

# DA'WA

## What and How

H. Abdur Raqeeb



*Publication No: 293*

# DA'WA - WHAT AND HOW (An Organized Approach)

**H. ABDUR RAQEEB**



**Islamic Foundation Trust (IFT)**  
*138, Perambur High Road, Chennai - 12*

© ISLAMIC FOUNDATION TRUST, CHENNAI.

All rights reserved. No part of this publication may be reproduced or translated or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, without permission in writing from the publisher.

## **DA'WA - WHAT AND HOW**

**(An Organized Approach)**

**First Edition** : Nov 2015

**ISBN** : 978 81 232 0288 4

**Price** : ₹ 25.00

**Author** : H. Abdur Raqeeb

**Publisher** : ISLAMIC FOUNDATION TRUST

138, IFT Lane, Perambur High Road

Chennai - 600 012. India

Ph.: +91 44 2662 44 01, 4332 6446

Fax: 2662 0682

E-mail: iftchennai12@gmail.com

Website: www.ift-chennai.org

---

Printed at Patel Graphics, Chennai

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Call to the way of your Lord with wisdom and fair exhortation, and reason with them in the better way.

(Qur'an 16:125)

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than him who prays to his Lord and does right, and says: Lo! I am of those who are Muslims (surrender to Him). (Qur'an 41:33)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا

O Prophet! Lo! We have sent you as a witness and a bringer of good tidings and a warner and as a summoner to God by His permission, and as a lamp that gives light. (Qur'an 33:45-46)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

Say: This is my way: I call on God with sure knowledge, I and whoever follows me – Glory be to God! And I am not of the polytheists. (Qur'an 12:108)

أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ

O our people! Respond to God's summoner and believe in Him. He will forgive you some. (Qur'an 46:32)



## GLOSSARY OF TERMS

---

**DA'WA:** inviting/calling people towards ALLAH and His Path

**DA'EE:** One who invites/calls people towards the ALLAH and His Path The vocation of Da'wa requires as a pre- requisite of conveying (تبليغ or بلاغ) informing and enlightening the addressee about Allah and his Message.

**DEEN:** The English word 'Religion does not convey the depth and extend of the Arabic word Deen. To explain it briefly: It is the system of Faith and Practice for an Individual and Society whose objective is to establish Socio-Economic-Political Justice, in short a way of life



# CONTENTS

---

1. The Prominent Feature of the Prophet's (ﷺ) life: Da'wa towards Allah	06
2. The Benevolent Prophet (ﷺ) and Planning	08
3. Da'wa Requires Concerted Efforts	09
4. Training of Daa'ees	10
5. Need to Comprehend the Psyche, Ideologies and Tendencies of the Addressed Community	11
6. Cultivating Acquaintances with Non-Muslim's: An imperative	12
7. Removing of Misunderstandings about Islam and Muslims	14
8. Debates or Dialogues	15
9. Cooperation with Non-Muslim's in Matters of Common Interest	18
10. Da'wa and Service to Humanity	20
11. Present a Holistic Concept of Islam	21
12. Guidance from the Quran and Sunnah in the Work of Da'wa	23
13. Ladies and the Work of Da'wa	25
14. Different Methods of Working for Da'wa	27
15. Need for Far-sightedness and Futuristic vision	29
16. Taking Advantage of Democratic Rights	29
17. How to Resist Fascist Forces	30
18. The Last Word	32



## DA'WA - WHAT AND HOW

---

Allah, the Lord of multitude of universes, created man and made abundant provisions for his perpetuation and survival. At the same time, he facilitated the advent of Prophets from time to time for the guidance and enlightenment of mankind. The succession of Prophets came to an end with the advent of the exalted Prophet (ﷺ) and his Prophethood will remain operational till Doomsday. Now, the only authoritative, pure and divinely recognized and approved faith and way of life is Islam, *“The true religion with Allah is Islam”* – Quran (3:19). This religion is comprehensive enough to encompass all aspects - individual and collective aspects of human existence. This religion presents a holistic design of a system whose nucleus is justice.

### **1. The Prominent Feature of the Prophet’s (ﷺ) life: Da’wa towards Allah**

What does Islam propose to disseminate? Keeping the holy life of our beloved Prophet in view, the learned scholar Khurram Murad (may Allah have mercy on him) writes:

“Hadith is the name given to what our Prophet (ﷺ) said or did or to his commendation of or silence on a deed

done in his presence. Dear Brothers! Please find out, on what issue did he emphasize from the time he received Prophethood in the cave of Hira to his last breath, a period of 23 years? Which deed was he (ﷺ) engaged in the most? Undoubtedly it was the duty of bringing people closer to Allah. He endured hunger covering his abdomen with stones; he was pelted with stones until his footwear was filled with his blood, he stood under the company of unsheathed swords; the rope used in hanging encircled his neck menacingly. Enduring all these, he remained focused on one aim, remained preoccupied with one goal, in all places, at all times. Day in, day out, he was calling people towards their Lord, to move them closer to God, to cement their relationship with Allah, to dedicate themselves exclusively to Allah. In the light of this truth, I do not confine myself to saying that the duty of bringing people closer to God is obligatory and that knowledge brings in its wake a responsibility. It is the responsibility of a scholar to divulge his knowledge, to teach and disseminate it. I will go a step further and assert that the greatest Sunnah and *uswah* (Role-Model) is to call people towards Allah and to try to connect people and their true Creator. Muslims are not the addressees; they are the ones who address; it is their primary duty to invite those who are unacquainted with Islam towards Allah and the religion officially recognized by Him, to educate the dangers inherent in associating Allah with partners, to indicate the way of monotheism and to equip them with the knowledge of ultimate victory in the form of paradise and the permanent chastisement in the form of Hell."

## 2. The Benevolent Prophet (ﷺ) and Planning

It is learnt from a close study of the Prophet's (ﷺ) life and achievements that every endeavour of his was characterized by planning, wisdom, deep application of mind, insight and understanding. His pre-planning on the occasion of the Battle of Badr is well recorded in the biographies of the holy Prophet (ﷺ). First he hired the services of two spies who were entrusted with the task of communicating the news of the arrival of the trade caravan from Syria. While departing from Madinah, instead of northward, he moved towards the south in order to reach a secure place before the arrival of the enemy. He encamped near a well and the spot selected was highly suitable. A patrolling squad was appointed to ascertain the strength of the enemy. They arrested two persons of the enemy and learnt about their strength and the identity of the chieftains. His companions numbered 313. He divided them into different units - the battle formation of the army the vanguard, the right flank the left flank -was finalized. The leader of each unit was appointed. Safe-guards were put in place. A hut was built as a control room to monitor the movement of the army. Two fast moving she-camels were kept ready to be used in case of emergency.

Then he prostrated before Allah and made a historic prayer: *"O! Allah if this small group is decimated, then there will be non-left to worship and serve you"*, then he came out and gave a rousing speech to the army and filled the hearts with great enthusiasm.

These details give a brief picture of pre-planning that preceded the battle. What happened during the course of the battle and after it can be found in the biography of the Prophet (ﷺ). In addition, unique examples of the Prophet's (ﷺ) foresight and wisdom and planning in the different events of his life are available in his biographies.

The Da'wa of Islam is inconceivable without planning.

### **3. Da'wa Requires Concerted Efforts**

The Da'wa of faith is an extraordinary enterprise. To carry it out in this country there is a pressing need for a comprehensive planning. We should proceed only after identifying the phases, the duration and the quantum and we should pause midway to take stock the goals fixed and find out whether they are enough, to evaluate the logistics and find out whether they are useful and result-oriented. If there is something lacking or defective, it should be removed before going further. Fixation of the goals and evaluation of the work should be simultaneously done.

In any planning, priorities have to be fixed so that a phased execution of the task is made possible. Some jobs are unavoidable and command primary importance and without them no progress in the implementation of the plan is possible. Some matters have long-terms goals and some short term goals. Moreover, it is necessary to ensure that planning is systematic and in sync with the times and circumstances.

The final phase and completion of the tasks of Da'wa manifests itself in the triumph of Islam. This is our goal

and it is a job that has to be done for a long period, under trying circumstances and with total indifference to the time the goal will be achieved.

Here a few suggestions for the planning of the Da'wa of Islam are being made.

#### **4. Training of Daa'ees**

First and foremost, every member of the Muslim community should be made aware that he is a *Da'ee*, one who invites people to Islam, and that he is a trustee of the message that his Prophet (ﷺ) has bequeathed to him. In the last pilgrimage that he performed, the Prophet (ﷺ) entrusted the Muslim *Ummah* with the responsibility of disseminating the message of Allah by word and deed to all people in the same way as he himself had disseminated. This duty of Da'wa is not individual – or a specific group - but community-centric. And this community is the proselytizing community. Every individual has to save himself and all others from the chastisement of Hell-fire and to bring him closer to the eternal blessing of paradise. The Muslim community became indifferent to its communitarian obligation during the period of its downfall and today it still suffers from humiliation and degradation. If every member of the community is filled with zeal to propagate Islam and the need to disseminate Islam makes him restive, then the task of Da'wa will find its own ways and means as running water finds its own outlets and divine help will be extended to him from unexpected quarters. For this purpose we have to organize a group of preachers as a first step.

They should be emotionally committed to the task of preaching; they should understand the temperament and methodology of preaching and should have the stern stuff within them to put up with the challenges inherent in the job undertaken with patience and determination. The first priority is to organize preachers who are competent and upright, for this human resource development, investment in terms of time, capital and labour should be generously made.

### **5. Need to Comprehend the Psyche, Ideologies and Tendencies of the Addressed Community**

The second most important point is to understand the mindset, the guiding principles, and the emotional factors of the people being addressed. We have to know their likes and dislikes. We have to study their scriptures in the original language. Today the Hindu society has distanced itself from its religious sources and religious texts. To understand the community one needs to get closer to them and forge personal contacts with them. For example, the training course given to the missionaries in the Christian institutions involves a study of lessons on other religions and a practical stay for a few weeks in the midst of the people following a religion concerned to have a hand-on experience of the real state of affairs. A few years ago, a group students from a Christian seminary of this kind visited Jamia Darus Salam, Omerabad.

A group of students of Olaf College, America, makes it a point to visit Islamic Foundation Trust (IFT), Chennai,

both male and female year after year and spends almost a whole day in getting information about Islam and Muslim's. Their misunderstandings are removed and expatiate on the simple and true precepts of the monotheistic religion of Islam. Glory to Allah, this practice has been going on for many years now and yielding profitable and positive results.

It is of prime importance to learn and master the language of the community you wish to address. The practice of Allah's messenger was to address every tribe in its dialect using their peculiar phrases and idioms.

Keeping the importance of propagating Islam, we should not remain content with knowing Urdu. Instead, stress should be laid on learning and securing literary competence in the regional languages in general and English and Sanskrit in particular.

To ascertain the ethos of a community, statistical survey is undertaken in modern era. This technology is made use of during the election, selecting a few individuals as a sample selection, thereby the total result is arrived at. Using such techniques the moral principles and attitudes of a target community can be comprehended. In addition, a study of lives of the new reverts to Islam will come in handy for the purpose.

## **6. Cultivating Acquaintances with Non-Muslims: An imperative**

The mission of Da'wa makes it imperative that we

should develop contacts with non-Muslims. The walls of hatred, alienation and prejudice which have remained standing for years have to be pulled down and human relationships have to be established without any axe to grind. We are obliged to forge contacts with them in various capacities for the advancement of many a worldly affair. We and non-Muslim brothers and sisters have been living together for years, mutual contacts have been of varied nature, and still we have not conveyed the message of truth to them from the religious point of view. For this It is necessary to be of service to them in trials and tribulations, participate in their happy moments, to provide good counsel to them, and to win their confidence and good opinion. In this connection exchange of gifts will be immensely beneficial and effective. Allama Shibli Noumani (rah) has quoted Caliph Umer Farooq in his book, 'Al-Farooq' that according to the second caliph of Islam, the category of '*miskeen*' (deprived and underprivileged) in the eight categories eligible for zakah includes non-Muslims as well. It is reported that eminent religious scholars like Abu Maisara bin Maimoon, and Umar bin Sharjil (into them be Allah's mercy) used to help Christian monks by giving them *sadaqahath-ul-fitr*. Scholars have declared that giving meat of Sacrifice to non-Muslims is permissible and in present circumstances, preferable and laudable. Whatever promotes pleasantness and rapport in mutual contacts, as long as the methodology employed is universally approved and well-known, should be pressed into service without let or hindrance.

## 7. Removing of Misunderstandings about Islam and Muslims

There is a great deal of misunderstanding among non-Muslim about Islam and Muslims. It is urgent that misunderstanding be removed as a part of the planning for the Da'wa of Islam, because

الناس اعداء لما جهلوا

(People make an onslaught on what they know not).

Many misunderstandings are the result of the followings: non Muslims are not presented Islam nor they have studied it; the British rulers and communalists launched a wrong and false propaganda; Muslims have made matters worse through their perverse character and pernicious behaviour. Terms like *jihad*, *kafir*, polygamy, have been rendered controversial, incidents like 9/11 have been exploited to link Islam with international terrorism, two punitive measures like hand cutting for theft and stoning to death for adultery are singled out to publicize how barbarous Islamic *shariah* is. In reality Islamic *shariah* is a course through which good things are secured and wicked things are eliminated in human life. In the same way there is an erroneous concept like *wahdat-ul-adyan* which means that all religions have superficial differences but are one in essence. They are different ways but their destination is the same. On this issue we will have to make a true representation of the Islamic viewpoint, and to strive wisely and discreetly to establish Islam as the religion of

truth and as the only means of salvation. The endeavor to respect other religions after acknowledging their mutual differences. To improve mutual understanding and remove mutual misunderstandings should be expedited.

## **8. Debates or Dialogues**

To remove misunderstanding about Islam and Muslims we have to arrange the followings: individual contacts, meetings through delegates, group discussions, symposia, seminars, speeches and addresses, corner meetings etc. Inter faith dialogues can produce useful results as different religious celebrities participate in them. When the orientalist and Arya Samajis made scathing attacks on Islam and the messenger of Islam (ﷺ) in the past, then our eminent scholars engaged with the Christian priests and Hindu leaders in scholarly debates and triumphed over them. Though such debates bring home to us the greatness and sublimity of Islam and imbue Muslims with confidence and courage, they do not carry much conviction and the other party remains unconvinced because in a debate one wins and the other loses. In the endeavour of Da'wa, the aim is to make an impact on minds and hearts. The addressee should be attracted towards the speaker and he should feel obliged to raise questions in his mind and heart and to think and ponder. And so in the present times, a dialogue is preferable to a debate. In the dialogue, one has to listen to the other party's arguments, to commend the laudable points, and to have a fair discussion with convincing

proofs on controversial issues. Nowadays , effective communication has become an art. We have to put our point across with a telling effect. It is necessary to prepare a team of experts in the art of effective communication as a part of the strategy for the Da'wa towards Islam.

During the second pledge of Aqaba, in response to a request from the leaders of Madinah for a resource person who could instruct them about Islamic practices, our Prophet's (ﷺ) choice fell on Mus'ab bin Umair (may Allah be pleased with him). He was endowed with sincerity and competence to assess human personality and extraordinary qualifications to persuade and proselytize.

One day, when Mus'ab was conveying the message of Islam to a few members of the tribe of Banu abd Ash hal, two leaders from Bani Aus- Sa'ad bin Mu'az and Usaid bin Huzair- arrived. The latter was the chief of his tribe and noted for his modesty and forbearance and was altogether a distinguished person. He had a grouse against the preacher's activities and had brought his spear with him. He, therefore, addressed Mus'ab (may Allah be pleased with him). in a harsh tone.

“How dare you to come into our locality and lead our vulnerable people astray?”

The tone of Mus'ab (may Allah be pleased with him) was, in sharp contrast, gentle and winsome. “O chief will it please you if I were to place before you a most invaluable statement?”

“What is it?”

“Please be seated and make yourself convenient and listen carefully to what I say. If what I say appeals to you, please accept it and, if it offends you, I will leave this place for good and never return.” Mus’ab (may Allah be pleased with him) said.

“That is fair enough,” said Usaid. Fixing his spear in the ground, he sat. Mus’ab (may Allah be pleased with him) began to explain the truth of Islam and quoted relevant verses of the Quran the furrows on Usaid’s forehead disappeared and his visage glowed with joy. He declared on the spot that he wished to embrace Islam.

The persuasive powers of Mus’ab (may Allah be pleased with him) played a vital role in converting a precious gem of a man. Usaid was an admirable horseman, endowed with intellectual supremacy, and could boast of prestigious genealogy. His tribe had bestowed the title of *Kamil* (Perfect) on him. He was also equipped with the knowledge of reading and writing.

A most effective medium of communication, at present, is story telling. It enjoys great importance even in modern academic course of management. In Indian society ‘*katha*’ (story telling) has had a pride of place all along. Even today fables from the Ramayana and the Mahabharata are heard as a nocturnal hobby. There are parables in the Quran too and the story of Prophet Joseph (peace be on him) has been described as *ahsanul qasas*

or the most fascinating of narratives. In the same way our revered Prophet (ﷺ) has made use of parables to throw light on the aims and goals of *Deen* and *Shariah*, to train his companions (May Allah be pleased with them), and to convey his Message. If all these are presented in an easy to comprehend manner, this will be a good initiation in the area of Da'wa

## **9. Cooperation with Non-Muslims in Matters of Common Interest**

It is necessary to cooperate with non-Muslims and join hands with them in matters affecting all, if we are to promote the cause of Islam, There is no gain saying the fact that we have to seek ways and means of establishing mutual cooperation with the other members of our national fraternity in order to promote virtues and eliminate vices and to solve social and economic problems

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ . وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“Help one another in acts of righteousness and piety, and do not help one another in sin and transgression.”

(Qur'an-5:2)

Under this standing order, we will have to develop the habit of joining hands with them in eradicating vices of corruption, drinking wine, gambling, domestic violence, rape etc and in spreading awareness about matters like health, hygiene, cleanliness, morality and chastity, total literacy, environmental degradation, poverty alleviation etc. Other members of our national fraternity will thus

come to realize that Islam is humane and benevolent towards humanity and that this religion is approved by the Lord of the universe; and its messenger is Mercy unto nations. These common errands will increase mutual contacts, will provide opportunities to understand one another, will remove misunderstandings, and an authentic image of Muslims will emerge. When the impression gains that Muslims are proponents of humanity's welfare, it will immensely facilitate the cause of Da'wa.

There is a mention of *Half ul Fudool* in the Prophet's (ﷺ) biography. An organization was formed by social activists in Makkah during the pre-Islamic days of ignorance. They were motivated by humanitarian considerations and took a pledge to ameliorate the conditions of the vulnerable sections of society. Members of this organization were united volunteers who took the initiative to help the exploited, ill-treated and hapless victims, and secured their dues from the arm-twisting and arrogant people and prevented the social bullies from lording ones the weak and the timid. The Prophet's (ﷺ) participation in such a pledge was the most important event in the early part of his life and the first milestone of his public life. The biographers have recorded that the Prophet (ﷺ) said, "To take the pledge I joined others in the house of Abdullah bin Jad'aan. I am not prepared to renounce the honor of participating in that oath – taking ceremony in lieu of a herd of red camels. And now in the Islamic times, if someone seeks my help in the name of that pledge, I will rush to his rescue".

Every preacher has to ascertain the details of *Half-ul-Fudool* from the Prophet's (ﷺ) biography. He has to form a common forum with the cooperation of non-Muslim brothers and sisters on its lines and established a just state of affairs and oppose oppression and exploitation. This will be doing justice to the Prophet's (ﷺ) way; basic human values will be revived; the teachings of the '*Deen ul Huq*' (True Religion) will be presented before all sections of the society in a practical manner.

## **10. Da'wa and Service to Humanity**

An important factor in the over-all planning for the Da'wa of Islam is to accord the rightful place for the service to humanity. The attention of Muslims is focused now-a-days only on matters like the construction of mosques on a grand scale. Their attention has to be drawn to the fact that Islamic teachings include feeding the poor, clothing the naked, emancipating the debtor's from the crushing burden of debt, arranging the weddings of poor girls, helping the widows, rehabilitating the victims of natural calamities and epidemics irrespective of religion and community. Today education and medical care have become hugely profitable branches of commerce and upper classes alone are able to derive benefit from them. So, for the sake of presenting this aspect of Islam, if we come forward and render service by making education and medical care accessible to the have-nots, they will have a soft spot for Islam. Other communities, Christians in particular, have been rendering service in these fields

and this has been yielding good results in society. Some years ago, when “Outlook”, famous English weekly wanted to pick the most outstanding Indian after independence, most of the readers choose Mother Theresa, even though she was of Albanian origin. She rendered unrivalled service to the sick, the helpless and the homeless and so the people rose above extraneous elements and voted for her, her popularity is the good result of her services.

In the same way, there is a network of institutions serving the society all across the country and they are administered by non-Muslims organizations and pre-eminent personalities. In the areas of education and medical care, their services are highly laudable. Sai Baba Trust has established hospitals where in heart surgery, kidney transplantation, dialysis and chemo-therapy and such costly treatments are extended to the poor free of cost. Similarly, religious personalities in Karnataka and Kanchi Mutt in Tamil Nadu have established hospitals. Shankara Natralaya is a world famous hospital for exclusive medical service for eyes, wherein the best doctors of the country treat patients either free of cost or against payment of affordable fees. Can't we, the followers of “Mercy unto Nations” do this much?

## **11. Present a Holistic Concept of Islam**

There is definitely a need to give a correct direction to the concept of religion in vogue today and bring it in line with the Quran and the Prophet's way (ﷺ). Religiosity is identified with remembrance of God, conventional worship

and abstinence from worldly activities. This concept has non-Arab roots of mysticism and influenced by monasticism. The Prophet (ﷺ) gives a different concept:

المؤمن الذى يخالط الناس و يصبر على أذاهم خير من المؤمن الذى لا  
يخالط الناس و لا يصبر على أذاهم - (ابن ماجه)

“That Muslim who remains in touch with people and bears the hardships caused by them is definitely superior to the Muslim who leads an isolated life and does not suffer the hardships which are the natural result of intermingling with people”. (Ibn e Maja)

The term an-Nas (the people) used by the Prophet (ﷺ) is worthy of consideration.”

There should be a perennial effort to foster the feelings of good will to all and love for the good in the temperament of Muslim Ummah. Problems do not require an emotional outburst; they do require a realistic approach. We need training in far-sightedness and not in taking hasty decisions. We need to go soft on issues of marginal importance and pay greater attention to the basic and fundamental issues. While sending Mu'az bin Jabal (may Allah be pleased with him) to Yemen, our Prophet (ﷺ) told him, “You are going to a group of people who follow the Bible. First, invite them to monotheism and Prophethood. When they believe that Allah is one and Muhammad is His messenger, then tell them that Allah has made payment of *zakah* compulsory”. (Bukhari and Muslim)

In this way he instructed his officials to gradually move from one stage to another. Preachers should be trained to rise above sectarian, denominational and party prejudices and differences and focus on inviting people to the core teachings of Islam. Religion should be eschewed and the middle path should be followed.

## **12. Guidance from the Quran and Sunnah in the Work of Da'wa**

The Holy Quran is in the form of Addresses - to Man and Huminity, a *Da'wa* (Invitation). And our revered Prophet (ﷺ) is the Da'ee par excellence. One has to study the noble Quran to learn how to carry out the task of *Da'wa*. The revelation of Quranic verses in this context should be studied with the circumstances of the revelation, and how the Prophet (ﷺ) conducted himself should be kept in mind. It will be in the fitness of things that we formulate a strategy after pondering Allah's book and seeking guidance from it to confront the problem of the day.

ترے ضمیر پہ جب تک نہ ہونزول کتاب

گرہ کشا ہے نہ رازی نہ صاحب کشاف

(Paraphrase: Each individual has to respond to the Quran conscientiously and in his personal capacity; only then the exegesis of stalwarts like Imam Razi or book Al Kashaf will make sense and facilitate comprehension.)

For example, while sending Prophets, Moses and Aaron (unto them be peace) to the Pharaoh, the great

tyrant on a mission of guidance Allah instructs them to speak to him gently Quran (20:44); Prophet Joseph (unto him be peace) conveys the message of monotheism to the co-prisoners Quran (12:37); Prophet Abraham (unto him be peace) address his father and tribe Quran (19:42-45); the story of Jonah (unto him be peace) and other similar incidents will provide effective guidelines in the area of preaching.

After Quran, Prophet's (ﷺ) conduct is another source of guidance. He secured help on various occasions from Polytheists and from those who rejected his message. For example, he (ﷺ) secured protection from Mut'am bin Adi to enter Makkah; he selected Abdullah bin Uraiqat as his escort during the perilous migration to Madinah; and after Battle of Badr, when the Negus of Abyssinia was approached a second time, Umar bin Umayyah al-Mudri was made the envoy. In the same way, can't we secure help now from others in the opposite camp in the duties of preaching? By marrying Mother of Muslims Juwairiyah (may peace be on her) our Prophet (ﷺ) becomes a Member of the Tribe of Banu Al-Musthalaq and consequently the whole tribe embraced Islam. Is there no guidance in the wise step of our Prophet (ﷺ)? After the second Aqaba, he (ﷺ) appointed 12 men from 12 tribes, who were their respective representatives, as their chieftains and one of them was appointed as chief over the rest. On their request, Mus'ab bin Umair (may Allah be pleased with him) was sent as the resource person for teaching them *deen* and preaching of Islam in Madinah.

Do not all these measures create an awareness of the need to do the job of preaching in an organized manner?

### **13. Ladies and the Work of Da'wa.**

As men have a role in the planning strategy for the preaching of Islam, women's role has to be planned to the fullest extent. The words of consolation uttered by Mother of Muslims Khadijah (may Allah be pleased with her) after the first revelation: "By Allah, He will not let you down, you take care of the Family, meet the needs of the hapless, make people capable of earning their livelihood, play host generously and cooperate with people in matters of Truth." The Suggestion made by Mother of Muslims Umme Salma (may Allah be pleased with her) at the time of the treaty of Hudaibiyah; the achievement of Mother of Muslims Ayesha (may Allah be pleased with her) in the field of Jurisprudence. All these bear testimony to the fact that women actively involved in with the Prophet (ﷺ) in his Prophetic Mission. Umme Salma (may Allah be pleased with her) has narrated the migration of Muslims from Makkah to Abyssinia, the arrival of the Makkan opponents in the Court of the Negus, and their Machinations, the thrilling dialogue between Jaafar Tayyaar (may Allah be pleased with him) and the Negus; and this moving narration of hers is a radiant chapter in the History of the Islamic mission. The suggestion made by Umme Salma (may Allah be pleased with her) at the time of the treaty of Hudaibiyah reflected her intelligence, assessment of a situation and extraordinary abilities. Now the question is are we ready to allow ladies a similar role?

Magnificent examples are obtainable even during the days of decline of the Muslim Ummah. For example, in the eighth century of hegira, the Tatars invaded Muslim countries and laid waste the great Muslim empire whose capital was Baghdad. The entire Muslim world was panic-stricken. After Chengiz Khan, Hulaku Khan led the second wave of invasion. His soldiers took away Muslim Ladies as slaves. In these circumstances the brother of Ghazan Shah embraced Islam under the influence of his Muslim wife. As a result, Elkhani Kingdom became a Muslim Kingdom. Chughtai Family was most hostile towards Muslims but Hulaku Khan's Muslim wife introduced Islam to that family and as a result, Mubarak Shah and Burakh Khan became Muslim. Thousands of Muslim ladies who were taken away by the Tatar soldiers did not convert to the religion of their husbands, instead they converted their husbands and their children and through them Islam spread throughout the Tatar lands. Even today, after 9/11 Europe and America and even in our homeland it is in ladies more than men-folk who have come forward to embrace Islam. They perceive in Islam protection to their chastity the bright prospects of securing their rights and the pleasant flavor of a peaceful family life. For this purpose, a sincere desire should be cultivated in the Muslim ladies to bear the message of Islam to others and another need is to plan and prepare a strategy for the solution of the problems that the ladies who are newly converted to Islam face.

## 14. Different Methods of Working for Da'wa

There are various sections in society. There is a need to make an impact on each one of them by applying different methodologies. While planning for preaching, we will have to think of a suitable methodology for each section. A large number of people in our homeland are either illiterate or inadequately educated, and they are not interested in reading and writing. CD's and DVD's may be employed to explain and highlight various aspects of Islam. A special corpus of literature will have to be prepared keeping in mind the levels of intellect and understanding of the educated people. Books on Islam should be given publicity and sold in Book Fairs, these should be made available in libraries and hotels; and media personal should be befriended to register gainful outcomes.

Different aspects of Islam may hold charm for different sections. For example, the weak and downtrodden sections may be attracted towards the concept of equality in Islam. The upper classes in possession of high intellect and material wealth may find attraction in the concepts of monotheism, institution of Prophets, and belief in the hereafter. In addition the concept of justice has special significance in the context of globalization and rat race.

Modern mass communication has given an extensive reach to the cause of Islam. Our beloved Prophet (ﷺ) had predicted that a time would come when Islam would reach every house, well built or otherwise. Today this is

possible. The computer and internet should be properly utilized. The computer is the highly sophisticated form of the pen and for effect and speed in communication and preaching, it has no parallel. This is a great blessing of Allah. Likewise, through internet, Face book, Twitter, You-Tube, and such organs of social media, we can send our message across the world to millions of people and exchange ideas, sitting at home. As these forms of media have been exploited to promote obscenity, nudity, vulgarity and promiscuity, religious groups hesitate to use them. However the edifying example of our Prophet (ﷺ) should remove our doubts. He went to the Fair of Ukkaz and preached there. He climbed the Safa mountain and shouted “*Ya Sabaha*” but while doing so, he removed the abuses associated with such a practice. In pre-Islamic times, if one had to pass on an important piece of information, he would strip himself naked and climb a mountain and shout “*Ya-Sabaha*” prior to making an announcement. He was known as ‘Naked Warner’. The Prophet (ﷺ) adopted the same methodology but he kept his clothes on. We can follow in his footsteps, eliminating the un-Islamic practices and make use of modern means of communication to spread divine revelation and the Prophet’s message. It is hoped that our learned scholars will consider the suggestion seriously and evaluate properly the conditions and limitations of modern means of communication. Can’t an impermissible thing be so modified as to become useful?

## **15. Need Far-sightedness and Futuristic vision**

This planning requires the finest qualities of the heart like compassion as well as the sterling qualities of the mind like far-sightedness and futuristic vision. When we study the Prophet's (ﷺ) life, we learn that he took different decisions in accordance with different individuals, circumstances and necessities and in it there is much guidance in the faith and practice of Islam. In this regard the incidents of accepting Islam by some tribes could be cited. But alas! As a result of ignoring the far-sightedness and futuristic vision of our Prophet (ﷺ), we become and are still becoming impediments in the dissemination of Islam. Take the example of the last Czar of Russia who wanted to convert to Islam along with his subjects but the delegation of Muslim scholars (*Ulema*) refused to admit him to Islam because he was a habitual drinker and it was difficult for them to give up that habit all of a sudden. The delegation preferred that the Czar and his nation should remain polytheists but did not accept them as sinful Muslims!.

## **16. Take Advantage of Democratic Rights**

In spite of being at the helm of affairs of affairs for centuries, Muslims in India are in such a plight that they have not explained the true meaning of the Arabic Call to Prayer (*Azan*), and how Muslims worship in the mosque. Is it not a grievous act of omission? Will they not be taken to task by Allah? Will not the Non-Muslim populace complain to Allah that Muslims kept Islam concealed from them?

India is the largest democracy in the world. To a large extent, fundamental rights are available to Muslims. Life, property and honor are protected. Freedom to believe and worship is extended to Muslims. There is legal permission to follow the Muslim personal law in matters of marriage, divorce, inheritance, Waqf, etc. have the minority right to run institutions of secular and religious education. According to the Constitution, Article 25, we are free to follow the voice of our conscience, believe in any religion, practice it and even propagate it. In acknowledgement of this good fortune we may say that such freedoms are conspicuously absent in many Muslim countries. This is indeed a good fortune and Allah's great favour. Taking fullest advantage of this, we should be practicing Muslims and work in a planned manner to invite people to Islam and preach it to them.

## **17. How to Resist Fascist Forces**

It may be said that there exists a Fascist force in our country and it has its roots in the majority community, and it is formidable and highly integrated. It is striving in a planned and organized manner either to exploit Muslims or to make them untouchables or to rob them of their identity through assimilation. There is a talk that conversion should be abolished. In spite of such efforts, we see that a large section of the majority community is ill-at-ease with their ancestral religion because of the elements of inequalities and inequities and non-existence of social justice. Monotheistic Islam is a ray of hope for

such a section. The efforts of some religious parties and movements of Islam have born fruit and the result is encouraging.

The aim of the fascist forces is to keep the society in a state of tension minorities in general and Muslims in particular should be pre-occupied with the question of their survival. Thus their efforts are directed to divert the attention of the vulnerable and downtrodden strata of society and socially backward people from the life imparting message of Islam. The Muslim community should remain aware of despicable conspiracies and should not be swayed emotionally and should not fall under the spell of expediency. Instead, rising above the feelings of reaction and retaliation, the Muslim community should devise a wise line of action. Among the national fraternity, anti-Islam and anti-Muslim elements are not over whelming. Our conduct towards them should be the same as that of our Prophet (ﷺ) He prayed for the guidance of his arch enemy Abu Jahl, and sustained himself with the help and support of his uncle Abu Talib for whose guidance he strove hard to the last moment of his uncle's life. There is a heartwarming scenario of secular and democratic forces and neutral individuals and parties, constituting a large section of the majority community, condemning atrocities committed against minorities and Muslims, and fighting for their rights. Putting up with the present day Abu Talibs, we have to strive in a planned manner to bring them closer to the religion of truth and transform them into Umer bin Khattabs.

## **18. The last word:**

In conclusion, the very important point for a planned Da'wa of faith is being highlighted. Each member of the Muslim community should be conscious of the fact that he is a Da'ee (Preacher of Islam). To fulfill this obligation, he should have the determination to be Muslim in word and deed projecting himself as a person conforming to the Islamic character. We should endeavor to purge the Muslim society of contradictions and transform it into an ideal one.

All members of our nation should break out of the narrow enclosures of personal likes and dislikes, and all parties, classes and religious denominations should not remain enclosed but should come forward and initiate steps to become models of unity in precept and practice. We have to pay attention to this at the earliest convenience.

May Allah bestow His grace on us to discharge our duty of presenting Islam in a sincere and planned manner.

\* \* \*