

## *Da'wah Literature in Urdu:*

### *An Appraisal of some Selected Works of Prominent Figures of Sub-Continent*

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#### **ABSTRACT**

*Da'wah (preaching of Islam) is one of the significant themes of Islamic scholarship. Numerous works have been written on this theme—its guiding principles, importance, strategies, and other inter-related aspects—in different languages (like Arabic, English, and Urdu). In the Urdu language, especially from the second half of the 20<sup>th</sup> century, a great deal of literature has been produced on the different dimensions of this theme.*

*In this essay, an appraisal and assessment of ten (10) works on Da'wah in Urdu language, produced from 1950s to 2000s, has been made. These works deal with da'wah and its various theoretical aspects like methodology, tactics, policies, and principles, as well as with various practical aspects and dimensions. Reviewed and assessed as per the dates of their publication, not as per their contents or the subject matter, an appraisal of these works reveals that the Urdu literature is not only rich on highlighting this particular theme of Islamic scholarship, but this literature is significant and commendable as well. This essay will prove helpful and useful (in general) to those readers who have no access to these books; and to the English readers (in particular) who are not familiar with these works.*

**Keywords:** *Da'wah, Preaching of Islam; Urdu Literature; Da'wah Principles, Da'wah Methodology, Sub-continent Works.*

#### **Introduction:**

*Da'wah*—a verbal noun derived from *da'a*, literally meaning 'to call', 'appeal', etc.—signifies an "act of invitation". The term *da'wah*, which is used in Qur'an and hadith, denotes a number of meanings. However, in modern

period da'wah often refers to Islamic missionary activities, which are increasingly characterized by long range planning. In religious sense, da'wah refers to an invitation addressed to men by God and His Prophets towards the belief in the religion of Islam.<sup>1</sup>

In his *Dawah Guide*, Abdussalam defines 'Da'wah as a "call or an invitation", which indicates, in the Qur'anic terminology, "the process of calling or inviting mankind towards the truth or to the right path prescribed for mankind by their Lord",<sup>2</sup> as in Q. 16: 125, "[Prophet], call [people] to the way of your Lord".

In the Qur'anic verses, like Q. 16: 125; 22: 67; 23: 73; 40: 41; 57: 8,<sup>3</sup> the term da'wah is used exclusively for "inviting" towards Islam. Da'wah has been defined as "a religious outreach or mission to exhort people to embrace Islam", and in M. Khalid Masud's opinion, the "Muslim da'wah literature generally agrees with this definition". For him, in modern usage, "da'wah has acquired the meanings other than 'mission' and 'conversion'" as well.<sup>4</sup>

There are a good number of works in Arabic language which highlight the importance and significance of da'wah, its principles, methodology, objectives, and other different aspects. Some of these are: (i) Ahmad Ahmad Ghalwash, *Al-da'wah al-Islamiyah: Usuluha wa-wasa'iluha/ The Islamic Mission: Principles and Problems* (Cairo, 1978): a comprehensive treatment of "the concept of da'wah, its doctrines, problems, and organization", wherein the author "defines da'wah as communication of the teachings of Islam, and argues that non-Muslims are the target of da'wah".<sup>5</sup>

Adam 'Abd Allah al-Aluri, *Tarikh al-da'wah ila Allah bayna al-ams wa-al-yawm/ History of the Call to God between Yesterday and Today* (Cairo, 1979): it "traces the origin of da'wah to Adam [AS], the first prophet, and defines the term as 'a call to save mankind from deviation'. He interprets *wa'z* (sermon), *irshad* (guidance), *tadhkirah* (reminding), *bisharah tabshir* (good news), *indhar* (warning), and *hisbah* (moral censure) as forms of da'wah, and storytellers as types of da'is (preachers)". Aluri's conception of da'wah, in Masud's opinion, "emerges as a broad term for the message of Islam, including its creeds, rituals, and laws".<sup>6</sup>

Husni Muhammad Ibrahim Ghitas, *Al-da'wah al-Islamiyah fi 'Ahd Amir al-Mu'minin 'Umar ibn al-Khattab/ The Propagation of Islam in 'Umar ibn al-Khattab's Time* (Beirut, 1985): a study of "the spread of Islam during the rule of the second caliph, with detailed coverage of the doctrines of da'wah as

discussed by jurists and commentators on the Qur'an, and its various stages in early Islamic history", wherein the author "stresses that da'wah ... is not limited to sermons and preaching".<sup>7</sup>

Anwar al-Jindi, *Afaq jadidah lil-da'wah al-Islamiyah fi-'Alam al-Gharb/* New Horizons for Islamic Mission in the Western World (Beirut, 1987): a study of da'wah "as a response to various challenges from the West, in which da'wah is defined as a defense: against the Crusades, Christian missionaries, and Orientalists". For Masud, "the target of da'wah", according to al-Jindi, "is not conversion but a just understanding of Islam by non-Muslims", and he emphasizes on "the need for reform and unity among Muslims themselves".<sup>8</sup>

In the Sub-Continent, a great deal of Islamic scholarship in Urdu language (especially in the 20<sup>th</sup> century) consists of the works on the theme of *Da'wah* (preaching of Islam), its importance, guiding principles, strategies, etc. This scholarship in Urdu is also a result of translations from such globally reputed languages, like Arabic, Persian, English, etc. Among the varied aspects of Islamic scholarship, there are numerous works on Da'wah, which have been translated from other languages (like Arabic) as well. Two such examples are: Mawlana Syed Abul Hasan Nadwi, *Rawa'uh min Adab al Da'wah fi al-Quran wa al-Sirah*, translated as 'Tabligh wa Dawat ka Mo'ajzanna Asloob/ 'Miraculous Methods of Preaching and Calling to Islam' (1981);<sup>9</sup> Dr. Fathi Yakan, *Kaifa Nad'u ila al-Islam'*, translated as *Dawat wa Tabligh ke Rehnumaa Usool/ 'Guiding Principles of Preaching and Calling to Islam'* (1997)<sup>10</sup>—and Urdu renderings of both these books are evaluated below.

In fact, from the last few decades, especially in 21<sup>st</sup> century, this scholarship has now increased tremendously—which is beyond the scope of this essay and needs separate examination and analysis. However, to get an idea a list of some works is provided: Dr Mehmood Hasan Ilahabadi, *Dawat e Deen Ka Anbiyai Tareeq-e-Kar* (n.d.); Maulana Sayyed Ahmad Urooj Qadri, *Dawat-e-Deen: Ahmiyat Aur Aadab* (n.d.); Mawlana Wahiudddin Khan, *Dawat-e-Islam: Dawati aur Taarufi Mazameen* (1997); Habib ur Rahman, *Dawat-e-Deen* (2000); Dr Syed Shahid Ali, *Hindutsan Mein Dawat-e-Deen: Masail Wa Imkanat* (2003); Prof. Fazal Ilahi, *Dawat-e-Din: Koun De?* (2007) and *Dawat-e-Din: Kisey De?* (2010); Maulana Mohammad Farooq Khan, *Dawate Islami Aur Uske Usool Wa Aadab* (n.d.).<sup>11</sup>

In this context, this essay presents an assessment and evaluation of ten (10) selected works on Da'wah in Urdu language, published in between 1950-2000—i.e., in the second half of 20<sup>th</sup> century. These works deal with, it is pertinent to mention in the very beginning, *da'wah* and its various theoretical aspects like methodology, tactics, policies, and principles, as well as with various practical aspects and dimensions. Also, it is necessary to mention here that these works are reviewed/ assessed as per the dates of their publication, neither as per their importance nor as per their subject matter. Also, an appraisal of these works reveals that the Urdu literature is rich in highlighting this particular theme of Islamic scholarship. Moreover, what this assessment reveals is that the Urdu scholarship on this particular theme is significant and commendable as well. It is written with the objective that it will prove helpful and useful (in general) to those readers who have no access to these books; and to the English readers (in particular) who are not familiar with these works. The ten (10) works on *da'wah* in Urdu have been written/ published from the beginning of the second half to the end of 20<sup>th</sup> century (1950-1997). The common themes of these works are *da'wah* and its theoretical and practical aspects: ranging from the methodology that is adopted while inviting others (especially non-Muslims) towards Islam, the tactics, strategies, and policies, attitudes and principles, to levels of argumentation, topics and postulates (with references from the Qur'an, Ahadith, etc.) as well as other aspects and dimensions that are needed and that are necessary while performing this obligatory duty.

In this essay, these works are being reviewed in a chronological order (as per the dates of their publication): neither as per their importance nor as per their subject matter and contents. This selection—dealing directly with *da'wah*, its methodology, principles and other aspects—is in no way complete and is lacking some important works on the theme. Therefore, it is necessary to point out, at the very beginning here, that this selection is solely based on the availability of these 10 books (with the author) and unavailability of other *da'wah* works produced during this same span of time. Also in some of these works, those parts (although indirectly related with *da'wah*) having not much connection with it have been omitted (in assessment); or in other words, only those parts of these books have been highlighted and evaluated which are directly related to *da'wah*, keeping in view the title, scope, and limitations of this essay.

### **An Appraisal of Selected Works on *Da'wah* in Urdu Language (1950-2000)**

Below is presented an assessment of these ten works, chronologically, starting with Amin Ahsan Islahi's work which was published in 1951 and ending with Razi-ul Islam's translated book (of Dr Fatih Yakan of Lebanon) which was published in 1997.

#### **Amin Ahsan Islahi's *Da'wat-i-Deen Aur Uska Tariqa-Kaar/ 'Islamic Message and the Mode of its Preaching'* (1951)<sup>12</sup>**

A collection of articles published (from *Muharram* 1365 AH to *Jamadi ul- Awwal* 1366 AH) in monthly *Tarjaman al-Qur'an* (Magazine), in this book, Amin Ahsan Islahi (1904–97), presenting the *Din* (religion) as a complete way of life, discusses the preaching methodology of various Prophets in a detailed manner. Islahi, who saw two serious shortcomings in the approach of *da'wah*—both at conceptual level as well as in the practical endeavors—calls both the philosophy and methodology of *da'wah* (used by *dai's/ du'at* at that time) wrong. In this book, Islahi after criticizing the existing methods put forward his own methodology for the preaching of Islam and for the persuasion of Muslim adherents to bring change in society. The book is an important attempt upon the topic and is a classic on the subject. Some parts of this work have been translated into English by Dr Shahzad Saleem (affiliated with *Al-Mawrid Institute*, Pakistan) and its second chapter, 'Errors in the Current Mode of Preaching' by Mustansir Mir (Professor of Islamic Studies at *Youngstown University*, USA); and in 2005, it has been translated as *Islamic Faith and its Presentation* by S. S. Khan (and published from New Delhi).<sup>13</sup>

Divided into fifteen (15) chapters, the book spans over 184 pages and the first chapter being the 'Preface/ *Deebacha'*. In the second chapter, 'Errors in the current mode of Preaching' (pp. 3-19) Islahi points out some common errors and shortcomings of the prevalent mode of preaching Islam—both conceptual (the philosophy) and practical (methodology of preaching). The three conceptual errors are: communalistic angle of vision, trivial issues, and barren literature; and five practical errors, which are no less "glaring", are: duality, wrong targets, hollow words, cheap tactics, and incompetence. In this way, in this part he wants "to bring out the fact that what today goes by the name of preaching is least related to the preaching done by the prophets, that the two kinds of preaching are contrary to each other in purpose and method both, and that the present preaching is, in respect of its aims and techniques, an imitation of the preaching of non-Muslims".<sup>14</sup>

Spanning over 9 themes, the third chapter 'Preaching for What?/ *Tabligh kis liye?* (pp. 20-32) deals mainly with necessity of Prophets, preaching as an obligation of Messenger-hood/ ship, conditions of *tabligh* and its obligatory duties towards Muslims, etc. In its concluding remarks, Islahi draws six (6) important points, from this whole discussion made in this chapter.<sup>15</sup> For example, he writes that "for preaching (*tabligh*), the real stimulating factor is the feeling and perception of this great obligation that Allah has bestowed on the Muslims", and for every Muslim, "the most preferable, most important, and highest aim should be to do—whatever is possible for him—to re-establish this *da'wah* system".<sup>16</sup>

'To Whom the Prophets Address?' (pp. 33-45) is the title of 4<sup>th</sup> chapter which discusses, among others, four (4) main themes; viz.: Address of the Prophets to the leaders of their time and reasons of Prophet Muhammad's (pbuh) address method. In the beginning of this chapter, he raises the question (having two elements/ aspects): 'to *whom* Prophets' first address for the purpose of preaching and *how* they preach?'—and provides answer to its first part in this chapter, and to the remaining part (i.e., '*how* they preach?') in the next chapter, concluding with the argument that the method that Prophets have always adopted is that they have always addressed to the "intellectual class" of the society and this "method has always proved result-oriented in such circumstances", when there is need of a particular reform instead of general reform.<sup>17</sup>

In the 5<sup>th</sup> chapter, 'Prophetic Method of Preaching' (pp. 46-52), the main themes discussed are: Example of Prophet Ibrahim (AS) and Prophet Muhammad (pbuh), difference between disbeliever and guilty of disbelief (*Kafir aur Murtakib Kufr*) and the reasons of their differences, and finally the style of preaching in contemporary times. For Islahi, if we follow, in *da'wah* methodology and style, the example of these Prophets, it will become clear that the "conditions prevailing at present are same, in various ways, with the conditions that prevailed in their times".<sup>18</sup>

The next three chapters (6-8) discuss 'Stages in *Dawat-i-Din*' (pp. 53-60), 'Methods of *Da'wah*' (pp. 61-74), and 'Language of *Da'wah* and the Style of Articulation of Preachers (*Dai's*)' (pp.75-84), respectively. In chapter 8, he points out seven important qualities (used by various Prophets) that a *da'i* should use in his preaching. In chapters 9-12, the discussion is made on the following themes: 'Prophetic Style of Argumentation' (pp. 75-96),

'Psychological Considerations of the Addressees' (pp. 97-109), 'Style and Method of Prophetic Training and Instructions' (pp. 110-122), and 'Responsibilities of a *Da'i*' (pp. 122-29). The final three chapters (13-15) discuss three types of 'Opponents to *Da'wah*' (pp.130-141), viz.: a) Arrogant; b) Opportunists; and c) Negligent or Inadvertent. Three types of 'Proponents of *Da'wah*' (pp. 142-54), viz.: a) former competitors; b) adherents (of former competitors); and c) weak and hypocrites; and in the final chapter, 'Stages of *Da'wah*' (pp.155-84), it discusses three stages of *da'wah*, which are: *Da'wah*, *Hijra*, and *Jihad*. In this final chapter, it discusses these stages which are the very basis of Islamic revolution; and explains why *Jihad* is as the final stage, and why it comes after *Da'wah* and *Hijra*.

Thus, in this way, as the subject-matter of the book reveals, it discusses all the aspects of *da'wah*, and is regarded as the 'first and foremost attempt' in Urdu language on this theme.

### **Qari M. Tayyib Qasmi's *Usul-i-Dawat-i-Islam/ 'The Principles of the Call to Islam'*<sup>19</sup>**

Forwarded by Muhammad Ali of *Jamia Usmania*, in this book, Mawlana Qasmi (1897–1983; an Indian Scholar, with a deep insight into Qur'an and Sunnah) has penned down those principles of *da'wah*—its methods and its conditions, qualities of a preacher (*da'i*), preaching methodology and its various aspects, etc.—which are guiding principles for all Muslims, preachers, orators, writers/ authors, etc.

Consisting of 95 pages, the main themes (although almost all are brief, but those which are to some extent more elaborated than others) in this book discussed are: *Da'wah* program and its comprehensiveness, an overview of other Religions—Christianity, Hinduism, Judaism—from the *da'wah* point of view, Islam and its universal *Tabligh*, journey of *da'wah* and its rules—educational, ethical, *Tablighi*, *Ibadati*, *Jihadi*, and commercial journeys, kinds of *da'wah*—wisdom, fair preaching, and argumentation (*Hikmah*, *Mau'izah*, *Mujadalah*)—and their explanation, speech-style of *da'i* and his eloquence, necessity of soft speech for *da'i*, various ways to make *da'wah* influential, kinds of addressees—intellectuals (rationalists), arrogant, and peace-loving, personal qualities (like knowledge, understanding, intellectual power, good character, patience, forgiveness, etc) and other additional qualities (like attitude, companionship, etc.) of a *da'i*.

Other themes that are covered briefly in this book are: Islamic Da'wah in the classical period (of Islamic history), lack of da'wah in various Muslim countries, etc. In the final pages, it throws light on *modus operandi* (*dastur al-amal*), and 'secret of a Muslim's power and prestige', in brief. For example, in *dastur al-amal* he draws 10 clauses/ principles (pp. 91-94), which, for Qasmi, if applied fully by an Islamic preacher, will result in the "complete and result-oriented *tabligh*". The application of these points, for Qasmi, will also result in the "reform of Muslims".<sup>20</sup>

For M. K. Masud, the main argument put forth by the author in this book is that "*da'wah* is essential to the formation of an Islamic state, but governments in Muslim countries are neglecting this duty. He warns that secularism, that is, the declaration of a state that it does not adhere to any religion, is detrimental to Islam. He stresses that revealed knowledge alone is the subject of *da'wah*; rational and physical sciences, and sciences not related to divine laws, are beyond the scope of *da'wah*".<sup>21</sup>

#### **Mawlana Abul Kalam Azad's *Dawat-i-Haqq*/ 'Call to the Truth' (1971)<sup>22</sup>**

In this booklet, published in January 1971, Mawlana Azad (1888–1958) has discussed, in the light of Qur'anic verses, the two events mentioned in the noble Qur'an: one is of Prophet Nuh (AS) and second is of Prophet Ibrahim (AS).

He draws some important and basic points of Islamic da'wah from these events.

The booklet consists of two parts, i.e., the two Prophetic events are discussed separately. The first is entitled as 'Calling towards the Truth (*Da'wah ila al-Haqq*) and 'enjoining what is Right' (*Amr bi al-Ma'ruf*): Examples of Prophets/ Prophet Nuh (AS) (pp.4-24). In these pages, Azad discusses Noah's Deluge/ '*Tufaan-i-Nuh* (AS)', and draws some important aspects from this "event of Nuh (AS)", which are in the form of 16 points—mostly related with the preacher of the Truth (*Da'i ila al-Haqq*) and inviting towards the Truth (*Da'wah ila al-Haqq*).

The second event is entitled as 'Scheme of Calling towards the Truth (*Da'wah ila al-Haqq*): What Guidelines does Noble Qur'an Offers?—Example of Prophet Ibrahim (AS)' (pp. 25-39). In this part, Azad, in the light of Qur'anic verses (*Sura al-Anbiyya*, 21: 47-63) related to the life of Prophet Ibrahim (AS) draws out 10 points. These verses, according to Azad, "if pondered upon", have hidden in them hundreds of "ethical and political secrets", and "realities of reform and *da'wah*" as well. In the end, he writes



that this “result-oriented scheme of Calling towards the Truth (*da'wah ila al-Haqq*) is itself divinely arranged”.<sup>23</sup>

**Shobah-e-Tanzeem's *Dawat-i-Islami Kya Hai?! 'What is Preaching of Islam? (1975)*<sup>24</sup>**

In this booklet, the focus is to make understandable, not only the basic and fundamentals of Islamic da'wah, so that they may know what Islamic Da'wah really is, but also to make them aware about the responsibilities and how to fulfill these responsibilities of da'wah work. It is written in a lucid and simple manner and language to the common educated people (Muslims).

Consisting of 56 pages, the booklet is divided into 6 chapters, viz: Fundamental Belief (pp. 5-14); Islam (pp. 15-23); Muslim (pp. 24-34); Responsibilities of a Muslim (pp. 35-44); establishing the Religion (*Iqamat-i-Din*) (pp. 45-52); and lastly *Jama'at-i-Islami Hind* (pp. 53-56). As such only chapters 4 and 5 are directly related to the subject matter of da'wah and remaining first three are (as the titles itself reveal) related to Islamic fundamentals and, therefore, indirectly to main theme of da'wah.

In the first three chapters the discussion is on (1) the meaning of the two elements of *Kalima al-Tayyiba*, “*La ilaha ila Allah*” (SWT) and “*Muhammad Rasullullah*” (pbuh), basic and important demands for having faith on it, etc, so that one can understand what the basic belief of Islam is; (2) What is the meaning of word ‘Islam’?, who in real sense is a true Muslim? And conditions of present-day Muslims, etc.; and (3) all those points are mentioned here which are necessary for a Muslim, and a true picture of a Mumin is also discussed briefly.

Being an *Ummah* (Universal Community), the aim of existence of Muslims is to testify, in the presence of other humans, to Allah's Religion (Islam), and this is one of the important and heavy responsibilities. Besides this, the responsibility of preaching *Shahadah al-Haqq* (testifying of Truth) belongs to whole *Ummah*, and they have to fulfill it until Dooms Day. To fulfill this obligatory duty, there are two important things related to it; they are: (a) that we have to propagate, with our tongue (and with pen), the Truth of God to whole world which has been sent through Prophet Muhammad (pbuh) to Muslims; and (2) that to practice the Truth, i.e., to implement all these teaching in our practical life.<sup>25</sup> This chapter also highlights that Muslims have forgot the obligatory duty (of da'wah) having resulted in *Ummah's* punishment—of being in a situation of “disgrace and subjugation”.<sup>26</sup> Being

Muslims, it is our obligatory duty, and we should have strong sense of feeling of this fact that without fulfilling this obligatory duty and responsibility our existence has no meaning.<sup>27</sup>

The 5<sup>th</sup> chapter discusses “Establishing the Religion (*Iqamat-i-Din*)”, or to struggle in the way of Allah (*tujahiduna fi sabil Allah*), which is the ideal and goal of and the very purpose of Muslim’s existence. It means, in other words, that a Muslim should follow Allah’s Religion with full sincerity and complete devotion, and should completely devote himself for the preaching, propagating, and for dominating this Religion—using all his potential, skills, and all ways and mediums for this.<sup>28</sup>

In its final chapter, it makes an overview of the purpose and goal of *Jamat al-Islami Hind (JIH)*, and its mode of preaching. Regarding the goal of *JIH*, for example, it argues that “to establish the Religion of Allah is the very goal/ ideal of it”;<sup>29</sup> and keeping in view this ideal, the mode of preaching that *JIH* has been practicing is the “way of preaching and propagation of thoughts; the way of mutual understanding, not the way of force and violence”.<sup>30</sup>

Thus, this booklet discusses the most important responsibility and obligatory duty of Muslims (da’wah), and also practical aspects of it by making an assessment, although very brief, of *JIH*.

### **Mawlana Jalal ud Din Umri’s *Islam ki Dawat/ ‘Preaching of Islam’ (1969/1979)*<sup>31</sup>**

History is witness to the fact that in this *Ummah* there have emerged—both in past and in present—some personalities, and (on occasions) organizations, who have always been ready for the propagation and preaching of Islam. This book, as Mawlana Umri (b. 1935) claims, is also written with the same purpose. Written in a simple and lucid language, it touches almost every issue related to da’wah, and makes discussions on all aspects of it (some detailed and others brief).

The book, divided into four (4) main parts, makes discussions on the da’wah and its various aspects. In its first part, ‘Explanation of Mission of Prophethood’ it discusses the function of Prophethood, purpose for which Prophets of Allah come, how they accomplish their assigned job, because the ideal of this *Ummah* is the ideal the Prophets have set (i.e., preaching the Religion of Allah); and for this purpose the *Ummah* has to take guidance from the examples of the Prophets of Allah. This discussion consists of two

main parts, viz.: job of Prophets and its nature, and Prophet Muhammad (pbuh) and his greatest achievement.

The second discussion is directly on 'Preaching of Islam' (*Islam ki Da'wat*)—the title of book as well. The first section highlights the 'real status of da'wah' and is followed by an emphasis on obeying Islam, because without it the da'wah work will bear no fruits. Here da'wah of Islam is highlighted in the light of Qur'anic verses, and the scope of da'wah, which according to Mawlana Umri, can be categorized under three main headings, are: Da'wah among Non-Muslims; Reform in Muslims; and Islam's dominance and application.<sup>32</sup> It is followed by themes like da'wah and obedience, organization of da'wah work, its principles and etiquettes, addressees of Islam, their different types, success of a preacher, reasons of denying the Religion of Allah (Islam) by people, and 'the people who are bestowed with this Religion'.

In the third discussion, mention is made of all the particular qualities that make a Muslim capable of preaching Islam, and the presence of which is a mandatory. It makes not an assessment of the qualities, the presence of which is necessary for a preacher, but discusses the importance of these qualities and attributes for da'wah work.

In the fourth and final discussion, the theme is 'Da'wah and Organization' (*Da'wah aur Tanzeem*); and at the same time it discusses the attributes and qualities that make an Islamic organization strong, and how these qualities make it dedicated. It consists of the following sub-themes: importance or necessity of organization and guidelines of Qur'an and Hadith about it; Prophet's (pbuh) example/ ideal regarding the modes of da'wah; Prophet's (pbuh) establishing and organizing Ummah; downfall/ devolution of Ummah's organization, etc.

Under the heading 'how an organization gets strength?' it also makes an assessment of strong feeling of social unity (*Ijtimai'iyat*), obedience to command (*Ita'at-I amr*), positive thinking/ optimism, well-wishing/ sincerity (*khayr khawahi*), sincerity with view-points/ views, -with leader(s), - with authorities, and sincerity between common people etc.

Thus, keeping in view the overall objective and focus, it makes a good contribution to this specific field.

**Mawlana Umri's *Islam aur is ki Da'wat/ 'Islam and its Preaching'* (1980)<sup>33</sup>**

This booklet, originally a lecture<sup>34</sup> delivered in November, 1979, throws light (in beginning pages) on Islam, its beliefs, *'Ibadaat*, Ethics, *Ma'umlat*, etc.—or in a nutshell, a brief introduction of Islam is presented. In the next pages, it discusses Islam—an Invitation (preaching). For him, Islam is a da'wah, a movement, and a revolution. It discusses not only a single or few issues/ problems of man, but all the problems/ issues; and teaches the way and methods how a man can fulfill all his necessities, and for this aim, a preacher of Islam stands up.

It also discusses field of da'wah, how to fulfill the responsibility of da'wah, importance of relationship with Allah (*ta'aluq bi-Allah*) in da'wah, necessity of *sabr* (patience) in da'wah, importance of character for a preacher, etc. in its other pages. For example, regarding the field of da'wah, it argues that the da'wah field is very vast, and a preacher's (da'i) job is to make people the servants of One God: he should fight with disbelief and polytheism, and with indecency and unethical values. His job is "*amr bi al-Maruf wa nahy an al-Munkar*" (commanding the good and forbidding the wrong), and his work does not end till he eradicates all the vices and establishes all the virtues in a society.<sup>35</sup>

Again, in 'Importance of Character for a Preacher', he argues that character is the second important thing after patience, which a da'i needs most, because in Islam to call people unto Allah also claims virtues and attributes from its preachers; and one can only fulfill this responsibility of calling people unto Islam when is character is in full harmony with it.<sup>36</sup>

Thus, different in approach, methodology, and content from his previous book, this booklet is unique in many ways.

**Syed Abu al-'Ala Maududi's *Tehreek aur Kaarkun/ '(Islamic) Movement and its Workers'* (1981)<sup>37</sup>**

This book is the compilation of lectures and articles of Mawlana Maududi (1903–1979) which he delivered to the workers of Islamic movement at different times. It is actually a historical record, from which one can read (study) the ethical and moral history of Islamic movement as well as the way of da'wah and how one can go forward with best attributes and from which weaknesses should he keep himself away. Needless to mention, Mawlana Mawudi has written a number of works on this theme, but here only this work is being assessed.

The themes/ topics of this book have been published, from time to time, separately, but it is for the first time that they have been compiled (collectively) in a single book. The attempt and effort made in this book is that (after reading this book) a worker of an Islamic movement will not only become well-aware of da'wah and its methodology but it will serve as a mirror to him, in which he can observe/ see the features of his character as well.

The book consists of five (5) chapters, which are: (1 & 2) the Ideological and the Ethical foundations of Islamic Da'wah, (3) practical framework, (4) necessary attributes/ qualities of the supporters of Islamic Movement, and (5) what are the attributes with which an Islamic Movement should be equipped and the imperfections/ faults from which it should be free? The first chapter, consisting of 3 sub-titles, discusses: (a) Foundations of Da'wah: here, among others, meaning of God's devotion and worshipping, meaning of humanity, and people's Vicegerency and its meaning, are discussed respectively; and (b) it also discusses 'Three points of Islamic Da'wah', viz. to invite people (God's servants) in general and the Muslims in particular towards the worship of God; to invite a new-convert to eradicate all the hypocrisy and all the defaults from his life; and to invite to change the system of life that is on wrong path and is led by the leaders who are sinful and impure.<sup>38</sup> In the next section, the discussion is on 'aims/ goals and conduct/ way of *Jama'at-i-Islami*'.

The 2<sup>nd</sup> chapter discusses 'Human Ethics', i.e., "those attributes which are the basis of moral existence of a human being"<sup>39</sup> and then 'Islamic Ethics' (which is no more than the "correction and completion" of human ethics,<sup>40</sup> the difference between the two and four important elements of Islamic Ethics—*Iman* (faith), *Islam* (Submission), *Taqwa* (God-Consciousness), and *Ihsan* (Excellence/ Perfection).

The 3<sup>rd</sup> chapter, consisting of three parts, discusses (a) *Jama'at-i-Islami's* da'wah methodology, Qur'an and Sunnah as its sources (of methodology), da'wah methodology and its advantages; (b) highlights inviting and preaching, organization of Jama'at, spirit of criticism, etc.; while as (c) throws light on *modus operandi* and its four elements, viz.: purification of thought and construction of ideas/ philosophy, training and organizing righteous persons, reforming society, and reform in governmental system.

The 4<sup>th</sup> chapter, consisting of 3 sub-titles, discusses (a) Minimum required qualities and attributes of righteous/ pious group; (b) Standard for

attachment with Islamic Movement; (c) real means of workers; and (d) it discusses 'necessary provisions for *Rah-i-Haqq* (Right Way)', i.e., the important instructions that are needed by da'wah workers in the future so that to keep the da'wah work on its right path. Some of these instructions are: Relation with Allah (*Ta'aluq Billah*), its meaning, methods and sources of its enhancement, and its measuring instrument; Listening and obeying and principle of organizing *Jama'at*, etc.

The 5<sup>th</sup> chapter, consisting of five (5) themes, discusses (a) individual, (b) collective, (c) implementable/ authentic attributes and qualities, (d) faults that uproot every good act, and (e) defects, the effect of which spoils/ damages the *da'wah* (work). In its section four, it discusses pride and haughtiness, sense of devotion, pomp and show, impurity of intention, etc.; while as in the last section it discusses sensuality/ selfishness, immoderateness in temperament, narrow-mindedness/ meanness, weakness of plan, etc. For him, these vices/ negative qualities, although do not demolish the foundations/ basis, but they 'by their effect' does mar and ruin the da'wah work.

Thus, diverse aspects, both theoretical and practical, are highlighted in this compiled book.

**Mawlana Syed Abul Hasan Nadwi's *Tabligh wa Dawat ka Mo'ajzanna Asloob/ 'Miraculous Methods of Preaching and Calling to Islam'* (1981)<sup>41</sup>**

This book is originally a collection of (Arabic) lectures of Mawlana Nadwi (1914–1999) on style and methodology of preaching, the da'wah practices of various Prophets, and besides this, one finds the character of various *du'at* (preachers) as well, their truthfulness and faithfulness, purity of thought and action, and in every condition, concentrating on their real goal, i.e., da'wah towards unity of Allah.

The book consists of eight (8) lectures, which are as follows: (1) Wisdom and broadness in Religious Da'wah and its harmony with time and space; (2) Two Models of Prophet Ibrahim's (AS) Da'wah; (3) Exemplary Model of Prophet Yusuf's (AS) art of Preaching; (4) Da'wah of Prophet Musa (AS) and some examples of his Prophetic Wisdom; (5) Prophet Musa (AS) and his Nation—*Bani Israel*; (6) Example of a non-Prophetic Preacher: Da'wah of a Muslim who hides of being a Muslim; (7) Two Exemplary Models of Last Prophet's (pbuh) Da'wah and Wisdom; and (8) Ja'far b. Abi Talib (RA) in the court of Abyssinian King: as a representative of Islam and of Muslims. The book also contains the "Foreword" by Mawlana Muhammad Rabey Hasani

Nadawi, and Introduction of the theme by the Translator, Dr Maulvi Abdullah Abass Nadwi.

In its first lecture, the themes discussed are: Da'wah methodology in Qur'an, Instructions/ Guidelines for a Da'i (preacher), Da'wah methodology of various Prophets, Special qualities of a preacher in the light of Qur'an, rules and regulations of da'wah work and their commitment (obedience).

In second lecture, it describes two da'wah models of Prophet Ibrahim (AS)—when he addressed his father, and when he addressed his nation—and in both these models, “there is difference not only in the art and manner of address, but one finds deep insights of respect for place/ opportunity and of psyche of addressees as well”.<sup>42</sup> The first model is described in the light of *Surah Maryam* (19: 41-45), while as the second is in the light of *Surah ash-Shu'aara* (26: 69-73).<sup>43</sup>

The subject-matter of the third lecture is the da'wah methodology of Prophet Yusuf (AS) as a role model, based on the Qur'anic account mentioned in *Surah Yusuf* (12: 36-41). In these verses, one gets a whole scene of his wisdom-oriented manner of da'wah. In the 4<sup>th</sup> lecture, da'wah methodology of Prophet Musa (AS) is presented. His addressee was *Fira'un* (Pharaoh), which was different from that of Prophets Ibrahim (AS) and Yusuf (AS) in three ways: (a) mood and disposition of da'wah; (b) status of the Da'i; and (c) the situation of one who is invited/ addressed.<sup>44</sup> Although the central and fundamental theme of da'wah of every Prophet is to invite people towards Allah—towards *Tawhid*, *Aakhirah*, etc., but in the da'wah model of Prophet Musa (AS), there is one more important aspect and initiative: to “liberate *Bani Israel* from the punishment of Pharaoh and to set them free from all kinds of Pharaoh's atrocities imposed”.<sup>45</sup> In this chapter this “twofold responsibility” of Prophet Musa (AS) is described, and thus, from this prophetic exemplary da'wah mode—in which the conditions of both the addresser and addressee were different and distinct—a number of “clear rules and instructions” can be derived, which will help a lot in constructing the “intellectual development and practical profile”.<sup>46</sup>

What was the stand/ position of Prophet Musa (AS) among his nation? (or what was his stance when he dealt with his own nation?) is the theme of the fifth lecture; and an analysis of this fact is provided here. In the sixth lecture, a da'wah role-model of a non-prophetic person is presented; a man who belonged to the nation of Pharaoh and had embraced Islam through

Musa (AS) and whose event is mentioned in *Surah al-Mu'minun* (23: 26-35: "Then We raised another generation after them, and sent one of their own as a messenger..."). This is an "ideal model" because it is the da'wah model of a person "who is not a Prophet", and "this (mode of da'wah) is the last stage of da'wah that a preacher can adopt".<sup>47</sup>

In the seventh lecture, two da'wah role-models, among others, of Prophet Muhammad (pbuh) are presented. The first is his 'calling/ inviting people at Mount Safa'—his first step of open invitation/ call to Islam. The second brilliant and unique model of Prophet's da'wah—one which is different in its nature, distinct in its features, and unique in its reasons and context from others—is the one that took place after battle of Hunain (at a place called Jairana). In this unique event, when Prophet (pbuh) distributed the booty (spoils of war), gave most part of it to the "newly converted Quraish tribe leaders" which has "da'wah-oriented and psychological expediencies" as well.<sup>48</sup> At the end of this lecture, he infers: "These are the two models of Prophetic wisdom and da'wah that are unique and ever-alive examples in the human literature and books".<sup>49</sup>

The book ends with the eighth lecture, wherein Ja'far b. Abi Talib's da'wah event, that took place in the court of Negus (the Abyssinian King), has been described. Here an analysis of Jafar's speech is made in its "eloquence, invitation spirit and deep study of human psychology which is radiantly manifest in its glory".<sup>50</sup> In the end of this lecture he mentions that the description of "brilliant da'wah role-models" is thus ended with the event of Jafar's speech in the court of Negus, "whose demonstration took place in a shaking and terrifying atmosphere": "This is the proof for all preachers and for those who perform the da'wah work and for the lovers of knowledge, it is a source of study".<sup>51</sup>

**Mian Tufail Muhammad's *Dawat-e-Islami Aur Musalmanoun Ke Farayiz/ 'Calling to Islam and the Obligations of the Muslims'* (1983)<sup>52</sup>**

The main theme of this booklet is the Islamic da'wah and its importance, various stages in the da'wah process, and obligatory nature of da'wah, discussed in one-third of this booklet only.<sup>53</sup> In the opening pages of the main theme (i.e., pp.80 ff.), Mian Tufail Mohammad (1914—2009) says that if we show lethargy and laziness towards performing da'wah, then we will be responsible for the negligence of performing this obligatory duty (of



performing da'wah).<sup>54</sup> He then proceeds on to discuss the importance of Islamic da'wah in Religion (*Din*).

For him, there are three steps in the way of da'wah; *that we (Muslims) should*: (i) understand Allah's Religion and its demands and the responsibilities which it lays on its followers and should accept it as a complete way of life; (ii) invite all those Muslims in our surroundings who are negligent either due to their misunderstanding or due to unfamiliarity of Islam to the same to which Islam calls us, i.e., to teach them all those basic beliefs and practices of Islam that are necessary for a true believer; and (iii) inculcate the feeling and realization of establishing the Islamic system, and to work in an organized form.<sup>55</sup>

The next section of this booklet throws light on the universality of Islam, saying that being a universal Religion, "Islam is not only the religion of Muslims, but of whole humanity"<sup>56</sup> making reference of the holy Qur'an (Q. 2: 21-3). Also, the Prophet (pbuh) was not sent for guidance to any particular nation or tribe or country, but was sent as a mercy (*Rahmatan lil- 'Aalamin* by *Rabb al-'Aalamin*) for humanity as a whole, and as a giver of good tidings and Warner (*Bashir wa Nazir*) as well, as noble Qur'an proclaims in *surat al-Ae'raf*.

He then argues that it is not enough to accept Islam but its "preaching and its establishment are also necessary"<sup>57</sup> discussing it in the light of the Qur'anic verses and Prophetic Traditions; as he writes at the end of the section:

"Being the followers of Prophet [pbuh] and being among his *Ummah*, it is binding on us that we should not only preach it [i.e., Islam] but should also struggle utmost for its establishment, because without it to proclaim to be the believers of Islam is a proof less claim".<sup>58</sup>

In its final section, it discusses "Islam's Message for non-Muslims".<sup>59</sup> It is an obligatory duty of Muslims to spread the message of Truth/ *Haqq* (Islam) to non-Muslims as well, and as Islam is not the "heritage" of anyone, it is the "joint property" of all descents of Prophet Adam (AS). In this part, he presents the real picture of Islam, the message of all Prophets with Qur'anic references, and sheds light on "Laws of nature", as well. It ends with the following thought-provoking passage:

"On this critical stage of human history, Muslims should become cautious that either they should fully understand their responsibility of moving forward on the Straight Path and to lead the world [towards Straight Path of Islam] and by becoming true successors of all Prophets

they should be ready to bear the responsibility of the mission of spreading divine message; or they should not become the cause of defaming Islam by their wrong acts and bad character so that world may take their manner of acting and their practices as Islamic, and would become pessimistic about Islam".<sup>60</sup>

**Dr. Fathi Yakan's *Dawat wa Tabligh ke Rehnumaa Usool/ 'Guiding Principles of Preaching and Calling to Islam' (1997)*<sup>61</sup>**

The book, originally in Arabic, by Dr Fathi Yakan (1933–2009; Lebanon) has been translated by Raziul Islam Nadwi (b. 1964; *Secretary, Idarah Tehqeeq wa Tasneef Islami*, Aligarh, India). Consisting of 4 main parts, the book is divided into various chapters, preceded by 'Translator's Note' (p. 9) and 'Preface' by the author (pp. 11-12), and is followed by 'Further Suggested Books' for details on the theme at the end of each chapter (which is an additional feature of this by the Translator).

The methodology and procedure that is needed for the preaching of Islam is that a da'i should "determine the way" of da'wah unto Allah, proclaim all the methods to address people and to "satisfy them" and should make list of those "themes to be presented before people", while inviting them to Allah's Religion.<sup>62</sup> In author's opinion, this methodology is based on four main themes and that is why this book is divided into four parts; which are discussed below:

The first discussion is about the obligatory nature of *da'wah ila Allah* (Calling unto Allah). Preaching of Islam is obligatory duty of Muslims and to believe in Islam, to act on it and practice it, to invite people towards it and to struggle (*Jihad*) in the way of Allah is the "demand" of Islam. Second is about the "method" to be adopted while inviting people toward Islam. It also discusses that it is necessary for a da'i that he adopts such an "impressive and fascinating method" so that the addressees embrace Islam (or accept his invitation to Islam) and he should discuss with them as per the "level of their thinking"; and in this process, his policy will be based on "understanding, wisdom, and patience".<sup>63</sup>

Thirdly, it highlights the "salient and basic features" for establishing an Islamic system, whether they fall in the category of "belief ('*Aqidah*)", or within the framework of "Islamic Law (*Shari'ah*)". Fourthly, it makes discussion on the point that collective work and active organizations are necessary and important for Islam, and Prophet (pbuh) himself adopted the

same procedure for the establishment of Islamic society. In Yakan's view, any individual act that is "not consistent and in accordance with the organizational movement goes waste and is not beneficial for it"; therefore, it becomes an obligatory act for Muslims to establish an Islamic organization or to join any such existing one.<sup>64</sup>

Part I, "Calling to Religion—an important obligation" (pp.13-23)—divided into two main themes—discusses 'creative method of Da'wah' and 'preaching of Islam is obligatory' respectively. In this part, it argues that to invite people unto Islam is a mandatory Islamic obligation to perform. It is obligatory also for the preachers that they should make use of their "intellectual capabilities and potentials".<sup>65</sup> This obligation, claims Yakan, is the basic and primary responsibility of every Islamic preacher, as noble Qur'an proclaims in *Surah Āl-'Imran* (3: 104), *Surah ash-Shura* (42: 15), *Surah al-Maidah* (5: 6), and *Surah al-Hajj* (42: 67); e.g., Q. 42: 15 states: "So [Prophet] call people to that faith and follow the straight path as you have been commanded. Do not go by what they desire, but say, 'I believe in whatever Scripture God has sent down. I am commanded to bring justice between you'."

In part II, "Methods of Da'wah" (pp.23-48)—spanning over four (4) chapters—discusses: (a) how to present the message of Islam; (b) methods of addressing people (c) direct individual communication; and (d) factors responsible for the success of a preacher (*da'i*). The methods of da'wah are the main theme of this part; that is, what methods should a preacher adopt while inviting and calling people towards Allah's Religion—Islam. It also discusses that it is necessary for a preacher to adopt an 'impressive method' of preaching so that the addressees embrace Islam, and he should argue with them as per their status and level of thinking. In this regard his policy should be based on understanding, wisdom, and patience.

One of the main attributes and characteristics of Islamic preaching is that it addresses the feelings and tendencies of people of every age, group, culture, atmosphere, and circumstances, etc. Therefore, it is necessary for preachers to work with wisdom and experience in recognizing the status and thinking of different groups of people and should be aware of the ups and downs of this way. For the author, the successful da'i is one, who presents his message (world-view and teachings) as per the status of the addressed.<sup>66</sup>

The major themes covered in this part are: how, where from, and why to begin inviting an addressed? The work plan of an estimated methodology/

procedure—belief, ideology, and practice; Qur'anic, Prophetic, and contemporary methods of da'wah; direct communication, its obligatory nature, and its advantages; da'wah field, its complete awareness; and real purpose of da'wah and its understanding; etc. For Yakan, there is only one way/ method to invite people towards Islam, and that is “way of conviction of belief”.<sup>67</sup>

Part III, “Postulates (topics) of Da'wah”, (pp. 49-150), consists of six (6) chapters, which are: need of Islam in contemporary era; contemporary ideologies—a critical study (communism and capitalism); Islam—a complete way of life; sources and references of Islamic system: primary and secondary sources; features and characteristics of Islamic system; basic outlines of Islamic system ('Aqa'id, 'Ibadaat, and Shara'eah).

For example, regarding the features and characteristics of Islamic system, he argues that a da'i should present (before his addressees) those characteristics and merits, features and attributes, which are distinctively only of Islam, and are different from other religions and ideologies. Some of these characteristics and features (that are solely of Islam) are: Islam is a Religion that is Divine, comprehensive and complete, revolutionary, practicable at every step (of life), and is a universal system. He concludes with the argument that on the basis of these characteristics and merits—which make Islamic system unique from other systems—Islam is the only system that solves the problems (of humans), and helps him in coming out from the conditions of discrepancy (in which he lives) as well as safe-guards the humanity from the deep ditch towards which it is moving quickly.<sup>68</sup>

In part four, “Preaching and Organization (*Da'wah aur Tanzeem*)” (pp. 151-56), Yakan argues that a da'i should discuss (at this stage) about the beginning of communal life and the efforts for establishment of the Islamic government, by stressing on its obligatory and mandatory nature (which is possible by joining any activist organization/ movement). He discusses this theme under four main sections, which are: that Prophet's work was collective, not individual; social effort—a *Shari'i* Obligation; Organization, *Ba'yah*, and authority; and an organization movement (revolutionary organization) and its necessity for the higher purposes of Islam. For example, in its final section, Yakan argues that Islam is the call for “demolition” of basis of *Jahili* (ignorant) society and “construction” of Islamic society at its place (i.e., in place of ignorant society). This process requires so many responsibilities

that to bear their burden and to perform them is not in the capacity of (few) individuals; and their accomplishments can be achieved hardly only by such solid organizations which make persistent efforts and endeavors that are able to tackle the new challenges;<sup>69</sup> and thus concludes that:

“These are the things which decree the existence of a solid organization obligatory. And the people who believe Islam as a complete way of life, for them it is mandatory to become its foundation; to organize its primary bench of members; and to invite towards it [solid organization] and to make efforts for its development and reinforcement”.<sup>70</sup>

### **Conclusion:**

This appraisal and assessment of these ten (10) works on the theme of *da'wah* in Urdu language reveals that these works deal with *da'wah* and its various aspects, both theoretical and practical aspects: *da'wah* methodology that should be adopted while inviting others towards Islam; the *da'wah* tactics and strategies, and policies attitudes and principles; status and levels of argumentation; topics and themes to be chosen while performing *da'wah*, and its other necessary aspects and dimensions. This assessment reveals that some of the common/ major themes highlighted in these books, though adopting different style and methodology, are *da'wah* and its principles; methodology and framework of *da'wah*; *da'wah* methods adopted by various Prophets and guiding principles from the noble Qur'an and hadith about *da'wah*, etc. As these books are, with few exceptions, originally in Urdu, and as they highlight a significant theme, the need of the hour is to render (all of) them in English completely or in abridged versions, so that the people active in *da'wah* activities will benefit from the subject-matter in these works: the present essay is, among others, a modest attempt in same direction. Keeping in view the themes/ topics they address, the style and methodology adopted by each author, it is not an exaggeration to call these works as an asset for the Urdu speaking *da'wah* workers/ activists, whether living in the Sub-Continent or in diaspora.

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**References & Notes:**


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<sup>1</sup> Some of the English works on the usage of the term Da'wah in the Qura'nic context and its later development are: Canard Marius, "Da'wa", in Bernard Lewis, *et. al.*, (Eds.), *Encyclopedia of Islam*, New Ed., E. J. Brill, Leiden, 1960, II: 168–170; Frederick Mathewson Denny, "Da'wah", in Mircea Eliade (Ed.), *The Encyclopedia of Religion*, New York, 1987, IV: 244–45; Ismail Raji al-Faruqi, "On the Nature of the Islamic Da'wah", in *Christian Mission and Islamic Da'wah: Proceedings of the Chambesy Dialogue*, London, 1985, Paul E. Walker, "Da'wah: Qur'anic Concepts", *The Oxford Encyclopedia of the Islamic World*, *Oxford Islamic Studies Online*,

<http://www.oxfordislamicstudies.com/article/opr/t236/e0182#e0182-s2> (last accessed on 10<sup>th</sup> Aug, 2018), Muhammad Khalid Masud, "Da'wah—Modern Usage", in John L. Esposito (Ed.), *Oxford Encyclopedia of Modern Islamic World*, 4 vols., Oxford University Press, New York, 1995, I: 350-53. It is also available online at *Oxford Islamic Studies Online*.

<sup>2</sup> Abdus Salam, *Dawah Guide: Towards Performing Dawah*, Islamic Publications, New Delhi, 2000, 1996, available online at <http://www.islamicstudies.info/literature/Dawah-Guide.pdf>.

<sup>3</sup> Translations of some of these verses are: "Call them to your Lord—you are on the right path" (Q. 22: 67); "Why should you not believe in God when the Messenger calls you to believe in your Lord..." (Q. 57: 8). The English translations of all the Qur'anic verses are taken from M. A. S Abdel Haleem, *The Quran: A New Translation*, Oxford University Press, Oxford, 2004 & 2005).

<sup>4</sup> Denny, *op. cit.*, p. 244; Masud, *op. cit.*

<sup>5</sup> Masud, *op. cit.*

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Nadwi, Mawlana Syed Abul Hasan, *Tabligh wa Dawat ka Mo'ajzanna Asloob* (Urdu trans) Dr. Moulvi Abdullah Abbass Nadwi, 1<sup>st</sup> Ed., Majlis-i-Tehqiqaat wa Nashriyat-i-Islami, Lucknow, 1981, pages 152.

<sup>10</sup> Dr. Fathi Yakan, *Dawat wa Tabligh ke Rehnumaa Usul* (Urdu trans.), Raziul Islam Nadwi (New Delhi, 1997), pages: 156.

<sup>11</sup> The details of these books are: Dr Mehmood Hasan Ilahabadi, *Dawat e Deen Ka Anbiyai Tareeq-e-Kar* (n.d.); Maulana Sayyed Ahmad Urooj Qadri, *Dawat-e-Deen: Ahmiyat Aur Aadab* (n.d.); Mawlana Wahiudddin Khan, *Dawat-e-Islam: Dawati aur Taarufi Mazameen* (New Delhi: Al-Risalah Books, 1997); Habib ur Rahman, *Dawat-e-Deen* (Islamabad: Dawah Academy, IUI, 2000); Dr Syed Shahid Ali, *Hindutsan Mein Dawat-e-Deen: Masail Wa Imkanat* (Delhi: Kitabi Duniya, 2003); Prof. Fazal Ilahi, *Dawat-e-Din: Koun De?* (2007) and *Dawat-e-Din: Kisey De?* (2010); Maulana Mohammad Farooq Khan, *Dawate Islami Aur Uske Usool Wa Aadab* (n.d.).

<sup>12</sup> Islahi, Amin Ahsan, *Da'wat-i-Din aur uska Tariqa-Kaar*, Markazi Maktaba Jama'at-i-Islami, Lahore, 1951.

<sup>13</sup> Islahi, Amin Ahsan, *Islamic Faith and its Presentation*— A Translation of *Da'wat-i-Din aur uska Tariqa-Kaar* (trans.) S. S. Khan, Adam Publishers & Distributors, New Delhi, 2005. References in this essay are from the original version, and the translations are my own, as otherwise stated.

<sup>14</sup> Ibid., p. 19. This translation is by Mustansir Mir.

<sup>15</sup> Ibid., pp. 31-32.

<sup>16</sup> Ibid., p. 33.

<sup>17</sup> Ibid., p. 45.

<sup>18</sup> Ibid., p. 50.

<sup>19</sup> Qasmi, Qari Muhammad Tayyib, *Usul-i-Dawat-i-Islam*, Idarah Dawat-i-Haqq, Hyderabad, Deccan, n.d., pages 95. It seems, by the date mentioned in the Forward of this book (22<sup>nd</sup> Oct, 1950), that the book would have been published at the end of 1950 or in 1951; so on this basis, it is being reviewed at Serial No. 2 in this essay.

<sup>20</sup> Ibid., pp. 91-95.

<sup>21</sup> Masud, *op. cit.*, p. 353.

<sup>22</sup> Azad, Mawlana Abul Kalam, *Dawat -i-Haqq*, Maktaba Nur, New Delhi, 1971, pages 39.

<sup>23</sup> Ibid., p.33-39.

<sup>24</sup> Shobah-e-Tanzeem, *Dawat-i-Islami Kya Hai?* 10<sup>th</sup> Ed. (n.p., 1975), pages 56.

<sup>25</sup> Ibid., pp. 39-40.

<sup>26</sup> Ibid., p. 43.

<sup>27</sup> Ibid., pp. 43-44.

<sup>28</sup> Ibid., p. 51.

<sup>29</sup> Ibid., p. 53.

<sup>30</sup> Ibid., p. 55.

<sup>31</sup> Umari, Mawlana Jalal ud Din, *Islam ki Dawat*, 2<sup>nd</sup> Ed., Markazi Maktaba Islami, Delhi, 1979, pages 204.

<sup>32</sup> Ibid., p. 44.

<sup>33</sup> Umari, Mawlana Jalal ud Din *Islam aur is ki Da'wat*, Markazi Maktaba Islami, Delhi, 1980, pages 20.

<sup>34</sup> Originally a lecture delivered by Mawlana Umari in Uttar Pradesh State Conference held in Kanpur, UP, India on 12<sup>th</sup> November, 1979.

<sup>35</sup> Umari, *op. cit.*, p. 11.

<sup>36</sup> Ibid., p. 18.

<sup>37</sup> Maududi, Syed Abu al Ala, *Tehreek aur Kaarkun*, Compiled by Khalil Ahmad Hamidi, Markazi Maktaba Islami, Delhi, 1981, pages 244.

<sup>38</sup> Ibid., p. 36.

<sup>39</sup> Ibid., p. 59.

<sup>40</sup> Ibid., p. 62.

<sup>41</sup> Nadwi, Mawlana Syed Abul Hasan, *Tabligh wa Dawat ka Mo'ajzanna Asloob* (Urdu trans) Dr. Abdullah Abbass Nadwi, Majlis-i-Tehqiqaat wa Nashriyaat-i-Islami, Lucknow, 1981, pages 152.

<sup>42</sup> Ibid., p. 27.

<sup>43</sup> Some of these verses read as: "Mention too, in the Quran, the story of Abraham. He was a man of truth, a prophet..." (Q. 19: 41-45); "Tell them the story of Abraham, when he asked his father and his people, 'What do you worship?' They said, 'We worship idols, and are constantly in attendance on them'. He asked, 'Do they hear you when you call? Do they help or harm you?'" (Q. 26: 69-73).

<sup>44</sup> Nadwi, *op. cit.*, p. 60.

<sup>45</sup> Ibid., p. 61.

<sup>46</sup> Ibid., p. 80.

<sup>47</sup> Ibid., p. 118.

<sup>48</sup> Ibid., p. 135.

<sup>49</sup> Ibid., p. 140.

<sup>50</sup> Ibid., pp. 142-143.

<sup>51</sup> Ibid., p. 152.

<sup>52</sup> Muhammad, Mian Tufail, *Dawat-e-Islami Aur Musalmanoun Ke Farayiz*, 3<sup>rd</sup> Ed., Markazi Maktaba Islami, Delhi, 1983, pages 126.

<sup>53</sup> Out of 124 pages, only 44 pages (pp. 80-124) of the book deal with the main theme of this essay.

<sup>54</sup> Muhammad, *Dawat-e-Islami, op. cit.*, p. 82.

<sup>55</sup> Ibid., pp. 82-83.

<sup>56</sup> Ibid., pp. 100-103.

<sup>57</sup> Ibid., pp. 103-109.

<sup>58</sup> Ibid., p. 109.

<sup>59</sup> Ibid., pp. 110-126.

<sup>60</sup> Ibid., pp. 125-126.

<sup>61</sup> Dr. Fathi Yakan, *Kaifa Nad'u ila al-Islam* (Urdu trans.) *Dawat wa Tabligh ke Rehnumaa Usul*, Translated by Raziul Islam Nadwi, Markazi Maktaba Islami, New Delhi, 1997, pages 156.

<sup>62</sup> Ibid., p. 11.

<sup>63</sup> Ibid., pp. 11-12

<sup>64</sup> Ibid., p. 12.

<sup>65</sup> Ibid., pp. 18-19.

<sup>66</sup> Ibid., p. 26.

<sup>67</sup> Ibid., p. 31.

<sup>68</sup> Ibid., p. 100.

<sup>69</sup> Ibid., p. 155.

<sup>70</sup> Ibid.