

Islamic Da'wah: A Study of Intellectual Factors

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Islamic Da'wah¹ means inviting and enjoining people towards Allah and His religion (Islam). In fact, the religion of all the Messengers of Allah (swt) was Islam². The purpose of *Nabuwah* and *Risalah* (prophethood) is well explained in a number of *Ayat* (verses) of the holy Qur'ân. We, however, refer here to only this verse of the Holy Qur'ân:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

Mankind was single nation. And Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in Truth, to judge between people in the matters wherein they differed³.

Islamic Da'wah is therefore, Qur'ânic *Istilah* (term) for the mission of Messengers (A.S.). A Study of certain *Ayat* (verses) of the Qur'ân reveals that Islamic Da'wah is a comprehensive term and besides many other aspects it includes *al-Shahadah 'ala al-nas*⁴ (witness before mankind), *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*⁵ (Enjoining the right and forbidding the wrong) *al-Islaha*⁶ (Reformation) *al-Tadhkir*⁷ (Reminder), *al-indhar wa al-tabshir*⁸ (Warning from the bad news and announcement of the good news), *al-Ta'awun 'ala al-bir*⁹ (Co-operation in the goodliness), *al-tawasi bi al-haq*¹⁰ (Exhortation one another with truth), *Iqamat al-din*¹¹ (Establishment of the Religion), *I'la'Kalimah Allah*¹² (Exaltation of the word of Allah), *Izhar al-din*¹³ (Presentation of

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the religion) *al-Tabligh*¹⁴ (Preaching of religion), *al-nasuh*¹⁵ (good counsel) *Tajdid*¹⁶ (Revival of religion), *Hujjah*¹⁷ (Concluding the argument), *Bayan*¹⁸ (manifesting and explaining the truth), *Nasihah* (giving council or advice).

Islamic Da'wah is undoubtedly an integral component of *Iman* (faith). The fact that all the believers have been held responsible for Da'wah is of great concern. As this duty is in no case optional but a compulsory one, both at individual and collective levels. The believers are but duty bound and accountable for it. We, however, refer here only to the following four verses of the holy Qur'ân to substantiate this fact.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا

شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*Thus, we have made of you an ummat justly balanced. That ye might be witnesses over the nations, and the Messenger a witness over yourselves.*¹⁹

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the one's to attain felicity.*²⁰

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

*Ye are the best of people's, evolved for mankind enjoying what is right, forbidding what is wrong and believing in Allah*²¹.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His path, and who receive guidance.*²²

Inviting/enjoining people to Allah has been declared as the best speech.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ

*And who is better in speech than one who calls (men) to Allah (swt)*²³

Significance of Da'wah

Islamic Da'wah was the basic mission of all the Messengers of Allah (swt). Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the last of the Messengers, was commanded to proclaim the message revealed to him from his Lord. The command is so serious that the fulfillment of his mission wholly depended upon the propagation of this message of (Islam). The Holy Qur'ân testifies:

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُ

*O Apostle! Proclaim (the message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission....*²⁴

In the same verse the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is guaranteed protection from the (ill designs of) mankind by Allah, the Almighty.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*And Allah will defend thee from men (who mean)
mischief.²⁵*

Thus, it is implied that the protection of an individual Muslim and that of the Muslim *Ummah* as a whole depends upon their efforts in the direction of Da'wah.

The Messenger *صلى الله عليه وسلم* was so serious about this responsibility that he would burst into tears on listening or reciting this *ayah*:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

*How then if we brought from each people a witness, and
We brought thee as a witness against these people.²⁶*

The Quraysh of Makkah more than once approached Messengers' uncle Abu Talib, to restrain him (Prophet *صلى الله عليه وسلم*) from verbally attacking their ancestral faith and threatened that they would otherwise resort to more violent measures against him. Accordingly, Abu Talib persuaded the Messenger *صلى الله عليه وسلم*, who in reply said:

يا عمه والله لو وضعوا الشمس في يميني والقمر في يساري على ان اترك

هذا لا مرحتي يظهر الله او اهلك فيه ما تركته

*O uncle! By Allah would they place the sun in my right
hand and the moon in my left hand, and the choice were
offered to me of abandoning my mission until Allah Himself
makes it dominate, or I perish in the struggle for its
achievement, I would not abandon it.²⁷*

It is worth considering that the life of Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is precious than any one else, but the above quoted Hadith clearly substantiates that the task of Islamic Da'wah is more important than the life of its Messenger himself.

On the occasion of *Hajj al-Wida'*, the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while addressing a large gathering of his *Sahaba* (Companions) enquired from them:

انتم تسألون عنى فما انتم قائلون

Ye will be questioned about me. What will you say to Allah?

They all affirmed:

انشهد انك قد بلغت اديت و نصحت

We will testify that you have fully conveyed to us the Message: you have done justice to your duty; and you have performed your role as our well-wisher²⁸.

After listening to this reply the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ looked above, pointing his finger towards the sky and repeated thrice اللهم اشهد (O Allah! Be witness). The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the audience in these words:

اليبلىغ الشاهد الغائب

Let those who are present, here convey my message to those who are not present here.²⁹

About this commandment 'Abdullah ibn Abbas (r.a.) the famous companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says,

I swear by Him (Allah) in whose hands lies my life, it is wasiyyah (divine obligation) for the ummah.³⁰

The Holy Qur'ân preaches:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*You have indeed in the Apostle of Allah a beautiful pattern
(of conduct)...*³¹

The Sunnah of Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the integral part of every believers (man or woman) faith. Thus, following the way of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is but obligatory upon all Muslims.

The duty of Da'wah is so much important that if Muslims show least negligence in this respect they would not only be subjected to punishment but even no supplication of theirs will be granted. Hudhayfah ibn Yaman (r.a.) reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said at one of the occasions:

*I swear by Him (Allah) in whose hands lies my life, you must enjoin right and forbid wrong (perform the duty of Da'wah), otherwise Allah will soon send his punishment upon you. Then you will pray (supplicate) but it will not be granted.*³²

It implies that the cause of present state of helplessness, persecution and depression of the Muslims as a whole, despite being second majority population of the world, is embedded in this reality that they have been negligent towards the duty of Islamic Da'wah and there seems no way out other than earnestly realizing this task as an expedient measure.

Intellectual Factors

Various factors paved the way for the spread of Islam through out the human history. Religious, economic, ethical, cultural, political, educational and immigration factors are only a few to mention. A study of

these factors with regard to the spread of Islam has received some amount of attention of both Muslim scholars and orientalists. But the study of intellectual factors with regard to Islamic Da'wah has been least attended, so far.

The history is abreast with the evidences that can hardly be ignored that while Europe was witnessing its dark ages, Muslims led the march of civilization with outstanding achievements in almost all the fields including Mathematics, Philosophy, literature, medicine, astronomy, trade, commerce, science, architecture, calligraphy and other fine arts. These comprehensive achievements proved major contributing factors towards the European Renaissance and modern civilization.

Arabic became the international scientific and intellectual medium of communication. Centres for the translation of books into Arabic were established in the first century after *Hijrah*. Well organised centres of learning, equivalent or at least similar to those in modern times, were established throughout the Islamic world from Bukhara in the East to Muslim Spain in the West. Consequent upon Western European scholars flocked to Islamic centres of learning.

The spread of higher education, the adoption of Arabic as the intellectual and scientific international language and the extensive research carried out by Muslim scholars attracted the attention of non-Muslim scholars. The impression that the Islamic intellectual values made upon people was so deep that it caused serious concern even among church leaders. They complained about the interest that young Christians took in Islamic social and natural sciences. Alvaro in his *Indiculus Luminosus*, writes that some Christians could even compose poems in Arabic³³.

One can gauge the extent of intellectual influence of Islam among Christians from the fact that in 936 C.E. even a Church Council was held at Toledo to ponder over certain measures to counter the impact of Islam on Christianity³⁴.

The patronage extended to intellectual freedom by Muslim rulers (in contrary to the intellectual depression in non-Muslim states) was so deep that even non-Muslim intellectuals outside Muslim territories preferred to emigrate to Muslim territories and enjoy intellectual freedom there. At the end of 15th century C.E. the persecuted Spanish Jews fled for

refuge to Turkey in enormous numbers. Thomas Arnold writes: "The Cossacks, who belonged to the sect of the "old believers" and were persecuted by the Russian State Church found in the dominions of the Sultan the toleration which their Christian brethren denied them."³⁵ Many passed over from Christianity to Islam under the rationalistic and intellectual tendencies which prevailed in the Muslim society.

Certain factors; including hypocrisy in Church, sectarian and racial hatred, saint-worship, fierce control by church and government over religious matters, the strong prejudice against other religions, that prevailed in the Christian world, discouraged and deterred intellectual activities and made learned men to leave Christianity, in many cases in favour of Islam. In fact, two Western scholars Hertzberg and Finlay rightly comment that Islam was taken as a refuge for the intellectual groups in many periods of intellectual tension³⁶

As a consequence of the role of Church the intellectual gape widened, the protestant movement gained strong support as one of the many movements in search of intellectual identity. Many intellectual groups including Christian intellectuals in Spain, North Africa, Persia and Europe took refuge in Islam for intellectual and spiritual fulfillment under the Ottoman Caliphate. The history of heretical, revolutionary, puritanical or protestant movements of Christianity has bearing upon this fact that all these groups shared the desire to research for a rational, intellectual and spiritual explanation and justification for Christianity. The intellectual values of Islam appealed to intellectuals of different backgrounds. Bishop Lefroy, in his book *Mankind and the Church* has conjectured that the positive character of Islam allured the minds that were dissatisfied with vagueness.³⁷

The Tawhîdic doctrine of Islam, Its belief that only Allah is worthy of worship, the fact that there is no dichotomy between secular and spiritual, physical and mental, individual and collective (social), political and religious; this doctrine intellectually rewarding and rationally very fulfilling has drawn the attention of many scholars. The scholars and intellectuals, therefore, do not find themselves in a predicament or contradiction to promote scientific, philosophical and intellectual activities along with religious progress.

The fact that non-Arab Muslims and converts of many nationalities developed, or at least helped the development of Islamic Studies — disciplines and sciences amongst Muslims show how Islamic intellectualism and scientific activities attracted scholars and spread Islam amongst intellectuals. Islam spread fast over lands already permeated with various intellectual tendencies, backgrounds, civilizations and cultures, and amongst peoples of high intellectual calibre. Stoddard, comments on this issue in these words:

Intellectuals of various religious backgrounds found in Islam a far more liberal and relaxed intellectual and mental atmosphere than they were used to in their own faith. Not only Muslims but also subject Christians, Jews, Zoroastrians, many of them previously depressed under the iron hand of persecuting Byzantine Orthodoxy and Magism, found themselves encouraged and involved in intellectual activities.³⁸

A.R. Steadman affirms:

The Arab himself previously had no learning and the pre-Islamic era in Arabia was rightly called the era of ignorance (*al-Jahiliyya*). Yet, encouraged by the intellectual aspect of Islam, he quickly learned from others and encouraged the conquered peoples to learn and exchange knowledge. These soon found it desirable to accept Islam and hence to learn Arabic and study the Qur'ân.³⁹

For hundreds of years Islamic centres of learning stood supreme and scholars came from all parts of the world to teach and learn. A.R. Steadman, asserts:

Travel became a mania, from Cordova in Spain to the cities of India. All that Europe knew in Middle Ages of Greek, Persian and Indian Philosophy, Mathematics, Astronomy, Medicine and Chemistry came from Arabian sources. The Hall of Science (*Bait al-Hikma*) in Baghdad was copied in Cairo in 1005 A.D., which had then become the centre of Saracenic arts. Thence the Westward spread is to be noted in Malta, Sicily and Sardinia, until Frederick II became Emperor in A.D. 1215. Known as the wonder of the world, he dressed as a Saracen, spoke Arabic and

founded the university of Naples for the study of Arabic medicine.⁴⁰

Islamic rationalism particularly gained converts amongst the intellectuals from Byzantine, Persia, Egypt, Mesopotamia etc. In fact, the bulk of rationalists in Islam came largely from the new converts, descendants mostly of non-Arab elements. Intellectual exchange between the conquerors and the conquered followed immediately the establishment of Muslim Rule and administration. Wherever Islam entered during its earlier youth, the Middle Ages, "the era of ignorance", especially as Western Europe knew, this dark period in human history simply ceased to exist.

Le Bon, affirms:

In the west, too the Arabs (the Muslims) had a great influence, as great, in fact, as that exercised by them in the Middle East, but of a different nature. Where as in the countries of Middle East, the religion, language and the arts were the principle areas affected; in the west it was their scientific, literary and moral teachings which produced the greatest impact... The Muslims were in regular contact with India and China and transferred to those countries much of the scientific knowledge which Westerners were later to regard purely Hindu or Chinese in origin.⁴¹

The author of *Medieval Islam*, while commenting upon this issue asserts:

Muslim civilization attracted the non-Muslims beyond the spell usually cast by ideas and habits of a dominating group on groups of lesser standing and influence. Not only were the contemporaries conscious of the higher standard of living of the Muslim world and its material superiority in general..... but these that did come in contact with Arab thought and Arab manners often responded with reluctant admiration and not infrequently found themselves imitating Muslim ways. The splendour of Cordova dazzled the eyes and stirred the imagination of the Latin world.⁴²

The mutual scholarly relationship amongst the intellectuals of Islam and Christianity resulted in conversions to Islam. There is evidence showing that the spread of ideas, and conversion from Christianity to Islam, had taken place due to growing respect for the cultural and scientific achievements of the Muslims of Spain which as we have seen had aroused the curiosity and even envy of the Latin west.⁴³

J.W. Sweetman opines in this regard:

It has become quite usual to assume that there was a period as loosely defined as the Middle Ages themselves, but roughly coinciding with the period of Islamic conquest and expansion, during which the light of learning went out in Europe, and that it was only later, under the influence of the new development within the bounds of Islam, culminating with the Golden Age of the Abbasid Caliphate in Baghdad and the Umayyads in Andalus, that the old classical learning and philosophy was revived in Christendom and prepared the way for the Humanistic Renaissance.⁴⁴

The Christian west came to be grateful for Islamic achievements and Arabic writings. When it met Muslims, particularly in Spain, the Christian west found itself far less informed than were the Muslim lands about Plato and Aristotle. The west was alerted to the riches of Muslim sciences, philosophy and culture during the crusades and by contact with Muslims in southern Italy and Sicily. But from 11th to 13th centuries the chief source of knowledge of "wisdom of the ancients and East" were the schools and scholars of Muslim Spain. Even old Greek philosophic and scientific texts were translated from Arabic into Latin and thus recovered.⁴⁵ Kathleen Bliss admits this fact and affirms:

From the early Middle Ages great Islamic universities were places where Islamic scholarship developed. Europe became their debtor not only for the recovery of Greek learning but for the Mathematics and sciences that they themselves created."⁴⁶

Islamic centres of learning, specially the courts of Toledo, Cordova and Plaerno, attracted Christian scholars in the waning years of the Middle Ages. Muslim learning provided an impetus to the revivification of

independent thinking in Southern Europe in the upper middle ages leading into the Renaissance.⁴⁷ There is no doubt that the influence of Islam was not restricted only to purely intellectual and scientific fields but was extended to ideology and theology and the flow of rational thinking in the field of religion.

Alfred Guillaume comments:

Scholars from Europe visited Muslim Spain to learn Philosophy, Mathematics, Astronomy and Medicine. The oldest European universities owe an enormous debt to those scholars who returned from Spain bringing with them the knowledge that they had gained at the Arab universities of that country.⁴⁸

The Spanish Christians of the 9th century neglected their classical traditions in favour of Arabic. The Christian Zealot, Alvero, in C.E. 854, bitterly deplores this attitude complaining how Spanish Christians were attracted to Muslim literature, civilization, culture, tradition and so on.⁴⁹ Arabic works, Arabic commentaries on the works of Greek masters profoundly influenced European thought. Many scientific works of the Arabs and Muslims themselves, also came to be translated. In Italy, the Latin scholars came into close contact with the devotion to scientific knowledge which characterized the Arabs and the Arabicized Jewish scholars. With interest came methods; a rationalistic habit of mind and an experimental temper.⁵⁰

Intellectualism in Islam has also been a factor in the spread of Islam from a different point of view. Islamic rational literature and elements have created a diversity of interpretation and thus the coming into being of various schools of thought. While the unity of Islam has always been preserved, various schools of interpretation have been regarded as different dimensions of Islam and Islamic intellectualism. They have added to the richness of Islam and thus helped the spread of Islam. Orthodoxy has nowhere been so forcefully stressed upon as by the Church councils in Christianity.⁵¹

No such councils have ever been held, owing to the absence of an ordained priesthood in Islam. It is thus, logical for each interpretation and each school in Islam to claim orthodoxy. This leaves the intellectuals a

large space for intellectual activity which in turn attracts more intellectuals to Islam. This is, in a way, another reflection of the creativity of Islamic theology.

Notes and References

¹ Da'wah is a verbal noun, derived from the verb da'a. Its infinite noun or verbal noun (masdar) is du'a and da'wa. literally means desires for Allah (*raghbah ila Allah*) as stated in the Qur'an:

And when My slaves ask you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led alright.

(Holy Qur'an:II:186)

The following Hadith further explains this point narrated Abu Hurairah (r.a.): Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

I will declare war against him who shows hostility to a pious worshipper of Mine, And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (refuge), I will protect him, (i.e., give him My refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hate death, and I hate to disappoint him.

(Sahih al-Bukhari, Vol. 8, Hadith No. 509)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The Religion before Allah is Islam...

Holy Qur'an, III:19.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي

الْآخِرَةِ مِنَ الْخَسِرِينَ

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in ranks of those who have lost (all spiritual good).

(Holy Qur'ân: III:85)

After mentioning the names of the Messengers (a.s.) like *Musa, Harun, Ibrahim, Lut, Ishaq, Ya'qub, Nuh, Dawud, Sulayman, Ayyub, Isma'il, Idris, Zakariyya, Yahya, 'Isa*; the Holy Qur'ân clearly mentions that the mission of all these Messengers of Allah was to convey this divine message:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Verily, this Brotherhood of yours is a single brotherhood, and I am your Lord and Cherished; therefore, serve Me (and no other).

(Holy Qur'ân; XXI:92)

Again it is proclaimed in the Holy Qur'ân:

Not an Apostle did we send before thee without this inspiration sent by us to him: that there is no god but I; therefore, worship and serve Me.

(Holy Qur'ân: XXI:25)

Similarly, while mentioning the names of a few other Messengers (a.s.) Allah points their mission in these words:

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

O My people worship Allah! Ye have no other god but Him.

(Holy Qur'ân: VII:59, 65, 73, 85 and XI:50, 61, 84)

³ (Holy Qur'an, II: 213)

⁴ *Thus have we made of you an Ummat justly balanced, that ye might be witness over the nations...*

(Holy Qur'ân. II:143)

It is He who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you, and ye be witness for mankind...

(Holy Qur'ân, XXII:78)

⁵ *Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity.*

(Holy Qur'ân: III:104)

Those who follow the Apostle... For he commands them what is just and forbids them what is evil; he allows them as lawful what is good (And pure) and prohibits them from what is bad (and impure)...

(Holy Qur'ân; VII:157)

⁶ *...but if one exhorts to a deed of charity or justice or conciliation between men (secrecy is permissible) to him who does this, seeking the good pleasure of God, we shall soon give a reward of the highest (value)*

(Holy Qur'ân, IV:114)

They ask thee concerning the orphans, say: the best things to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good...

(Holy Qur'ân: II:220)

Also see Holy Qur'ân; XI:88.

⁷ *But teach (thy Message) for teaching benefits the Believers.*

(Holy Qur'ân; LI:55)

Therefore, do thou give admonition, for thou art one to admonish.

(Holy Qur'ân: LXXXVIII:21 also see Holy Qur'ân; LXXXVII:09)

⁸ *And admonish thy nearest kinsmen*

(Holy Qur'ân: XXXVI:214)

Arise and deliver thy warning

(Holy Qur'ân: LXXIV:02)

But give glad tidings to those who believe and work righteous...

(Holy Qur'ân: II:25)

Also see (Holy Qur'ân: II:06; XVI:02; IIL:08; IV:165)

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

(Holy Qur`ân: V:02)

¹⁰ *By (the token of) time (through the Ages). Verily man is loss. Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.*

(Holy Qur`ân: CIII:1-3.)

¹¹ *...that ye should remain steadfast in Religion and make no divisions therein...*

(Holy Qur`ân: XLII:13)

So set thou thy face steadily and truly to the faith: (Establish) God's handiwork according to the pattern on which He has made mankind: No change (let there be) in the work (wrought) By God: that is the standard Religion: but most among mankind understand not

(Holy Qur`ân: XXX:30)

¹² *...But the word of God is exalted to the heights: For God is exalted in might, wise*

(Holy Qur`ân: IX:40.)

¹³ *It is He who hath sent His Apostle with Guidance and the religion of truth, to proclaim it over all religion(s), even though the pagans may detest (it)*

(Holy Qur`ân; IX:33)

It is He who has sent His Apostle with Guidance and the Religion of truth, to proclaim it over all religion(s): and enough is God for a witness.

(Holy Qur`ân; XLVIII:28.)

¹⁴ *I but fulfill towards you the duties of my Lord's mission: sincere is my advice to you, and I know from God something that ye know not.*

(Holy Qur`ân; VII:62.)

O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission.

(Holy Qur`ân; V:70.)

Also see (Holy Qur`ân: VII:68.)

¹⁵ *Of no profit will be my counsel to you, much as I desire to give you (good) counsel...*

(Holy Qur`ân; XI:34)

So Salih left them saying 'O my people! I did indeed convey to you the Message for which I was sent by my Lord: I gave you good counsel, but you love not good counsellors!

(Holy Qur'ân; VII:79)

Also see, (Holy Qur'ân; VII:68)

¹⁶ *Therefore do thou give admonition, for thou art one to admonish.*

(Holy Qur'ân; LXXXVIII:21)

Therefore give admonition in case the admonition profits (the hearer).

(Holy Qur'ân; LXXXVII:09)

Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: for God is Exalted in power, wise.

(Holy Qur'ân; IV:165)

¹⁸ *Except those who repent and make amends and openly declare (the truth): To them I turn: for I am off returning, most Merciful.*

(Holy Qur'ân; II:160)

¹⁹ *Ibid.*, II:143.

²⁰ *Ibid.*, III:104.

²¹ *Ibid.*, III:110

²² *Ibid.*, XVI:125

²³ *Ibid.*, XLI:33.

²⁴ Holy Qur'ân; V:67.

²⁵ *Idem*

²⁶ Holy Qur'ân; IV:41.

Also see Ibn Kathîr's tafsîr of Holy Qur'ân, Urdu tr. Vol. I, p. 30.

²⁷ Ibn Hisham, *Sirat-un-Nabi صلى الله عليه وسلم*, Urdu. Tr. 'Abdul Jalil Siddiqui, Vol. I, pp. 280-81.

²⁸ *Ibid.*, Vol. II, pp. 740-48.

²⁹ Wahid al-Zamim Keranwi, *Taysir al-Bukhari*, (Ar. To Ur.) and commentary on *Sahih Bukhari*, Delhi, Vol. I, p. 89.

³⁰ See Jalalud Din 'Umri, *Islam ki Da'wah*, p. 41 (where he quotes from *Sahih Bukhari*)

³¹ Holy Qur'ân, XXXIII:21.

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- ³² Tirmidhi, chap. *Amar bil Ma'ruf wa Nahi an-al Munkar*.
- ³³ Alvaro, *Indiculus Luminosus*, Chap-50, pp 1,14,554-56.
- ³⁴ A. Ezzati. *An Introduction to the History of the Spread of Islam*, Iran, 1994, p. 148.
- ³⁵ Thoms. W. Arnold, *The Preaching of Islam*, Ashraf Press, Lahore, 1968, p.1.
- ³⁶ Ezzati. *op. cit.*, P.149.
- ³⁷ Bishops Lefroy, *Mankind and the Church*, London, 1907, pp. 1, 262.
- ³⁸ L. Stoddard, *The New World of Islam*, Introduction.
- ³⁹ A.R. Steadman, *Living Religion, Britian*, 1959, p.110.
- ⁴⁰ *Idem*
- ⁴¹ I.e Bon. *The World of Islamic Civilization*, Spain, 1971, Chap. 12.
- ⁴² Von. Grunebaume, *Medieval Islam*, U.S.A., 1956, pp. 56-7
- ⁴³ J.W. Sweetman, *Islam and Christian Theology*, Britian, 1957, Part-2, p. 69.
- ⁴⁴ *Ibid.*, Vol.2, p.33.
- ⁴⁵ John B. Noss, *Man's Religion*, New York, 1968, 5th Ed. pp. 547-8.
- ⁴⁶ Kathleen Bliss. *The Future of Islam*, London, 1969, p. 56.
- ⁴⁷ Caesar E. Farah, *Islam*, New York, 1976. p. 11.
- ⁴⁸ Alfred Guillaume, *The Legacy of Islam*, Pelican Ed. 1962, p. 85.
- ⁴⁹ Alvaro, *op. cit.*, Chap. 35.
- ⁵⁰ C.H. Haskins *The Normans in European History*, p.235.
- ⁵¹ L. Gauthier, *Scholastique Musalman*, p.340.