

Dawah made simple

- *A compact and informative guide*
- *A brief introduction to Dawah*



**Includes
pull-out chart
Dawah
at a glance**

Dawah made simple

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I. The Status of a Muslim



From the view point of real status, a Muslim is a *da'ee* and all other nations his *mad'u*. That is to say that God has made the Muslims the trustee of His final book the Quran. Now it is their responsibility to convey the message of this book to all humanity. The success of both the worlds, the present world and the hereafter, lies in fulfilling this duty.

This is not a simple matter. This is an extreme delicate matter of divine responsibility. The Muslims can discharge this responsibility only when they realize the requirements of this responsibility and make full use of it throughout their whole life. This missionary duty can be discharged only with the missionary character. To discharge the duty of *dawah* without missionary character is impossible in the same way as it is impossible to discharge the duty of motherhood without motherly affection.

According to the words of the Quran, *dawah* work should be started with all sincerity and honesty, that is, with unilateral well-wishing for the *mad'u*. Missionary character requires that a *da'ee* should have only positive feelings in his heart for the *mad'u*; his heart should be totally free from negative feelings. This is what called unilateral well-wishing. Without such type of unilateral well-wishing a *da'ee* cannot discharge his missionary responsibilities.

The present world has been designed in such a way that here a man always comes to have unpleasant experiences with another man and similarly, a group with another group. This is the law of nature. And no one can make a change in the law of nature. In such case, the feeling of unilateral well-wishing for the *mad'u* can last only in that case when one adheres to the principle of unilateral character. His attitude towards the people does not come to form under the actions of others rather it should come

to form under his own principles. He should be totally free from the psychology of reaction.

The Muslims have the status of *da'ees*. And from this point of view, it is not right for the Muslims to launch movements of complaints and protests. In missionary *Shariah* there is no place for complaints and protests. The reason behind it is that the nation against which the Muslims will launch the movements of complaints and protests will be a *mad'u* nation in reality. And it is not proper for the Muslims that they should treat any of their *mad'u* nations like an enemy nation. The Muslims have to always maintain cordial relations with every nation and at any cost because it is in the atmosphere of cordial relations that the task of *darwah* can be performed. Where there are no cordial relations between Muslims and non-Muslims performing *darwah* work is not possible.

It has been commanded in *surah* 33 of the Quran:

‘Do not yield to those who deny the truth and the hypocrites: ignore their hurtful talk. Put your trust in God; God is your all sufficient guardian.’ (33:48)

This verse means that one should ask for their needs only from God, he should pray only to God, he should leave the method of protest and demand.

That is why each prophet said to his people:

‘I ask of you no recompense for this; my reward is only with the Lord of the universe.’ (26:180)

This clearly shows that to launch movements of demands in the name of rights is quite against the traditions of the prophets.



2. What is *Dawah* Work?



Dawah work has been termed in the Quran ‘the call to God.’ In other words, *dawah* work aims at bringing people closer to their Creator and Sustainer. Calling people to God is telling them that the only right way of life for them on this earth is to become true believers in God.

Calling people to God means warning man of the evil consequences of the self-oriented life, and therefore, inviting him to adopt the God-oriented life. The most authentic and reliable source of knowledge of the divine teachings on both types of life has been preserved for us in the form of the Quran. Calling people to God is purely other-worldly in nature. That is, it is in no way directly associated with national, social or economic issues. It is a campaign to call people to God. It starts in the spiritual and religious idiom and goes on in the same idiom and style till the end.

The mission of calling people to God is, in essence, a divine task, which is performed by human beings. It is important that it should be performed in a spiritual way. Any work done in a



non-spiritual way will not be a genuine call to God, even if it is done in His name.

Dawah work aims at directing their attention neither to politics nor to national issues. It is unequivocally the task of making people focus on God and must, therefore, be performed in the correct spirit.

Primarily, its purpose is to acquaint man with the creation plan of God. He should be told what his relationship with God is, and how God is going to deal with him in future. In other words, this is like introducing man to God. Its objective is to awaken man from his slumber, cause him to realize his servitude and incline him to turn towards God.

Dawah or 'calling people to God' is to make man capable of bonding directly with his Lord, so that he starts receiving God's blessings on a spiritual level. It is thus that his heart and mind will become illuminated by God's light. His entire being will be bathed in the shower of God's blessings.

3. The Purpose of *Darwah* Work



The purpose of *darwah* work or 'calling people to God' is to awaken souls from their slumber. It is to put a lost person on to the right path leading towards God. It is to awaken man's insight so that he begins to see glimpses of God in the signs of the vast universe. It is to unveil the Creator in the mirror of His creation.

The aim of calling man to God is that, while still living in the world, he may become an inhabitant of the hereafter. He will thus discover God's greatness in the greatness of the world. He will start experiencing heavenly blessings in worldly comforts, while worldly hardships will remind him of the torment of hell fire.

The target of this work is man's realization of God. He should discover his powerlessness in comparison with God's immense power. He should 'see' God before the veil of the unseen is removed. Before being directly confronted with Him, he should have the experience of realizing God indirectly.

He will be able to see glimpses of the realities of the hereafter in the beautiful scenes of the world of nature. This is the true aim of *darwah*, and the preparation of such individuals is the true measure of the *da'ees'* success. It is said in the Quran that God created man in 'the best mould' and then 'cast him down to the lowest of the low.'

The process of *darwah* is to bring the individual back to his original state, to help him to gain entry into Paradise once again and to bring him under the protection of the Lord's blessings.



The example of a man who is away from God is like a fish which has been taken out of water and thrown in the desert. Such a fish, completely out of its element, will soon face extinction. The best way to help it is to return it to water again.

In the same way, man is also an inhabitant of Paradise. He has a tremendous urge to find an unknown ideal. Every man is running after this unknown ideal. Over and over again, he leaps towards some worldly success or the other. He hopes that this is probably that unknown ideal for which he has been striving all along, but without any success. Finally he leaves the world without having found his ideal.

This is the place where a *da'ee* (the one who calls people to God) has to perform his task of *darwah*, that is, to tell man that the ideal for which he has been searching for is none other than Almighty God and His Paradise. It is God alone who can enable him to find his ideal and it is only by his finding God that this can happen. It is only after reaching Paradise that man will be filled with bliss, as he will find there the world for which he has been striving all along.

In this way, every man is the target of a *da'ee* (the one who calls people to God). A *da'ee* has to reach out to every individual. He has to remove the veil from every eye. In other words, if the world has a population of about 7 billion, the *da'ee* has the same number of tasks to perform. He has to strive to make all the people reach their heavenly abode. The name of this guide of humanity is *da'ee* —the one who calls people to God.

A *da'ee* is like a beacon standing by the roadside as a divine guide for the wandering caravan of humanity.



4. Difference between *Dawah* Work and Community Work

Dawah work is totally different than that of community work. Both have their own importance. But the main difference between the two is that community work derives its importance from the viewpoint of constructing the present world while *dawah* work derives its importance from the viewpoint of constructing one's hereafter.

Today, there is only a small number of Muslims who are performing *dawah* work in the real sense. However, in many countries, the Muslims are performing community work on a large scale. The fields they are working in include – education, economics, community issues, communal disputes, relief work, social welfare, finding solutions to the problems they are facing etc.

Such type of activities is called community work. The people of all races and regions perform such type of work in every age on a large scale. When a community has a considerable number in any society a feeling of national honour comes to arise in its members in a natural way. They wish that their community be one the strong and developed ones in terms of worldly progress and that their national cultural identity could be protected.



As a result, in each community such members are continually born who perform such type of work under the feeling of well wishing for their community. It is also one of the motives of participating in such activities that by doing so one gains popularity and fame among the people. He is accorded the status of respect and honour. He finds a place in media. Media talks of him in beautiful words.

But according to the Quran and the Hadith, such type of community work will have no weight in the divine scales on the Judgement Day. According to the teachings of the Quran and Hadith, on the Day of Judgement only two things will weigh—one powerlessness and the other *darwah* work or calling people to God. Powerlessness means that one should acknowledge his total helplessness and powerlessness in comparison of God's all powerfulness. The most valuable thing in God's view is a slave's powerlessness. In actuality, this expression is of his inner realization. It is not the mere repetition of certain words.

And what is meant by *darwah* work is as is termed in the Quran '*darwah ilallah*' or calling people to God and 'being witness on the people'. This is the same duty of conveying the true message of God which His messengers perform in every age and nation. This work is required in each place and time. It is, therefore, essential that this task of *darwah* should be continued without a single pause. The fact is that the faith that does not engender the state of powerlessness in a man is not faith in the real sense. Similarly, faith of those is also doubtful who do not perform the task of *darwah*.



5. Prerequisites for *Dawah* Work

Dawah is an obligatory duty of the believers. What is meant by *dawah* is to convey the message of God to those who are still unaware of it. It should be made clear here that the work a Muslim or a *da'ee* does among the Muslims is not *dawah* but it is called *islah*. However, this type of work is also of divine nature though not *dawah* work. In *dawah* we call those to God who are still unaware of the creation plan of God; those who are still leading a purposeless life.

Now a question arises as to how we can convey this message of God to the non-Muslims. Those who work on *islah* can easily find the people they want in the mosques, the religious schools and other gatherings the Muslims hold on different occasions. But those who desire to perform *dawah* work that is, those who want to show the non Muslims the divine path cannot find their desired people in the mosques or in the religious schools of the Muslims or in their gatherings. They can find them only in their own gatherings and celebrations. The only solution to this requirement of *dawah* is that a *da'ee* should perform this duty of *dawah* work on personal basis where it is possible for him otherwise, he should go to the gatherings of non-Muslims and do *dawah* work there to the extent of his capacity.



But this is not a simple matter. It requires great patience and perseverance. The non-Muslims cannot organize their gatherings on the conditions of a *da'ee* rather they will organize them according to their own customs and traditions. In this situation, to make use of these gatherings is possible for a *da'ee* only if he adopts the Islamic principle of *i'rad* or avoidance mentioned in the Quran (7:199). That is, on such occasions, meeting those who have a mature outlook towards life and telling them about Islam avoiding those things related to their own culture or religion. He has to show respects to others' religions also so that the conditions remain favourable for him. It is difficult to perform *dawah* work in strange relations. Patience and avoidance is a must for performing *dawah* work. Without patience and avoidance performing *dawah* work in an effective way is almost impossible. The whole life of the Prophet is a practical example of this wisdom of *dawah* work.



6. The People of the Heights (*Dawah* Workers)

Chapter seven of the Quran mentions ‘the people of the Heights.’ These people will be made to stand on raised platforms on the Day of Judgement. They will announce God’s judgement to the people of Paradise and to the people of Hell. This reads as follows:

‘A barrier will divide the two groups, and on the Heights there will be men who will recognize each group by their marks, and they will call out to the people of the Garden, ‘Peace be with you!’—they will not have entered, but they will be hoping (to do so). When they turn their eyes towards the People of the Fire, they will say: ‘Our Lord, do not include us with the wrongdoers!’ And the people of the Heights will call out to men they recognize by their marks: ‘What use have been your great numbers and your false pride? And are these the people you swore would never earn God’s mercy?’ (And again turning to the blessed, they will say:) ‘Enter the Garden! You have nothing to fear, nor shall you grieve.’ (7:46-49)

According to al-Qurtubi, ‘the people of the Heights’ in this verse refer to *shuhada*. That is, those special servants of God who, in the service of the religion of God, were witness to the deeds of the nations of the world. Some accepted their call, while others rejected it. These preachers of the divine message have been mentioned in the Quran in many different terms such as ‘warner’, ‘bearer of glad tidings’, ‘the caller’, etc. This group, originally formed of the prophets, was later made up of those special servants of God who followed the example of the prophets and performed *dawah* for the people of their times.

The Final Judgement on human beings, which is going to take place in the hereafter, will be based on the task performed by the witnesses (*shahadab*) for the people of the world. This task of witness divides the people of the world into two groups:

one which accepts this message and the other which rejects it on the Day of Judgement. These two opposing groups will be separated from each other. Then according to their deeds, they will be judged and will be destined to two different sets of consequences.

Though this judgement will be entirely God's judgement, the announcement of it will be made by those special servants of God who had undertaken the task of *darwah* (call) and *shahadah* (witness). This will be a matter of a great honour to them. On the Day of Judgement, high platforms will be raised for 'the people of the Heights' to stand on. From there they will be able to see everyone, and will pronounce God's judgement to the people.

The *shuhada'* (those who bore witness to people) and the *du'at* (those who called people to the truth), strove very hard in the world to convey the message of God to people. They dedicated their entire lives to this mission, as if it were their own personal work. For this reason, they will be honoured on the Day of Judgement by being asked to announce the final result of the call of truth to the people. They ranked high in the world according to their mission, and they will be referred to as such on the Day of Judgement, according to the result of their actions.



7. Obedience to God, Helping God



According to the Quran, after believing in God, a man is required in practical life to carry out a two-fold task. One is obedience to God and the other is helping God. Obedience to God means man's obedience to all the commandments given by God through His revelations to the Prophet, and his refraining from all such acts as have been forbidden by God in His Book or through His Prophet.

Helping God means 'making effort in His cause'. This is an exceptional honour which is granted only to a true believer. It is the same precept which is mentioned in the Quran as *dawah ilallah*, or calling people to God. Since it is a task which is seen as desirable by God Himself and is performed by servants of God, it is therefore called 'helping God'.

The believer of his own accord must follow the commands of God relating to worship, morality and dealing justly with people. With this the believer proves his servitude and becomes eligible for God's rewards. But the case of *dawah* is different. According to the Quran, it is performed so that mankind may have no excuse or argument against God. Due to the exigency of putting man to the test, God wants this work to be given special priority. This is a divine mission which is carried out by men, on behalf of God, and they are, therefore, rewarded for it by God in the hereafter. Here are some verses from the Quran to underline this point:

Believers, be God's helpers. When Jesus, son of Mary, said to the disciples: 'Who will come with me to the help of God?' The disciples replied: 'We shall be God's helpers.' Some of the Children of Israel believed in him while

others did not. We supported the believers against their enemies and they triumphed over them.’ (61:14)

What is the meaning of helping God or being the helpers of God in this verse? It means giving oneself wholeheartedly to the divine *dawah* mission. It means joining oneself with the divine plan wholeheartedly in both word and deed so that mankind might have no argument against God on the Day of Judgement.

The noted commentator of the Quran, Ibn Kathir, explained it in thus: ‘Who will help me in the task of calling people to God?’ The followers of Jesus replied: “We are your helpers in the mission with which you have been sent forth, and we will be your helpers in this mission.” For this reason Jesus sent them to Syria to the Israelites and the Romans. In the same way the last Prophet used to go to people during the Hajj season and he would ask: “Who among you will help me so that I may convey the message of God to people, because the Quraysh are stopping me from conveying to people the message of God?”



8. The Greatest Honour



The Prophet Muhammad ﷺ was undoubtedly the messenger of God to the whole of humanity. But he lived in this world for a limited period of time and now the question arises as to how, after the Prophet's death, the prophetic responsibility had to be discharged. In his lifetime the Prophet performed this duty directly. After he had gone, this mission had to be carried forward indirectly by his followers, the Muslim *ummah*. It is incumbent upon the Prophet's followers to carry out this mission from one generation to the next and, in presenting the message of Islam to people of every age and time, bring people closer to God. This message of truth will remain preserved till the Last Day.

This issue can be further explained by a *hadith*, or saying of the Prophet, which Ibn Hisham has quoted in his biography of the life of the Prophet Muhammad ﷺ. In this saying, the Prophet mentions Jesus as well as himself. Ibn Hisham puts it thus on record: 'It has been narrated to me that the Prophet Muhammad ﷺ came to his Companions after the Peace Treaty of Hudaibiyyah and said: 'O people, I have been sent as a blessing for the whole of humanity. So, do not differ with me in the way the disciples of Jesus differed with him.' The Companions asked: 'O Prophet of God, how did the disciples of Jesus differ with him?' The Prophet replied: 'Jesus called his disciples to the mission for which I am calling you. Those disciples whom Jesus had asked to go to a nearby place made preparations for it. But those whom Jesus asked to go to a distant place became unhappy and refused to go. Afterwards, Jesus complained of this to God, so those who were not ready to go because of not knowing the language of that area, miraculously started speaking the language of the people to whom Jesus had asked them to go. Subsequently, the Prophet Muhammad ﷺ sent his Companions to different kings and rulers with his message.'

Ibn Ishaq (the Prophet's earliest biographer) said that when the Prophet Muhammad (upon whom be peace) came to the Companions and reminded them of the *dawah* work, he said: 'God has sent me to the entire world as a blessing, so you should carry out this responsibility on my behalf. God will show His mercy to you.'

There could be no greater honour under the sun than to be engaged in a mission which is directly God's own mission. It is like working on behalf of God Almighty. It is indeed such a great honour that a greater honour than this one seems impossible.

Dawah, which in the Quran is called 'warning and giving glad tidings', is directly the mission of God. So that men might have no argument with God, this task was passed on to the people themselves. Moreover, the testing of humankind, if it is to be deemed both effective and valid, should not be done by means of some miracle, but should rather be performed by human agency. That is why God wants this divine work to be performed only by human beings.

This exigency has opened up the opportunity for man to perform this great divine task. Those who come forward to carry out this divine mission of *dawah* will receive special succour in this life and will be held deserving of great honour in the life hereafter.

When a believer says his prayers, he understands that he is declaring his humility before God. On the other hand, when he performs *dawah*, he feels as if he is actually performing a task of none other than God Himself. There could not be a more thrilling experience for a believer than to feel that he is engaged in God's own work, that he is implementing his Lord's plan.

9. The Great Responsibility



The Quran says in chapter six:

Say, 'What counts most in testimony?' Say, 'God is my witness and your witness. This Quran has been revealed to me, so that I may warn you (people) and all whom it may reach. Do you really bear witness that there are other gods besides God?' Say, 'I myself do not bear witness to any such thing.' Say, 'He is only one God, and I disown whatever you join with Him.' (6:19)

The Prophet Muhammad ﷺ was sent as a 'warner' for the whole of humanity, but he lived on for only 63 years. Now the question arises as to how, after he had passed away, his message was to be conveyed when he was no longer in this world. The answer to this question has been given in the above verse of the Quran.

This verse quotes the words of the Prophet: 'The Quran has been revealed to me, so that I may warn you (people) and all whom it may reach.' During his lifetime the Prophet conveyed the message of the Quran by his own efforts. Now, the question arises as to which medium was to be used to convey the message of the Quran to people of later periods. The believers, or the followers of the Prophet, were and continued to be the medium through which the message was to be subsequently conveyed. After the Prophet had gone, the Muslims were to perform the task of conveying the message on his behalf. In every age, believers will convey the message of the Quran to the people of their times. This work will continue till doomsday.

The Quran is a divine warning. Nowhere in the divine revelations is it said that it should be kept on the shelves as if it were any other ordinary book. It is compulsory rather that

it should reach the maximum number of people throughout the ages. If the Prophet had not performed the task of conveying the message of the Quran, his prophethood could have become doubtful in the eyes of God. For this reason, the Prophet carried out this task with the utmost earnestness, so that the message of the Quran could reach people everywhere. Even at the end, addressing the Prophet, God Himself said in the Quran: 'You may destroy yourself with grief because people do not believe.' (18:6)

The responsibility which formerly fell to the Prophet has now to be discharged by his adherents. The believers have to become the medium through which the message of the Quran may be delivered to the whole of humanity. The Muslims and especially the religious scholars (*ulama'*) must prove themselves by becoming the well-wishers and guides of humanity. And they must do so with the utmost earnestness. Indeed, they need to involve themselves to such a degree that they should appear to be destroying themselves in their endeavour.

The conveying of the message of Truth to everyone, the responsibility for which has been placed on the Muslims, is not like an optional subject, which you may either take up or make some excuse to leave off. This is a responsibility of such a nature that it has to be discharged at all costs.

Just as no excuse was acceptable from the Prophet, similarly no excuse made by the followers of the Prophet will be heard and found acceptable by God. Even other religious acts and deeds will not be enough for the salvation of the believers, if they have ignored the responsibility of conveying the message of Truth to all the people.

Thousands of men and women are dying every day without having had the message of God conveyed to them; without having had the opportunity to accept it, they have missed their chance of improving their lives in the Hereafter. In such a situation it is the grave responsibility of the believers to desist from making excuses and seriously take up the mission of proclaiming the divine truth.

10. Ignoring the Problems, Availing the Opportunities

In chapter 74 of the Quran, addressing the Prophet God said:

‘O, you, wrapped in your cloak, arise and give warning! Proclaim the glory of your Lord; purify your garments; shun uncleanness.’ (74:5)

The etiquettes explained in these verses are that of *darwah* and not that of manners. In these verses the Prophet has been commanded to arise and invite the people to one God. That is, to use all the available opportunities of *darwah* work avoiding the evils of the people.

For the purpose of *darwah* a *da'ee* has to go to the people. In ancient Makkah, Kabah was the gathering place for the people. There they gathered to worship the idols placed inside the sacred house the Kabah. In the Kabah, the idols of each tribe of Makkah were placed. And it was due to those idols that the people from almost all over Arabia used to gather there. In that situation, the Prophet was commanded to avoid uncleanness like the worship of the idols and make full use of the gatherings for *darwah* purpose. That is the same principle called ‘Ignore the problems and avail the opportunities.’

This wisdom of ‘avoiding the problems and availing the opportunities’ was not for the period of ancient Makkah only rather it is required today also. The basic thing is that a *da'ee* needs a gathering of people for *darwah*. And such type of gatherings will not be organized for *darwah* purpose rather they will be organized for different purposes and on different occasions. For example, the purpose of the people gathering around Kabah was to worship the idols placed therein. In this case, the proper method is that the gatherings and the purpose

of gatherings should be looked upon separately. A *da'ee* should never look at the purpose of gathering. Their target should be the gatherings.

At Makkah, the Prophet went almost daily to the Kabah, recited the verses of the Quran to the people gathered there and called them to Islam. This prophetic tradition clearly shows that if the people have gathered for the purpose of even idol worship a *da'ee* should avoid the aspect of *rujz* or uncleanliness and perform *darwah* work making full use of the presence of the gathering. However, whatever may be the purpose of a gathering it provides a considerable number of audience to the preacher. A *da'ee* should strictly follow the principle of avoidance in this matter. That is, he should totally ignore the undesirable aspects of things and only make full use of the gathering by participating in them. This is the only proper way of doing *darwah* work .

This wisdom is very useful for the purpose of spreading the message of God. The fact is that without adopting this wisdom one cannot perform the task of spreading the divine message of Truth.

II. Global Target of *Darwah*

In one of his traditions the Prophet said:

‘No house on the earth, small or big, will be left but God will make enter the message of Islam into it.’

This Prophetic tradition has a prediction for the later generations. This prediction does not mean that it will happen in a mysterious way that the word of God will enter into every house in itself. It will certainly happen under the principle of cause and effect. This *hadith* means that in later ages such possibilities will emerge as will make it possible for a *da‘ee* to make the word of God enter into each and every house: small or big. No one, man or woman will remain on the face of this earth but he or she will willingly or unwillingly be made aware of the message of God. In fact, it tells the completion of the universal target of Islamic *darwah*. This will occur before the Day of Resurrection so that the evidence could be established against the people. And they will have no excuse or argument against God.

In the present time, printing press has made this potential into actual. With the help of the printing press, billions of copies of the word of God, the Quran have been prepared. It is thought that the number of the copies printed till date has exceeded the number of the people living on this globe. Today, every man or woman can very easily have a printed copy of the Quran. Even he or she can down load the whole Quran from the internet and read it on the screen. On the other hand, electronic media has been also a great source of spreading the message of God, because different programmes are held daily on the topic of Islam in it. Today, every person, man or woman

hears about the message of Islam through media.

The age of the Companions of the Prophet was that of traditional. Printing press was not invented in their time. They had no printed copies of the Quran to give others as we can do today. So, they went to the people and recited the Quran to them. That is why; they were called the *muqri* (or reciter). Today in the age of printing press, a *da'ee* has to discharge the duty of *darwah* by presenting the copies of the Quran and other Islamic and *darwah* literature to them. Similarly, he can discharge this duty by using the electronic media.

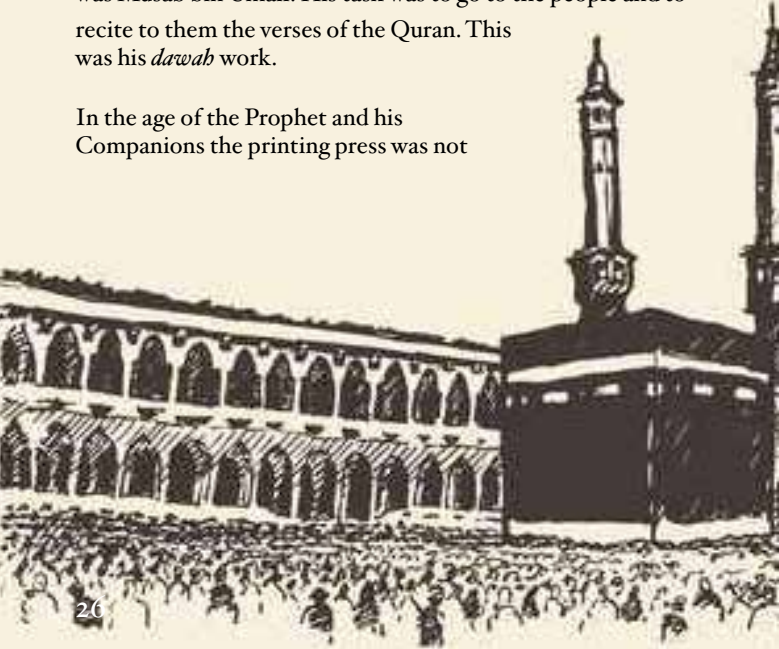


12. The Role of a *Mugri* (Reciter)

The Prophet of Islam received his first revelation in 610 AD. The first word of this revelation was *iqra'*, that is, read or recite. However, following this divine command, the Prophet became a *mugri* or reciter. He began to recite the Quran to the people. Wherever, he saw a gathering of the people, he went there and recited the revealed portion of the Quran to them. We find in different traditions that 'he presented Islam to them by reciting the Quran.'

The Companions of the Prophet also adopted this principle. Virtually, every Companion became a *mugri* or reciter. Whenever, he came to confront some people he turned to be a *mugri*. He went and recited some parts of the Quran to them. The Prophet also sent some of his Companions to Madinah to recite the Quran to them before his Migration. One of them was Musab bin Umair. His task was to go to the people and to recite to them the verses of the Quran. This was his *darwah* work.

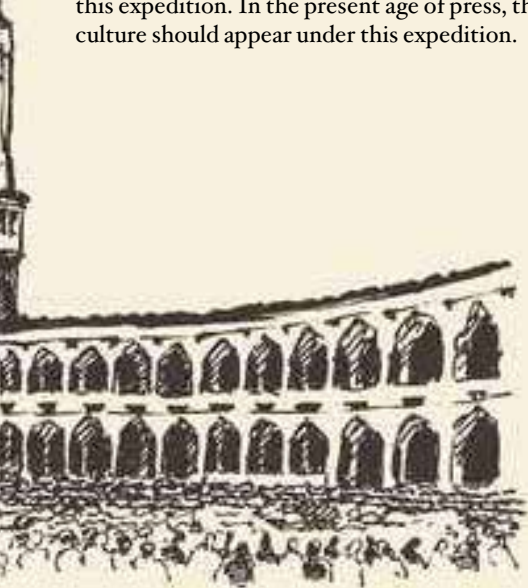
In the age of the Prophet and his Companions the printing press was not



invented. That time, the only solution to spreading the message of God was to remember some parts of the Quran and then to recite them to the people with the help of memory.

According to this, the history can be divided into two periods: pre printing press age and post printing press age. In the pre printing press age, the role of a *muqri* (reciter) was to remember the Quran with the help of memory and then to recite them to the people. After the invention of printing press the role of a *muqri* (*da'ee*) would be naturally changed. Now what they have to do is to prepare more and more copies of the Quran and then distribute them among the people. Before the invention of printing press the name of that role was that of *muqri* and after the emergence of the printing press the name of that role would be that of a distributor.

This distribution of the word of God in the form of book is not a simple task rather it is a peaceful expedition of great nature. In ancient period, the *muqri* culture emerged under this expedition. In the present age of press, the distribution culture should appear under this expedition.



13. Divine Protection

Before the conquering of Makkah (8 Hijri) the situations of Madinah were not safe for the believers. Therefore, at night, the Companions kept vigil on the house of the Prophet. One day, the Prophet leaned out of widow and said: 'O people, return to your houses, God has taken the responsibility of my protection.'

The Prophet said this to his Companions on the basis of a verse which was probably revealed to him that very night. This verse is as follows:

'O Messenger, deliver whatever has been sent down to you by your Lord. If you do not do so, you will not have conveyed His message. God will defend you from mankind.' (5:67)

According to this verse of the Quran, the secret of God's protection lies hidden in conveying of the message sent by God to the people. This is the promise of God. This promise was apparently made by God to the Prophet but every person or group will deserve this divine promise who performs *dawah* work on the pure Prophetic pattern. This is an eternal promise for the true *dawah* workers. It is not restricted to a particular period of time.

This verse of the Quran clearly shows that calling the people to God is the responsibility of the followers of the Prophet and its God's responsibility to protect them from the people. In other words, no any other action can ensure the protection of the followers of the Prophet. If in any period of time the followers of the Prophet feel unprotected from other nations of the world they should

introspect themselves instead of making protest against the other nations because this would definitely mean that they have left the task of *darwah* (calling people to God.)

The duty of conveying the message of God has been termed as God's help in the Quran. (61:14) and it has been also described that who will perform *darwah* work will certainly receive God's help. (47: 7) This is an eternal guide line for the followers of the Prophet. The members of the *ummah* or Muslim community should plan their actions on *darwah ilallah*. All worldly affairs should be of secondary importance to them. If they discharge the duty of *darwah*, such circumstances will emerge as will solve their worldly problems. On the contrary, if they make the worldly issues the target of their actions, they will achieve nothing of them.



14. Responsibility of the Followers of the Prophet

It is God's scheme of things that His message should be continually conveyed to the people of each time and place. (25:1) This task of conveying the message of God continued from the first prophet Adam to the last Prophet Muhammad ﷺ. The aim was to sort out the good people from the evil ones so that the judgement of Paradise or Hell could be made for them on the basis of this test in the divine court on the Day of Judgement.

The Prophet Muhammad ﷺ was the final prophet of God. He was the seal of the prophets. That is, after him God will not send any prophet more to guide the people to the right path. (33:40) This was not on account of any mysterious cause. The only reason behind this is that God has revealed the Quran in the form of a preserved book. (15:9) He himself has taken the responsibility of its protection and preservation. No human hand can make even a small change in it until the Day of Judgement. Being the case so, now, there remains no more need of a new prophet. Now, the unadulterated message of the Quran can be conveyed to the people of every age and generation. As if, now, the Quran is the substitute of the prophet. Now, after the termination of the prophethood there is no apprehension of the preservation of the prophethood. However, now, the real issue is to continue to convey the message of the Prophet to the people of each generation and of every age. Now, the practical form we have with us is that we translate it into every language of the world and then distribute it among the people.

This is the main responsibility of the followers of the Prophet. We can claim to be the followers of



the Prophet only when we continue to convey the message of God in every period of history without a single pause. It is not an optional type of duty. But it is necessary for every member of this community that he should take part in this mission of conveying the message of God to the people. Even those who do not have sufficient knowledge of Islam to do *dawah* activities should at least distribute the copies of the Quran among the people. Only after doing so, one can claim that he is one of the members of the *ummah* (community) of the Prophet.



15. Three Levels of *Dawah* Work

There are three levels on which Muslims must perform *dawah* work. Every believing man and woman must prove himself or herself to be a preacher of Truth on one of these three levels. Those who will not participate in this mission will find their deeds have become worthless in the eyes of God. In this regard, God has the same criterion for the Prophet as for his followers. ●●●

It is necessary for every believer to be eager to give guidance to other people. The first level of *dawah* work deals with the intention of an individual to do so. This is known in the Islamic Shariah as *niyyah*. Specifically, it means the individual intention to participate in the mission of *dawah* work. But such intention is not just some kind of verbal repetition or lip service. It is a feeling which makes the heart tremble. Every believer should become restless and tremble on seeing others being misguided. This feeling should be of such intensity that, while thinking about it, tears should flood his eyes. And he should pray for the guidance of others while contemplating in solitude.

On the second level of *dawah* work, believers should take every precaution not to become a hindrance in the way of *dawah* work. They will not act in such a way as to arouse in people's hearts hatred or disgust for Islam, nor will they in any way cause annoyance on the

subject. They will completely refrain from any such acts as will cause friction between the addresser and the addressee. They will take special care to conduct themselves in this way, even if it means sacrificing their economic, national or political interests.

On the third level, *darwah* is to be performed directly. Those who have the ability to present Islam through public speaking, writing or through the modern means of communication should call upon people to accept the divine religion. They should try to address people's minds by using arguments which make a very strong impression, so that their addressees may leave the wrong path and come to accept true guidance.

The phrase in the Quran, 'and God will save you from the people,' means that you need not make excuses for inaction. In this situation, none of your excuses will be accepted by God. You have to leave all possible or impossible excuses to God and throw yourself completely into the mission of *darwah* work. In this regard no other work for the believers would be right.

The principle of divine law for man is that he will held accountable only for what he is capable of. Whatever capability a man possesses, to that extent only will he be held responsible. If he is lacking in capability, he should at least pray in his heart for others guidance.

16. The Middle Nation

It has been described in the Quran:

‘Thus We have made you a middle nation, so that you may act as witnesses for mankind, and the Messenger may be a witness for you’.
(2:143)

The wording of this verse shows that the missionary status of the Muslims has been mentioned in it. They have received this divine religion through God’s Messenger. Now, this is their duty that they should continually convey this religion to every generation and in every age. In this verse, what is meant by the word witness is *da’ee* (the one who preaches the word of God to others).

The fact is that it was the responsibility of the followers of every prophet to convey the message of Truth they received from their respective prophets to other people. This was the responsibility of the ancient *able kitab* (those who have been given the scriptures) also. It has been termed in the Quran *tabi’een*, i.e., God’s making clear His commandments to mankind (2:187). This *tabi’een*, or *dawah* or witness is neither a mysterious thing nor a matter of superiority. It is only a *dawah* responsibility. And no responsibility is greater than the responsibility of *dawah*.

The followers of the Prophet Muhammad ﷺ are required to discharge this responsibility of *dawah* work in a more emphatic way. Because Muhammad ﷺ is the last prophet of God, that is, now no other prophet will come after him. So, the followers of the Prophet Muhammad ﷺ have to discharge this duty of conveying the message of Go to all the people of the world and in all the ages to come. This is the duty of each and every Muslim which he has to perform on the priority basis. The standard of this *dawah* work is that it should be performed in the idiom of their addressees, that is, to admonish them in such terms as will address their minds.



17. *Dawah* and *Islah*



To explain the responsibilities of the followers of the Prophet the Quran used two different terms: *dawah ilallah* (calling the people to God) and *amr bil ma'ruf wan naby 'anil munkar* (enjoining what is good and forbidding what is evil). These two are not synonymous words rather they have been used to describe two different duties.

What is meant by *dawah ilallah* is to call non-Muslims to one God. The word of *dawah* is used for the action carried out to convey the message of God to the non-Muslims. Some other words also have been used in this sense. They are *indhar* (giving warning), *tabsheer* (giving glad tidings) and *shahadah* (giving witness), etc. One can know the details and conditions of *dawah* work from the study of the Quran.

amr bil ma'ruf wan naby 'anil munkar (enjoining what is good and forbidding what is evil) is the name of that act which is carried out among the Muslims. It has no relation to any government or authority. This is the internal duty of each Muslim society that it should try to enjoin the Muslims what is right and forbid them what is evil. This is, in its entirety, a peaceful act. It has no connection with compulsion or violence.

Dawah work is required until the Day of Resurrection from generation to generation. It is a compulsory divine work so that *hujjat* (evidence) of God could be established against human beings. After the death of the Prophet, his followers have to perform this duty in the same way as was performed by him in his own time. The duty of *islah* or *amr bil ma'ruf wan naby 'anil munkar* (enjoining what is good and forbidding what is evil) is also compulsory as it ensures the internal reform of the Muslim community. According to the Quran, abandoning this duty is an unforgivable sin. If the Muslim community ceases to do this work they will come to deserve God's curse. It is a duty of such nature that no other work can make compensation for this.



18. Conditions for Doing *Darwah* Work



According to the Quran, a *da'ee* must possess two qualities: true well-wishing and unadulterated *darwah*. This has been explained in the Quran through the Prophet in the following manner:

'I am conveying my Lord's messages to you and I am your sincere and honest adviser.' (7:68)

Here adviser or *nasib* means well-wisher and sincere or *ameen* means to convey to the people the same unadulterated message as was sent by God.

Who is a *nasib* or well-wisher? A *nasib* or a well-wisher is a person who wants to show that he supports some body and wants him to be successful in his life of this world as well as in the hereafter. Here, it also becomes clear that debate is not *darwah* work as is conceived by many people. The reason is that in debate one's target is to defeat his opponent. In debate one makes one's every possible effort to achieve victory over his opponent. Its incentive is not that of well-wishing for the other group. Similarly, the national activities are also not *darwah* because *darwah* work is carried out for the well wishing of the whole humanity while the national activities are motivated by a feeling of well-wishing for one's own nation or community. A work carried out under a motive other than true well-wishing cannot be a *darwah* work in the true sense of the word.

And what is meant by sincerity is that a *da'ee* should not adulterate any other thing in divine message. He should present to the people only God's pure and unadulterated

message. To add economic or political complaints to *dawah* work is against the sincerity of a *da'ee*. The *dawah* movement based on economic or political issues is no more than a national movement. It is not the *dawah* movement in the true sense.

Being a *nasib* or adviser is not a simple matter for a *da'ee*. It requires him of being totally free of hatred and negative feelings against his *mad'u* (the one he is inviting to God). He must have positive feelings in his heart which was described by Jesus Christ in thus: 'Love every one even your enemies'. Only those can fulfil this Quranic standard of *dawah ilallah* who have completely purified themselves from negativity in the full sense of the word.



19. *Dawah* and Patience

The programme of Islamic mission includes mainly two points—*dawah* and patience. *Dawah* means to convey the divine message of the Quran to all the people and patience means to adopt the method of acceptance in the existing situation in all other matters. This is what called the accepting the status quo.

This patience is essential for carrying out *dawah* work. It is the law of nature itself that here, in this present world, a man always faces unpleasant situations. If a *da'ee* will argue the other people in every unfavourable situation he will find no time to do *dawah* work. On the other hand, the favourable atmosphere between the *da'ee* and *mad'u* will come to cease which is essential for a *da'ee* to do *dawah* work.

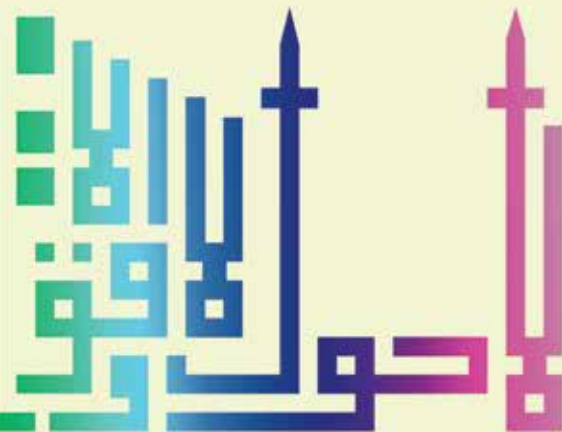
Dawah work is always carried out on the price of sacrifice—the sacrifice of possessions, sentiments and the sacrifice of life— but what it required the most is to sacrifice one's sentiments. A *da'ee* repeatedly comes to have such unpleasant



experiences from others as arouse negative feelings in the *da'ee* and lead him to hatred and revenge. If a *da'ee* is overpowered by this negative psychology the desired atmosphere of *dawah* work will be destroyed.

Therefore, a *da'ee* should always keep this point in his view and keep himself on the line of positive psychology by sacrificing his sentiments. This is one of the essential conditions of *dawah* work. Without this *dawah* work cannot be performed. This is what called the acceptance of the status quo in the terms of politics and patience in Shariah. *Dawah* work is always performed on this sacrifice. Where there is no patience there is no *dawah* work.

Patience is, in fact, the price of *dawah* work. Only after paying this price of patience that thing comes to emerge as is called *dawah*. Patience, in other words, is the same thing which is called customer friendly behaviour in the terminology of commerce. A business man adopts the method of unilateral forbearance. Similarly, a *da'ee* also adopts the method of unilateral forbearance in preaching the message of God to the people. This *mad'u* friendly behaviour is what called patience.



20. Universal Mission

The chapter 25 of the Quran opens with this verse

‘Blessed be He who has revealed the criterion (the Quran) to His servant that he may warn the nations.’ (*Ta Ha*, 25:1)

The word of *al alameen* (nations) has occurred in the Quran 73 times. This shows that the message of the Quran is a universal message. The Quran wants to awaken universal outlook in its followers. God sees the whole universe with one and the same eye. God desires that universal outlook comes to develop in His slaves also. They should not live in the shell of restrictions rather they should come to develop a magnanimous nature in themselves.

How will this universal outlook come to develop in a man? This will surely come to develop ‘through *dawah ilallah*’. That



is, through discharging the duty of conveying the message of God to His slaves. The study shows that the Quran discusses only a few hundreds legal issues. While in the Hadith hundreds of thousands legal issues have been discussed. And in Fiqh their number reaches to lacs. On considering, we come to know that all these issues are related particularly to the Muslim community. In this long list of commandments there is only one command as is general in its nature and it is *dawah ilallah*. That is, to convey the message of God to all His servants. This status of *dawah* makes it a universal command. If other commandments are Muslim-oriented commandments the status of *dawah* is that of human-oriented command.

When the Muslims will do *dawah* work in its true sense they will naturally come to develop a universal outlook in themselves. Both, their thinking and planning will carry universality. A feeling of sympathy for all will well up in them. Instead of making their separate identity they will think of all human beings. This universal temperament will change all their affairs into universal ones.



21. The Status of the Followers of the Prophet Muhammad ﷺ

After the creation of mankind, God continually sent messengers to them to guide them to the right path. This continued for thousands of years. Finally, He sent His last Prophet Muhammad ﷺ. Now no prophet will come up to the Day of Resurrection.

Addressing the Children of Israel, God says in the Quran:

‘Children of Israel, remember My blessing which I have bestowed on you, and how I favoured you above all other people.’

(Al-Baqarah, 2:47)

In this verse, the same system of divine guidance has been mentioned. Before the followers of the Prophet Muhammad ﷺ God chose the Children of Israel for this task. The prophets sent before the last Prophet were from the Children of Israel. That time, it was the responsibility of



the followers of the Israelite prophets to convey the message of their prophets to other nations. But in later ages, they distorted the divine scriptures and became the followers of their own desires.

After this, God snatched the favour from the Children of Israel He had bestowed on them and bestowed it on the followers of the Prophet Muhammad ﷺ. In the Quran, the community of the Prophet has been described as the best nation that has ever been brought forth for mankind. (3:110). In the books of the Hadith also, there are a number of sayings of the Prophet as indicate to their supremacy. What is meant by this is that God has chosen the community of the Prophet for the same duty for which He had chosen the Children of Israel in earlier times.

Now the responsibility of this community is that they should convey this divine message of guidance to all nations of the world. They have to continue to discharge this duty generation after generation until the Day of Resurrection. If they leave off this duty of preaching the word of God to the people they will be deprived of the position they have been conferred on in the same way as the Children of Israel have been deprived of it in their times.



22. The Role of the *Ikhwan*



There is a saying of the Prophet in which he refers to his '*ikhwan*', or his brothers:

The Prophet said, 'I want to see my brothers (and sisters).' When asked by his Companions, if they were not his brothers (and sisters), the Prophet replied, 'No, you are my Companions. My brothers (and sisters) will come later. They will believe in me without seeing me.'

In the above *hadith*, when the Prophet spoke of his *ikhwan*, or brothers (and sisters), he meant those believers who would emerge in times to come to spread the message of God to mankind and who would believe in the Prophet without seeing him.

The word *ikhwan ar-rasul* has been considered mysterious for more than a thousand years. It was not clear as to who these people would be and what role they were to play in the future.

But now, for the first time in Islamic history, this word can be applied to a specific group, as it has become clear what role this group will play.

This *hadith* makes it clear that the prophetic role of *darwah* (calling people to God) remains to be performed—that of spreading the message of God (in its pure and unadulterated form) to all mankind in the language of today, i.e. of the post-scientific era.

The *darwah* team of the present time are the potential candidates for this honoured position of *ikhwan ar-rasul*. Now it is up to each and every one of the followers of the Prophet to convert this potential into actuality by performing this role, first discovering Islam for themselves—and then becoming *da'ees* (those who call people to God) in the true sense of the word. This entails imbibing the spirit of well-wishing for all mankind, so that the following *hadith* comes true in their case:

‘There will be no home remaining—big or small—into which God has not caused the word of Islam to enter.’

This is not a matter of being a chosen people; it is a matter of discharging one’s responsibility. And it is only by living with the *darwah* mission and dying with the *darwah* mission—by making it their primary concern and making everything else secondary—that they will be able to discharge this responsibility.

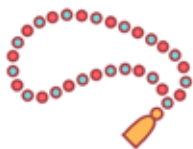
23. The *Darwah* Mission in India

In one of the sayings of the Prophet Muhammad ﷺ, we find a prediction to the effect that in later times a certain group (*usbah*) would be formed in India. This group would convey the message of truth to the people of India in particular, as well as to the world at large. They would show people the path to Paradise.

This *hadith* informs us that this '*usbah*, which will work in India, will be saved from the fire of hell. Indeed, the doors of Paradise will be thrown open to them and they will find a place there for all eternity. We must engage in this task with full conviction. Each member of the followers of the Prophet must consider himself or herself to be an integral part of this group, which has been given good tidings in advance if they discharge their responsibilities.

The truth is that the mission of the Prophet Muhammad ﷺ was to free the world from polytheism and replace it with the worship of the One God (*tawhid*). This task was performed over a large part of the globe, but India, where *darwah* work could not be properly performed, was an exception. The time is now ripe for the *darwah* mission team to complete this prophetic mission in India, especially with the English and Hindi translations of the Quran.

A time will come when God's message reaches all human beings. It is something, which the whole of humanity has awaited for a very long time. No other work is greater than that of *darwah* (calling people to God). And there is no surer guarantee of our securing divine succour than our performing this *darwah* mission. This is God's eternal law. And the time is not far off when God will fulfill His promise in totality.



24. *Dawah* Work through Literature and Modern Means of Communications

The task of *dawah* is the most important mission out of all the works going on on the face of this earth. This was the mission of the prophets. *Dawah* is not an artificial type of work. It is a natural work. We can do it every day along with our daily chores.



In ancient times, this task of *dawah* was performed through personal meetings or gatherings held for different purposes. That time, there was no printing press. Paper was hardly available. The people used skins and leaf for this purpose. To prepare only one copy of the Quran required work of month from a calligrapher. But in the present time, situation has totally changed. The modern technologies have made a miraculous change in all fields of works. Today, we have smooth and fine papers and a fast printing machine. The invention of printing press has made our task very easy. Now, in this age of printing press, it is possible for us that we can prepare as much copies of the Quran and other Islamic literature as we wish. We can publish booklets and leaflets on the subject of *dawah* and distribute them among those who are still unaware of the message of God. We can make effective printed *dawah* literature available everywhere. Every man and woman can make use of this opportunity. He or she can discharge this duty of spreading the message of God through the distribution of Islamic literature as have been prepared with an aim to spreading the message of God to the non-Muslims.

Frequent interactions and religious freedom are also helpful to us for doing *dawah* work. Communication facilities are available on its highest form. We can use modern communications for *dawah* purpose. All this has made the present age the most favourable age for doing *dawah* work.

25. The Quran: a *Darwah* Book

The Quran is a book of *darwah* which calls the people to one and the only God. the objective of the Quran is to make man aware of the Creation plan of God. That is, to tell man why God created this world; what the purpose is of settling man on earth; what is required from man in his pre-death life span, and what he is going to confront after death. The purpose of the Quran is to make man aware of this reality, thus serving to guide man on his entire journey through life into the after-life.

This fact has been explained in the Quran in several places. The Quran addresses not the people of a certain tribe or community or nation rather it addresses the whole humanity. It uses the word of '*insan*', that is, mankind and then invites them to consider over the vast universe and it's Creator. It further argues that God has not created them purposelessly. He has created them under a great purpose and, that is, to worship Him and not associate anyone or anything with Him.

The Quran is apparently in the Arabic language, but in reality, it is in the language of nature, that is, the language in which God directly addressed all human beings at the time of Creation. This divine invocation of humanity is ever-present in the consciousness of all human beings that is why, the Quran is universally understandable—to some on a conscious plane, and to others at the subconscious level. This reality has been described in the Quran as 'clear revelations in the hearts of those who have been given knowledge.' This verse goes on to say that 'none deny Our revelations save the wrongdoers' (29:49).

This means that the Divine Reality, explained by the Quran on a conscious plane, pre-exists in man at the level of the subconscious. The message of the Quran is not, therefore, something which is alien to man. It is in fact a verbal expression of that same Divine Reality which is in consonance with man's own nature and with which he is already familiar.

The Quran explains this by saying that those born in later times were all initially born at the time of the creation of Adam and, at that time, God had directly addressed all these human souls.

This event is thus alluded to in the Quran:

‘[Prophet], when your Lord brought forth the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, ‘Am I not your Lord?’ and they replied, ‘Yes, we bear witness that You are.’ So you cannot say on the Day of Resurrection, ‘We were not aware of this’. (7:172).

The Quran, for man, is in essence already known to him, rather than an entirely unknown entity. In reality, the Quran is the unfolding of the human mind.

The Quran is a preserved divine guidance. It addresses the nature of man. It is the answer to a man’s all queries. It tells a man the secret of success in both the worlds, the present as well as the next world. It is not only a book of ideology rather it has narrations from history which attest to its conquering power.

Professor Phillip Hitti expressed it in his book ‘The History of the Arabs’ in the following words:

‘The religion of Muslims has conquered, where their arms had failed.’

So, those who arise with an intention to do *darwah* work need not any other thing. The Quran is enough to fulfil their all missionary requirements.

26. *Dawah* and *Dua*



Some times it happens that we want to convey the message of God to an individual but apparently he looks indifferent to it. What should we do on such an occasion? On such occasions we should adopt the principle—where there is positive response there is *dawah* work and where there is no positive response there is *dua*. That is, on such situation we should pray to God to guide him to the right path.

In present time, the condition of the people is that they turn to God and pray to Him when they face a problem in their lives but in *dawah* work they become totally unaware of the importance of *dua*. Whereas, *dua* is related to *dawah* work in the same way as it is related to other matters of the world. The fact is that *dua* is an essential part of *dawah* work. Without *dua*

the task of calling people to God cannot be performed in an effective way.

Dua is not connected only to the *mad'u* rather it is connected to the *da'ee* himself as well. A *da'ee* should constantly make prayer to God for him. He should constantly pray to God to make his *darwah* effective for the *mad'u*. He should constantly pray to God to create such conditions for him as are conducive to perform *darwah* work in a better way.

The same is true of *mad'u*. A *da'ee* is a true well-wisher for his *mad'u*. this feeling of well-wishing compels him to pray to God for him constantly. One accepts the *darwah* only with the permission of God. This is with God's help that one is guided to accept the message of Truth. All these things require that a *da'ee* should continually pray to God for the guidance of his *mad'u*. The Prophet called people to God in the day and prayed to God for their guidance in the night.

27. Emigration for *Dawah*

In the modern age when the world made considerable progress in the field of modern science and technologies a large number of Muslims immigrated to developed countries of the world. The total number of such emigrant Muslims is around 15 millions. In modern terms they can be called ‘Muslims in Diaspora’.

Such type of diaspora was made on a large scale twice in Muslim countries – the first time in the seventh century and the second time in the twentieth century. On the occasion of the final pilgrimage the Prophet said to his Companions: ‘I have been sent by God for the whole universe. So, those who are present should convey this message to all those who are absent.’ Following this command of the Prophet, a large number of Companions set forth to different regions of the world leaving their home where they performed the task of conveying the message of God in their respective places.

The Prophet said:

‘One who emigrates for God and His Messenger his emigration will be considered for God and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.’



In the light of this *hadith* the emigration of the Companions was for *darwah* (calling people to God). And, so, they will get the reward of *darwah*. But the emigration of the present day Muslims is to gain worldly profits so they will find only worldly benefits. They will have no share of theirs in the hereafter.

The best method to perform effective *darwah* work in the countries the Muslims have immigrated to is that they should first produce missionary thinking in themselves. They should change their old and conditioned mindset. They should consider the European nations as their *mad'u* nations. They should leave off their hostile attitude towards them. They will have to live in positive thinking. They should not take them as their opponent rather they should be their true adviser and well-wisher (*nasib* and *ameen*). They should terminate playing eastern game in the western court. They will have to live there as a giver member of the society and not only a taker member of the society. They should live there as a *da'ee* and missionary and not only as an earning animal. If they Islamize their emigration in this way they will be given their full reward as the Companions were given in their time.



28. A New *Dawah* Possibility

Historically, Islam was founded in 610 AD. That time, Islam was not only a religion in the simple sense of the word rather it was an ideological reform in its reality. But under the law of nature, many realities of the Quran remained hidden until the twentieth century. What this Islamic movement of the first period did was that it opened the doors to a new process which ultimately culminated in the end of the twentieth century. Even, today, the ideological reform of Islam has turned into a reality.

The fact is that in ancient times the people had only the superstitious frame work to think. That was the reason that they had adopted many artificial ideologies. The mental framework of a man that he developed under those artificial ideologies was





unable to understand the ideological reform of Islam. The whole period before the discovery of the modern sciences passed in this same condition. In the present age, after the discovery of the secrets of nature the new framework came into existence for the first time which is called 'scientific framework'. This framework now made it possible that a man can make full use of the ideology presented by Islam.

This event has an important significance of an extreme useful change. Islam is a scientific religion, that is, a religion based on nature. In ancient times, man's thinking had deviated from the mainstream of nature. He was fallen a prey to unnatural superstitions. That was the reason that the message of Islam was difficult for the people to understand. Now, all intellectual hindrances of such type have been removed. What modern science did was under its own ideology. But it turned to be a great help to Islam. Now, it is possible that the message of Islam can be presented in the language of nature and a man can easily understand it.

29. Concealing the Truth



It has been explained in the Quran that God took a covenant from the Jews. In that covenant they had been commanded to make the message of God known to all people and not to conceal it. (3:187)

Here what is meant by the commandment given to the Jews is not the commandment to reform themselves rather what is meant by this is to convey the message they received from their Messengers to Non-Jews. This was the same commandment as has been termed *shabadah 'alan nas* (being witnesses for mankind) in the Quran with regard to the followers of the Prophet. On account of this responsibility, the Jews were accorded the special status as was termed the 'chosen people'.

The covenant of this selection is mentioned in the Bible in these words: 'You are My witness'. (Isaiah 43:10).

This reality has also been clearly mentioned in Jewish Encyclopedia in the following manner:



‘Upon Israel specially devolved the duty of proclaiming God’s unity.’

This responsibility of ‘being the witnesses against mankind’ has now been given to the followers of the last Prophet. What is meant by ‘concealing’ in the verse of the Quran mentioned above is not concealing it from the Jews rather it means to conceal it from the non-Jews. The same is true of the followers of the Prophet Muhammad ﷺ. If the followers of the Prophet Muhammad ﷺ read the Quran themselves and teach it to other Muslims but do not convey its message to the non-Muslims it will amount to their concealing the Truth. This type of concealing will amount to losing the real status of the Muslims as it amounted to losing the status of the Jews in God’s view.



30. Prayers



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ.

Our Lord, give us good in this world and good in the hereafter and defend us from the torment of the Fire.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ.

Our Lord, we have wronged our souls; if You do not forgive us and have mercy on us, we shall be among the lost.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا.

My Lord! Forgive me and my parents and every true believer who enters my house, forgive all the believing men and believing women; and bring down nothing but destruction upon the unjust.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

Our Lord, let not our hearts deviate after You have guided us but grant us mercy from Your presence; for You are the best grantor (of bounties).

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a burden like the one You placed on those before us! Our Lord, do not place on us a burden we have not the strength to bear! Pardon us; and forgive us; and have mercy on us. You are our Lord and Sustainer, so help us against those who deny the truth.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي
فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ .

O my Lord! Help me to be grateful for Your favours which You have bestowed upon me, and upon both my parents, and to do good deeds that will please You. Grant me good descendants. Truly, I have turned to You and, truly, I submit to You.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ
وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ
وَقَهْرِ الرِّجَالِ .

O Allah, I seek refuge in You from anxiety and grief, from weakness and laziness and cowardliness and parsimony, and I seek refuge in You from the burden of debt and the coercion of others.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا
يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا .

O Allah, I seek refuge with You from a heart that knows no humility, from a soul that is never satisfied, from the knowledge that is of no use and from a prayer that is not answered.

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