

New Interpretation of Islamic *Da'wah*

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Abstract

This article attempts at the new interpretation of Islamic *da'wah*. It explain the meaning of *da'wah*; *da'wah* applied in the Qur'an and the Sunnah and *da'wah* according to Muslim and non-Muslim thinkers and is followed by a conclusion.

1. Introduction

Upon declaring that Allah is one's God and Prophet Muhammad (ﷺ) is His messenger, one has to obey the injunctions of Qur'an and Sunnah. In other words, the obedience to Allah and His *Rasul* is compulsory on Muslims as stated in the Holy Qur'an.¹ Obedience to Allah and His Messenger also indicates that one loves Allah.²

As a matter of fact, *da'wah* is not only the responsibility of prophets and Muslim scholars but also the responsibility of every Muslim and the whole *Ummah*.³

Furthermore, Allah has appointed the human being as His *khalifah*⁴ on the earth in order to govern this world according to the injunctions of Allah.⁵

2. The Meaning of *Da'wah*

The Arabic word *da'wah* (plural *da'awat*) is a verbal noun, derived from the verb *da'a*. Its infinitive noun or verbal noun (*masdar*) is a *du'a* and *da'wa*,

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literally means desires for God (*raghbah ila Allah*)⁶ as stated in the Qur'an.⁷ Literally, *da'wah* means to call, appeal⁸ and request people either to the truth or falsehood.⁹ It can also be rendered as an appeal for an aid or a call for help (*istighāthah*),¹⁰ it can also mean an appeal to God or prayer,¹¹ as stated in the Qur'an.¹² Lastly the word *da'a* can also be applied to mean an invitation to a meal (*walimah*).¹³

To sum up, the word *da'wah* in the Arabic language renders various meanings. Its primary meaning is a call or an invitation.

Technically, *da'wah* means effort to call people to believe in Allah and His Prophet (ﷺ) by obeying and implementing the teaching of the Qur'an and Sunnah. *Da'wah* covers all aspects of human life personally and collectively.¹⁴

Da'wah also means calling to Islam.¹⁵ Whenever the term of *da'wah* is attributed to Islam, it means an effort to spread and convey the message of Islam to people.¹⁶

Da'wah is also defined as the initiative to motivate people to enjoin the right and forbid them from the wrong so that they may succeed in this world and in the hereafter.¹⁷

It is an effort to protect or save humankind from evil and to admonish them from that which lead to the punishment of Allah.¹⁸

3. *Da'wah* in the Qur'an and the Sunnah

Besides the word *da'wah* which is applied to the call of Islam, there are many terms in the Qur'an and the Sunnah which are applied synonymously to the term *da'wah* or at least in relation to *da'wah*. Some of these words are as follows:¹⁹

i. Struggle in the Way of God (*Al-Jihād fi al-Sabil lillah*)²⁰

Da'wah also means struggle (*jihād*) in the way of God (*al-Jihad fi-al Sabil lillah*). This is because, *jihād* in Islam is a struggle to implement the laws of Allah in this world. *Jihād* must also be practised to ensure that people serve alone

Allah. *Jihād* is a very significant responsibility to face evil, unbelievers,²¹ hypocrites and the oppressor. There are many levels of *jihād* in Muslim's life such as *jihād* by tongue, *jihād* by hand and finally *jihād* in the way of God or *jihād bi al- qitāl* which is the struggle to fight against the unbelievers who reject or deny the Islamic teachings.²²

ii. Enjoining the Right and Forbidding the Wrong (*al-Amr bi'al Ma'rūf wa al-Nahy an al-Munkar*).

The words "enjoining the right and forbidding the wrong (*al-amr bi al ma'ruf wa al-nahy an al-munkar*)" connotes the meaning of *da'wah* itself. This is because through *da'wah* works, people are reminded of enjoining the right as well as forbidding them from the wrong. *Da'wah* in Islam does not complete by enjoining people to perform the rights only without forbidding them from the wrong. In other words, Allah urged Muslims to enjoin the right and at the same time prevent them from doing evil deeds.²³ According to Muhammad Husayn Fadl, '*amr bial ma'rūf* and *nahy an al-munkar* is an effort to encourage Muslims to obey the Islamic teachings without any deviation and crookedness.²⁴

iii. Warning of the Bad News and Announcement of the Good News (*Al-Indhar wa Al-Tabshir*)²⁵

Al-Qur'an also applies "warning of bad news and announcement of good news" synonymously with the term of *da'wah*. Through the *da'wah*, people are reminded that they will be punished or thrown into hell if they rejected *da'wah* or neglected the Islamic teachings such as regular prayer and fasting.²⁶

Furthermore, good news is the motivating story revealed by Allah and the Prophet. For example those who believe and work righteous deeds will be rewarded with the garden of paradise²⁷ - And those who strive in the cause of God, Allah will forgive their sins and admit them to Gardens beneath with rivers flow, and to beautiful Mansions in Gardens of Eternity.²⁸ In short through good news people

will be motivated in performing the Islamic injunctions. In fact, warning of bad news and announcement of good news are the main characteristics of *da'wah*.

iv. Witness to Mankind (*Al-Shahādah 'ala al-Nās*)²⁹

All the prophets would be witnessed to their people so that on the last Day their people cannot deny that they did not hear anything concerning Islam and *da'wah*. Hence, witnessing before mankind is also related to the concept of *da'wah*. This is because, through the *da'wah* Muslim missionaries would preach Islam to all people in this world regardless of their ages, languages and tribes. Finally, it is up to them either to accept or reject this holy call. Islamic missionaries would be witnesses to them on the Day of Judgement.

vi. Reformation (*Al-Islah*)³⁰

The word *da'wah*, also covers reformation because it is the purpose of *da'wah*. Reformation which was carried out by *da'wah* movements embrace the reformation of people and society.³¹ People must be reformed from being immoral to be moral and from neglecting regular prayers so that they could perform such responsibility, society must be changed from rejecting the Islamic teaching and be taught to implement them in their life.

In short, reformation which is propagated by *da'wah* movement is a reformation upon the individual, and society from evils.

vii. Good Counsel (*Al-Nush*)³²

Da'wah also embraces good counsel (*al-Nush*). This is because through *da'wah*, Islam would propagate good counsel and wisdom.³³

In order to ensure the acceptance of *da'wah*, the good counsel approach should be used as methodology of *da'wah*. Therefore, Prophet Muhammad (ﷺ)

says that the religion is wishing good for others.³⁴

viii. Reminder (*Al-Tadhkir*)³⁵

Reminder also relates to the term of *da'wah*. This is because through *da'wah*, people would be reminded by Muslim missionaries of their actions in this world. Indeed people need such reminder to make them realize their misbehaviours.³⁶ Reminder involves admonishment and warning of bad news in the Hereafter and the announcement of good news in Paradise.

ix. Conveyance (*Al-Tabligh*)³⁷

The meaning of *da'wah* is also similar to the meaning of conveyance (*al-tabligh*). This is because *da'wah* activities, in reality, are the activities of conveyance of the message of Islam. Muslim missionaries convey good counsel and reminders.³⁸

Conveying of the message of Islam is one of a Muslims' obligations. The Prophet Muhammad urged Muslims to convey Islam even if one knows a single verse and this obligation remains until the Day of Judgement.³⁹

x. Establishment of the Religion (*Iqamah al-Din*)

Da'wah also refers to the establishment of the religion.⁴⁰ By the establishment of religion, all Islamic teachings and laws can be implemented⁴¹ and the privileges of Islam can be seen clearly. Therefore, the *da'wah* movement is to spread the teachings of religion of Islam so that the public can understand it easily. Whenever they understand Islam, no doubt, they may accept the establishment of the religion openly.

xi. Exaltation of the Word of Allah (*I'la Kalima-tu Allah*)

The exaltation of the word of Allah (*I'la Kalima-tu Allah*) is also a synonym of *da'wah*.⁴² Indeed through *da'wah*, Muslim missionaries would strive to prove the special features of Islam and put the Islamic laws at the right place.⁴³ Besides

this, in the present day, Allah's regulations are abandoned by Muslims and are being opposed by non-Muslims. Frankly speaking, there is no country in this world which implements the laws of Allah completely. Hence, through *da'wah*, we can exalt the word of Allah and if the Islamic state is established this exaltation would be seen clearly.

xii. Exhortation of One Another With Truth (*Al-Tawasi bi al-Haqq*)

Indeed the exhortation of one another with truth is included in *da'wah*. This is because through *da'wah* activities Muslims would be exhorted by others with truth and patience.⁴⁴ Those who do not practise such exhortation would be considered lost in this world and in the Hereafter⁴⁵ and have neglected the obligation of *da'wah*.

xiii. Cooperation in the Goodness (*Al-Ta'āwun*)

Da'wah can also be defined as cooperation in goodness.⁴⁶ Through *da'wah*, Muslim missionaries would cooperate with each other to preach Islam in society. Moreover, all Muslims shall join the *da'wah* movement to carry out the responsibility of *da'wah* collectively.

Allah has ordered the Muslims to cooperate with each other in goodness and He reminds them not to cooperate in evil things.⁴⁷ It is wrong if the Muslims cooperate in goodness and evil deeds concurrently.⁴⁸

4. *Da'wah* According to Muslim and Non-Muslim Thinkers

i. *Da'wah* According to Some Muslim Thinkers

According to some Muslim thinkers the word *da'wah* only refers to the calling or invitation to Islam.⁴⁹ For example, Abd al-Karim Zaidan the author of *Usul al-Da'wah* gives the meaning of *da'wah* as follows:

"By *da'wah* we mean the call to Allah as Allah the most exalted says:
"Say: This is my way, I call on Allah with sure knowledge, I and

whosever follow me". So what is meant by "call to Allah' is the call to His religion and that which is Islam: "Indeed religion of Allah is Islam" which Muhammad brought from his Lord. May He be praised and exalted. And Islam is the object of *da'wah* and its reality and that is, in fact the first basic or root for *da'wah*".⁵⁰

Some activists of *da'wah* equate the effort of spreading Islam with *da'wah Islāmiyyah* itself. *Da'wah Islāmiyyah* is the initiative performed by Muslims to call people to Islam and give a good understanding concerning the religion and other matters.⁵¹

According to Adam 'Abd Allah al-Aluri, *Da'wah Islāmiyyah* can also be defined as ways to attract the attention and mind of people to the essential matters such as *'aqīdah* and public matters which will prevent them from going astray.⁵²

'Abd al-Karim Zaidan says, *Da'wah Islāmiyyah* is the religion of Islam itself, which means one has to submit oneself to the Almighty God.⁵³

ii. *Da'wah* According to Some Non-Muslim Thinkers

According to Maurice Canard, the term *da'wah* in the religious sense, is the invitation addressed to men by God and the Prophets to believe in the true religion Islam. He also points out that the religion of all the prophets is Islam, and each prophet has his own *da'wah*, an idea which has been developed.⁵⁴ Non-Muslim thinkers like B. Lewis also define the term of *da'wah* in the politico-religious sense. In this context, *da'wah* refers to the invitation to adopt the cause of some individual of the family claiming the right to the imamate over the Muslims. Instead of this, *da'wah* can often be translated as mission or propaganda.⁵⁵

Mircea Eliade states that the term *da'wah* is used specifically in the sense of the religious outreach or mission to exhort people to embrace Islam as the true religion.⁵⁶ He also stresses that in the early centuries of Islamic history *da'wah* often referred to a propaganda for a political or sectarian cause. But in the modern period, *da'wah* most often refers to Islamic missionary activities which are

increasingly characterized by long-range planning, skillful exploitation of the media, establishment of study centers and mosques, and earnest, urgent preaching and efforts at persuasion.⁵⁷

Thomas Patrick Hughes also touches on the meaning of *da'wah* in his *A Dictionary of Islam*. He mentions that the term of *da'wah* literally means a call and invocation (i.e for God's help).⁵⁸

5. The Obligation of *Da'wah* According to Muslim and Non-Muslim Thinkers

5.1 The Obligation of *Da'wah* According to Muslim Thinkers .

The *da'wah* according to Muslim thinkers, has become the obligation of all Muslims due to several reasons. According to Sayyid Qutb, one of the reason is:

1. Rescuing the Muslim from the Punishment of Allah.⁵⁹

Allah (s.w.t) state in the Holy Qur'an:⁶⁰

"In sin against their souls, they say: "In what plight were ye?" They reply: "weak and oppressed were we in the earth". They say: "was not the earth of God spacious enough for you to move yourself away (from evils)?" Such a man will find their abode in Hell what an evil refuge".

The above verse, refers to those who are staying in the district of unbelievers whereas they have the ability to move to another place. In this situation, if they remain in such a place without implementing Islamic teaching they would be considered as oppressing themselves.⁶¹

If there is no country implementing Islamic law (*Shari'ah*) in which Muslims can move to and practise Islamic teachings peacefully, Muslims have to perform *da'wah* in their country to reform their society to be more Islamic in their life.⁶² This is befitting with the Quranic verse:

When some of them said: "why do you preach to people whom God will destroy or visit with a terrible punishment?" Said the preachers. "To discharge our duty to your Lord, and perchance that may fear Him". When they disregarded the warnings that had been given to them, we rescued those who forbade evil: but we visited the wrong doers with a grievous punishment because they were given to transgression".⁶³

In this verse, Allah enjoins the Muslim *ummah* perform the duty of *da'wah* so that they can rescue themselves from the punishment of Allah.

2. Rescuing the Ummah⁶⁴

Obviously, the ambition of the opponents of Islam is to weaken the Muslim *ummah*.⁶⁵ They are striving day and night to conceal the truth. Hence, the Muslim *ummah* should realise those who plan and work against them. If those plans were allowed to be implemented, the Ummah would be destroyed. This is because Allah will send His punishments to the whole society without differentiating them. In the past, Allah had sent the punishment and turmoil to the children of Israil because they did not perform their obligations of *al-Amr bi al-ma'rūf wa al-nahy 'an al-nunkar* (enjoining what is right and forbidding what is wrong)⁶⁶

Allah states:

And fear tumult of oppression which affecteth not in particular (only) those of you who do wrong and that God is strict in punishment.⁶⁷

Ibn Abbas said:

Allah ordered Muslims to forbid evil and if we allow such evil to happen in our society, Allah would destroy all of them including those who are doing such evil as well as the righteous person.⁶⁸

'Umar bin al-Aziz said:

Verily, Allah will not punish the society because of the evil practised by an individual. But if such evil was practised clearly and the society do not admonish them, Allah would sent the punishment to them.⁶⁹

In short, *da'wah* is a very essential task to the Muslim Ummah. In other words, if they perform *da'wah*, Muslims would be rescued from Allah's punishment.

3. Fulfilling the Requirement of the True Muslim⁷⁰

According to A.A. Islahi, one of the conditions of being a true Muslim is to implement *da'wah*. Allah has recognized Muslims as the best of nations evolved for mankind.⁷¹ According to this verse, the condition of the best of nations (Ummah) is that the particular nation has to perform the responsibility of *da'wah* by enjoining what is right and forbidding what is wrong.⁷²

Ibn Mas'ud says:

Those who cannot differentiate between the right and wrong would be destroyed⁷³.

4. To Differentiate Between a Muslim from *Munāfiq*⁷⁴

Allah also points out many characteristics of the *munāfiq* in the Holy Qur'an. For instance to enjoin the wrong and to forbid the right.⁷⁵ In explaining the Qur'anic verse 9:67, al-Qurtubi is of the opinion that all the hypocrites, male or female, have a similar vision in their life, that is to obstruct Muslims from the way of Allah. Hence, they enjoin what is wrong and prohibit what is right.⁷⁶ Whereas the characteristics of a Muslim is to help each other to spread *da'wah*.⁷⁷

Allah has, thus, made the obligation of *da'wah* as a criterion differentiate

between *munafiq* and Muslim. The Muslim is the one who always enjoins what is right and forbid what is wrong.⁷⁸

5. To Inherit the Path of the Prophet⁷⁹

A.A. Islahi is of the opinion that the *da'wah* has become obligatory on the Muslim because he inherits the path of the Prophet (ﷺ). Allah (s.w.t) honoured Rasulullah (ﷺ)⁸⁰ by giving him special characteristics as *shahidan, mubasshiran, nadhiran, da'iyan* and *sirajam munira*.⁸¹

Then Allah ordered His Prophet to remind his *Ummah* that they have to follow the prescribed path if they really love him (the Prophet).⁸² Therefore, all companions⁸³ who accompanied the Prophet Muhammad (ﷺ) had the responsibility to perform *da'wah*. They also assisted him to establish the Islamic state⁸⁴ in Medina. Therefore, the activities of *da'wah* are the path of the Prophet, his companions and those who are willing to follow him.⁸⁵

6. To Strengthen the Muslim Ummah⁸⁶

Al-Qurtubi has opined that the duty of strengthening the Muslim Ummah has made *da'wah* activities an obligation on the Muslim. The Muslim Ummah would be stronger by assisting each other, admonishing them to believe in the truth and practise *da'wah* among themselves.⁸⁷ Allah reminds us that all people are in the state of loss except those who believe in Allah, do righteous deeds and admonish each other.⁸⁸

To sum up, *da'wah* according to Muslim thinkers is the responsibility of every Muslim as an individual and as the whole nation.⁸⁹

7. The Obligation of *Da'wah* According to Non-Muslim Thinkers

The obligation of *da'wah* according to non-Muslim thinkers is different from the obligation of *da'wah* according to Muslim thinkers. The reason for the difference in opinion between them is simply because of the different points of view concerning

the definition of *da'wah* and the element of faith as well. B. Carra De Vaux, opined that *da'wah* means a missionary activity. Anyone who calls people to the true faith would be called a *da'i*.⁹⁰

Webster⁹¹ states *da'wah* means preaching religious teachings. Therefore one who discourses publicly on religious subject would be called a preacher. *Da'wah* (mission) also refers to the effort made by a group of persons sent by a religious organization (church) to preach its religion⁹² in a district or among the people.

According to J.A Simpson and E.S.C Weiner,⁹³ *da'wah* means initiative to preach a religious subjects in the way of exhortation publicly or privately. It also means the action of sending men with the authority given by God or the Church to preach the faith. It also means a special series or course of religious services, sermons, instruction, etc. organized in connection with a particular church or parish for the purpose of stimulating the piety of believers and converting the unbelieving.

Mircea Eliade is of the opinion that the Arabic term *da'wah* (literally, call, invitation, summoning) is used especially in the sense of the religious outreach or mission to exhort people to embrace Islam as the true religion.⁹⁴ The Arabic root *da'a* occurs frequently in the Qur'an, where it can also mean calling upon God in prayer (as in *du'a*). The Qur'an contains many imperatives to spread Islam, as in Surah 16:125-126.⁹⁵ *Da'wah* can also mean simply an invitation to a mundane affair, such as a meal, or propaganda for a political or sectarian cause.⁹⁶

In the modern period, *da'wah* most often refers to Islamic missionary activities, which are increasingly characterized by long-range planning skillful exploitation of the media, establishment and earnest, urgent, preaching and efforts at persuasion.⁹⁷

In the strong Islamic revival of the late twentieth century, *da'wah* has a less specifically political and a more marked spiritual and moral emphasis. The Muslims believe to transcend national political entities and the *Shari'ah* is said to make claims on Muslims even when it is not embodied as the actual legal code.⁹⁸

B. Lewis points out that *da'wah* also means an action to call to the true faith

and the one who calls people to it would be called a *da'i* (preacher).⁹⁹

Therefore, according to non-Muslim thinkers *da'wah* is only some sort of Muslim activities to invite people to Islam.¹⁰⁰ In addition to this, they claim that *da'wah* is only a propaganda or mission.¹⁰¹ In short, they do not consider it as a Muslims' responsibility like that of regular prayer and fasting.

The objective of *daw'ah* is, therefore, to call people to Islam by providing them a better understanding of religion. It enables them to share the benefits and blessings of the teachings of Islam. *Daw'ah* activity also depends on the circumstances which the Muslim *ummah* and societies face.

References and Notes

1. *Al-Qur'an*, 3:132.
2. *Al-Qur'an*, 3:31.
3. Al-Sayyid Jalal al-Din, *Al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar*, Kuwait, Sharikah al-Syariah wa Darurah Bashariyyah. Amman, *Jammiyyah Ummat*, 1982, p. 12. See also Muhammad Abu Zahrah, *al-Da'wah Ila Islam*, Qaherah, Dar al-Fikr Arabi, n.d. p.19.
4. *Khalifah* refers to the agency to implement the commandment of Allah who appointed Adam as His vicegerent on earth. According to al-Tabari *Khalifah* is vicegerent of Allah who shall represent Allah in judging among His creatures. That representation was bestowed on Adam and whoever (of his descendents) occupies his place in obedience to Allah, judging justly among His creatures. As for the shedding of blood and corruption, they were not committed by the the representatives of Allah such as Adam and those who followed his example in obedience and true worship to Allah. See al-Tabari, Ibn Jarir al-Tabari, *Jami al-Bayan an Ta'wil al Qur'an*, 30 vol. Cairo: Dar al Ma'arif, 1961, 1:499 & 452. See also A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, USA: Amana Corp: 1983, p. 24.
5. *Al-Qur'an*, 2:30.
6. See word *da'a* in Fayruz Abadi, *al-Qāmūs al-Muḥit*, Cairo: Muassassah al-Halabi, n.d.p.30. See also Batras al-Bustani, *Kitāb al-Muḥit*, al-Muḥit, Beirut: Maktabah Lubnani, 1970 p. 657. See also Ibn Manzur, *Lisān al-Arab*, Beirut, Dar al-Beirut, 1968, p. 261. See also H. Anthononny Salmone, *An Advanced Learner's English Dictionary*, Beirut: Lirbaire Du Liban, 1972, p. 36.
7. *Al-Qur'an*, 2:186.
8. *Al-Munjid, al-Munjid fi al-Lughah wa al-Adab wa al-Ulūm*, Beirut: Maktabah al-Khatholikiyyah, 1927, p. 216.
9. Al-Qur'an also uses this term for truth and falsehood. Allah says in surah al-Hajj, 73: "those on whom, besides God ye call, cannot create (even) a fly, if they all meet together for the purpose. And if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition".
Allah says in surah al-Saba, 22:
"Say: call upon other (Gods) whom ye fancy, besides God. They have no power, not the weight of an atom. In the heaven or on earth. No (sort of) share have their in, nor is any of them a helper to God". See Md. Fuad Abdul Baqi, *Mu'jam al-Mufahras li al-Faz al-Qur'ān al-Azīm*, Beirut: Dar al-Fikri, 1981, p. 258, 574.
10. *Al-Qur'an*, 11:13.
11. E.W.LANE'S, *Arabic-English Lexicon*, 8 vols., Lahore, Islamic Book Centre, 1876, 3:884.
12. *Al-Qur'an*, 31:32
13. Maurice Canard "Da'wa", *Encyclopaedia of Religion*, 16 vols, New York: Macmillan Publishing Company, 1987, 4:245.

14. Kazim Muhammad, *al-Naqib, Al-Da'wah wa al-Aqabat, Al-Najf*. Matba'ah al-Nu'man. 1968, p. 29-30.
15. 'Abd al-Karim Zaidan, *Usūl Da'wah*, Beirut: Muassasah Al-Risalah, 3rd Ed., 1987, p.5.
16. Ahmad Bhalwash, *Al-Dawah al-Islāmiyyah, Usūluha wa Wasa'iluha, Qaherah*: Dar al-Kitab al-Misri, 1978M, p. 9-10.
17. Sheikh al-Mahfuz, *Hidāyah al-Mursyidun Ila Tariq al-Wadhi wa al-Kitabah*, Qaherah: Al Matbaah al-Uthmaniah Al-Misriyyah, 1957, p.17.
18. Muslih Syed Bayumi, *Ud u Ila Sabil Rabbik bi al-Hikmah*. Qaherah: Matba'ah Hassan, 1976, p.8.
19. Abdullah Md. Zin, *Islamic Da'wah (mission)*, Kuala Lumpur: Pustaka Antara, 1991, p.3.
20. *Al-Qur'an* 22:78 - See also 9:24.
21. Sayyid Qutb, *Matlim fi al-Tariq*, Misr, Dar al-Syuruq, 1973, p.58.
22. Abdullah Mohd. Zin, *op. cit*, pp.20-24.
 (To fight against the unbelievers (*qital*) is not because they deny or reject Islam but for their aggression upon the Muslims, depriving them of their genuine rights and afflicting them with atrocities. See Abd'l Hamid Abu Sulayman, *Towards an Islamic Theory of International Relation, New Directions for Methodology and Thought*, IIIT, Hardon and Sayyid Jalal ud-Din 'Umar, *Relations with Non-Muslim and Their Rights* (Urdu), Idarah Tahqiq wa Tasnif Islami, Aligarh. Editors' Note).
23. *Al-Qur'an*, 3:110.
24. Muhammad Husayn Fadl Allah, *Uslūb al-Da'wah fi al-Qur'an*, p.18.
25. *Al-Qur'an*, 26:214. See also 74:2. See also 2:25
26. *Ibid*, 32:20
27. *Ibid*, 18:107.
28. *Ibid*, 61:12.
29. *Al-Qur'an*, 2:143. See also 22:78.
30. *Al-Qur'an*, 4:14. See also 2:220.
31. Abd. Rahman Abd. Khaliq, *The Principles of Da'wah Salafiah*, tr. Md. Rivai Batubara, Petaling Jaya, Dewan Pustaka Islam, p. 66-67.
32. *Al-Quran*, 11:34. See also 7:79.
33. 'Ali Jarishah, *Manhaj al-Da'wah wa Asālibihi*, Qaherah, Dar al-Wada', 1986, p. 67.
34. See Al-Nawawi, *op. cit*. p. 67.
35. *Al-Qur'an*, 88:21. See also 51:55.
36. al-Tabari, *op. cit*. 30:73. Muhammad 'Ali al-Sabuni, *Safwah al-Tafāsir*, 3 vols. BeirutL Dar al-Fikri, n.d. 3:549.
37. *Al-Qur'an*, 5:67.
38. *Ibid*, 7.62.
39. Muhammad Abu Zahrah, *op. cit*. p. 5
40. *Al-Qur'an*, 42:13. See also 30:39.
41. Ishtiaq Ahmed, *The Concept of An Islamic State*, Stockholm: University of Stockholm, 1985, p. 86.

42. *Al-Qur'an*, 9:40.
43. 'Ali Jarishah, *op. cit.* p. 135. See also 'Abd. Rahman 'Abd. Khaliq, *op. cit.* p. 46.
44. *Al-Qur'an*, 103:3.
45. al-Tabari, *op. cit.* 30:160. See also Muhammad 'Ali al-Sabuni, *op. cit.*, p. 201.
46. *Al-Qur'an*, 5:2.
47. See Al-Nawawi, *op. cit.*, p. 66. See also *al-Bukhari*, *op. cit.* vol. 9:8, p. 21.
48. Al-Nawawi, *Ibid.*
49. Abdullah Muhammad Zain, *op. cit.* p.2
50. 'Abd al-Karim Zaidan, *Usul Da'wah*, Alexandria, Dar 'Umar al-Khattab, 1976, p.5
51. Al-Sayyid Abu al-Majd Naufal, *Al-Da'wah ila Allah Ta'ala*, p. 17.
52. Al-Aluri, *Tārīkh al-Da'wah Ila Allah Bayna Ams wa al-Yawm*, Qaherah: Al-Maktabah Wahabah, 1978, p. 17.
53. 'Abd al-Karim Zaidan, *op. cit.* p. 1-4
54. Maurice Canard, *Da'wa*, El2, 6 vols, London: Luzax & Co., 1983, 2:168.
55. *Ibid.* See also Bernard Lewis, *The Origin of Ismā'ilism*, New York, n.d.p. 25.
56. Maurice Canard, "*Da'wa*", *op. cit.* p. 244.
57. *Ibid.*, p.245.
58. Thomas Patrick Huges, *Dictionary of Islam*, London: W.H. Allen & Co.1985 p.73.
59. Al-Qurtubi, *Al-Jāmi li Ahkām al-Qur'ān*, 20 vols, Beirut: Dar Ihya Turath al-Arabi, 1965, 5:346. Sayyid Qutb, *Tafsir fi Zilāl al-Qur'an*, 6 vols, Qaherah: Dar al-Shuruq, n.d, 2:744.
60. *Al-Qur'an*, 4:97.
61. Al-Tabari, *op. cit.*,5:148. Ibn Kathir, Isma'il Ibn Umar, *Tafsīr al-Qur'ān al-Azīm*, Beirut: Dar Marifah, 1983, vol. 4:542. See also Al-Qurtubi, *Al-Jāmi' li Ahkām al-Qur'ān*, *op. cit.*, 5:346.
62. Sayyid Abul A'la al-Maududi, *The Meaning of the Qur'an*, Lahore: Islamic Publication LTD., 1983, vol. 15:2, p. 155.
63. *Al-Qur'an*, 7:164-165.
64. Al-Tabari, *op. cit.* 5:150. Al-Qurtubi, *op. cit.* vol. 7 p. 392. See also Ahmad Ghallusi, *al-Da'wah al-Islāmiyyah*, Qaherah: Dar al Kitab al-Misr, 1987, p. 3.
65. *Ummah*, an Arabic term for "group" or "people" is used in the Qur'an in the sense of "religious community". The ideal of an *Ummah Muslimah*, a unified, just, and pious "community submissive to God", is central to the Islamic religious vision. William R. Darrow, "Ummah", *The Encyclopaedia of Religion*, 15 vol. New York: Macmillan Publishing Company, 1987, 15:123. See also R. Paret, "UMMA", E1st, *op. cit.*, p. 1014.
66. *Ma'ruf* literally means well known (to human nature), having an affinity for it. As a technical term of the Islamic *Shari'ah*, it comprises the act, attitudes and behaviours that the normal people with insullied natures have approved in every age. (Truth, keeping of one's word, justice, equity and kindness, to name a few, have always been regarded as desirable and laudable). *Munkar* literally means alien to human nature. Acts, attitudes and behaviours for which men of whole some nature, in every age and under any order, true or corrupt have had abhorrence. See Amin Ahsan Islahi, *Call to Islam and How the Holy Prophets Preached*, Kuwait: Islamic Book Publishers,

- 1982, p.31.
67. *Al-Qur'an*, 8:25.
68. Al-Tabari, *op.cit.* 9:142. As quoted in 'Abd al-Karim Zaidan, *op.cit.* p. 2.
69. As quoted in Muhammad Naem Yassin, *Jihād*, tr. Ismail Hassan, Kuala Terengganu: Yayasan Islam Terengganu, 1985, p. 316.
70. Amin Ahsan Islahi, *op.cit.* p. 30.
71. *Al-Qur'an*, 3:110, 3:104, 2:143
72. Al-Tabari, *op.cit.* 4:29. See Sayyid Quth, *op.cit.*, vol.1, p.441.
73. As quoted in Md. Naem Yassin, *op.cit.* p. 319.
74. *Munafiq* or the hypocrite means a person who follows Islam outwardly but in whose heart is hidden falsehood. If in his heart he does not believe the fundamentals of the faith, he is really a hypocrite. See Abd al-Karim Zaidan, *op.cit.*, p.382.
75. *Al-Qur'an*, 9:67.
76. Al-Tabari, *op.cit.*, 10:120. Al-Qurtubi, Muhammad Ibn Ahmad, *al-Jami il Ahkam Al-Qur'an*, 20 vols, Dar al-Kutub al-Misriyya, 4:47.
77. *Al-Qur'an*, 9:71.
78. Al-Qurtubi, *al-Jami li Ahkām al-Qur'an*, *op.cit.* 4:47-48.
79. Amin Ahsan Islahi, *op.cit.* p. 23.
80. In the Holy Qur'an Allah calls other messengers by using their names such as in the following verses:
al-Anfal: 104-105.
al-A'raf: 144.
al-Ma'idah: 67.
Whereas Allah did not call upon Prophet Muhammad by using his name as others. But Allah honoured Rasul Allah by calling him O Opostle! As appears in the Holy Qur'an:
Al-Anfal: 64.
Al-Ma'idah: 67.
See Muhammad Fu'ad 'Abd al-Baqi, *op.cit.* p. 686.
81. *Al-Qur'an*, 33:45-46.
82. *Al-Qur'an*, 3:31.
83. Companion mean those who met the Prophet and believed in Him such as the four early caliphs whereas Abu Jahl cannot be considered as a companion even though he met the Prophet because he did not believe in the Prophethood and his message. See E.W. Lane's. *op.cit.*, vol. 5, p. 1652. See also P.B. MacDonald, "Muslim Theology", E11, 4 vols, London: Luzac & Co. 1934, 4:60.
84. Islamic state was established on the basis of Islamic '*aqīdah*' and its rule in line with the Islamic principles and applied the Islamic Law. In addition it would lead mankind to obey Allah and His Messenger. It encompasses everybody regardless of languages, countries and tribes. Non-Muslims can live in the Islamic state without the need to change their religion. The establishment of and Islamic state is very crucial to ensure the implementation of Islamic law. See Ishtiaq Ahmed, *op.cit.*, p. 85-86.

85. *Al-Qur'an*, 12:108.
86. Al-Qurtubi, *op.cit*, vol. 6, p.47. See also al-Tabari, *op.cit.*, 6:49.
87. *Al-Qur'an*, 5:2.
88. *Al-Qur'an*, 103:3.
89. Jalal al-Din al-'Umri, *op.cit*, p.6.
90. B. Carra De Vaux, "*Fragments Relatifs*". EII, 6 vols, London: Luzac & Co., 1913, 1:895.
91. Noah Webster, *Webster's New Twentieth Century Dictionary*, 2nd edition, New York: Prentice Hall Press, 1972, p. 1454.
92. *Ibid*, p. 1151.
93. J.A. Simpson and E.S.C Weiner, *The Oxford Eng. Dic.* 2ed, Oxford: Clarendon Press, 1989, p. 303 and 889.
94. Mircea Eliade, *op.cit*, p. 244.
95. *Ibid*.
96. *Ibid*, p. 245.
97. *Ibid*.
98. *Ibid*.
99. *Da'i* was a title used among several dissenting Muslim groups for their chief propagandists.
It was evidently used by the early Mu'tazilites, but became typical of the more rebellious among the Shiis. It appears in the 'Abbasid in Khurasan and in some Zaydi usage. It was especially important in the Isma'ili and associated movements (which were called *da'wa*. "summons") where it designated generically the chief authorized representatives of the Imam.
100. Maurice Canard, *op.cit*. p. 244. B. Lewis, *op.cit*. p. 97
101. Bernard Lewis, *op.cit*. p. 25. See also Mircea Eliade, *op.cit*, p. 245.