Da'wah with selfish motives like acquiring power, winning the admiration of the people, procuring material benefits, gaining fame and popularity etc., his activity will neither invoke any good response from the people nor will it be rewarded by Allah.

Da'wah should be done purely with the intention of pleasing Allah and to save people from the eternal punishment. For that matter, pleasing Allah should be the motive behind every act of a believer. After rendering service to people, a believer's declaration and his state of mind will be;

إِنَّمَا نَطْعُمُكُمْ لِيُوجِبَ اللَّهُ لَنَا نِزْلًا مِنْكُمْ جَزَاءً وَلَا شُكُورًا (٧٦ : ٩)

“We wish for neither reward nor thanks from you.” (76:9)

People with a revolutionary message in one hand and a begging bowl on the other, can not promote that message. If a Da'iee selfishly desires to extract some benefits or favours for himself or for his community from his addresses, he will damage his own image and also the image of his message in the eyes of his addresses. To cause such a damage, it is not necessary that such selfish motives should be expressed openly. Unhealthy intentions cast their shadow upon one's activities even while they remain concealed in the hearts.

According to Quran, all the prophets who conveyed the truth to mankind were free from all selfish motives. Very often, it quotes such statements of the prophets which indicate the purity of their intentions. In a single chapter of Quran we find the following statements ascribed to five different prophets who functioned during entirely different ages and in different regions;

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ  
(٢٦ : ١٠٩، ١٢٤، ١٣٥، ١٣٦، ١٦٣، ١٨٠)

“I do not ask you any reward for it (for conveying the truth). My reward is only from the Lord of the universe.” (26:109,127,145,164,180)

In this chapter the same statement has been reported from five different prophets- Noah, Hud, Salih, Looth and Shuaib (A) respectively. Elsewhere in Quran, similar statements have been

attributed to other messengers as well.

-Remember! Selflessness and selfrespect of the highest degree are two qualities essential to become a successful Da'iee.

-A good Da'iee serves the people to the extent possible but never desires to be served by them.

### **Don't Beat Around The Bush**

Quran says;

“Call people to the path of your Lord with wisdom.”

Some people mistake this as an instruction to convey the message using the longest route. They cover the message with so many thick wrappers of 'wisdom' that the message itself gets concealed and suffocated. It gets lost out of the sight of those, to whom it is intended to be conveyed. They think that it is against wisdom to convey the message straight away. This interpretation of wisdom might suit those who prefer their personal comfort and safety over Da'wah. But it certainly does not do justice to the word 'wisdom' used in Quran. Wisdom does not mean beating around the bush. Wisdom does not mean presenting the message in a deceitful manner. In fact wisdom in Da'wah means conveying the message with due consideration of the intellectual level, social background, status, susceptibilities and sensitivities of the addresses. However none of these considerations should result in the concealment or even dilution of the message itself. Wisdom has been prescribe as a method for the purpose of Da'wah. But those who misunderstand it or misinterpret it, cause damage to this

very purpose.

Prophets are the excellent examples for us to know how to do Da'wah with wisdom. Read their speeches and conversations with their addressees recorded in Quran. In all of them, the message of truth has been presented in a sincere, plain, simple and straight forward manner. Can anybody blame the methods of those great souls as unwise or blunt?

Besides, there are clear instructions in Quran to adopt open and frank attitude in Da'wah;

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۗ (١٥ : ٩٢)

“Expand openly that which has been commanded to you ... “  
(15:94)

“O believers! Fear Allah and speak straight.”

Straight forwardness is one of the distinct characteristics of Quran as well.

### Provoke Thought

Instead of always presenting ready-made thoughts and conclusive truths before people, the Da'iees should provoke people to think themselves. Right thinking naturally leads to truth and right conclusions. Prophet Ibrahim tried this method. He asked the compatriot idol worshippers;

قَالَ هَلْ يُسْمِعُونَكُمُ إِذْ تَدْعُونَ ۗ أَوْ يَبْصُرُونَكُمْ أَوْ يُضُرُّونَ ۗ  
(٢٤ : ٢٢-٢٣)

“Do they (the idols) hear you when you call (pray) them? Or do they profit you or cause you any haram?” (26:72-73)

Later he proceeded to introduce them the true God by saying:

فَأَنَّهُمْ عَدُوٌّ لِّيَ إِلَّا رَبَّ الْعَالَمِينَ ۚ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۚ وَالَّذِي  
هُوَ يُطْعِمُنِي وَيَسْقِينِ ۚ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۚ وَالَّذِي يُمِيتُنِي  
ثُمَّ يُحْيِينِ ۚ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۚ  
(٢٦ : ٤٤ - ٨٢)

“Surely these (idols) are enemies to me. But the Lord of the worlds (whom I ask you to worship) is the one Who created me, then He showed me the way. And He it is who gives me to eat and gives me to drink and when I am sick it is He who restores me to health. And it is He who will cause me to die and will again give me life. And it is He, who I hope, will forgive my mistakes on the day of judgement.” (26:77-82)

Obviously this statement will compel any listener to think why should he worship such useless idols which are not capable of doing anything and why should he not submit himself before the all powerful God.

Also see chapter 27, verses 60-64.

## Chapter 5

### LESSONS FROM THE PROPHET'S LIFE

Holy Quran says;

(٢١:٣٢) . لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“There was for you the best model in the messenger of Allah.”  
(33:21)

Right from the moment of his appointment to the position of prophethood, Mohammed (S) kept himself busy calling people to the right path. As the last messenger of God to mankind, he tried his best to lead humanity towards the right path. Every moment of his life has an example and offers a valuable lesson to his followers in general and to the Da'iees in particular. The purity of his character, his sincere concern for the liberation of mankind and above all the various methods employed by him in different circumstances to promote the message of truth are ideals to be followed by all the Da'iees engaged in the same mission, during any age or in any part of the world.

#### The Silent Da'wah

After receiving the first revelation from God, prophet Mohammed (S) came home in a state of fear and confusion. On being consoled by his wife Khadijah (R) he shared the message of truth with her. She readily accepted it. Then his cousin Ali (R), his friend Abu-baacker (R) and his servant Zaid

embraced Islam. Abubacker played an important role in bringing people like Usman, Zubair, Abdurahman, Sa'ad and Thalha (R) to the fold of Islam. People like Khabbab, Ammar, Sumayya, Mikhdad, Abudhar, Ibn Masood, Ubaida and Shuaib (R) also embraced Islam during this period of Islam. These people belonged to different classes, age-groups, professions, tribes etc., However one factor was common to all of them. Invariably, they were all in search of truth and were remarkably good in character.

In consideration of the totally hostile atmosphere that prevailed in Makkah during those days, the activities of Da'wah were conducted almost secretly. It was a well considered strategy. Because during those formative days of the Islamic movement it was essential to form a core group of well trained 'soldiers' of truth in order to enable the movement to face the long series of great challenges that were in store for it in the future.

If one looks into the history of this early period, especially the first three years of the Islamic movement, while the message of Islam was being propagated in a silent manner by the prophet's (S) and his companions, he will notice mainly the following factors;

1. The personal character of the prophet (S) was so pure that all those who were close to him believed, rather they knew without an iota of doubt, that the prophet's message was the message of truth and that the prophet would never say anything but the truth.
2. Every Muslim of that period was a Da'iee too.
3. When Muslims are forcibly prevented from propagating the truth openly, they may resort to do Da'wah privately without deliberately attracting public attention towards it.

## **Call From The Mountain Top**

After three years, a different strategy was adopted for Da'wah. The period of secrecy came to an end. Prophet Mohammed (S), in accordance with the divine command, decided to give an open call to all the people in Makkah to accept the truth.

It was a custom in Makkah that when some danger was imminent, some person who was aware of it, would climb to the top of Mount Safa, tear down all his cloths and call people to gather around him and then inform them about the danger.

Prophet Mohammed (S) adopted this traditional method of communication for the purpose of Da'wah. But he did so selectively. He did not tear his clothes. But he called people from the top of Mount Safa. When people gathered around him he asked them;

“Will you trust my word if I say that a mighty army has gathered against you behind this mountain?”

People said, “Why not? We have always found you to be truthful.”

Thus, when all the people expressed their trust in him he conveyed his message. He called each tribe in Makkah by its name and then told the people of those tribes;

“I warn you, that I have a message from God and I have come to you as the Warner and as the forerunner of a dreadful punishment. I cannot protect you in this world nor can I promise you anything in the next life, unless you declare that there is no God but the one God.”

Thus the first salvo was fired. The response was totally disheartening. But the prophet (S) went on with his mission.

## **A 'Party' At Home**

As the next step, the prophet invited all his relatives to his residence for a 'party'. After the meal he delivered a brief speech in which he presented the message of Islam and asked the people to accept his message and support his mission for their own good.

Except his cousin Ali (R), nobody gave a positive response to this call. But nevertheless, Mohammed (S) and his followers continued to propagate the revolutionary message.

Later years were witness to hectic activities of Da'ees to promote truth and of the opponents to suppress it.

## **Da'wah Among Pilgrims**

During the season of Hajj, people from different parts of Arabia used to visit Makkah. Prophet Mohammed (S) utilised this opportunity for the promotion of his message. Every year during this occasion, he met individual pilgrims and also visited the camps of pilgrims from other regions and invited them to accept the message of God.

One such scene of those days was recalled by one Rabeaa bin Ubada. His eye witness account has been recorded by historians. He says;

"I was an young boy when I went to Hajj along with my father. We stayed at Mina. There I saw the prophet (S) paying visits to people staying at the camps of different Arab clans. He was telling people, "I have come to you as the messenger of Allah. Worship only Allah. Don't worship any idol. Have faith in my prophethood, follow me and support me ..."

## **Da'wah At Fairs And Markets**

Prophet Mohammed (S) made use of market places and religious or commercial fairs also to spread the divine message of liberation. These places attracted a large number of people. At these places he conveyed the message either by meeting and speaking to people individually and in groups or by delivering public speeches.

Prophet (S) did all this, in spite of stiff resistance and many obstacles. Due to the well orchestrated malicious propaganda of the opponents, many people refused to speak to the prophet or even to listen to him. On many occasions, he was even physically prevented from this activity. People like Abu Lahab used to follow the prophet (S) wherever he went and created problems for him. They told people not to listen to the 'misleading magician'. Some times they showered abuses at him and humiliated him in the public. Some times they even went to the extent of throwing mud and stones at him.

But, no amount of intimidation, violence or isolation could prevent the prophet (S) from carrying on his duty.

## **In Search Of New Avenues**

While in Makkah, the increasing violence against the propagation of truth reached to such a level that propagation and even practising of Islam became almost impossible, prophet (S) began to look for new avenues to spread the message of God.

The number of his followers had crossed two hundred by then. But most of them, especially the poor among them, were being subjected to unbearable kind of oppression and torture. Many had already been martyred. Prophet (S) asked the remaining Muslims to leave the city of Makkah and migrate. Thus many

Muslims migrated to Abyssenia, where they could preach and practice Islam. In a dramatic sequence, the migrant Muslims in Abyssenia got an opportunity to introduce Islam to the king and the men in his court. Following are some of the excerpts from the historic speech delivered by Jaafar Bin Abu Thalib (R) on behalf of Muslims, in the presence of King Negus of Abyssenia in his court.

“... We were ignorant people worshipping idols, eating carrion, oppressing neighbours and engaged in mutual bloodshed. The strong among us persecuted the weak. Thus amidst us God raised a man whose nobility, integrity and trustworthiness were already well known. He invited us to Islam, taught us to give up idol worship, to speak truth, refrain from bloodshed, not to misappropriate the property of the orphans, to offer prayers, observe fast and pay the poor due ... “

Da'ees of the modern times may notice how brief is this address and at the same time how comprehensive and impressive is the message contained in it. Naturally, this led Negus to assure his protection and patronage to Muslims. The most remarkable aspect of this event was that a delegation of the Makkan opponents of Islam had approached Negus and had levelled many serious, misleading and provocative charges against Islam and its followers. Many ministers and priests in the court of Negus were bribed and had already committed to see to it that the Muslims were expelled from Abyssenia. It was in this situation that Muslims were summoned to the court to give an explanation. But instead of making a too humble and pathetic statement in defence of themselves- as the opponents expected them to do- the Muslims turned this occasion into an opportunity to make the message of Islam known at the most powerful place in Abyssenia. Islam was introduced to Negus and his court in such an impressive manner that at the end, many, including the king himself turned to be the admirers of

Islam.

### **March To Thaif**

One day in Makkah the prophet (S) walked through many streets and lanes of the city to meet people so that he could convince them to adopt the path of heaven. But as a result of the conspiracy and propaganda of the opponents, he was not able to speak to a single person that day. The powerful enemies of truth had prohibited people from speaking to him. Looking at him, people ran to hide themselves and avoided him. Thus looking at the locked hearts of these Makkans, the prophet (S) decided to test the luck of people in other places.

Along with his beloved servant Zaid (R), he walked towards the city of Thaif. It was a long journey which took many days. He met the leaders and members of all the tribes and clans settled at different stations on the way to Thaif. He introduced Islam to those among them who bothered to listen to him.

Finally with a lot of hope he reached Thaif. He tried to invite people there to accept the message of God. But alas! The leaders of Thaif proved to be more arrogant and hostile than the Makkans. They not only refused to listen to him, but also mocked and showered abuses at him. They incited a few wicked boys to drive him out of the city. They pelted stones at him. Thus he was forced out of Thaif in such a state that his body was bleeding profusely and his shoes were filled with his blood. He was unable to walk. Zaid carried him on his shoulders. On the way, Zaid asked him, "O messenger of Allah! Why don't you curse these inhuman people?" The greatest of the prophets (S) said;

"Why should I curse them? If these people do not believe in God, I hope at least their next generation will worship God."

Before reaching home in this condition, the prophet was successful in conveying the message of Islam to Addas, a slave, whom he met on his way back to Makkah.

Thus came to an end almost a month long walk for Da'wah.

### **Carrot And Stick**

To prevent the prophet (S) from Da'wah, the enemies of Islam tried both the methods of the carrot and the stick. But he successfully resisted both. At first, they tried to silence the voice of truth by violence and brutal force. When it did not yield any result, they began to make many friendly gestures for a compromise. Peace, prosperity, power and honour were offered to the prophet (S) on the condition that he accept their demands. Some of the demands were;

He should not speak about the deities they worshipped.

He should not entertain people belonging to 'lower' classes.

He should make changes in Quran to suit their wishes.

Quite interesting, Aren't they? Once the prophet (S) was invited to a well planned meeting. Utba bin Rabeaa represented the enemies and said. they are prepared to,

- Give him enough wealth to make him the richest man in Makkah.
- Accept him as their undisputed leader.
- Make him their king.
- To give him in marriage, as many most beautiful girls in Arabia as he desired.

All this was offered to the prophet on the condition that he should give up Da'wah. In reply to these offers the prophet only repeated his message in the form of some verses of Quran (see chapter 41, verses 1-5)

On another occasion, the prophet (s) was summoned by a full bench of Makkan chieftains and was made similar offers. In response, he said;

“My object is quite different from what you have said. I have not come to you with my call for the purpose of amassing wealth, or to secure leadership or become your king. In fact Allah has sent me to you as His messenger. He has revealed to me the law and has ordered me to warn you and also to give you glad tidings. Now I have conveyed to you the instructions of God and have performed my duty as your well-wisher. If you accept what I have conveyed to you, it will be good for you both in this world and in the hereafter. If you reject it, I will wait patiently to see the judgement of Allah between you and me”.

The enemies once again resorted to the worst kind of violence, torture and persecution. The prophet, his followers and also those of his relatives who were not Muslims but still supported his cause, were subjected to an extremely strict form of social boycott for three consecutive years. During this period of embargo, they were forcibly confined to a mountain pass, where the supply of even the basic articles of food were denied and prohibited to them. They had to survive on leaves of tree.

But none of these measures succeeded in making the prophet (S) give up his mission. (Read ‘Beware of Olive branches in chapter’-4)

## **Da'wah In Madina**

When the doors of Makkah were totally closed for Da'wah, the messenger of Allah migrated to Madina. There a model Islamic society and an ideal Islamic state was formed. But the process of Da'wah did not come to halt. Rather, it continued in a more organised and vigorous manner and at a much larger scale. The mission assumed international proportions during his last years in Madina. History of the prophet's life in Madina is also full of events related to Da'wah. `

## **Deputing Individuals**

Before going to Madina himself, prophet Mohammed (S) had deputed his trusted deciple Mus-ab-bin Umair (R) to Madina. The purpose was to make Islam familiar to the people of Madina. Mus-ab (R) stayed with different communities and tribes of Madina and introduced the teachings of Quran and the prophet (S) to the people. In a short period, Mus-ab (R) was successful in leading a large number of people to the path of God.

Prophet (s) had sent Abu Umamah (R) to propagate the message of Islam among his own tribesmen.

A Muslim who belonged to the Banu Laith tribe was sent by the prophet (s) to propagate the message of Islam to the people of a tribe called Bani Sa'ad.

Muaaz bin Jabal (R) was sent to Yemen for Da'wah.

## **Sending Teams for Da'wah**

Abdurrahman bin Auf (R) was sent to a place called Doomathul Jandal along with a team, for the propagation of Islam. This team stayed there for three days and tried to convince the people about the truth of Islam. On the third day, the leader of that region Al-asbagh-bin Amr, who was then a Christian, embraced Islam. This matter was reported to the prophet (S). He sent a message to Abdurrahman bin Auf, advising him to marry the daughter of this leader to strengthen his bonds with the people of that region.

Another disciple of the prophet (S), Amr-bin-Aas was sent along with a team by the prophet (S) to spread the message of Islam among the people of Bani Bali tribe. Later when he informed the prophet (S) that he feels insecure, prophet (s) sent a very strong team to support him. That group included giants like hazrath Abubaker, Umar and Abu Ubaidah bin Jarrah (R).

Hazrath Khalid bin Waleed (R) was sent to introduce Islam to the tribe of Bani Harris which was settled in Najran. As per the instructions of the prophet (s), Khalid and his fellow Muslim horsemen met every person of the tribe and campaigned for Islam.

Their slogan was 'Accept Islam, you will achieve salvation' This went on for three days. Finally the people embraced Islam. Khalid (R) stayed with those people for some more time and imparted essential Islamic education and training to them.

## **Change Of Persons**

Prophet (s) never relied upon any single method for the propagation. For instance, when individual efforts did not

yields much results in Yemen, he sent a team under the leadership of Khalid bin Waleed (R). But they too could not achieve any break-through for almost six months. Then the prophet (S) withdrew Khalid (R) and his team from Yemen and sent a fresh group under the leadership of Ali (R). The tribes of Hamdan embraced Islam en masse on the same night, as Ali entered Yemen.

### **Preaching To Prisoners**

Once, some prisoners of war were brought before prophet (S) by his disciples. These prisoners were idol worshippers. Prophet (S) asked them "Have my people conveyed the message of Islam to you?" They said, 'No'. Then he called his disciples and told them, "Free these people. Make sure that they reach their home safely. After they reach home, convey the message of Islam to them and call them towards it."

### **Propagation In The War Field**

Islam permits war against the aggressors for the sake of peace, justice and truth. It however stipulates many preconditions to permit war. According to Hazrath Abdullah bin Abbas (R), prophet never started a war against any group until the message of Islam was fully conveyed to them.

Even when the war became inevitable, the prophet (S) used to advise the commanders of the Muslim army to make their best efforts to make peace, avoid war and bloodshed, to present the message of Islam to the opponents and to abstain from causing any haram to those who are not involved in the war.

While sending the Muslim army to Khaibar, under the leadership of Ali (R), the prophet (S) advised him,

"Keep marching, slowly and calmly. Don't hurry. When you

reach their warfield, call them to Islam. Inform them about their duties towards Allah. If even a single person accepts Islam due to your efforts, it is better for you than receiving a fleet of valuable red camels.”

Another companion who was fully prepared to wage war against the aggressors of the community called Seba, was summoned by the prophet (S) and was given the following advise,

“First of all, give them the call of Islam. If they accept it, recognise their Islam (i.e. consider them as your brothers and not as enemies). As for those people who reject your call, don't show any haste in their matter. Give them ample time, till I personally talk to them.”

### Preaching To the the Emissary

Once the emissary of Emperor Hirculus of Rome came to the prophet to deliver a letter from the emperor. That letter was written in response to a letter of the prophet (S), which was sent to Hirculus a few weeks ago. The emissary had expected that the prophet (S) would rush to open the letter of the Emperor. But, to his surprise he saw the prophet (S) keeping the letter on his lap and paying more attention to the messenger than to the message itself. He asked the emissary “Which tribe do you belong to?” He said “I belong to the tribe of Thamoq.” Prophet (S) asked, “Do you have any inclination towards the religion of your ancestor Abraham which is the right religion?” The emissary said, “I am a messenger of my nation and I should stick to my traditional faith until I return to my people.” Prophet then recited the following verse of Quran;

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ (٥٦ : ٢٨)

“Surely you cannot guide whom you love. But Allah guides

whom He pleases and He knows best the followers of the right path.” (28:56)

Then the prophet (S) spoke about his letter to the emperor. By then in fact he had effectively conveyed his message to this emissary of Hirculus. This emissary was a Christian and knew very well about the message of prophet Abraham (Ibrahim) (A). By calling the religion of Ibrahim as the right religion, prophet Mohammed (S) conveyed to this emissary that his own message was similar to that of Ibrahim. The emissary too was quick enough to grasp the depth of this statement. Hence, his only response was to express his own limitations.

### **Da'wah Through Letters**

The prophet (S) had trained his disciples in such a way that they offered to go anywhere he wished to send them, to convey the message of Islam. Accordingly the prophet (S) selected some of them and send them to different destinations, to deliver his letters. Those letters contained his message and also the call to accept it.

Following is a brief list of some of the envoys sent by the prophet (S) to different places, with letter of Da'wah.

Abdulah bin Huzafah (R) -to Kisra, the king of Iran.

Saleeth bin Amr (R) -to the king of Yamama.

Ala bin Hazrami (R) -to the emperor of Hijr.

Amr bin Aas (R) -to the ruler of Amman.

Dahiya Kalbi(R) -to the Khaisar, the king of Rome.

Shuja bin Wahab Asadi (R) -to the king of Ghassan.

Amr bin Umayya (R) -to Negus, the king of Abyssenia.

The actual list of such dispatches is much longer. Many of these letters have been preserved and can be found even today in many museums of the world. All these are the best examples of presenting the message effectively in minimum number of words and are very much in tune with the status, background and thinking of the addresses.

### **The Peak Of Persuasion**

Hazrath Hamza (R) was the beloved uncle of Prophet Mohammed (S). In the battle of Uhud, he was killed by a man called Wahshi bin Harb, deceitfully and in a very inhuman and brutal manner. If the prophet (S) had decided to execute this person, such a decision would have been well justified under any law on earth. But contrary to the expectations of all the people, the prophet (S) preferred to call this man to Islam, instead of punishing him. Read this unique event of history;

The prophet (S) sent a man to Wahshi with instructions to convey him the message of Islam and invite him to Islam. Wahshi was shocked at this gesture. At first he just could not believe it. He told the representatives of the prophet (S). "According to his religion, the idol worshippers, the murderers and the persons committing adultery will all be thrown to hell and will remain there forever. How can he call me to Islam, when he knows that I have committed all these sins. Does he see any way out for me?" When this was communicated to the prophet (S), he asked his representative to read out the following verse of Quran to Wahshi;

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٢٥ : ٤٠)

“Except him who repents and believes and does a good deed. These are the people for whom Allah will change their evil deeds into good ones. And Allah is forgiving, merciful.” (25:70)

On hearing this verse Wahshi said, “These conditions of repentance and good deeds are quite hard for me. I may not be able to fulfil them.”

The obvious arrogance in this answer would have enraged any other person. But not the prophet (S). He conveyed another verse of Quran;

إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيُغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (٣ : ١١٦)

“Surely Allah does not forgive that anything should be associated with Him. And He forgives whatever is besides this to whom He pleases.” (4:116)

This too did not fully satisfy Wahshi. He said, “According to this verse forgiveness depends on the wish of God. No clear assurance has been given. How can I rely upon it ?”

On this, the prophet (s) again recited to him some more verses from Quran;

قُلْ يٰٓعِبَادِىَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ كُلَّهَا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۚ وَلَنُنَبِّئُكُم بِآسَافِكُمْ وَأَسْمَآءِ لَهُمْ مَن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٢٩ : ٥٣ - ٥٤)

“Say, O my servants who have sinned against their own souls! Do not despair of the mercy of Allah. Surely Allah forgives all the sins. Surely He is the forgiving, the merciful. And return to your Lord, with repentance and submit to Him, before there comes to you a severe punishment. Then you shall not be

helped". (39:54-55)

There was no room for any excuse any longer. Wahshi embraced Islam immediately.

### **His Style of Da'wah**

Prophet's (S) method of presenting the message of Islam was unique. He used very few words. But the words were different on different occasions and were chosen carefully. Here are a few examples;

-One person by name Muaawiyah bin Haida (R) came to the prophet (S) and asked him "What are the teachings of Islam?"

#### **The prophet (S) said,**

"Islam means, you; should submit your whole existence to the will of God and should withdraw all your claims, establish prayer (Namaz) and pay the poor due (Zakath)."

\*\*\*\*\*

-Mafrooq Shaibani met the prophet (S) and asked him "O brother from Quraish! What is your call all about?"

The prophet (S) said, "I call people to accept the truth that there is no one, worthy of worship except Allah and that I am the messenger of Allah."

Mafrooq asked, "What else do you call people towards?"

Prophet (S) read verses 151-154 of the 6th chapter of Quran.

Mafrooq again asked the same question.

This time prophet (S) read the 90th verse of the 16th chapter of

## Quran.

On listening to this, Mafrooq said, "By God, you are calling people towards the highest of moral values and the best of virtues." (Kindly read the above cited verses of Quran for yourselves to fully understand the points highlighted by the prophet (S) during this introduction of Islam)

\*\*\*\*\*

-Khalid bin Sayeed bin Aas (R) came to the prophet (S) and asked him, "What is your call?"

The prophet (S) said, "I call you towards God. He is one and only. He has no partners. I call you to accept that I am the servant and messenger of Allah. I call you to give up idol worship. These stones (idols) do not hear. They do not see. They can never benefit you. They do not even know who worships them and who does not." This led Khalid (R) to embrace Islam.

-Amr bin Abasa (R) met the prophet (S) with the question, "What has God sent you with?"

The Prophet (S) said, "He has sent me with the message that the bond between the kins should be strengthened. People should abstain from murder. Peace and security should be established at the highways (i.e. Highway robberies should be stopped). Idols should be broken. Only Allah should be worshipped. No one should be considered as equal to him or as his associate."

-Once an Arab villager came to see the prophet (S) and asked him, "Whom do you worship?"

The prophet (S) said, "I worship only Allah. He is the God,

Who compensates for you losses and frees you from affliction when you pray Him after suffering a loss.

Who grows grains for you, when there is famine and you pray Him for the grains.

Who brings your camel back to you, when your camel is lost in a desert where there is neither water nor grass and you pray Him.”

\*\*\*\*\*

-Hakam be Keesan (R) had committed many crimes and deserved to be executed. When some Musiim soldiers arrested this man, they disputed among themselves on whether he should be killed immediately or not. Finally he was brought to the prophet (S). The prophet (S) began to persuade Hakam to accept Islam. He tried for a long time. But Hakam was not showing any sign of change. People like Umar (R) lost their patience and insisted on executing the person. But the prophet (S) did not pay heed to their demands and continued his attempt to convince Hakam. Slowly Hakam began to ask questions. He asked the prophet (S);

**“What is Islam?”**

The prophet (S) said, “Worship only Allah, who has no associates and testify that Mohammed is Allah’s servant and His messenger.”

Finally Hakam embraced Islam.

“ Zammad (R) was a witch doctor. He was well-known for his skills in the field of treating the persons who were supposed to be possessed by evil spirits. Once he came to Makkah. The wicked opponents of the prophet (S) told Zammad that a person

called Mohammed has been possessed by evil spirits and making strange statements. Zammad believed this propaganda and decided to 'cure' the prophet (S). Thus, he went to prophet Mohammed (S) and offered his services. In reply to this offer the prophet (S) said;

“All praises are due to Allah. We praise Him alone. We seek help from Him alone. The one whom He guides to the right path cannot be lead astray by anybody. And nobody can guide such person to the right path whom Allah has led astray. I testify that there is no one worthy of worship except Allah. He is one and only. He has no associates.”

The prophet (S) repeated the above words thrice:

Zammad said, “I have heard the words of magicians, witch doctors and poets. But I have never in my life time heard the kind of words uttered by you just now.”

Zammad became a Muslim. The man who came to 'cure' was cured.

\*\*\*\*\*

-Hiseen was a highly respected, elderly person in Makkah. The opponents of the prophet (S) approached him and requested him to meet the prophet (S) and persuade him to give up his mission of Islam. Hiseen agreed. His son Imran had already embraced Islam. He went to meet the prophet (S). The prophet (S) received him with respect and with his characteristic warmth. In the course of conversation the prophet (S) asked him;

### **“How many ‘God’s do you worship?”**

Hiseen said, “We worship seven Gods in the earth and one in the heavens.”

The prophet (S) said “In fact Allah alone helps and protects you. But you associate partners to Him. You believe that He is happy when you associate partners to Him. But you also know that he can totally overpower you. Hence you seek his help when you suffer an injury.”

Finally the prophet (S) told Hiseen “Embrace Islam. You will be safe!”

Hiseen turned to be a Muslim before the end of that session.

\*\*\*\*\*

-Once a tribal man came to meet the prophet (S) and asked him “What message do you propagate?”

The prophet (S) said, “I call the subjects of Allah towards  
A        I        I        a        h        ”  
“How do you call them?” he asked,

The prophet (S) said, “I tell them to testify that there is no one worthy of worship except Allah and that I am the messenger of Allah. I tell them to believe in what Allah has revealed to me and to reject the deities- Laath and Uzza. I tell them to establish Salath and to pay Zakath.”

This conversation continued till that person declared his faith in Islam and finally the prophet (S) sent the man back to his own tribe so that he could invite rest of the members of that tribe towards Islam.

\*\*\*\*\*

-On the day of the prophet's (S) victorious entry to Makkah, Hazrath Aboobacker (R) brought his father Abu Kahafah (R) to meet the prophet (S). Abu Kahafah was then a non-believer. The prophet (S) was sitting in the masjid. When he saw Abubacker (R) entering the masjid with his old father, he told Abubacker (R), "Why did you trouble this elderly gentleman? I would have gone to him myself."

Later he preached Islam to Abu Kahafah (R) and the latter embraced Islam.

## **Chapter-6**

### **THE MODES OF DA'WAH**

---

The duty of Da'wah can be performed both at the individual and at the collective levels. These two types require entirely different kind of approaches. Here let us first take up for discussion the first type of Da'wah or the individual Da'wah.

#### **Individual Da'wah**

By the term 'Individual Da'wah', we mean

- a) An individuals efforts to convey the message of truth to others, individually and also
- b) The organised effort by small or big Da'wah groups to convey the message to different persons individually.

Compared to collective Da'wah there are numerous advantages involved in personally targeting the individuals. When you target an individual you have the convenience of specifically knowing about his personality, his faith, his thoughts, ideological trends, his social position, the level of his knowledge, his talents, potentials etc., The more you know about him, the easier it is for you to determine how to approach him, in what order the message should be conveyed to him, which aspect of truth needs to be emphasised before him etc.,

Individual Da'wah is relatively easier on persons you are already well acquainted with. Therefore the Da'iees should try to develop acquaintance with and should befriend as many

persons as possible. When a person has many friends it is natural that some of them will be closer to him than some others and he will meet some of them more often than some others. The Da'ee should prefer to target those who are closer to him to convey his message first.

Individual Da'wah is more effective when it is done to people who know the Da'ee as a trust worthy, honest, sincere and virtuous person. Therefore the Da'ee should develop in himself such a noble character and such virtuous qualities that his addresses should hold him in high esteem. His character and deeds should convince them that he is their true well-wisher and that he is free from every selfish or evil motive. Whether they accept his call or not is altogether a different matter. But to make them listen to him honestly and seriously, it is necessary that he is himself a sincere well-wisher of his addresses and that they should be able to see him as such.

If we look at the history of the first few years of Da'wah in Makkah, we can notice that most of the people who embraced Islam during that early period were motivated to do so by individual efforts of the prophet (S) and his early companions. For instance,

The message of Islam was personally conveyed to people like Khadija (R), Ali (R), Abudhar (R), Bilal (R) and many others by the prophet (S) himself.

To Umar (R) the message of Islam was personally conveyed by his sister Fathima (R).

Abubacker (R) personally persuaded stalwarts like Usman, Thalha, Zubair, Sa'ad, Abu Ubaida and Abdurrahman bin Auf (R) to accept Islam.

In all such cases one factor was common. The addresses had

respect for and trust and confidence in the goodness of the persons who conveyed them the message. Thus the first step in the individual Da'wah is to win the confidence of the addressees and to command respect from them through the purity of intention and soundness of character.

In the case of New Muslims, their first priority should be to introduce the path of salvation to their own parents, spouses, brothers, sisters and other relatives. On the other hand the priority of the traditional Muslims presuming that the above mentioned relatives of theirs are already in the fold of Islam-should be to concentrate upon the nearest of their neighbours, closest of friends and their colleagues. At the primary stage in individual Da'wah, it would be mere effective to relate Islam with the problems of the addressee's personal salvation, rather than presenting the details of the political, social or economic theories of Islam.

Although the message of Islam is the same for all the people at all the times, one should bear in mind that the mental capacity, the level of comprehension and also the natural tendencies vary from person to person. Therefore the Da'iee should make sure that the weight and volume, the level and potency of the message or the particular part or aspect of it, being presented to a person, is compatible with the situation and capacity of that particular person.

The basic teachings of Islam (Tawheed, Risalath, Aakhirath etc.,) in their simple form can be presented to any person under any circumstance without any reservation. However, while dealing with the details of the same teachings and while taking up the secondary aspects of Islam for discussion, the capacity, the potentials, the situation and also the susceptibilities of the addressee should essentially be taken into account.

## **How To Begin**

“How to begin with it?” is one of the universal questions asked by those who realise the importance of Da’wah but lack the courage to start it. Some people even spend a life time merely waiting for that illusive starting point to come before them.

As the situations change from person to person, it would be too simplistic to attempt to prescribe any single method as generally applicable to all circumstances. On the other hand, it is not practically impossible to specifically advise on how to begin Da’wah in each particular case. The tutored methods have very little practical value and scope in this field. Inevitably, one has to evolve his own techniques and should enable himself to take independent, self initiated and spontaneous decisions. In the individual Da’wah, such extemporaneous methods are always more effective than the tutored methods.

Some people start Da’wah straight away by telling their friend, neighbour or colleague, “The path presently being followed by you leads only to disaster in this world and to hell in the eternal life after death. Therefore follow Islam which is the only right path and which ensures your entry to heaven.”

Some others start it by asking questions like, shall I introduce Islam to you? Do you know what is Islam? Do you want to know about Islam? What do you know about Islam? Or by saying plainly “I want to convey you the message of Islam” or “I want to share my knowledge of Islam with you.”

Such straight forward (or blunt?) methods also might prove successful in many cases. But the chances in some other cases are that the addressee is provoked to say that, he is satisfied with his present faith or that he is not interested in knowing about any other religion or that he does not want to indulge in

any discussion on religion.

Obviously, if a Da'ee expects his addressee to pay serious attention to his message, he should take due care in delivering it. He should try his best, to choose the right time, the right occasion and the right kind of words and tone to convey his message.

Here, for instance, we present some situations;

A Da'ee meets his friend while the latter is on the way to or is returning from a temple or church. The latter tells the Da'ee where he is going or coming from. Or the Da'ee himself is on the way to the masjid, he meets his friend. This might be the right time to start a discussion on topics such as God, the importance of faith and worship, the question of who should be worshipped, why should we worship, how should we worship, the concepts of Tawheed, trinity, idol worship, polytheism, incarnations of God, power and attributes of God etc., Any good Da'ee can lead this discussion then or later to introduce the message of Islam to his friend.

When the Da'ee is sitting with a group of his non-Muslim friends and the call of Azan is heard from the mosque nearby, the Da'ee has an opportunity to introduce Islam. He might do so first by asking them what do they understand by these words which they hear very often and then following it by explaining the significance of Azan, Salath and the meaning of the words of Azan. Especially while explaining the words 'Allahu Akbar', 'Ash-hadu Allailah Illallah' and 'Ash-hadu Anna Mohammedarrasoolullah' he can briefly introduce the concept of God and prophethood. This might develop in the minds of at least some of them, a curiosity to know more about Islam.

The Da'ee can make use of the beauties and wonders of the nature like rains, seas, stars, flowers, plants etc., to tell his

atheist or polytheist friend about the powers and wisdom of the one and only creator and controller of these things and other such phenomena.

In our day to day life, we come across many things like, birth, death, illness, marriage, divorce, problems of human relationship etc., We also come across, especially in predominantly non- Muslim societies, many events which involve superstitions, exploitative and discriminative practices being promoted in the name of religion. In such societies we also find the biased press, the prejudiced leaders and the ignorant people misrepresenting or even passing negative and unfair remarks about Islam and Muslims. Every such occasion opens before the Da'ee, an opportunity to present Islamic teachings, its view point on various issues and its right image as opposed to the wrong ones projected by the media and others.

'Reporting' can be another method of initiating a discussion favourable to Da'wah. Suppose a Da'ee had an interesting talk with a friend of his about something related with Islam, he may report it to his other friends. By doing so he is likely to invoke in them an interest in the topic he always wished to talk to them about. Or suppose a Da'ee read a book, attended a lecture, watched a TV programme or video cassette directly or indirectly related to his message, he may share his impressions about them with his friends. Some times even one such 'report' or narration might give him an opportunity to deliver his message or at least the vital parts of it.

If the Da'ee is conscious enough of his duty, in each of his casual conversations with the people he will be able to find many natural opportunities to introduce his message. In fact the Da'ee should master the art of giving desired turns to conversations. With this art he will be able to turn any discussion on any topic into a discussion on matters like God,

His attributes, His message, His prophet (S) the reality of this life, death, life after death etc.,

The message is likely to make a better impact when it is conveyed in a natural context, or in response to a question or an enquiry of the addressee. However, one cannot always expect every addressee to voluntarily come forward and ask the Da'ee straight away to tell him all about Islam. In fact, the Da'ee should himself carefully monitor his own talks with his addressees in such a manner that they are naturally motivated to begin a search for the truth and to make enquiries about Islam. If the Da'ee is wise enough, he can present the message of salvation even while responding to the queries or speaking on topics not directly related to that message.

During this age of 'Media Imperialism', the most serious damage to the image of Islam and Muslims has been inflicted by the media. Controlled and guided globally by the forces hostile to Islam, the media has demonised everything even remotely related to Islam. Its unchallenged, widespread, vicious propaganda has misled scores of people to fear, hate or look down upon Islam. However the Da'ee should note that this very malicious campaign has at the same time, given rise to hundreds of curious questions about Islam and its followers, in the minds of its victims world over. Although, the victims of the media do not know the truth, most of them do not blindly subscribe to every word of the media either. In fact they see Islam and matters related to it as mysteries yet to be unravelled.

The Da'ees can take advantage of this situation. Those among the victims of the media, who have in their mind many serious questions about Islam and who are looking for answers will certainly respond favourably to every attempt of the Da'ees to present before them the true picture of Islam. Those, for

whom Islam is a mystery will be too willing to co-operate, if the Da'iees reliably assure them to solve this mystery, by presenting the truth about it.

Once the process of Da'wah is commenced on a particular person, the Da'iee should see to it that it is carried all the way to its logical conclusion. He should make sure that the basic elements of the message have been clearly, completely and repeatedly conveyed to him at the earliest and also that he has very well understood the message. However one should not hurry to convey and convince everything in one sitting.

### **Some Likely Responses**

Around us, there are many who are interested in Da'wah but have too little practical experience in the field. Many of them are found entertaining an illusion that, if they introduce Islam to some one, he will immediately respond, in the same manner as a thirsty traveller of the desert would do on finding an oasis. But in the world of realities, when they enter the actual field of Da'wah loaded with such illusions and undue optimism and face responses and reactions of the kind entirely opposed to their expectations, they get shocked, confused and finally disheartened. Such people might even end up in saying good bye to Da'wah very soon.

It is true that Islam is based on the divine and original truth, the image of which is inscribed deep in the conscience of the every human being. Islam is not only totally in conformity with the original nature of man but it also is the manifest form of that very nature. Therefore, it is not surprising if a person recognises the truth of Islam and instantly rushes to embrace it at the very first instance, when only a glimpse of Islam is shown to him. It is as natural as a mother recognising her son in a big crowd, many years after having lost him. Numerous such persons are

found even in this century. But this need not be true about every person. Because the circumstances they are born, brought up, educated and trained in, influence people so much that most of them are carried long away from their own innate nature. Even the truth within themselves becomes alien to them. In course of years or generations, so many thick walls of ignorance and falsehood are raised around them that it becomes impossible for them to see any ray of the light of truth. Even if they attempt, it might take a long time for them to cross those walls, in order to benefit from the light of truth. Some times they might even be content with the darkness around them and refuse to recognise the existence of light itself, or might decide never to come out of their beloved dark world.

In fact, as the functions of the human mind are quite complex and intricate, it is not usually possible to predict how exactly a particular person will respond to the call of Islam. There are innumerable factors that influence a person's thoughts, attitudes and responses. A person's age, his parents, their and his own faiths and practices, his teachers, friends, colleagues, the parties, clubs or groups he belongs to, the things he reads, listens and sees, the atmosphere he lives in, the experiences he had in his life, all these and many more definite and abstract factors greatly influence him and play an important role in determining his personality, character, views and attitudes. The long chain of influences does not end at any point of time. As a result, man constantly remains subject to change. Hence, it is futile to presume about any person that he will respond to Da'wah, in a particular way only. Such presumptions leads to wrong approach and finally to disappointment.

Here let us consider some reactions, one is likely to face while he embarks on Da'wah.

- "Oh, please hold it. I am not interested in any religion."

-“Please leave me alone. Religion is the last thing I would like to talk to you about.”

-“Please change the topic. Let us keep religion away from our friendship. It always adversely affects mutual relationship.”

-“All that is all right. But why are you telling these things to me? Do you want to convert me?” (In the same tone as “do you want to bury me alive?”)

-See, I am totally satisfied with my religion. Please don't shake my faith with your preaching.”

-“Why don't you preach all this to the people of your own community? I will show you some Muslims who are more in need of religious education than I am.”

-“If Islam is that good, why there are so many evils among Muslims themselves? How can it do any good to me when it could not do any good to those who are already following it?”

-“Yes, I knew these good things about Islam. After all, all the religions are the same. Ultimately all paths lead to a common destination.”

Some times the reaction might be more complex. A person might begin to express his hatred against Islam and Muslims. Another might vigorously try to justify or even to glorify all the absurd exploitative and superstitious aspects of his faith. Some reactions will be very hypocritical. One might agree with all the things presented by the Da'ee and might even admire Islam and Muslims. But all that might be merely an attempt to conceal his hatred and contempt towards Islam and Muslims. Another person might encourage the Da'ee to tell him everything about Islam and by doing so he might be only giving the Da'ee a chance to 'relieve' himself !

While entering the field of Da'wah one should be well prepared to face all such eventualities. Those who foresee such reactions will be in a better position to tackle them effectively.

However, let us not forget that Da'wah is a practical field. Here too, as in swimming, the things taught in the class rooms or through books are of little use. No teaching can be a substitute for practical experience. One day in the practical field can teach a Da'iee what a hundred books cannot. In fact, actual Da'wah is the best school and practical experience the best teacher for a Da'iee.

### **A Few Tips**

The process of individual Da'wah can be begun and after its beginning, it can be continued in so many ways. Following are just a few examples.

A Da'iee may invite his friend to his hostel or residence as his guest and extend him the characteristic hospitality of a good Muslim. At home, he may show him, his collection of books and if necessary he may introduce some good books to him. He may show him the copy of Quran and tell him that it is his most favourite book, that he loves to read it every day, that he considers it as his guide in all the matter of his life and that it is the only book which is 100% divine. He may read out a few selected passages of Quran and even initiate a discussion on the issues mentioned there in. At home one can tell his friend about the Islamic concepts of family, rights and status of women in Islam, system of marriage in Islam, Islamic etiquettes etc.,

The Da'iee may invite his friend to accompany him to a public meeting, a seminar or debate at his locality or nearby, where an expert on Islam is going to speak on Islam or some related topic. After the event he may try to collect his impressions. If

he shows any interest in the subject the Da'iee may provide him necessary assistance to know more about it. If he has any questions, the Da'iee may arrange for him a personal meeting with the concerned speaker.

The Da'iee may invite his friend to visit the local Masjid and thereby provide him an opportunity to watch the best way of worshipping God- without any idol, the noise of the bells, or any other extravaganza. He may tell him about the purpose and significance of Namaz, its impact on life and society, the significance of Wuzu and hygiene, the absence of the institution of priesthood in Islam and the difference between the Imam of Namaz and the priest of the church or a temple.

The Da'iee may arrange participation of his friend in an ideal Islamic marriage, explain to him the meaning of the words of the 'Khutba' recited before the Nikaah, the rights and duties of the spouses, the significance of 'Mahr' etc.,

During the month of Ramadhan, the Da'iee may invite his friend to join him for Iftar and tell him how fasting helps in self purification and self control. He may also make use of the occasion to introduce Quran and its message to his friend.

The Da'iee may invite his friend to share his joy on the days of Eid. He may tell him about the prescribed Islamic method of celebrating festivals and also the important message behind the two festivals. The Da'iee may explain to him the significance of Fitr Zakath, the story of Prophet Ibrahim and Ismail (A) and the spirit of sharing and sacrifice.

When a Muslim is dead in the locality, the Da'iee may provide his addressee an opportunity to witness the last rites of a Muslim from the bath to burial. This would serve as an ideal occasion to tell him about the nature of life, the concept of Akhirah and accountability before God.

Any person who has had any experience of the laborious, elaborate, complicated and extravagant methods of worship, festivity, marriage, last rites etc., in the Non-Muslim societies and religions, will certainly notice the rationality, simplicity and beauty of the teachings of Islam on these matters in a short while.

The Da'iee should give his non-Muslim friend, enough liberty to freely criticise and to air all his complaints against Islam and its followers. He should neither get provoked by the criticism nor scare his friend to silence. He should rather, be happy that his friend does not belong to the tribe of hypocrites who pretend to have admiration for things which they actually hate. While responding to his friend's criticism, the Da'iee should remember that his goal is not merely to win an argument or to score a point over him. The process of his response should not end up in hurting the ego and the sentiments of his addressee in any manner. In fact, before concluding every round of discussion, he should make sure that he is leaving sufficient room for another such round of friendly discussion on a similar subject. Sharp and angry responses might force the addressee to silence and he might never dare again to utter any word of criticism against Islam in the presence of the Da'iee. But obviously he will still continue to entertain all his hostilities against Islam and will look for places where his remarks are well received.

Every Da'iee should be able to clearly distinguish between criticism against Islam and complaint against Muslims. As there is a significant distance today between the teachings of Islam and the conduct of many Muslims, most of the complaints against Muslims might be quite genuine. The Da'iee, instead of rushing to defend every wrong of Muslims, should objectively view the complaints or charges against them. That will only strengthen his case and give him more credibility

when he defends Islam and Muslims against an ill founded criticism. An ideal response to a genuine complaint against the wrongs of Muslims would be, to emphasise that Islam itself is against such wrong doings and that Muslims could avoid such complaints if they had strictly adhered to the teaching of Islam.

## **Books**

Books have a great role to play in Da'wah. Books can effectively convey in a few hours, more than what one can personally do in many days. However, they have certain limitations too, which day Da'iee has to be aware about. He should neither take them for granted as tools useful under all circumstances, nor as short cuts to Da'wah. Here let us mention a few factors relevant for the Da'wah activists.

A) Every literate person need not be necessarily a reader of books- let alone being a lover of books.

B) Even among the few who love reading, there are still fewer who have enough patience to read any serious work. Those who are regular readers of section, might be no readers at all when it comes to books on religion philosophy or such other serious subjects.

C) The tastes and level of comprehension vary from person to person. The same book, certified as interesting and informative by one person might be ruled out as boring and confusing by another. Hence while recommending a book to a person, the book should be selected carefully in consideration of the nature of that particular person.

D) One should at least read a book or obtain the well considered opinion of an expert on it, before recommending it to another person. Trying to guess in advance, its likely impact on the

reader would be very useful.

E) Da'iee should not be misled by statements like " I have read this book." In fact most of the people making this statement mean only that they have glanced through a few pages of that book. Very few readers read any book cover to cover and without skipping the pages in between. Among the honest few, who have really bothered to read it fully, one does not know how many have understood it and to what extent?

Some societies suffer form 'conversion phobia'. To safe guard their vested interests. the guardians of the false faiths prevalent in such societies, create an atmosphere where the act of opting for an alternate faith is considered as a crime equal to of treason. In such societies, the task of the Da'iee is highly delicate. While calling people to the path of Allah, he will also have to convince them that accepting this path is synonymous with being loyal to the creator of the universe and that treason and revolt in fact lies in rejecting this path.

## **Chapter-7**

### **QUALITIES OF THE DA'IEE**

---

How effectively can a Da'iee or a group of Da'iees carry out the responsibility of Da'wah largely depends upon the nature, character and the qualities of the Da'iee himself. Here, we briefly mention some qualities essential for the people who desires to promote the message of Islam.

#### **Faith**

In a way, Da'wah is the process of sharing and transmitting faith. How much a person can share something with others, depends upon how much of it does he have with himself. A man who has no faith or whose faith is weak, cannot share it with others. Thus a person cannot effectively propagate Islam and cannot call people to have faith in it, unless he himself has a strong and unshakeable faith in the truth and teachings of Islam. In fact the faith required by a Da'iee is not of the ordinary kind. It should be much above the average. The light of faith in the heart of a Da'iee should be bright enough to reach out and illuminate the hearts of all those who grope in the darkness of doubt and ignorance.

## Faith In Allah

Faith in Allah is the most vital component of a Muslim's faith. His faith in Allah is his greatest asset and strength too.

لَا إِلَهَ إِلَّا اللَّهُ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ  
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢: ٢٥٦)

“Whoever rejects Thagooth (i.e. anything worshipped beside Allah) and believes in Allah, has grasped the most trust worthy hand hold that never breaks.” (2:256)

Faith in Allah means, faith in the existence of Allah with all His power, rights and attributes as presented in the Holy Quran and in the Sunnah. It also means to accept Allah as one's absolute master, to submit unconditionally to His will and to obey all His commands.

## Trust In Allah

A true believer and a good Da'iee always has total trust in Allah. He relies upon Allah in all his affairs.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (١٢: ١٣)

“Why should we not put our trust on Allah? ... Those who put their trust, should put their trust on Allah.” (14:12)

(٣: ٦٥) وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whoever puts his trust in Allah, for him Allah is sufficient.” (65:3)

“When you have taken a decision, put your trust in Allah. Because Allah loves those who put their trust in Him. If Allah helps you, none can overcome you. And if He forsakes you who else is there to help you? In Allah, then, let the believers put their trust.” (3:159-160)

### Love Of Allah

True Muslims not only have faith and trust in Allah but also have a deep feeling of love towards Him.

وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ (٢: ١٦٥)

“Those who have faith, love Allah more than anything else.” (2:165)

In fact one cannot be true believer unless he loves Allah more than everything else.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
بِاتْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ  
مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٩: ٢٤)

“Say, if your fathers, your sons, your brothers, your mates or your kindred, the wealth which you have gained, the commerce in which you fear a decline or the dwellings in which you delight are dearer to you than Allah. His messenger and the striving in His path, then wait until Allah brings about His decision. And Allah guides not the rebellious.” (9:24)

Those who love Allah would naturally wish to be loved by Him. In that case, they should find out what pleases Allah and what they should do to deserve His love. In Quran Allah has mentioned certain qualities as dear to Him. E.g.;

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ . (١٩٥ : ٢)

“Allah loves those who do good.” (2:195)

... إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهَّرِينَ . (٢٢٢ : ٢)

“Allah loves those who turn to Him constantly and loves those who keep themselves pure and clean.” (2:222)

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ . (٤٦ : ٣)

“Allah loves those who act aright (or who guard against evil).” (3:76)

وَاللَّهُ يُحِبُّ الصَّابِرِينَ . (١٣٦ : ٣)

“Allah loves those who are firm and steadfast.” (3:146)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ . (١٥٩ : ٣)

“Allah loves those who put their trust in Him.” (3:159)

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ . (٣٢ : ٥)

“Allah loves those who judge in equity.” (5:42)

### Fear Of Allah

While a true believer loves Allah and has hope in Him, he also fears Allah's wrath. Hence he tries to abstain from every act which is likely to displease Allah.

Quran says;

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ . (١٠٢ : ٣)

“O believers! Fear Allah as He should be feared and die not

except in a state of Islam". (3:102)

Fear of Allah means fear of Allah's displeasure and fear of the consequence of disobeying his commands. Such fear helps a person to abide by the rules prescribed by Allah and to live in accordance with the teachings of Islam and the way of life given by Allah. The verse quoted above warns us against dying under any condition other than as a Muslim. The only way to die as a Muslim is to live always as a Muslim. One should remain strictly faithful to Islam through out his life, both in thoughts and deeds. That is the only way to make sure that he dies as a Muslim or in a state of Islam.

### Dedication To Allah

The sole aim of a true believer or a good Da'ee is to win the pleasure of Allah. Pleasing Allah is the ultimate object behind all his activities including Da'wah. His proclamation is;

إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (٦ : ١٦٢)

"Truly my prayer and my service of sacrifice, my life and my death are all for Allah, the Cherisher of the worlds." (6:162)

He does not do any act merely to please people or to win their admiration. Quran presents his character in the following words;

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَتَكِينًا وَتَوَتِيمَاتٍ أَسِيرًا. إِنَّمَا نُطْعِمُكُمْ  
لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا. (٨-٩ : ٧٦)

"And they feed the indigent, the orphan and the captive for the love of Allah (saying:) We feed you for the sake of Allah alone. No reward do we desire from you nor thanks". (76:8-9)

### **Affinity With Quran**

Quran is the principal source of the message, the Da'iee has raised to convey. Besides, Quran is always the basic source of knowledge and inspiration too, for a Da'iee. Therefore he is naturally expected to have total faith in every word of Quran and also to remain closely in touch with it every moment. Knowledge of Quran and its guidance is the chief weapon and equipment of the Da'iee. With Quran, he is well equipped for Da'wah and without it he is unarmed and vulnerable. The Da'iee, therefore, should acquire the knowledge of Quran, should take inspiration from it every day and every moment and this book of his Lord should be dearer to him than every other book on earth. Prophet Mohammed (S) said;

“The word of Allah (Quran) is as superior to all other words as Allah Himself is superior to all his creations.” (Thirmidhi, Darami)

A Da'iee should be sensitive towards Quran. He should respond to every call of Quran. He should derive lessons from every word of it. He should try to implement the commands of Quran on himself, his family and also on the whole society. He should also try to memorise as many verses and chapters from Quran, as possible. At least those verses of Quran which deal with its basic message should always remain recorded in his memory.

### **Love Of The Prophet (S)**

Mohammed (S) was the last messenger of Allah, to mankind. For a Muslim and naturally, for every Da'iee Mohammed (S) is the most respectable human being to have ever walked on this earth. He considers every word of the prophet (S) as law.

He obeys every command of the prophet (S);

... وَمَا أَمَرَ الرَّسُولُ فَاخَذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَأَنْتَهُمْ وَانْقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٥٩:٢٠)

“Take what the messenger (S) gives you and refrain from what he prohibits to you.” (59:7)

For a Da'iee, Mohammed (S) is not only the greatest teacher of humanity but also his greatest ideal in all the matters;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Indeed in the messenger of Allah, you have an excellent exemplar.” (33:21)

He considers the Prophet (S) as his permanent, supreme leader and always has great love and regard for him. In fact he loves the prophet (S) more than himself and everything else:

الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The prophet (S) is closer to the believers than their own selves.” (33:6)

For a Da'iee, mere mention of the name of the prophet (S) provides a strong inspiration. Such affinity with the prophet (S) leads him to strictly follow his teachings and pursue his ideal. By doing so, he wins the love of Allah and deserves His mercy and forgiveness;

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣:٣١)

“Follow me (Mohammed (S)), Allah will love you and will forgive your sins.” (3:31)

## Consciousness Of Akhirah

Awareness of the limitations of this glittering worldly life and consciousness of the importance of the life after death is one of the most important characteristics of a good Da'iee. Quran says;

وَيُحْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝

“And they fear their Lord and are mindful of the tough reckoning.” (13:21)

Compared to others, a Da'iee should be more aware of the fact that the life in this world is mere transitory and that real long life is to come only after the end of this period of test. He should not forget even for a moment that he is accountable before Allah for all his deeds.

فَمَنْ يَمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ . (۹۹ : ۷-۸)

“Then, shall anyone who has done an atoms weight of good, see it. And anyone who has done any atom's weight of evil shall see it.” (99:7-8)

Faith in Akhirah checks evil deeds even of the most alluring kind and provides a strong motivating force to do virtues even of the most difficult variety.

The awareness of Akhirah inspires the Da'iee to spare his wealth, time, energy etc., and to sacrifice his worldly comforts for the sake of Da'wah. Because, he is sure that all this devotion, sacrifice and hard work ensures for him absolute comfort and happiness in the eternal life of Akhirah. For the everlasting happiness of the hereafter the Da'iee will happily welcome every hardship in this temporal world in the path of Da'wah.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ (٨٤: ١٧)

“But the hereafter is better and more enduring.” (87:17)

His faith in such a better and everlasting world helps the Da'iee to bear all the hardships, challenges and painful tests of this world with a smiling face.

### Self Purification & Self Control

Every Da'iee must pay adequate attention to keep his own heart, soul and self, pure and clean. In this colourful worldly life, man often comes across occasions, events, scenes and situations which result in polluting his inner world. The Da'iee should always have a keen eye on the developments in this invisible 'area' which is hidden from the rest of the world. He cannot expect others to purify him. He has to do it himself. On the one hand he should struggle to remain always pious, God fearing, honest, broadminded, generous, forgiving, tolerant, helpful and cheerful. On the other, he should strive to keep his heart and soul totally free and away from all kind of pollutions and impurities like hypocrisy, pretension, jealousy, selfishness, greed, dishonesty, lust, anger etc., For all this, frequent self analysis, regular introspection and constant attention to the purity of one's self is essential. Following are some tips helpful to keep one's self internally clean.

-Before doing anything make sure that it is a lawful act according to the Shariah.

-While indulging in any act, make sure that your intention is pure and that you do it only to please Allah. Allah does not accept any act which has not been done exclusively for His pleasure.

-Whenever you get an opportunity to do some virtuous deed and whenever you succeed in avoiding an evil act, sincerely praise and thank Allah and pray Him to give you enough strength

to do every virtue and abstain from every evil in future too. Heartily admit that if you were able to do some virtue or avoid some evil it was only due to the Mercy of Allah and not merely because of your piety.

-Whenever you do a good deed, pray Allah to accept it. No virtue is fruitful unless it is accepted by Allah.

-Whenever you feel that you have done something wrong or whenever you find a weakness in you, immediately turn to Allah, sincerely repent for the wrong done and with all humility seek Allah's forgiveness.

- Perform obligatory prayers and fasting with strict punctuality and do optional acts of devotion (Nawaafile) as abundantly as possible.

- Thahajudd or the special post-midnight prayer is one of the most effective source to keep one's inner world pure and bright.

- Regular recital of Quran, pondering over the meaning of the Quarnic verses, study of Hadith, the life of prophet (S) and the life of Sahabah (R), Du'aa, Thasbeeh and Zikr (mentioning and remembering Allah, especially through the words prescribed by the prophet (S) are very helpful in the process of self purification. These acts provide the desired strength to Da'iee.

Self purification is not a one day event. It is a life long process. Some times even a single moment's negligence or an apparently small slip might rob a person of all the piety and purity acquired by him till then. Quran says;

قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا (91: 9-10).  
"Verily he succeeds who purifies it (the self) and he fails who corrupts it ". (91:9-10)

## **Knowledge**

In a way Da'wah is a process of imparting knowledge. For effective Da'wah, it is necessary that the Da'ee should at least have the knowledge of the following:

1. The various aspects of the message to be conveyed.
2. The various aspects of the society where he is doing Da'wah.
3. The different religions and ideologies prevailing in the world.

Especially those among them which are likely to have influenced the minds and lives of the particular people to whom the Da'ee desires to convey his message.

4. History, general issues and current affairs.

Here, merely for the convenience of brief presentation we have classified the knowledge required by a Da'ee broadly, into four categories. The knowledge of the first category includes knowledge of Quran, The Hadith, the life of the prophet (S) and Sahaba, Islamic law and Jurisprudence, Islamic culture and etiquettes, the history of Islam, History of great Muslims and especially the history of Da'wah. This also includes the study of how Islam is suitable for the modern age, how can it fulfil the genuine needs and aspiration of the modern man and how is it capable of solving the current problems of the world and how can it face the space age.

The knowledge mentioned in the second category pertains to the society where the Da'ee wants to propagate and popularise Islam. Though some extraordinary individuals and institutions are capable of doing Da'wah universally, most of the Da'ees find themselves in a situation where they can do Da'wah only in restricted geographic area or among particular linguistic,

ethnic, tribal or religious communities. In such cases, it is necessary for a Da'iee to acquaint himself with the language, religion, culture, history, beliefs, customs, practices, superstitions, traditions, legends and folklore of that society. Such acquaintance will help the Da'iee to plan effective methods of conveying the message of Islam among those communities. Messages are well received when they are properly contextualised. A Da'iee can contextualise his message only when he is himself familiar with the context in which he is propagating it.

Da'wah is a call addressed to human beings. No brain ever remains blank. Every person is influenced in one or the other way, by the religions, philosophies, ideologies and thoughts prevailing around him in this world. People are influenced not only by the religions, philosophies etc., which they claim to have belief in, but also by the other religions, ideas, beliefs etc., found in their neighbourhood or which reach them by various means. Education, book, magazines, newspapers, TV, Radio and such other media also influence the human mind. Often, such influences damage one's objectivity, distort one's vision, create prejudices and erect barriers in the path of understanding Islam in the desired manner. Hence, it is necessary for a Da'iee to keep himself informed regarding such religions, ideas and other influencing agents, so that he can take steps to neutralise their influence. Often, it will be necessary for him to objectively criticise the beliefs and disprove the claims of different religious, ideological or communal quarters. Obviously it cannot be done without having a considerable amount of knowledge about them. This accounts for the kind of knowledge mentioned under the third category above.

The importance of the knowledge mentioned in the fourth category is too apparent to need any explanation.

Knowledge of the above varieties can be acquired by various means, like reading books, attending meetings, classes, seminar etc., being in the company of the knowledgeable people and above all by practically working in the field of Da'wah. There is no teacher better than experience. However, one should not think that the activity of Da'wah can be started only after becoming a perfect scholar in all the matters mentioned above. In fact, Da'wah itself is a process of learning. One should begin the activity of Da'wah with whatever basic knowledge he has, and the process of acquiring knowledge should continue as a part of it.

### Patience, Perseverance, Courage and Forgiving

These are four closely related qualities without which a Da'ee cannot continue with the task of Da'wah for a long time. In fact any task which requires consistent effort and involves interaction with people, cannot be accomplished without these qualities. Da'wah is one field where the Da'ee inevitably has to come across not only a motley variety of people but also threats, discouragements, allegations, indifference, intimidations and provocations. Some times he may have to face physical violence, torture, imprisonment and even social boycotts. Hence the Da'ee needs these qualities in their healthiest form. In the holy Quran, these qualities have been presented as preconditions for one's success.

يَا أَيُّهَا الَّذِينَ آمَنُوا! صَبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ  
 "O believers! Persevere in patience and constancy. Compete in such perseverance and strengthen each other and fear

Allah so that you may be victorious" (3:200) (٢٠٠: ٣)

يُنَبِّئُ أَقِيمِ الصَّلَاةَ وَامْرَأِ بِالْمَعْرُوفِ وَأَنْدِ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى  
 مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (٣١: ١٤)

“Bear with patience, whatever befalls you.” (31:17)

People who are always in a hurry to see the results of their work, who become impatient at the slow pace of response, who become restless while faced with indifference, who cannot tolerate criticism, hostility, allegation etc., who cannot stand opposition and who become nervous, get cold feet and disillusioned when threatened or attacked, cannot do justice to Da'wah. Da'iees should always remember the advises of Quran which suggest remedies to the diseases mentioned above.

It says: **يَأْتِيهَا الَّذِينَ آمَنُوا مِنْ بَرِّئَتِكَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ** (54: 5)

“They do not fear anybody’s criticism.” (5:54)

**وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعْيَاتُ أَنْ يُوَفَّقُوا الْأَوْلِيَّ الْقَرِيبِيَّ وَالْمَسَالِكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَيَلْتَفِعُوا الْأَلْحِقُونَ أَنْ يُعْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ** (24: 22)

“Let them forgive and overlook. Do you not wish that Allah should forgive you?” (24:22)

**وَالْكَاظِمِينَ الْغَيْظَ وَالْخَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ** (3: 134)

“They restrain anger and forgive people. Allah loves those who do (such) good.” (3:134)

**فَلَا تَخْشَوُا النَّاسَ وَخَشَوْنِي** (5: 44)

“Fear not people. Fear me.” (5:44)

**...أَتَخْشَوْنَهُمْ فَأَلْفَهُنَّ أَحْسَنُ أَنْ تَخْشَوْهُنَّ إِنْ كُنْتُمْ مُؤْمِنِينَ** (9: 13)

“Do you fear them? But Allah is more deserving that you fear Him.” (9:13)

### Moderate Attitude

To its followers, Islam prescribes a balanced and moderate attitude in all the matters. For e.g

وَلَا تُجْهِرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

(110 : 1)

“Neither say your prayer aloud, nor say it in a low tone. But seek a middle course.” (17:110)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَعْلُومًا مَّحْسُورًا (17 : 29)

“And let not your hand be tied to your neck (like a miser) nor stretch it forth to its utmost (like spend thrift)” (17:29)

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا - (25 : 67)

“When they spend, they are neither extravagant nor niggardly, but hold a just balance between these (two extremes).” (25:67)

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ (31 : 19)

“And be moderate in your pace and lower your voice.” (31:19)

Islam is moderate by its very nature. Its teachings both in the spiritual and worldly matters are free from extremism. The propagators of this religion also should be moderate in their attitudes, habits etc. Even regarding Da'wah their approach should be balanced and moderate and should be free from every kind of extremism.

### Contentment

In the matters of wealth, prosperity and material facilities, a Da'iee should be content with whatever he has and whatever he can earn in the Halal (lawful) way and without affecting his mission. Da'iee should free himself from greed and should never covet at what belongs to others.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعَبَهُ آدَمُ بِمَا مَتَّعَهُمْ زُخْرَةَ الْحَيَاةِ الدُّنْيَا لِيَفْتَنَهُمْ فِيهَا طُورِزَيْنِ رَبِّكَ خَيْرٌ وَالَّذِينَ (40 : 11)

“Don’t strain your eyes in longing for the things we have given for enjoyment, to parties of them. These are mere splendour of this worldly life, through which we test them. In fact the provisions of your Lord is better and more enduring.” (20:131)

Da'iee should abstain from the ugly and unrestrained competition or the mad race in which people are generally engaged in this world, to overtake each other in wealth and power. Those who once plunge into this competition usually fail to come out of it in a whole life time. Quran says;

أَلَيْسَ الْكُفْرُ الْكَاثِرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (١٠٢ : ١-٢)

“The mutual rivalry, for piling up of worldly things, diverts you until you visit the graves.” (102:1-2)

This does not mean that a Da'iee should isolate himself from all the worldly affairs. In this material world, the Da'iee should struggle for his material welfare too. But the nature of his struggle should essentially be different from that of others. He should restrict his struggle to the prescribed lawful limits. Besides, unlike the materialist, he should always be aware that wealth or power is not an end in itself, rather, they are only the means helpful in achieving the actual end.

## **Chapter-8**

### **DA'WAH AND THE MODERN AGE**

---

While thinking about the prospects of propagating Islam in the Modern age, the Da'ee will have to take two factors into account.

1. The relevance of Islam in the modern age.
2. The means available in the modern age for the effective propagation of Islam.

In this chapter we will make an attempt to briefly deal with these two important factors.

#### **The Questions Of Time and Space**

“How can a religion, introduced fourteen centuries ago and in a particular region of Arabia, be relevant for the modern man of the 20th or the 21st century and for the people in all the regions of the world?”

This is one question occupying many modern minds. Some dare to ask it and some others prefer to bury it in their own minds. But the Da'ee has to find an answer to this question so that he can confidently go about with his duty of presenting Islam before the modern world as the only way its success. It

is also necessary for him in order to enable himself to convince and satisfy those of his addresses whose minds might have been confused by this question.

To begin with, let us consider what kind of ideas, philosophies, doctrines, religions and faiths are available to the man of our times? They may be broadly classified as follows;

- A. Purely man made ideas- irrespective of whether they are presented as such or are claimed to be divine.
- B. Partly man made and partly divine ideas.
- C. Purely divine ideas.

There are fundamental differences- of both nature and scope- between each of these three entirely different category of ideas.

Most of the ideologies, philosophies and even religions we find around us today are the products of human mind and hence, fall under the first category mentioned above. They are produced by some individuals or groups of persons. They are usually born in response to particular circumstances or in many cases, merely to serve the interests of certain individuals, institutions or classes. Such ideas are caused and also are influenced by the socio- political conditions of the time and the region they are initiated in. It cannot be denied altogether that such ideas constitute some good elements too and that for a short while they might achieve some success also in satisfying some needs of certain sections of the society. But in the long run, especially under the changed times and circumstances, invariably all such ideas prove to be out dated, ineffective and irrelevant.

Those who have even a faint idea of the nature of man, will have no much difficulty in knowing why every ideology, religion

or system of purely human origin is doomed to fail. It is an undisputed fact that man is not perfect, his knowledge is not complete, his powers are not absolute and that any man or even any group of men- however great they might be- can never be infallible. Obviously any product of such an imperfect being, bound by so many limitations, can never be perfect, complete or absolute. Man's judgements had never been and can never be totally and reliably free from errors. Besides, man's ability to comprehend the needs of even his contemporary society is quite limited. Hence the efficiency of his prescriptions in meeting those needs is naturally doubtful. Thus, when the ideologies, religions and systems produced by man cannot be relied upon even in the matters of contemporary and immediate needs of the human society, how can one expect them to succeed in entirely different times and situations of the future?

Had Islam been a product of human mind, it too would have become out dated and irrelevant today, due to the inherent human incapacity to produce anything equally good for all the people of all the times. But, fortunately Islam is not the product of man. Hence it does not suffer from the kind of limitations mentioned above, regarding the ideas, religions and systems fabricated by man.

Coming to the second category, there are some religions around us which owe their origin to the divine revelations. Yet, today they are only partly divine and woe a major part of their present forms to the 'creative brains' of the mortals. Apart from the fact that even originally they were destined to serve only a few generations, the early generations of the followers of these religions failed to preserve the divine revelations in their original form. The process of tampering with the scriptures or the source of the religion was begun at the very primary stage and clouds of serious doubts were cast upon the authenticity of this source. Then, there were priests, kings, money lenders

and other powerful sections who not only misinterpreted the scriptures but also forced their own views into them and altered them to suit their interests. As a result, many contradictions crept into the scriptures and to justify these contradictions, scores of doctrines were introduced which further confounded the confusion. The ugly process of modification, rather the mutilation of truth, continues even to this date. The proportion of human ideas gradually poured into these religions and their scriptures is so dominant that today, it is almost impossible to trace out the remnants of the original divine elements in them. Thus practically there is very little difference left between such 'partly divine' religions and the purely human ideas and isms.

Consequently, the only potential of these religions today is to confuse and mislead people. Realising their total silence and helplessness in the face of the arduous challenges of the modern times, their own followers have confined them to rituals, spiritual matters and places of worship. They have been totally excluded from all the serious affairs of life like science, education, economy, law, politics, administration, international relations etc., because it has been realised that in these fields, they hardly have anything practical or useful to offer. In spite of all the good done by these religions once upon a time for the man and his society, one is compelled to admit that in the modern world, they are virtually irrelevant and redundant and have no significant role to play in the modern scheme of things.

Had Islam been a religion of this kind, it too could not have escaped the same fate. But fortunately as proved both by the past and the present of Islam, it is entirely different from all such religions and hence, the argument (mentioned in the beginning of this chapter) is applicable to these religions but not to Islam.

Now let us move to the third category of ideas- purely divine.

While all the isms of the west and cults of the east can be categorised under the first, and religions like Brahminism, Buddhism and Jainism generally and Judaism and Christianity particularly can be classified under the second, there is only one system that can be brought under this third category.

Islam is different from the first category mentioned earlier, because it is the idea of God almighty and not of any man. It is different from the second, because it is entirely from God and not mere partly divine, like other religions falling under this category. Being the only total system to have come from God, and also having fully retained its original form to date, it is in a distinct class of its own and cannot in any way be bracketed with the above two categories. This speciality of Islam, offers it many unique advantages. For instance,

As, human mind is only its addressee and not its source, Islam is free from all the natural limitations of the human ideas. In fact the source of Islam is, the absolute knowledge of God. Being the creator of man, God knows the nature, capacity, needs and aspirations of man and his society, better than anybody else can ever know. Therefore logically, the system prescribed by Him for mankind, should be the only system, perfectly suitable to the nature and requirement of mankind.

As far as the factors of time and space are concerned, they cannot effect the judgements and prescriptions of the Omnipotent, Omniscient, Omnipresent and Almighty God, in any manner. Because, obviously God is free from and far above all the limitations, including those of time and space. While all others are mere prisoners or at best only partial witnesses of particular times and particular spaces, God is the very creator of all times and spaces. His infinite knowledge encompasses them all, totally and at once. Therefore it would be foolish to imagine God at par with man. As, His knowledge, powers

and other attributes are all absolute and boundless, His recommendation, addressed even to one man of one particular time and of one particular region, can very well hold good for all men of all times and of all regions- if He intends those recommendations to be so!

The apparent superiority of the powers of God, over the powers of man is itself an irrefutable rational proof of the superiority of the God given system over every man made system. In fact, if the merit and efficiency of all the ideals of the aforesaid first and second categories are put together and are compared with Islam, taking every relevant factor into account, it will be clear that the difference between them is as wide, as between God and Man.

### **The Dynamism Of Islam**

Let us mention here, a few more factors that make Islam, truly unique and indispensable, in comparison with all the other 'alternatives' available to the modern age.

Islam is the only religion which has the most reliable, in built mechanism to guide man during all the ages, in solving every new and unforeseen problem and every complexity, likely to arise in the changing times and situations. Quran and Sunnah- the written sources of Islamic guidance- are themselves rich enough to offer direct solutions to most of the ills and crisis facing the modern world. But in addition to them, Islam provides some more provisions such as Shoorah (consultation), Fiqha (Jurisprudence) Qiyas (Analogy), Ijma (consensus), Ijthihad (Authoritative interpretation) etc., Though all these provisions are subordinate to Quran and Sunnah, they clearly indicate that Islam extends due recognition to human reason too. Because, all those provisions have been left to be exercised by the human beings and the human reason has a prominent

role in their exercise.

It is due to this dynamic nature of Islam and its in built flexibility that it remains fully beneficial under all the conditions and there never arises any need to alter or modify it in order to enhance its relevance in any newly emerging conditions.

### **Let The Trend Speak**

As Islam is the last among the revealed religions, the long series of the revelations of truth and devine wisdom that began with the very first man, has finally culminated in it. Thus Islam, being the ultimate source of truth and knowledge, its guidance is progressively beneficial to the humanity. Significantly Islam is also the natural beneficiary of every genuine progress made by man in his ongoing search of truth. In fact, every successful step taken by man in the direction of truth- in any branch of knowledge- leads him a step closer to Islam and renders it easier for him to recognise and appreciate the ultimate truth presented by Islam.

For instance, mankind today generally recognises basic human rights, universal brotherhood, equality, social justice, economic justice, gender justice, dignity of labour, independent judiciary, accountable government and many such other values and concepts which in fact were advocated and also implemented by Islam 14 centuries ago. For quite a long period in history, Islam was the only system in the world which promoted these values. The non religious groups, who spoke about some of these values could not implement them even on one square kilometre of this earth. During this long period the other religious groups were all engaged in actively supporting and defending despotism, racism, feudalism, slavery, oppression

of women, bonded labour and other such evils. But today man seems to have intellectually grown mature enough to reject these evils and accept and appreciate the values presented by Islam long ago. Thus with the progress of man in knowledge and experience, many values of Islam have already gained universal acceptance through Islam is seldom acknowledged as the source of these values.

The concept of God is one area where it is quite evident that the progress of man with the passage of time, is leading him remarkably closer to Islam. Atheism, once so dominant in this world has almost receded into oblivion today. The institution of priesthood is rapidly losing ground. The concept of one God is more popular today than ever before in the recorded history. Interestingly, even the predominantly polytheist, pantheists, pagan, Trinitarian and even idol worshipping communities today acknowledge Tawheed as the ideal, loftiest and most reasonable concept. To day they not only hesitate to criticise the Islamic concept of God but also are seen trying hard to convince themselves and others too that their concepts are only primary steps towards Tawheed. In principle at least, almost all the religious communities in the modern age recognise Tawheed as the ultimate truth.

### **Read this statement carefully;**

“Scripture clearly teaches that there is one God. The false teaching that there are many Gods is contrary to reason. There can be only one supreme being. The Bible teaches not only that there is one God, but also that there are three persons in the God head- Father, Son and the Holy spirit. This is a mystery to the human mind. But although it cannot be understood, it can be believed.... The word ‘trinity’ is not found in the Bible.”

Does it sound like a statement of someone opposed to

Christianity and especially to trinity? But believe me, it is an official statement of the authorities on Christianity. This appeared in an advertised feature, propagating the Trinitarian Christianity, published in the Reader's Digest (Feb. 1995, page 14, sponsored by the Emmaus correspondence school- a missionary organisation)

Here, one can clearly notice the point we made above- the tone of the very propagators of Trinitarian faith betrays the guilty consciousness they feel about this concept even while they are engaged in the act of propagating it! In the circumstances where they are supposed to forcefully defend the concept of trinity, they end up virtually in endorsing the superiority of Tawheed. The same is true about most of the other religions as well.

In fact, nothing could constitute a better endorsement of Islam by all other religions, than their acceptance of Thawheed- the bed rock of Islam- as the desirable ideal.

Apart from Thawheed, the characteristic simplicity of Islam is also gaining universal acceptance today. People are no longer impressed by the laborious, irrational, complex and often impracticable methods prescribed by other religions for spiritual progress. Realising this new trend, attempts are being made by the different religious quarters, interestingly at the official level too, to gradually switch over to simpler and more practical methods. This development can very well be interpreted as an indirect endorsement of the Islamic prescriptions which have always been free from priesthood, Renunciation, extreme asceticism, self- denial, extreme austerity and lengthy and extravagant rituals and customs. Thus Islam seems to be the ideal, the modern world is heading towards- although without being conscious about it.

Now it is the duty of Da'ees to present Islam before the modern

man and help him in his movement towards truth, to reach his destination faster.

Da'iees of the modern age have before them, a frustrated generation which has considerable experience of the disastrous consequences of following wrong religions and isms. Though experiment is the most expensive way of learning, it is the most effective way of learning too. And it is through this way that the modern world is learning to appreciate the truth. Therefore it can be hoped that man has emerged wiser after making a guinea pig of himself by repeatedly experimenting with wrong solutions one after the other. Centuries of such experiments must have provided him with sufficient insight to realise the futility of knocking at the wrong doors. But is there any escape from this fate of fruitless wandering until one knows the right door?

It is up to the Da'iees to show the modern man the true refuge called Islam- the only religion, philosophy, ideology and system of life capable of ensuring his all round success.

### **Da'wah And The Modern Technology**

“How to propagate Islam in the modern era?”

This crucial question merits quite a thorough study and serious research. Here, let us confine our discussion only to one of the factors, related to this question and mentioned in the beginning of this chapter i.e. the means available in the modern age for the effective propagation of Islam.

Transport and communication are two areas where mankind has been facing numerous problems and obstacles since the earliest days of the human history. But today, standing at the doorsteps of the 21st century, man can boast of having overcome those obstacles to a great extent. The progress made by man in

the fields of science and technology in general and in the area of media and communication in particular is awe- inspiring. Just take a look at this spectacular list of, some of the means, mediums and equipments of communication, available to man in the current era.

- Newspapers, Magazines, Journals etc.,
- Books, Booklets, Pamphlets, Brochures, Handouts etc.,
- Banners, Wall posters, Wall writings, Hoardings, Stickers etc.,
- Different types of printing machines, Typewriter, D.T.P, Photocopier etc.,
- Television, Cinema, Radio, Audio and Video equipments etc.,
- Satellite networks, Cable networks, Cybernetics etc.,
- Computers, Teleconferencing, C.D- ROM technology, Electronic mail (E-mail), Electronic display boards etc.,

The progress in this field is so rapid that many modes of communication popular today are likely to be discarded tomorrow. Revolutionary changes are taking place and every passing day takes man to a new height in this area.

Apart from the means mentioned above, there are some more methods universally used for communication, education and propagation, though they are not the inventions of this age. They are;

- Conversation, Speech, Lecture, Table talk, Seminar, Symposium, Debate, discussion etc.,

All these and many more methods are being widely used all

over the world today for the promotions of commercial, political, religious and many such other interests. All the information people have today regarding different materials, persons, events, parties, cultures, faiths, arts, philosophies, theories etc., have reached them through one or the other instrument of communication, education or propagation mentioned above. Notably even the views people hold regarding various things are to a great extent influenced, shaped and determined by the aforesaid instruments.

Significantly communication is not the only function of the media. In fact it also plays a vital role in determining the views, thoughts, habits, beliefs, attitudes, lifestyle and even the way of life of the people. Man can either be a beneficiary of the media or its victim, depending upon whether the media is objective or biased, controlled by good elements or bad. Besides, man's own ability to distinguish right from wrong and virtue from evil also plays a significant role in this ball game. However, the average man of our era cannot be exclusively categorised either as a beneficiary only or as a victim only. He is in fact, beneficiary in some matters and victim in some others. But the tragedy is that the matters in which he has been victimised are much more crucial in nature and involve very far reaching consequences compared to the matters in which he has benefited.

It should be a matter of grave concern for all the lovers of truth, justice and morality general by and for the Da'iees particularly that since quite a long time, the most powerful and influential means of communication and opinion making remain imprisoned in the wrong hands. Under the hegemony of capitalists, imperialists, materialists, Zionists and such others, the media has been functioning as a global distributor of falsehood and immorality. Destructive ideas like Fascism, Racism, Communalism etc., were promoted and trend of

violence, anarchy and obscenity were created by this modern demon called media.

Da'ees cannot ignore the fact that it is through extensive manipulation and careful monitoring of these very means of communication, that quarters hostile to Islam, have globally sown the seeds of misconception, suspicion, contempt, fear, hatred, confusion and prejudice against Islam and the Muslim Ummah deep in the minds of the people. There are grounds to suspect that all this is not mere coincidental, and that in fact a well planned, well funded and artfully orchestrated campaign is being conducted with the definite aim of maligning Islam and driving people away from it. This world wide campaign has assumed alarming proportions in the recent years.

The consequences of this sustained campaign have been horrendous. Influenced by this false propaganda, a considerable number of people in many parts of the world today have developed a negative attitude towards Islam and Muslims. Alarmingly, even a sizeable section of the younger generation of Muslims also has fallen victim to the venomous propaganda against Islam and its followers. Today, many such ignorant, young Muslim victims of the media are found suffering from a kind of inferiority complex about themselves and everything related to Islam. They feel guilty for the wrongs, never done but repeatedly alleged upon the community they are born in.

Another notable fall out of the negative role of the media is that, it has adversely effected the relationship between Muslims and the other communities of the world. As a result of the perpetual misrepresentation of Islam and the Muslim Ummah by the media- through the methods like distorted reporting, misinterpretation of events and situations, misleading comments and analysis, glorification of the apostates, twisted portrayal of the life, faith and culture of Muslims and cunningly selective

coverage etc., everything connected with Islam has become a taboo even for many good hearted non- Muslims. The damage caused by such sustained feeding of heavy doses of untruth, has been so intense, that today its victims will hardly be able to recognise truth as such, even if they happen to see it with their own eyes! This perhaps should suffice for the Da'iee to gauge the magnitude of the challenge before him. It is in this atmosphere that he has to introduce truth to the people and persuade them to accept it.

Fortunately, during the past few years, some saner elements in the non- Muslim world and especially a section of their intelligentsia have begun to realise the blunder of the media and have also started their efforts for the restoration of objectivity in the media. Let us hope these trends will be further strengthened during the days to come and that the magic of falsehood will perish and finally the truth will prevail.

However, hopes alone are not sufficient to relieve the Da'iees from their responsibility. As the prophet (S) made use of all the lawful and decent means of propaganda available during his age for making the truth known to mankind, the Da'iees of the present era too should struggle to spread the message of truth, making use of all the means of propaganda available in their era.

For quite a long time, and even up to this hour, the Muslim community has been refusing to pay due attention to its desired role in the field of media and propaganda. It has already paid and continues to pay a heavy price for leaving this crucial field to the unchallenged domination of its opponents.

Undeservedly suffering the worst possible image, facing ridicule, hostility and an embarrassing complex of being misunderstood and being compelled too often to cry "We are not so!" before an indifferent world- This is certainly not a

situation any self respecting community would love to live in.

Today the Muslim Ummah is witness to the current global scenario, which loudly testifies that by effective utilisation of the powerful gifts of the modern technology, the so called enlightened world can be programmed to accept even blatant falsehood! The question now is, how much the community of the Da'iees is prepared to make use of the same gifts of technology effectively to introduce the truth to mankind and persuade it to accept it.

The Muslim Ummah has enormous human and material resources at its disposal today. Time has come now to gear up with all these resources to perform its long forgotten duty- The duty to dispel the darkness of ignorance and herald the new era of true enlightenment. That in fact is the gist of Da'wah.

\*\*\*\*\*