

*CHAPTER IV*

**CALL TO RELIGION**

وَمَنْ أَحْسَنُ قَوْلًا ، مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ  
 أَنِّي مِنَ الْمُسْلِمِينَ . (حَمِّ السَّجْدَةِ - ٣٣)

*Wa man Ahsanu qaulam mimman da'ā Ilallāhi wa amila  
 Ṣālihan Wa qala Innani minal Muslimeen. (41 : 33)*

And who is better in speech than him who calleth  
 towards God , and Doeth Right and sayeth.

Lo ! I am of those who surrender (unto Him).

# Etiquettes of Communicating Islam

1. Develop full appreciation of the position conferred upon you. You are the successor to the mission of the Holy Prophet (peace and blessings of Allah be upon him) and you have to discharge the same duty of communicating the message of Allah, testifying the truth through your practical life and propagating the teachings of Islam which the Holy Prophet (peace and blessings of Allah be upon him) performed all through his holy life. Try to develop the same degree of zeal and fervour for the propagation of Islam which was the unique and distinctive characteristic of the Holy Prophet (peace and blessings of Allah be upon him).

The Holy Qur'an affirms :

هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ  
 اٰبِيكُمْ اِبْرٰهِيْمَ هُوَ سَمَّكُمُ الْمُسْلِمِيْنَ مِنْ قَبْلُ وَفِيْ هٰذَا  
 لِيَكُوْنَ الرَّسُوْلُ شٰهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شٰهَدًا عَلٰى  
 النَّاسِ .

*Huwajtabākum wamā ja'ala 'alaikum fiddīni min harajin millata abikum Ibrahīma huwa sammā kumul muslimīn. Min qablu wa fī hadhā liyakunar-rasulu shahidan 'alaikum wa takunū shuhada'a alannās.*

“He hath chosen you and hath not put you in any

hardship in the matter of faith ; follow the faith of your father Abraham. He hath given you the nomenclature of Muslim long ago and in this (Scripture) too, that the Prophet of Allah may testify the truth before you and that you may stand witness to the whole of Mankind”.

In other words, the Muslims are the successors to the mission of the Holy Prophet of God (peace and blessings of Allah be upon him) and are required, therefore, to discharge the same duty which the Apostle of God (peace and blessings of Allah be upon him) performed during his auspicious life. In the same manner as the final Prophet of God (peace and blessings of Allah be upon him) struggled day and night by his words and action and made the way of total submission to God clear to the people, the adherents to Islam have also to preach Islam, the religion of God, to all the people of the world and what is more, they have to practise it in their every day life and testify and prove it the religion of truth with the same high sense of duty and missionary zeal.

2. Always keep in view your real position in this world and constantly endeavour to order your life accordingly. You are not like the other people of the world. God has conferred on you a distinction and a privilege. You have been vested with the honour of leading the affairs of the world. You don't believe in extremes and are expected to keep yourself firm on the straight path of Allah with moderation.

The Holy Qur'an affirms :

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا . «البقره ١٤٣»

*Wa kadhālika ja'alnākum ummatan wasatan-litakunu shuhadā' a 'alannāsi wa yakunar rasulū 'alaikum shahīdā.* (2 : 143)

“Thus we have appointed you a middle nation that ye may be witnesses against mankind and that the Messenger may be a witness against you”.

3. Seek knowledge of the real purpose and aim of your life and try to achieve it with confidence and conviction. The real mission and task before the Muslims is to establish and enforce the religion as a whole which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) communicated to the mankind—a religion which contains divine guidance and injunctions in each and every aspect of life such as beliefs and worship, morality, and social, economic and political spheres etc. The Holy Prophet (peace and blessings of Allah be upon him) during his auspicious days enforced Islam with all its details. The Holy Prophet (peace and blessings of Allah be upon him) taught beliefs, principles of morality and the modes of worship; he (peace and blessings of Allah be upon him) established and organised a society on the principles of Islam and brought about countless favours and blessings to the people.

God has affirmed :

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا

إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى

أَنْ أَقِمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ . «الشورى ١٣»

*Shara'a lakum minaddīni mā wassa bihi Nuhan walladhi auhainā ilaika wa mā wassainā bihi Ibrahīma wa Musa an aqimud-dīna wa lā tatafarragu fih.* (42 : 13)

“He hath ordained for you that religion which He commended unto Noah, and that which We inspire in Thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus saying: Establish the religion and be not divided therein”.

4. Always remain determined to eliminate evil and establish good. This is an obligation you owe to your faith to justify your existence as upholders of the truth. Live to achieve this aim and die serving this mission. God has named you as the best people on earth only because you live to uphold the truth and sacrifice even your life for this noble cause.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ. (آل عمران - ١١٠)

*Kuntum khaira ummatin ukhrijat linnāsi ta'murūna bilma'arūfi wa tanhauna 'anil munkari wa to'minūna billah.* (3 : 110)

“Ye are the best Community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency and ye believe in Allah”.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

“I swear by Him Who has power over my life, you must enforce virtue and curb evil, otherwise God shall send very soon such calamity over you that you will cry and seek mercy from Allah but you will get no response.

(Tirmidhi)

5. Develop missionary zeal and exemplary fervour and enthusiasm for the propagation of the message of God and to save the people of God from the fearful torment of Hell. The Holy Qur'an has acknowledged the unique fervour and

abounding zeal of the Holy Prophet (peace and blessings of Allah be upon him) in the following words :

فَلَمَّا بَاخَعُ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا

الْحَدِيثِ آسَفًا . «الكهف ٦»

*Fala'allaka bākhi'-unnafsaka 'alā āthā-rihim in-lam  
yo'minū bihādhal hadīthi asafā. (18 : 6)*

“Yet it may be, if they believe not in this statement, that thou wilt torment thy soul with grief for them.

The Holy Prophet (peace and blessings of Allah be upon him) has himself described his feeling in these words :

“I am like a person who lit a fire and when the surrounding area became bright with light, the moths and insects began to drop in the fire. The person is now trying with all the force at his command to stop these moths and insects from dropping in the fire, but the moths and insects are rushing towards the fire rendering all his efforts ineffective. Likewise, I am trying my level best to draw you back and keep you away from the fire, yet you are bent upon falling in it”. *(Mishkāt)*

One day Hadrat 'A'isha (God be pleased with her) submitted to the Holy Prophet (peace and blessings of Allah be upon him) : “O Prophet of God (peace and blessings of Allah be upon you) ! Have you passed a harder day than the day of Uhud in your life ?” The Holy Prophet (peace and blessings of Allah be upon him) observed : “Yes, 'A'isha! The day of 'Aqabah was the hardest in my life”. This was the day when, dismayed with the people of Mecca, the Holy Prophet (peace and blessings of Allah be upon him) had

visited Ta'if to convey the message of God to the people there. Their chief 'Abd Yalil set ruffians after the Prophet (peace and blessings of Allah be upon him) who hurled stones at him in response to his message of blessing and salvation. The Prophet of God (peace and blessings of Allah be upon him) sustained serious injuries. His whole body was stained with blood and he fainted. Deeply grieved and frustrated, the Holy Prophet (peace and blessings of Allah be upon him) returned to Mecca. When the Prophet (peace and blessings of Allah be upon him) arrived at Qarn Aththaālib, he had overcome his grief. God sent the angel of calamity to the Prophet (peace and blessings of Allah be upon him). The angel of torture submitted: "O Prophet of God (peace and blessings of Allah be upon you)! If you wish I shall collide Abu Qubais with Jabal Ahmar and crush all the wicked between the two mountains. The benefactor of the world (peace and blessings of Allah be upon him) observed: "No, no, let me warn my people of the torments of God. May God open their hearts to accept the truth and concede to the Divine Guidance or else their succeeding generation may submit to the truth." *(Bukhāri, Muslim).*

The Meccans were constantly busy conspiring against the holy Prophet (peace and blessing of Allah be upon him). Some said that the Prophet (peace and blessings of Allah be upon him) should be exiled from the city while others counselled that he should be assassinated. In the mean time a famine struck Mecca. It was such a terrible calamity that the Quraish were constrained to eat leaves and bark of the trees. The children suffered from the terrible agony of hunger and the elder felt restless but helpless over the affliction of their children.

The benefactor of the mankind (peace and blessings of Allah be upon him) was deeply moved by the heart rending distress of the people. His devoted companions (God



be pleased with them) could not bear the grief and uneasiness of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) conveyed his heartfelt sympathy to his deadly foes who had always been after him to harm and tease him and its unhappy memories were still fresh in his mind. The Holy Prophet (peace and blessings of Allah be upon him) sent a sum of five hundred dinars to Abu Sufyan and an equal amount to Safwan with the instruction that the money should be distributed among the famine-stricken people.

Truly speaking, to be sorry for the misguided, to feel disturbed over their wickedness and distress, to be anxious to save them from the wrath of God, to be distressed at their affliction and to have an extra-ordinary craving for their right guidance—such are the attributes of a missionary of truth which create irresistible attraction in his life and an impression uncommon in history

6. Serve your people with selfless devotion and do not ask for any recompense for your devotion from anybody. Do whatever good you can only to win the favour of God and expect reward and blessings from Him only. The desire to earn the favour of God and to demand reward and blessings from Him alone lends weight to a man's word and makes him dynamic. God has always been and will remain for ever. He neither sleeps, nor dozes off. No move or activity of man is hidden from Him. He never lets the reward of any of His devotees go waste. He pays more than ones labour and never deprives any one of His blessings. The Prophets (peace and blessings of Allah be upon them) repeatedly observed to their people :

“I demand not any reward or recompense from you. My reward lies with the Lord of the worlds”.

7. Do acquire a deep understanding of Islam and be sure that

Islam is the only true religion in the eyes of God. No mode of worship, except the one enjoined by this true religion has any worth before God. God holds only that religion as true and valid which He has revealed in the Holy Qur'an and which the Holy Prophet (peace and blessings of Allah be upon him) translated into practice during his auspicious life. The Holy Qur'an enjoins upon the Prophet of God (peace and blessings of Allah be upon him) to make it clear to the people that he had adopted his path with careful deliberation and full awareness.

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ . عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ  
اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ .  
يوسف ١٠٨

*Qul hādhihi sabīlī ad'ū ilallāhi 'ala basīratīn ana wa manittaba'ani wa sūbhanallāhi wa mā anā minal mushrikīn.* (12 : 108).

“Say, this is my way. I call on Allah with sure knowledge, I and whosoever followeth me—Glory be to Allah! and I am not of the idolators”.

God makes clear affirmation :

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي  
الْآخِرَةِ مِنَ الْخَاسِرِينَ . «آل عمران ٨٥»

*Wa man yabtaghi ghairal islāmi dinan falanyūqbalā minhu wa huwa fil ākhirati minal khāsirin.*

(3 : 85)

“And whoso seeketh as religion other than the

surrender (to Allah) it will not be accepted from him and he will be a loser in the Hereafter”.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ .

*In-nad-dīna ind-Allah hil Islām.*

“The only religion unto Allah is the surrender (unto Him)”.  
(3 : 19).

8. Always keep in mind the loftiness and importance of your ideal and beware it is for the performance of this grand task that God had sent Prophets (peace be upon them) one after another—and be convinced in your own heart that this wealth of religion which the Almighty has vouchsafed to you is the key to attain excellence and honour in the world and Hereafter. The worldly pomp and show which is transitory and short-lived can not be compared with the eternal and inestimable wealth of religion ! The Holy Qur’an affirms :

“And We have bestowed upon you seven oft-repeated verses and a great book, the Qur’an. Hence care not for this mundane wealth We have conferred on others”. Addressing the believers of other Revealed Books before Quran, the Holy Qur’an says :

يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ

وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ . «المائدة ٦٨»

*Ya ahlal kitabi lastum ‘ala shai-in hatta tuqimuttaurata wal-injila wa ma unzila ilaikum.* (5 : 68)

“Say: O People of the scripture ! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord”.

9. Make constant efforts to grasp the real spirit of religion

and the wisdom it contains. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“God endows, whomsoever He wishes to bless with goodness, with the real understanding and deep insight into religion”.  
(*Bukhāri, Muslim*)

As a matter of fact, it is the real knowledge of religion and insight into the spirit of religion which is the fountain-head of all goodness and the man who is deprived of this goodness is deprived of the blessings of this world as well as of the world Hereafter. Such a man can never achieve balance and consistency in life, nor can he truly represent religion in any walk of life.

10. Whatever you wish to proclaim to the world, address it to yourself first. Tell yourself first what you wish to tell others and perform in your own life what you preach to others. The distinction of a missionary of true religion is that he tries to project in himself the true model of his preachings. His deeds and character stand testimony to his words. He himself yearns for the truths he propagates to other as a source of goodness. Whenever the Prophets (peace be upon them) rose to call the people to surrender themselves before God they proclaimed *انا اول المسلمين—Ana awalul muslimin* (I am the first to surrender before God).

Testify by spoken as well as written word that truth is what you represent. Make it evident through your individual life, family relations, social dealings and through your national and political activities that piety can only be developed by adopting the way of life as enunciated by Islam. This system guarantees stability of homes, emergence of a morally oriented society and a culture and civilization based on justice and equity. Those who ignore the duty of reforming and training their own character and ruminates over the reformation and training of others are completely devoid of commonsense. Their own house is on fire, yet they are carrying about buckets of water

looking for a blaze anywhere else to extinguish. Such people are losers not only in this world but in the Hereafter also. Their inaction in this world will render all their preachings ineffective and weightless and in the next world they shall undergo the most deterrent punishment. It is most hateful in the sight of Allah that they do not practise what they preach and tell others to do what they themselves do not do<sup>1</sup>. The Holy Prophet (peace and blessings of Allah be upon him) has warned such missionaries of Islam who do not do what they preach, of the most fearful punishment. The Holy Prophet (peace and blessings of Allah be upon him) observed :

“A man shall be brought on the Day of Judgement and will be thrown into the Fire. His intestines will spill out due to the Fire. He will then carry around his intestines as a donkey goes round the mill. On seeing him the denizens of hell will gather around him and enquire : “O man, what has become of you ! Are you not the one who preached to us in the world to perform virtuous deeds? Are you not the one who dissuaded us from the performance of evil acts? How did you come into this place despite having performed such pious deeds?” The man will answer : “I did teach you piety, but never cared for it myself. I forbade you to do evil, but performed evil deeds myself”. (*Muslim, Bukhāri*)

The portentous account of the night of ascension which the Holy Prophet (peace and blessings of Allah be upon him) related to the people contains a warning for the misguided to reform themselves. The Holy Prophet (peace and blessings of Allah be upon him) observed :

“I beheld some people in the night of ascension whose lips were being clipped with scissors of fire. I enquired from Gabriel (God be pleased with him) : Who are these

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1. ‘As-Saf’, Verses 2,3.

people?" Gabriel (God be pleased with him) replied: They are the orators of your Ummah. They preached piety and fear of God to people, but forgot to follow these teachings in their personal lives". (Mishkat)

The illustrious Companions (God be pleased with them) also used to issue stern warnings to such misguided and hypocritical people who did not follow what they preached. On one occasion, a person said to Hadrat 'Abdullah b. 'Abbas (God be pleased with him): "Hadrat I desire to instruct people in piety and forbid them to commit evil deeds. I wish to propagate religion among the people". Hadrat Abdullah enquired: "Have you acquired the proper qualifications for becoming a preacher?" The person submitted: "Yes, I believe I am capable of performing the task of a missionary". Hadrat ibn 'Abbas (God be pleased with him) observed: "If you do not apprehend any condemnation in the light of three verses of the Holy Qur'an, do preach Islam". The person enquired: "Which three verses do you mean?" Hadrat ibn 'Abbas (God be pleased with him) answered:

The first verse is:

اتَمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ . «البقره ٤٤»

*Ata'murūnannāsa bilbirri wa tansauna anfusakum.*

(2 : 44)

'Enjoin ye righteousness upon mankind while ye yourselves forget to practise it?'

Ibn 'Abbas (God be pleased with him) then enquired: Do you follow this verse in your practical life fully?" The man replied: "No". Ibn Abbas (God be pleased with him) then recited the second verse:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . «الصف ٢»

*Limā taqūlūna mā lā taf'alūn*

(61 : 2)

“O ye who believe ! Why say ye that which ye do not ?

Hadrat ibn 'Abbas (God be pleased with him) then asked : “Are you sure you are following this verse”. The man replied : “No”. Hadrat ibn 'Abbas (God be pleased with him) observed : The third verse is :

مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَآكُمْ عَنْهُ . ﴿هُود ٨٨﴾

*Mā uridu an ukh'ālifakum ila ma anhākum 'anhu.*  
(11 : 88)

“I desire not to do behind your backs that which I ask you not to do.”

Tell me now, have you fully carried out the instruction contained in this verse. The man submitted : “No”. Whereupon Hadrat Abdullah observed: “Go then and instruct yourself in piety first and forbid your own self from evil”.

11. Perform your prayers with full devotion keeping in view its rules, regulations and conditions. In addition to them also offer supererogatory prayers.

No one can propagate religion without establishing a close communion with God. Prayer is the sure means—a means prescribed by God Himself—of establishing a deep connexion with God. God affirmed through a revelation to the Holy Prophet (peace and blessings of Allah be upon him).

يَا أَيُّهَا الْمَزْمِلُ قُمْ اللَّيْلَ إِلَّا قَلِيلًا نَّصَفَهُ أَوْانْقُصْ مِنْهُ  
قَلِيلًا أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا . أَنَا سَنُلْقِي  
عَلَيْكَ قَوْلًا ثَقِيلًا .

*Ya ayyuhal muzzammilu qumil-laila illā qalilan*

*nisfahu awingus minhu qalilan auzid 'alaihi wa rattilil Qurā'na tartila. Innā sanulqi 'alaika qaulan thaqila.*

“O thou wrapped up in thy raiment! Keep vigil the night long, save a little—a half thereof, or abate a little thereof, or add (a little) thereto and chant the Quran in measure, for We shall charge thee with a word of weight.”

(74 ; 1—5)

‘Charge thee with a word of weight’ implies ‘Propagation of the Religion of Truth’ and truly this responsibility is the most burdensome and heavy of all duties in the world. In order to be able to discharge this duty it is important for you to derive strength from prayer and establish a firm connexion with God.

12. Develop a fondness for and interest in the study of the Holy Qur'an and recite the Book regularly. Recite the Qur'an slowly and with deep concentration during the prayers as well as during the period other than prayers. When the Qur'an is recited with a interest and concentration, it becomes easy to understand and reflect upon the meanings of the Holy Qur'an. As soon as one starts appreciating the charms of the word of Allah, his interest and inquisitiveness increases and he goes deeper and deeper in the Book of Allah. The Holy Qur'an is the only source of guidance and warning. It has been revealed to make the people ponder over its contents and derive benefit from its guidance and warnings, so ponder over the meanings of the Holy Qur'an and learn wisdom from it. Recite the Qur'an with a firm determination to mould your own self as well as your society as a whole according to the injunctions of the Holy Qur'an. Only those can establish the rule of Allah who mould their own thought and action according to the teachings of Quran. He, who forsakes Qur'an, can no longer maintain his allegiance to the faith, nor can he contribute any way in the struggle to establish Islamic system of life. Readers of the Qur'an have been advised :



كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا وَلِيَتَذَكَّرَ أُولُو  
الْأَلْبَابِ . «ص ٣٠»

*Kitābun anzalnāhu ilaika mubarakun liyaddabbaru wa liyatadhakkara ūlul albāb.*

“(This is) a Scripture that We have revealed unto thee, full of blessing—that they may ponder its revelations and that men of understanding may reflect.” (38 : 30)

Moreover, the readers have been instructed : “Read the Qur’an slowly with pauses.” (73 : 4)

The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

“These hearts get rusted as the iron rusts when water is poured over it.” The people submitted : “O Holy Prophet (peace and blessings of Allah be upon you)! Tell us then what cleanses the rust of the hearts?” The Holy Prophet (peace and blessings of Allah be upon him) observed : “The rust of the hearts is cleansed when one remembers death frequently and secondly studies the Qur’an often”. (*Mishkāt*)

13. Be grateful to Allah under all circumstances. Look towards those who are below you in terms of material prosperity and social status. It will help you develop a sense of gratitude to Allah.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

“Look at those who are below you in terms of material prosperity and social status. (You will then feel grateful to God). Do not look at those who surpass you in material riches, lest you depreciate the bounties and blessings that the Lord has conferred upon you (as it may foster ingratitude to God).”

14. Abstain from pleasure-seeking and luxurious living. Be a watchdog of truth who is always on guard and never drops vigil.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

“How can I live at ease or seek pleasure in life when I know that Israfil<sup>1</sup> stands ready with the trumpet close to his mouth, to sound the call for Doomsday to descend as soon as he receives the Command of God”. Addressing the Believers, God affirms in the Holy Qur'an :

وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ زِبَاطِ الْخَيْلِ

تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ . لَا

تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ

يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (الأنفال ٦٠)

*Wa a'iddu lahum mastat'atum min quwwatin wa min ribatil khaili turhibuna bihi 'aduwallahi wa 'aduwakum wa akharina min dūnihim la 'talamūnahum. Allahu ya'alamuhum wa mā tunfiqū min shai-in fī sabīl-il-lahi yuwaffa ilaikum wa antum la tuzlamūn. (8 : 60)*

“Make ready for them all thou canst of (armed) force and of horses tethered that thereby ye may dismay the enemy of Allah and your enemy; and others beside them whom ye know not. Allah knoweth them whatsoever ye spend in the way of Allah. It will be repaid to you in full and ye will not be wronged.”

1. An angel of Allah vested with the duty of sounding the signal for Doomsday,

15. Be prepared to sacrifice everything for the sake of religion and if needed, be prepared even to migrate from your homeland. Check up yourself off and on as to what extent you have developed this devotion. Giving an account of the emigration of Hadrat Ibrahim (peace be upon him), the Holy Qur'an has urged believers to be prepared to emigrate and offer sacrifices in the following verses :

وَإِذْ كُنَّا فِي الْكُتُبِ إِبْرَاهِيمَ أَنَّهُ كَانَ صَدِيقًا نَبِيًّا إِذْ  
 قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا  
 يُغْنِي عَنْكَ شَيْئًا . يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا  
 لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا . يَا أَبَتِ لَا تَعْبُدِ  
 الشَّيْطَانَ . إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا . يَا أَبَتِ إِنِّي  
 أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ  
 وَلِيًّا . قَالَ أَرَأَيْتَ أَنْتَ عَنْ الْهَيْئِ يَا إِبْرَاهِيمُ . لَئِنْ لَمْ  
 تَنْتَهَ لِأَرْجَمَنَّكَ وَاهْجُرْنِي مَلِيًّا . قَالَ سَلَامٌ عَلَيْكَ  
 سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا . وَأَعْتَزِلُكُمْ وَمَا  
 تَدْعُونَ مِنْ دُونِ اللَّهِ وَاذْعَبُوا رَبِّي حَتَّىٰ أَنْ لَا أَكُونَ

بِدَعَاءِ رَبِّي شَقِيًّا . «مريم ٤١-٤٨»

*Wadhkur filkitābi Ibrāhīm innahu kana siddiqan nabīyyā idh qāla li-abīhi yāabati limā t'abudu ma lā yasm'au wa lā yubsiru wa lā yughnī 'anka shai-ā. Yāabati innī qad jaa'nī minal 'ilmi mā lam ya'tika fattabi'nī ahdika siratan sawīyyā. Yā abati la ta'abudushshaitan. Innashshaitana kāna lirrahmani 'asiyyā. Yā abati Innī akhāfu an yamassa adhābum minarrahmāni fatakūna lishshaitani waliyya. Qāla araghībun anta 'an ālihati ya Ibrāhīm. La'illam tantahi la arjumannaka wahjurni maliyya. Qāla salāmun 'alaika sa'astaghfirulaka rabbī innahu kāna bi hafiyyā. Wa'atazilukum wa mā tad'ūna min dūnillahi wa ad'ū rabbī 'asa anlla akūna bidū'āi rabbī shaqiyyā. (19 : 41-48)*

“And make mention (O Muhammad) in the scripture of Abraham. Lo ! he was a saint, a prophet. When he said unto his father : O my father ! Why worshippeth thou that which heareth not nor seeth, nor can in aught avail thee ? O my father ! Lo ! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path. O my father ! Serve not the devil. Lo, the devil is a rebel unto the Beneficent. O my father ! Lo ! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil. He said : Rejectest thou my gods, O Abraham ! if thou cease not I shall surely stone thee. Depart from me a long while ! He said : Peace be unto thee ! I shall ask forgiveness of my Lord for thee. Lo ! He was ever gracious unto me, I shall withdraw from you and that unto which ye pray beside Allah and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.”

16. Develop a burning zeal for striving in the way of God, a spirit of fighting with all your means and soul and a pious desire to attain martyrdom in the cause of God. Truly speaking, 'Jihad' is the test of faith and the heart which is devoid of the spirit of Jihad is devoid of faith and right

guidance and may be compared to a desolate ruin in the wilderness. It is really a great privilege to be able to reach the field of Jihad and to gain an opportunity of sacrificing one's life and property in the way of God. In case, the circumstances prevent you from availing of the opportunity to participate in the Jihad ; if you lack means or wherewithal to prove your conviction in the field of Jihad, even then you may be counted among those soldiers in the eyes of God, who either attained martyrdom while fighting for His cause or returned from the field as the winners provided your heart is filled with the zeal of setting out in the way of God, you are ready to sacrifice anything for the cause of Islam and have a burning desire to attain martyrdom. God always takes into account the feelings and sentiments which stir a man to perform heroic deeds in the way of God. On his return from the battle of Tabuk, the Holy Prophet (peace and blessings of Allah be upon him) addressed his illustrious Companions (God be pleased with them) on the way and observed :

“There are some people left behind in Medinah who did set out with you and traversed the valley and remained with you throughout the battle.” The Companions (God be pleased with them) were astonished and submitted: “Did they do all this while staying behind in Medinah all the time !” The Holy Prophet (peace and blessings of Allah be upon him) observed : “Yes, they did all this even while staying behind in Medinah all the time, for circumstances forced them to stay back, otherwise they would not have held themselves back of their own accord.”

In the Holy Qur'an, God has also praised those people who could not take part in Jihad, despite their burning zeal and were ever afterwards smitten with sorrow over this deprivation.

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِيُحْمِلَهُمْ قُلْتَ لَا أُجِدُ مَا

أَحْمَلِكُمْ عَلَيْهِ تَوَلَّوْا وَ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمِ حَزَنًا

أَلَّا يَجِدُوا مَا يُنْفِقُونَ . (التوبة ٩٢)

'*Wa lā alalladhīna idhā mā atauka litahmilahum qulta lā ajidu mā ahmilukum 'alāhi tawallau wa 'āyunuhum tafīdu minaddam' i hazanan allā yajidū mā yunfiqūn.*

(9 : 92)

“Nor unto those whom, when they came to thee (asking that thou shouldest mount them thou didst tell : I cannot find whereupon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find means to spend.”

The Holy Prophet (peace and blessings of Allah be upon him) observed : “The man who died without waging a struggle in the way of God or had no yearning in his heart to wage such a struggle, has died in a state of hypocrisy”.

(Muslim)

In fact anybody whose heart is devoid of the spirit of fighting in the way of God and of sacrificing his life and resources for the cause of the Almighty is not a true believer.

# Etiquettes of Preaching

1. Observe perfect decorum and propriety while preaching and propagating Islam. Adopt such an appropriate, dignified, and calculated technique to communicate your message as to generate fervour and zeal in the listener.

The Holy Qur'an affirms :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ  
جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ . «النحل ١٢٥»

*Ud'o itā sabīli rabbika bilhikmati walmau-i-zati-  
hasanati wa jādilhum billati hiya ahsan. (16 : 125)*

“Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way”.

This comprehensive verse of the Holy Qur'an contains instructions regarding three principles :

- (1) The call must be made in the most appropriate manner.
- (2) The instruction and guidance must be provided in the best possible way.
- (3) Discussion and reasoning should be fair and courteous.

Calling in a wise manner means to communicate your message according to the situation and circumstances aptitude of the people, their intellect and understanding and their social environments and status. Do not waste this

precious treasure of knowledge and wisdom in a haphazard way. Address each class, group or individual according to their ability, capacity, and their mental level. Always start your discussion from such universal truths as are mutually conceded to and pave the way for mutual understanding and agreement.

Arouse one's best sentiments with sincerity and devotion. Create and develop in him an urge and desire to know the truth. Thus he will not only achieve peace of mind but adopt and accept the faith as his own inner urge. It will serve as a source of nourishment for his soul and a tranquilizer for his passions and sentiments.

\* To be courteous in criticism and discussion means that you should offer constructive criticism. Your criticism should reflect your earnestness and sincerity. Your style should be so convincing and simple that the intransigence, hate, obstinacy, prejudice or pride may get no inlet. Your approach should be so rational and impressive and your discussion so charming and thought provoking as to make the listener think over your arguments and to feel an irresistible attraction towards the truth. Whenever you feel intransigence in attitude and reasoning, stop discussion and take leave.

2. Propagate religion as a whole and do not add to or expunge anything from its teachings or principles of your own accord. The preacher of Islam has no discretion to project what he thinks fit and to withhold what he does not think fit to project.

God affirms :

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ

لِقَاءَنَا آتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي



أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي . إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى

إِلَىَّ إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ . قُلْ

لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ

فِيكُمْ عُمْرًا مِمَّنْ قَبْلِهِ . أَفَلَا تَعْقِلُونَ . فَمَنْ أَظْلَمُ مِمَّنْ

افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ . إِنَّهُ لَا يُفْلِحُ

المجرمون . «يونس ١٥-١٧»

*Wa-idhā tutla‘alaihim ayatunā bayyinātin qālalladhina  
lā yarjūna liqaana’ti biqurānin ghairi hazā au baddilhu  
qul mā yakūnu li an ubaddilahu min. tilqai’ nafsī in  
attabiu illā mā yūhā ilayya inni akhāfu in ‘asaitu rabbi  
‘adhāba yaumin ‘azim. Qul lau shaallahu ma talautuhu  
‘alaikum wala adrākum bihi faqad labithu-fikum umran  
min qablihi afala t’aqilūn. Faman azlamu-mimmaniftara  
‘alallahi kadhiban au kadhdhaba bi-āyātihi. Innahu lā  
yuflihul mujrimūn. (10 : 15-17).*

“And when Our clear revelations are recited unto them they who look not for the meeting with us say : Bring a lecture other than this, or change it. Say (O Muhammad) : It is not for me to change it of my own accord. I only follow that which is inspired in me : Lo ! if I disobey my Lord I fear the retribution of an awful day. Say : If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no

sense ? Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations ? Lo ! the guilty never are successful.

However unfavourable the circumstances may be, the preacher must propagate religion in its true and whole form. It is a hideous crime to introduce innovations into or to make alterations in the principles and teachings ordained by Allah to suit the prevailing trends. The people who are guilty of such alterations are the losers in this world as well as in the world Hereafter. Islam is a religion ordained by God who is All Knowing and Omnipotent. His knowledge is eternal and there is nothing beyond His knowledge. He errs not, and has complete knowledge of whole of this universe right from beginning to the end. Whatever be the human conquests in the field of science and technology, discoveries and explanations, all are subject to the Supreme Will of Allah. Nobody has got any right to make any addition or alteration in the Code of life ordained by Him. So much so that the Holy Prophet (p. b. u. h.), through whom this code of life has been conveyed to us, has been introduced to us as the most ideal servant of Allah who follows what is ordained to him in letter and spirit and dares not overrule His mandate.

3. Convey the message of Islam in a natural way, so that it may not be taken as an unnatural burden. The people may take it as a remedy for all their ills and sufferings instead of feeling scared and developing hatred against it. You should be so polite and rational in conveying the message of Islam to the people that they may feel an irresistible attraction towards Islam. Hadrat Mu'awiya ibn Hakam (God be pleased with him) states: "Once I was saying prayers behind the Holy Prophet (peace and blessings of Allah be upon him) when a man sneezed. I responded to the sneeze by saying *يرحمك الله* in the course of the prayer. The people began to stare at me. I said : "May God bless you ! Why are you staring at me ? The people indicated to me by

gestures to keep quiet. I kept quiet. When the prayer was over, the Holy Prophet (peace and blessings of Allah be upon him and may my father and mother be sacrificed for him, never did I see a better guide and teacher before or after him) neither reproached me, nor beat me, nor blamed me. He only said to me "Look. This is prayer and it is not admissible to talk during the prayer. Prayer is meant to acknowledge the purity, supremacy and exaltedness of God and to recite the Holy Qur'an".

4. Be moderate in your writing, speech and conversation while conveying the message and call of Islam so that the listeners may feel hopeful as well as seized with awe. Neither overstress the terrifying aspects of the punishment for sins, lest the people should lose all hopes of mercy from Allah and consider salvation not only difficult but impossible; nor should you present such a rosy and one-sided picture of the kindness and forgiveness of God that people become fearless and irresponsible in their actions and feel free to transgress the divine commands trusting upon the Munificence and Forgiving Nature of the Lord.

Hadrat 'Ali (God be pleased with him) observed :

"The best scholar is he who invites the people to obey and submit before Allah in such a manner that people do not lose hope in God; he neither gives them allowances to commit transgressions against the Law of God nor makes them fearless of Divine punishment."

5. Observe perseverance and constancy in missionary activities. Continue implementing your programme with fortitude and a high sense of responsibility. Avoid the habit of abandoning your programmes half-way and chalking out new schemes. Do little, but do it steadily.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“The best deed is the one which, however little it may be, is done constantly and regularly”.

6. Meet all hardships and trials that confront you while preaching and propagating Islam cheerfully and with patience and fortitude

The Holy Qur'an affirms :

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ

﴿لَقْمَن - ١٧﴾

*Wa'mur bilma'rufi wanha'anil munkari wasbir 'alā mā asābaka.*

(31: 17)

“And enjoin kindness and forbid iniquity and persevere whatever may befall thee”.

Hardships and difficulties do come in the way of truth and submission to Allah, These trials and hardships strengthen faith in Allah and season one's character and morals. This is why Allah puts those to trial who claim to be His servants and the trial gets harder and harder for those who are better seasoned in faith and devotion.

God affirms :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ

الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا

أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ

*Walanablu wannakum bishai-im minal khaufi walju'i wa naqsim minalamwāli wal anfusi wassamarāt wa bash-shirissābirinalladhīna idha asabathum musibatun qālū innā lillahi wa innā ilaihi rāji'ūn. Ulāi'ka 'alaihim salawātum min rabbihim wa rahmatun wa ūlā'ika humul muhtadūn*

(2 : 155-57)

"And most certainly shall We try you by means of some fear, and hunger and loss of worldly goods, lives and fruits, and glad tidings to the patient who, when adversity overtakes them, say: Surely Allah's we are, and unto Him we are to return. It is they, upon whom there are blessings of their Lord and (His) mercy and it is they alone who are guided aright."

'Ḥaḍrat Sa'd (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him): "O Prophet of God (peace and blessings of Allah be upon you) ! Which person is put to the severest trial ?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "The persons who are put to the severest trials are firstly the Prophets of God (peace be upon them), then those who are nearest to the prophets in conviction and devotion, and then those who are next to them in their faith and submission. In fact one is tried according to his conviction and devotion. Whoever is firm in his conviction and devotion is put to a hard test and whoever is weak in faith and submission is confronted with a mild trial and these trials continue till a man is purged of all traces of sin."

(Mishkāt)

Recounting his own experience, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Never was a man more persecuted in the way of Allah than I was and never was a man more threatened in the way of Allah as I was. We spent thirty days and thirty

nights in such state that Bilal (God be pleased with him) and I had nothing that a living being could eat, save some little provisions in the small pack which Bilal (God be pleased with him) kept under his arm." (Tirmidhi)

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed :

"Any person who will make an effort to be patient shall be granted patience by Allah. And there is no blessing which encompasses more good than patience."

(Bukhari, Muslim)

In fact, trials are essential for strengthening and carrying forward the movement. No movement can achieve success without passing through periods of trial, especially a movement which calls for a universal revolution in human society and plans to raise the social structure of human life on entirely new foundations.

Reminiscing about the days when the stone-hearted Meccans were perpetrating endless tortures on the Holy Prophet (peace and blessings of Allah be upon him) and his illustrious Companions (God be pleased with them), Hadrat Khabbab ibn al-Arat (God be pleased with him) related :

"The Holy Prophet (peace and blessings of Allah be upon him) was resting with a sheet placed under his sacred head in the shade of *Bait-Allah* (House of God) when we reached his presence with the complaint : "O Prophet of God (peace and blessings of Allah be upon you) ! Don't you seek aid for us from God ! Don't you pray for an end to this oppression ! (How long will this period of trial continue and when will it come to an end !). The Holy Prophet (peace and blessings of Allah be upon him) heard our complaint and observed : There had been people before you who faced unprecedented trials and oppressions. Often one of them was made to stand in a pit, half buried in the ground, and his body was sliced into two parts with a saw

like a log of wood, yet the man refused to renounce his faith. Their flesh was pierced through with steel combs till the iron nails reached the bones and the fibres, yet the devotees of God did not resile from truth. By God, Islam shall prevail and you will see (such a state of peace and security) that a man riding from San'aa (the Capital of Yemen) to Hadramut will have nothing to fear on the way except Allah. The shepherds will only fear the wolves lest they should carry off their goats. But, alas, you show impatience." (Bukhari)

Hadrat Mua'wiya (God be pleased with him) relates : "I have heard the Holy Prophet (peace and blessings of Allah be upon him) observing, "There shall always remain a group among my Ummah who will defend Islam and their faith. Those who do not support them or oppose them shall never be able to destroy or eliminate them till the final word from Allah. These defenders of Faith shall remain firm in their conviction. (Bukhari, Muslim)

7. Do not show undue toleration, or shower undeserved praise on any one, nor sacrifice principles under any circumstances. In affirmation of a virtue of the believers, the Holy Qur'an says :

أَشِدَّاءُ عَلَى الْكُفَّارِ .

*Ashiddāu 'alal kuffār.*

"They deal strictly with the non-believers."

In other words, the believers are extremely strict about matters of religion and principle and under no circumstances do they compromise their principles or tolerate wrong-doing. They can bear anything, but cannot sacrifice their religion or principles. God has transmitted through the Holy Prophet (peace and blessings of Allah be upon him) the following to the Muslims :



فَلِذَلِكَ فَادِعْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ .

*Falidhalika fad'u wastaqim kama umirta wala tattab'i ahwaahum.*

“Unto this then summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts.”

Accommodation for wrong-doing, undue toleration and compromise with falsehood are the weaknesses that destroy one's faith and religion.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“When the tribe of Israel began to transgress the commands of God, their learned men checked them, but they did not refrain from their wicked deeds. Their learned men instead of boycotting their society, continued to attend their company and ate and drank with them. Consequently God equated these pious Ulemas with the transgressors and cursed them through His Prophets, Hadrat Dawud and Hadrat 'Isa (peace and blessings of Allah be upon them). God cursed the Israelites because they followed the path of disobedience to God and went too far on this way.” The reporter of this Tradition 'Abdullah b. Mas'ud (God be pleased with him) relates : “The Holy Prophet (peace and blessings of Allah be upon him) changed his reclining posture and sat erect and observed : No, I swear by Him Who hath power over my life, you will certainly continue to enforce virtue and curb evil and you will hold the hand of the oppressor and bend the tyrant before truth. If you do not act as you must, you too shall assimilate with them and God shall withhold all His blessings and guidance from you and forsake you completely, just as He



deprived the Israelites of His clemency.

8. To train and reform your children and to prepare them for the duty of establishing religion is not only your foremost obligation, but a logical sphere of your activity. On the other hand, it is unwise and unnatural to ignore your children and get yourself busy in missionary activities outside. It is a gross negligence and an escape from duty. It is as if you leave your own family writhing in agony of hunger and thirst during famine and go out in search of the needy to distribute grain among them to display your munificence. It shows that you are quite incapable of perceiving the suffering of hunger and thirst and are devoid of the sense of kinship and love; nor can you appreciate the wisdom that lies behind the act of distributing grain. The Holy Qur'an enjoins upon the believers :

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا .

*Yā-ayyuhalladhina āmanū qū anfusakum wa ahlikum nārā.*

“O Believers ! Save yourselves and your families from the fire of Hell”.

The Holy Prophet (peace and blessings of Allah be upon him) has elucidated the same verse as follows :

“Each one of you is a guardian and is charged with a responsibility, and each one of you shall be held accountable for those who have been placed under your care. The ruler is a guardian and he shall be held to account for the affairs of his subjects. The husband is the guardian of his family; the woman is the guardian of her husband's home and children. So each one of you is a guardian and charged with a responsibility and each one of you shall be called to account for the affairs of those who have been placed under your care”.

(*Bukhāri, Muslim*)

9. Expend some care upon reforming and cultivating your neighbours and the people living around you and consider this task as a part of your duty.

The Holy Prophet (peace and blessings of Allah be upon him) delivered a sermon one day and in the course of his sermon praised some Muslims and then observed: "Why is it so that some people do not impart religious knowledge to their neighbours and do not season them in religion, neither do they warn them of the fearful consequences of their ignorance of religion, nor restrain them from committing evil deeds? And why is it so that some of you do not care to learn religion from their neighbours and do not acquire an understanding of its purpose and spirit, nor do they try to ascertain the fearful consequences of remaining ignorant of religion. By God! The people must teach religion to their neighbours and inculcate an understanding of religion among them. The people should guide their neighbours, give them good counsel and restrain them from wrong and evil. Besides, it is the duty of people to learn religion from their neighbours, acquire an understanding of religion and accept their counsels or else I shall punish them soon". The Holy Prophet (peace and blessings of Allah be upon him) then descended from the pulpit concluding his sermon.

Those who were present there enquired from each other: "Against whom the Holy Prophet (peace and blessings of Allah be upon him) delivered this warning?" The others said, "The Holy Prophet (peace and blessings of Allah be upon him) was alluding in his speech to the people of the tribe of Ash'ar. These people are well-versed in religion, but their neighbours, who live in the Oasis, are ignorant yokels". When the people of the tribe of Ash'ar came to know of the sermon delivered by the Holy Prophet (peace and blessings of Allah be upon him) they presented themselves before the Holy Prophet (peace and blessings of Allah be upon him).

and submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! You were pleased to shower praise on some people and expressed your displeasure towards us. Kindly let us know what is wrong with us ?"

The Holy Prophet (peace and blessings of Allah be upon him) observed : "It is the duty of the people to teach religion to their neighbours ; they ought to preach to them, educate them and restrain them from wrong and evil. Likewise it is the duty of the people to learn religion from their neighbours and to accept their counsels. They should also cultivate an understanding of religion, otherwise I shall punish them soon in this world".

The people of the tribe of Ash'ar again submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! Should we inculcate the spirit of religion among others ?"

The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, indeed, it is your duty". There-

upon the people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! Allow us a grace period of one year". The Holy Prophet (peace and blessings of Allah be upon him) granted them a grace period of one year within which they were to teach religion to their neighbours and inculcate an understanding of religion among them. The Holy Prophet (peace and blessings of Allah be upon him) then recited the following verses :

لَعْنَةُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى

ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ . كَانُوا لَا

يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ .

*Lu-'inalladhina kafaru min bani Isra'ila ala lisani Dauda wa Isabni Maryama dhalika bimā 'asaw wa kānū ya' tadūn. Kānū lā yatanā haunu 'un munkarin f'aalūhu labi'sa ma kānū yaf'alūn.* (5 : 78-79)

“Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was they used to do”.

10. Respect and give due regard to the religious beliefs and sentiments of the people among whom you are performing your pleasant duty of preaching and propagating religion. Do not desecrate the names of their forbears or leaders ; neither attack their beliefs, nor denounce their religious doctrines. You should preach your religion in a positive manner with sense and wisdom. Your criticism, instead of provoking the listeners, shall be earnestly aimed at driving home your preachings to them. Impassioned criticism and disparaging speech never succeeds in bringing about the desired change in the addressee. On the other hand, there is an ever present danger in this case that feelings of pride in ignorance and prejudice may be ignited in the listener and under their influence he may pass impudent remarks upon God and religion and instead of drawing near to religion may go farther astray.

The Holy Qur'an affirms :

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا

بِغَيْرِ عِلْمٍ .

*Wa lā tasubbulladhīna yad'ūna min dūnillāhi fayasubbullāha 'adwan biḡhairi 'ilm.*

“(O Believers !) Do not revile those whom they call besides Allah lest they should unknowingly take to reviling Allah out of enmity”.

11. When you become a missionary for spreading the message of God, you should confine your activities to calling people towards God and nothing else. Do not call the people of God towards anything other than God ; do not issue your

call in the name of a country, people, race, or language ; nor call them on behalf of a party. The objective of the believer is to obey the Will of God. Call people towards total submission to God and cultivate an assurance among them, that the slave's duty is to worship his Creator and Master, be it in the sphere of his individual or family life, or in social and political affairs. The slave should obey in all spheres of his life the order of his Lord and Creator and submit to His Law with sincerety and devotion. A Muslim can have no objective before him other than this. He should, therefore call others also to achieve this objective. Whenever the believer should dare turn his back upon the Commands of God and set up anything else than obedience to the Will of Allah as his objective, he shall be condemned and rejected in both the worlds.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ  
 إِنِّي مِنَ الْمُسْلِمِينَ .

*Wa man ahsanu qaulan mimman da'ā ilallahi wa  
 'amila sālihan wa qāla innanī minal muslimīn.*

“Who is better in speech than he who calls people towards God, acts righteously and says ‘I am surely of those who submit’”.

# Etiquettes of Discipline and Organization

1. Form a strong organization for propagating religion and make a concentrated and collective struggle to establish Islamic Order.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ .

*wal takun minkum ummatun yad'una ilalkhairi wa ya'muruna bil ma'rufi wa yanhauna 'anil munkar.*

“And there must exist at least a group among you which should call people towards goodness enjoining good and prohibiting wrong and evil.

“Al-Khair” denotes all that is naturally good and which has always been regarded as good by human nature and which has been attested as good by the revealed Books. A comprehensive and systematic form of all that is good and virtuous is the religion of God which the Apostles (peace be upon them) have been transmitting to the world in every successive epoch and whose final, complete, authentic and fully preserved form is the Quran and Sunnah which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) bequeathed to the Ummah. To call people towards this good and to enrich the world with virtue it is imperative that Muslims should form a party and perform this duty in an organized

manner. They should forge strong and well-kint front and launch a well-organized and concentrated struggle to eliminate the wrong and evil from every sphere of life. Allah describes this unity and strength of the Muslims with appreciation and praise and lauds their collective and concentrated struggle.

ان الله يحب الذين يقاتلون في سبيله صفا كانهم بنيان  
مرصوص

*Innallaha yuhibbuladhina yuqatiluna fi sabilihī saffan kaannahum bunyānum marsūs.*

Verily God loves those who fight in His cause arrayed in ranks as though they were a structure cemented with molten lead.

Stressing the importance of collective struggle and advising Muslims to live as an organized body, the Holy Prophet (peace and blessings of Allah be upon him) observed:

“Three men who live in a jungle are forbidden to live together save they choose one from among themselves as their Amir (chief)”.  
(*Muntaqa*)

Further the Holy Prophet (peace and blessings of Allah be upon him) observed:

“The person who wishes to secure a dwelling place in the centre of Paradise ought to remain firmly attached to the “Al-Jama’at” for the devil haunts a single person, but if two persons join together, the devil runs away as far as possible.

“Al-Jama’at” implies a well-organized society of Muslims which is governed by the rule of Shariah under a Muslim Caliph and the Muslims as a whole agree and concede to his authority and leadership. In such a situation there is no justification, whatsoever, for any Muslim to keep

himself away and aloof from such a society. In case such a society and such an organization does not exist make an all out concentrated and collective efforts to bring about such a society which is called Al-Jama'at in Islamic terminology.

2. Make Islam the foundation of your unity and organization as the distinguishing feature of an Islamic organisation is nothing but total submission to Allah. Any organisation, unity or alliance based on any thing other than total submission to Allah shall not be termed as Islamic, as it is not based on the foundation of Islam. The real base of brotherhood and bond of unity is Islam and Islam only. Anything other than Islam cannot cement relations of brotherhood and unison. It will rather disperse and disintegrate the people and instead of forming a powerful and well-knit unit and organization with singularity of purpose and procedure, they will be divided into several sects and factions.

If you form a party, the only objective before you should be to establish the rule of God and all your struggle and efforts should be devoted to achieve this goal only.

واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمة الله  
الله عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحتم

بينكم اخوانا . آل عمران ١٠٣

*Wa'atasimū bihablillahi jamī'an walā tafarraqu  
wadhkurū n'imatallahi 'alaikum idh kuntum a'adā'an  
fa-allafa baina qulūbikum fa-asbahtum bin'imatihi  
ikhwānā. (3 : 103)*

The Holy Qur'an affirms:



“And hold fast all of you together to this rope of Allah and do not separate. And remember Allah’s favour unto you how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace

‘The rope of God, means Islam, the ‘Religion of God’. According to the Holy Qur’an, it is Islam which forms the basis of the unity and organisation for Muslims. Anything else will only divide them into a number of factions instead of uniting and unifying them.

3. Love those working for the cause of Islam from the core of your heart and consider this connexion as the most important and the most inestimable of all connexions.

Describing the characteristics of the believers, the Holy Qur’an affirms:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ  
 حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ  
 إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ . «المجادله ٢٢»

*Lā tajidu qauman yuminūna billahi walyaumil ākhiri  
 yuwāddūna man hād-dallāha wa rasūlahu wa lau kanū  
 abā’ahum au abnā’ahum au ikhwānahum au ashiratahum.*  
 (58 : 22).

“Then will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger even though they be their fathers or their sons or their brothers or their clan.

4. Extend support and good counsel to your colleagues in the party and keep alive the spirit of mutual guidance and advice in your party life, for this is the real key to success.

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ .

*Wal'asri innal insāna lafi khusrin illalladhīn āmanū wa  
'amilussālikāti wata wāṣau bil haqqi wa tawāṣaubissabr.*

By the time, surely man is ever in a state of loss except those who believe and do righteous deeds and exhort one another to preach Truth and exhort one another to be steadfast.

5. Observe party discipline with full care, and do not consider it only a means of strengthening your party, but deem it as a religious duty.

God affirms:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا  
مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ  
يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ .

«النور ٦٢»

*Innamal mo'minunal-ladhīna āmanū billahi wa rasūlihi  
wa idhā kanu ma'ahu 'alā amrin jami-'in lam yadh-habu  
hatta yasta'-dhinūhu. Innalladhīna yasta'-dhinū-naka  
ulāikalladhīna yo'minūna billahi wa rasūlihi. (24 : 62)*

“They only are true believers who believe in Allah and His Messenger and when they are with him on some common errand go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His Messenger”.

Party discipline and loyalty and devotion to the leader is not only a legal point, but an important issue of Shar'iah. The Holy Qur'an has affirmed the true faith of those who are loyal to party discipline and in no case abandon their party duty without leave of their leader.

6. Extend sincere co-operation in all the good works that are being carried out by the party and exert yourself to the maximum in this effort. Do not stain the purity of your moral character by entertaining any evil sentiments such as selfishness, or personal motives and self-glorification.

The Holy Qur'an enjoins upon the believers:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

*Wata'āwanū 'alalbirri wattaqwā.*

“And co-operate with each other in good works of piety and God-fearing”.

7. Maintain cordial relations with your colleagues. If at times a difference of opinion arises, resolve the dispute at once and keep your heart clear of any feelings of grudge.

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

*Fattaqullāha wa-aslihu dhāta bainikum.*

“So fear God and maintain cordial relations among yourselves”.

8. Obey the Amir of the Islamic Party with all sincerity and in good spirit and remain loyal and devoted to him.

The Holy Prophet (peace and blessings of Allah be upon him) has observed:

“It is the duty of the Muslims to listen to and obey the order of their leader, regardless of the consideration

whether such an order is agreeable or disagreeable to them, provided such an order does not constitute a transgression of God's law. In case such an order is issued as is repugnant to God's law, it should not be listened to, nor obeyed. (*Bukhari Muslim*)

Hadrat Tamim Dari reports that the Holy Prophet (peace and blessings of Allah be upon him) observed:

“Religion means devotion and loyalty”. The Holy Prophet (peace and blessings of Allah be upon him) repeated this observation three times. Thereupon we submitted: “Devotion and loyalty to whom?” The Holy Prophet (peace and blessings of Allah be upon him) observed: “Devotion and loyalty to God, His Messenger, His Book, the leaders of Muslims and the mass of Muslims.”

(*Muslim*)

9. Avoid party chauvinism, bigotry and factionalism. Co-operate with everyone with an open heart and in good cheer. Esteem those who are working for the cause of religion. Deal with them in good faith and sincerity and consider them as your colleagues and comrades. All those who work for the cause of religion are in reality supporters and helpers of one another. The goal of everyone of them is the glory of religion and all of them wish to serve religion according to their lights. It is auspicious and fruitful to point out each other's faults in a spirit of friendship and understanding and to focus attention on correct mode of thought and action. On the other hand, it is below the dignity and office of the preachers of religion to indulge in such despicable conduct as hatred, friction, envy, grudge, confrontation and hostile propaganda against each other. The character of the preachers must be clear of all these blemishes who sincerely and truly wish to expend their energies and talents in the way of God and to render some service to the cause of Islam during their lifetime.

## Etiquettes of Leadership

1. To lead and guide the Islamic party choose a person who excels others in piety and fear of God. Heritage nor wealth is the basis of leadership or eminence in Islam. The best person in Islam is he who fears God most.

The Holy Qur'an affirms :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ

شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

«الحجرات - ١٣»

*Ya-ayyuhannāsu innā khalaqnākum min dhakarīn wa unthā wa ja'alnākum shuūban wa qabāi'la lita'ārafu inna akramakum 'indallahi atqākum. (49 :13)*

“O mankind ! Lo ! we have created you male and female, and have made you nations and tribes so that ye may know one another. Lo ! the noblest of you in the sight of Allah, is the best in conduct.”

2. Regard the election of a leader as a sacred duty and use your vote as a trust from God only in favour of person who in your view is best qualified to discharge the onerous responsibility of leadership.

God affirms :

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا . «النساء ٥٨»

*Innallaha ya'murukum an tuaddul amānāti ilā ahlihā.*  
(4 : 58),

“Lo ! Allah Commandeth you that you restore deposits to their owners.”

This is a precise principle which encompasses all kinds of trusts. In the context of this Chapter ‘trusts denote the responsibilities of an Islamic Party i. e. the duty of leadership should be vested by open choice in such a person who is the best qualified among you to discharge the onerous responsibility of leadership. To cast your vote in this case in a partisan spirit or to show undue favour or to act under the influence of other extraneous factors is a breach of trust. The character of a believer must be free from the taint of breach of trust.

3. If you are to lead an Islamic Party, you should be fully conscious of your responsibilities and should discharge your duty with complete honesty, diligence, sense of responsibility and energy.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

“God shall ban the entry of that person into Paradise who is entrusted the duty of administering the affairs of Muslim society and he betrays their trust”.

*(Bukhāri, Muslim)*

The Holy Prophet (peace and blessings of Allah be upon him) also observed :

“The person who accepts the charge of administering the affairs of Muslims and then does not serve their interests and does not tire himself out in their service to the same extent that he tires himself out to fulfil his own personal needs, God shall throw such a man headlong into the fire of Hell”.

*(Tabrāni)*

4. Treat your subordinates with tenderness, affection, fairness and large-heartedness so that they may co-operate with you willingly and God may grant your Party the

favour of rendering some service to Islam. Describing the virtues of the Holy Prophet (peace and blessings of Allah be upon him), the Holy Qur'an says :

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ  
لَا نَفَضُوا مِنْ حَوْلِكَ . «آل عمران ١٥٩»

*Fabima rahmatim minallāhi linta lahum wa lau kunta fazzan ghalizal qalbi lanfaddu min haulik. (3 : 159).*

“It was by the mercy of Allah that thou wast lenient with them (O, Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee,”

“Moreover, God has urged the Holy Prophet (peace and blessings of Allah be upon him) :

وَ اَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ .

«الشعراء ٢١٥»

*Wakhfid janāhaka limanittab'aka minal mo'minin.*

(26 : 215).

“And lower thy wing (in tenderness) unto those believers who follow thee.”

In the course of a speech, Ḥaḍrat 'Umar b. Khattab (God be pleased with him) remarked :

“O people ! You owe us a duty to support us sincerely in our absence and assist us in performing deeds of piety.” Furthermore he observed :

“Officers of the Government ! No tenderness is greater before God and more profitable than the tenderness and leniency shown by the head of the executive. Similarly, no lack of wisdom and ineptness is more damaging, dangerous and despicable than the indiscretion, whimsical nature and haphazard actions of the executive head.

5. Realize the importance of your colleagues. Respect their sentiments and pay due regard to their needs. Treat them in such a fraternal way that they should look upon you as their greatest well-wisher.

Hadrat Malik ibn Huwarith relates : "Once some of us young men who were of the same age group went to stay with the Holy Prophet (peace and blessings of Allah be upon him) and lived in his auspicious company for twenty days. The Holy Apostle of God (peace and blessings of Allah be upon him) was no doubt extremely kind and tender-hearted. When the Holy Prophet (peace and blessings of Allah be upon him) felt that we were homesick, he (peace and blessings of Allah be upon him) enquired from us : "What relations have you left behind at home?" We submitted details, whereupon the Holy Prophet (peace and blessings of Allah be upon him) advised us : "You should now return home and live with them and teach them what you have learnt and propagate good deeds among them. Tell them the exact hours of prayers and when the time of prayer approaches, one of you should announce the call and he who excels all others in learning and character among you should lead the prayers."

6. Appreciate the worth and importance of your colleagues and considering them your real asset, take pains to train them in right earnest. Do not underrate them as poor and destitute nor covet those upon whom God has bestowed worldly pomp, grandeur and wealth.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ

الدُّنْيَا . «الكهف ٢٩»

Wasbir nafsaka ma'alladhina yad'una rabbahum



*bilghadāti wal-'ashiyyi yuriduna wajhahū wala t'adu 'aināka 'anhum turidu zinatal-hayātiddunyā. (18:29).*

“Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance and let not thine eyes overlook them desiring the pomp of the life of the world.”

In fact the people who have devoted their lives and resources to the propagation and preaching of religion are the veritable asset of a religious party. The duty of the party leader is to realise the value of these people and concentrate all his attention on their education and training.

7. Settle and execute all party matters in consultation with your colleagues. Try to develop their interest in the party and consolidate their support for the activities of the party. God, in praise of the believers, also affirms that they settle their affairs by mutual consultation.

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ .

*Wa amruhum shūrā bainahum.*

“And their affairs are (settled) by mutual consultation.”

God has urged the Holy Prophet (peace and blessings of Allah be upon him) to consult his companions in matters of special importance.

وَشَاوِرْهُمْ فِي الْأَمْرِ .

*Wa shāwirhum fil-amr.*

“And consult them in (important) matters.”

8. Display generosity and selflessness in party matters. Do not seek to advance your own or your family's interest in any party matter. On the other hand, show a liberal and unselfish conduct so that your colleagues may

always be prepared to make all sacrifices with a willing heart and may not feel disillusioned with the party or sever their connection with it or may not be moved to act with selfish and interested motives. Hadrat Abu Bakr (God be pleased with him) once observed to Hadrat 'Umar (God be pleased with him) :

“O son of Khattab ! I have chosen you and appointed you over Muslims so that you may deal with them with kindness. You have been a Companion of the Holy Prophet (peace and blessings of Allah be upon him). You know how the Holy Prophet (peace and blessings of Allah be upon him) used to prefer our interest to his own interest and that of our family to his family, so much so that we often returned as a gift to the Prophet's family whatever we received from him in excess of our needs and requirements.

*(Kitab al-Kharāj)*

9. Always avoid partiality and nepotism and never show undue regard and toleration. Hadrat Yazid b. Sufyan (God be pleased with him) relates : “When Hadrat Abu Bakr (God be pleased with him) appointed me chief of the army and sent me towards Syria, he gave me the following instructions :

‘ O Yazid ! You have some kinsmen and relations. It is possible that you may feel tempted to prefer them to others for appointment to offices of trust. This is what I fear most about you.

The Holy Prophet (peace and blessings of Allah be upon him) observed : “God will accept no compensation or consideration from a person who is responsible for the affairs of the Muslims and appoints a man to an office of authority over Muslims merely on the basis of kinship or friendship, so much so that God shall consign the guilty person to Hell”.

*(Kitab al-Kharāj)*

10. Maintain strict party discipline as far as is possible and do not show weakness or leniency in matters of discipline.

God affirms :

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ

وَاسْتَغْفِرْ لَهُمْ اللَّهُ . «النور ٦٢»

*Fa idhast'adhanūka lib'adhi sha'nikim fa'dhan liman shi'ta minhum wastaghfir lahumullah. (24 : 62)*

“So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah.”

In other words, when the members of the party assemble to attend to some party business and later some members begin to seek permission to leave on account of their personal needs or disabilities, it behoves the leader of the party to accept the requests of those people only whose personal needs are really more pressing than the matters confronting them in the meeting or of those whose disabilities justify their leave by canonical law and, therefore, must be considered and conceded.