

METHODOLOGY

OF

DAWAH

SHAMIM A SIDDIQI

THE FORUM PUBLICATION – IV

In The Name Of Allah, The Beneficent, The Merciful

METHODOLOGY

O F

D A W A H

I L A L L A H

I N

A M E R I C A N

P E R S P E C T I V E

SHAMIM A SIDDIQI

THE FORUM PUBLICATION # IV

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ABBREVIATIONS/TERMONOLOGIES

1. P.B.U.H. - PEACE BE UPON HIM
 2. S.W.T. - SUBHANAHU WA TAA'LA
 3. D.I. - DATE ILALLAH
 4. I M 0 A - ISLAMIC MOVEMENT OF AMERICA
 5. I M - ISLAMIC MOVEMENT
 6. A A - AFRO – AMERICAN
 7. A A M - AFRO - AMERICAN MUSLIM
 8. A A M C - AFRO - AMERICAN MUSLIM COMMUNITY
 9. M C 0 A - MUSLIM COMMUNITY OF AMERICA
 10. R. A - MAY ALLAH BE PLEASED WITH HIM
 11. (S) - (MAY ALLAH BLESS HIM)
-
- * Iqamatuddeen - A Qur'anic terminology for Introducing, Spreading and Establishing the Deen of Allah
 - * Dawah Ilallah - Calling the people to the fold of Allah
 - * Da'ee Ilallah - One who calls to the fold of Allah
 - * Tarbiyah - Training of a Da'ee in the art of Dawah
 - * Tazkiyah - Purification of life- thoughts and actions

DEDICATION

I

DEDICATE

THIS BOOK TO THOSE DA'EES
WHO ARE STRUGGLING AND WAITING TO LAY
DOWN THEIR LIVES
FOR ESTABLISHING
GOD'S KINGDOM ON EARTH.

"Of the believers are men who are true to that which they
covenanted with ALLAH. Some of them have paid their vow
by death (in battle), and some of them still are waiting; and
they have not altered in the least."

(*AL-QUR'AN. 33 :23*)

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In The Name Of Allah The Beneficent, The Merciful

PREFACE

The book in hand is an effort towards the achievement of our cherished goal, i.e., how to make Allah's Deen dominant on this earth. It describes:

- * the mission of the Prophet Muhammad (S);
- * the way he struggled to make the Deen of Allah (SWT) dominant;
- * the process through which the Islamic Movement had passed;
- * an analytical study of the process in the American perspective;
- * a survey of our existing Islamic activities in America and the causes of failure to build the desired Movement so far;
- * the prerequisites of a Da'ee Ilallah in the American perspective - the conditions which he has to fulfil to be an efficient and effective Da'ee;
- * the methodology which we must adopt and apply to have the Dawah Ilallah properly projected and penetrated deep into the society.

The Falah (deliverance) of the entire mankind is the guiding concept and the dominant theme of this book. The Falah lies in following the Guidance, prescribed by Allah (SWT), through the Qur'an, revealed to His last messenger, Prophet Muhammad (S). Neither the Muslims nor humanity at large will follow the Guidance if it is not made dominant anywhere in the world to serve as a model. This needs a world strategy to make it possible in the midst of the stiff opposition that we see around us.

Islam (obedience to God) is the heritage of the entire Judeo-Christian-Muslim world. Why should it be restricted to the Muslim world alone, especially when it has actually been confined to some rituals, prayers and customs. Nowhere it is in a dominant position in the Muslim world. Let the West now be its champion as they are technically more fit to secure that position in due course of time. They are in need of a superb ideology to counteract the menace of their social evils, economic upheavals, racial/color discrimination, political corruption and socialist/communist hegemonies on a global level. The building of the Islamic Movement in America should be taken in this broader spectrum. It is the need of the time, both in the Muslim world and in the West. Only a broad-based Islamic Movement can undertake this great responsibility in which now lies the salvation, both of the West and the East. The Muslim world will be the greatest beneficiary.

This book, "METHODOLOGY OF DAWAH ILALLAH - IN AMERICAN PERSPECTIVE" is in your hands. Please read it as a part of the world strategy: how to make the message of Islam acceptable to the West; how to make the Muslim world really free from foreign interference/intervention; how to pave the way for the emergence of a global Islamic order for the deliverance of mankind; and how to administer justice (Al-Qist) and Adl as the order of the day to the suffering humanity.

This book is an effort in all these directions. It is the beginning, not the end. There may be a good number of Muslim brothers and sisters thinking along the same lines. It is an open invitation to all of them to contribute and help in building the Islamic Movement of America. I am attaching a form at the end of this book for brothers/sisters to register their support for the cause and pave the way for a conference of like-minded brothers/sisters, which I have suggested in the last Chapter.

I am a human being and a very humble servant of Islam. I do not claim at all that this book is the last word. There may be many fields that are left over. Somewhere the discussion may be insufficient and may need more explanation. There may also be a lot of genuine questions and comments in the minds of the readers regarding the overall process- beginning from the call into the fold of Allah (SWT) till His Deen becomes dominant. I will personally feel highly obliged to all brothers and sisters for pinpointing the shortcomings and giving suggestions towards the improvement of the book in order to make it more and more useful for the accomplishment of the objective before us. The format at the end of this book can also be utilized for this purpose.

Before concluding, I must express heartfelt gratitude and obligation to my beloved brothers. Dr. Erdogan Gurman, Dr. Zahirul Hassan, Br. Shamsheer A. Baig and Dr. Omar Afzal for going through the draft and making many valuable suggestions towards the improvement of this presentation. I pray to Allah (SWT) for His magnanimous reward to these brothers in this world and much more in the life Hereafter. I am equally grateful to my beloved sons, Tariq Adeel Siddiqui and Javed Shamim Siddiqui for typing the manuscript on the computer and making subsequent corrections till the final draft was out. I also appreciate the valuable services rendered by Sister Halah in this respect and New York Desktop Publishers for their final camera-ready output of the whole text and designing the elegant cover page, as a sheer labor of love and devotion. May Allah (SWT) bless each of them with His rewards in both the worlds.

I have no words to express my extreme gratitude to Allah (SWT). I bow down my head in all humility to my Creator and Sustainer who guided me at every step in writing this book. In fact, it is Allah (SWT) who guided my thoughts, my thinking process and its development in its entirety. Nothing in this book is mine. Everything is from Allah (SWT). I have always been praying to Allah (SWT) day and night, morning and evening, in loneliness and in public to write only what is the truth. In His infinite mercy, He guided my thoughts and my pen to write what this book contains. I am the most humble servant of Allah (SWT). If He accepts this effort as a very humble contribution towards the establishment of His Kingdom on earth, I will be most grateful to Him.

O Allah ! Open the hearts and minds of the Muslims of America to accept the greatest challenge of time, enable them to rise to the occasion, incline them to sacrifice their time and resources to accomplish the commitment of their Iman in You, and inspire them to proceed in the right direction to build the Islamic Movement which is of paramount importance to the Muslim world and the West, as both are in dire need of Your Guidance.

AMEEN !

SHAMIM A. SIDDIQI

Ramadan 23, 1409 H / April 2, 1989.

INTRODUCTION

During the month of March, 1987 I wrote an article on: "ISLAMIC MOVEMENT IN THE USA - ITS FORMATION & OUTCOME " and mailed its copies to different Muslim brothers and sisters in America. Below I am presenting its introduction that still demands the undivided attention of every Muslim and Muslimah to ponder over the fate of this UMMAH and resolve how it can be salvaged from its existing malaise.

WORLD IN PERSPECTIVE

In spite of all the material progress and technical advancement, human society could not solve its basic problems. Man is afraid of his own species and nations are skeptical of each other. The seeking of personal interest among individuals is predominant. Giving priority to national interest on an international level among the nations is supreme. These overriding interests in individuals and nations are now the guiding factors in determining the destiny of mankind. As such, justice is hardly traceable in the conduct of individuals and in the nations on this earth. It is due to the fact that man considers himself as the master of his own destiny. The air of vanity has turned his face from the Guidance which his Creator, Allah (SWT), arranged for him to set his affairs in order. He is now being guided and governed by man-made ISMS, which have filled the earth with disorder and bloodshed. This has brought mankind to the verge of ruination. The people who are the custodians of the final Guidance from their Creator are themselves in a very dilapidated and unenviable condition. They could have provided a model of their own to humanity at large by bringing their ideology in practice, both on individual and collective levels. They could have set an example for others to follow. Unfortunately, their present state of affairs is a tragic situation of great magnitude. They are weak, ineffective and in a pitiful state, primarily because of neglecting the Guidance from their Creator, in some instances partially and in most cases totally.

The only hopeful factor in the midst of despair is the fact that the last and final Guidance is lying intact in the form of Al- Qur'an. The life of the guide, Prophet Muhammad (S), is also available in its perfect form to serve as a model for mankind. Both the East and West are in need of it. They cannot afford to ignore it any longer. Sooner or later they will have to resort to it. They are not in a position to solve any of their problems without the Guidance from their Creator. The blessings of Islam are open to all without any discrimination of color, race or language. Anyone can

have it, practice it in its totality, and reap the harvest of its blessings in every walk of life.

Just have a look at the gravity of the situation around us. On one hand, the need and urgency for the Guidance is supreme. On the other, those who could play a dominant role in shaping the destiny of mankind are quite hypocritical to the Guidance from their Lord. In between the two extremes, humanity is the greatest sufferer.

THE MUSLIM WORLD

The Muslim world is divided politically into different camps, with allegiance to ideologies other than Islam. The ruling coterie in almost all cases is expressing only lip service to Allah's Guidance. Among the Muslim masses different kinds of concocted versions of Islam are prevalent and they tend to be resistant, to change. Nothing spectacular is expected to emerge out of the "self-denial-self-pitying" attitude of the Muslim Ummah and its passive response towards Islam in the near future. There is a predominant conflict of interest among those who are ruling and those who are ruled. The fate of the Muslim Ummah has been lying in disarray and stagnation

for a considerably long time though efforts to improve the situation have been in progress in different Muslim countries since the beginning of this century. As such, the realization of our cherished goal to make Allah's Deen dominant anywhere in the Muslim world appears to be a distant dream.

Only Afghanistan has now become an exception. There a struggle is continuing to introduce Allah's Deen in the body-politic of the country, provided the Superpowers, the vested interests within and outside the country and the anti-Islamic forces are either neutralized or eliminated soon. Otherwise, these rival forces will try to engulf the country in an unending civil war. This will delay the process of Islamization and only Allah knows the outcome. The Mujahideen are yet to embark upon perhaps a greater amount of sacrifice and bloodshed than what they have rendered so far in order to turn Afghanistan into an ideal Islamic state, to serve as a model for the rest of mankind.

[UPDATING NOTE: I wrote these comments early in 1987. Since then, the entire geopolitical situation of Afghanistan has changed. The chaotic condition brought Taliban in power at ease. They tactfully disarmed the people, brought peace to the war stricken country and established the rule of Shariyah within their domain. The anti-Islam Western hegemony could not like the building of an Islamic state in Afghanistan with the help of Pakistan, SA and Gulf Emirates. They were bent upon to find excuses and they got it in the name of Osama Bin Laden who was their own creation.

A very tragic drama of September 11 was staged and immediately it was pinpointed towards Bin Laden, Mullah Omar and Taliban as the culprits without the least ascertaining the facts and looking elsewhere who were and are the greatest beneficiaries of this tragedy. It is the worst case of blind mockery and traversivity of facts. In consequence, Afghanistan was ruthlessly attacked by air, land and sea missiles and thrown into the stone age of history. It is now fast bleeding with no peace, no law and order and no food. The entire super structure of the country stands ruined. The US found a stooge in Hamid Karzai and had made him the head of the interim Government who for his own protection is depending upon allied forces.

The fate of Afghanistan is lying unsettled. Stooges cannot fill the gap. The people of Afghanistan can never bear and accept a regime that is imposed upon them from outside. It is in their nature to revolt and they will do it within a few years time in a gradual process. The momentum is being build throughout the country. The snipers attack on the allied forces now and then are the alarming signals to that effect. The US should be wise enough to build the super structure of the country at the fastest rate, leave the country in the hands of its people, otherwise, it is destined to meet the same fate as that of British and the Russian. Will the Uncle Sam read the writings on the wall?]

When the situation around the Muslim world is such, wisdom demands that Allah-conscious Muslims should consider the possibilities of building an Islamic Movement on a global level. This is Allah's world and His Deen is for all the people, for all the places and for all times to come. Why should a Muslim restrict himself to traverse into a small circle while the entire world is lying before him as an open challenge?

While the revival movements in the Muslim world is continuing, there is no reason why Islam should not be introduced to the West as an ideology as an alternate way of life. It would be quite logical to present the Guidance from the Creator, simultaneously, to Western societies. It would be therefore, quite appropriate to launch a movement in the U.S.A. to tell the people that they are groping in the darkness without Guidance from their Creator. They should be reminded that if they do not surrender to God and feel accountable in the life Hereafter, they will never be able to obtain peace on this earth. They will be the losers in both the worlds.

They will never get justice and fair play in any walk of life without observing the code of conduct ordained by Allah (WT) through the Qur'an and following the model set by Prophet Muhammad (S). Allah (SWT) is just and so His Deen (way of life) also stands for justice. If Muslim countries *do* not care for their Deen, why Muslims outside Muslim world should not introduce Islam to the West and save them from being deprived of the truth, AL-Islam. Islam is nobody's monopoly. If the so

called Muslim countries of the day do *not* care for Islam, why should others suffer for their negligence?

MUSLIMS OF THE WEST/USA

Now the question arises as to who will do this job. Prophets are not to come any more. This is also not the job of angels. In fact, it is the responsibility of Muslims who fortunately migrated to Western countries after the Second World War, when there was a dearth of labor in Europe and America and the immigration restrictions were eased. Now it is the responsibility of the immigrant Muslims and the indigenous Muslims to realize their obligations to bring the truth to the West.

The nations of Europe, North and South America are covering almost three continents. Their state of affairs direly needs guidance to resolve their problems at hand. In search of peace *and* a solution to their problems, they are knocking at every door and running after man-made ideologies. They are desperate. Nothing so far could deliver peace, justice and quality to their people. Muslims living in the West have to do this job and bring the Guidance from Allah (SWT) to their doorsteps.

Every Muslim living in the West will stand in the witness box in the mightiest court of Allah (SWT) in Akhirah and give evidence that he fulfilled his responsibility as witness against the people (SHAHADAH AL-ANNAS); that he left no stone unturned to bring the message of the Qur'an to every nook and corner of the country where he used to live.

This is his obligation to Allah (SWT). One has to make immense sacrifices for it, as the Prophet Muhammad (S) did in his lifetime. Only his witness in Akhirah will make Western people accountable for their failure of not adopting the Guidance from their Creator. Otherwise, he (the Muslim) will be doubly caught for his failure to practice/preach and for the bad deeds of others, while he living in this part of the world. Muslims must feel their responsibility, otherwise, their stay in Europe/America will become a burden, a source of punishment in Akhirah. Muslims living in the Western countries cannot avoid their obligation to bring Islam to the people of their respective regions as long as they are living in these lands.

The reasons why the Muslims of America so far could not build up the Islamic Movement and deliver the Guidance to the people of the land are:

1. Lack of Vision - I have discussed it in detail in Chapter – V of this book. Hence, I will not elaborate on it here.

2. Solitary interest of the immigrant Muslims to see the emergence of an Islamic State in their respective countries of origin.

This is not a crime. The desire is most innocent but it neglects and ignores the Batil forces (wrong doers) who are determined to thwart all moves in the Muslim world towards the emergence of an Islamic State which is labeled as "Fundamentalism". The entire Western world, the Communist as well as Euro-American, is united in this respect. They are acting like "Al-Kufr millatun Wahidah" (disbelievers are one united people). They have rendered the Muslim world divided in many camps. They support the ruling coterie in Muslim countries when it opposes its own people's advances towards Islam. The Western hegemony against Islam often instigates the so-called Muslim regimes to crush the Islamic forces ruthlessly wherever they raise their voices for establishing Allah's Deen. These Batil forces are constantly busy in deploying conspiracies against Islam as their global strategy through false propaganda campaigns and covert activities in the Muslim world. These forces exert outside influence to get the efforts towards the establishment of Allah's Deen in Muslim countries delayed or terminated altogether.

These secular and anti-Islamic forces both of the West and the Muslim world have played and are playing their heinous games against Islamic forces in lands such as Egypt, Syria, Iraq, Pakistan, Indonesia, Al-Maghrib, Sudan and now in Afghanistan and Central Asian Muslim countries. They played all the dirty tricks for internal influence and resorted to covert activities to curb the Islamic Movements of these countries. The sheiks and kings of the Middle East are all in the pockets of the Western powers, especially the US. They have turned their kingdoms and sheikhdoms into a "cold-storage-dumping-ground" of Muslim talents from all over the world. They, as a class, are allergic to the very concept of an Islamic state either in their own countries or elsewhere in this world.

This is a reality. The more you think about it, the more you will realize that the treacherous hands of the secular West are there in the Muslim world to bring about the defeat of the Islamic forces or their annihilation or the imprisonment and torture of its leaders. This dirty game has been going on throughout the Muslim world unabated for the last two hundred years. We are simply crying and cursing them in the cozy atmosphere of our living rooms or in close private talks. This is sheer hypocrisy and an embarrassing symptom of *timidity*.

* *How long can we remain as silent spectators?*

* How long can we remain as dumb observers of the treacherous wounds being caused to the person of the Muslim Ummah by the West?

* How long can we tolerate the oozing of the innocent blood of our youths in Palestine?

* How long can we accept the occupation of Syria and Iraq by the Baathist regimes?

• How long can we tolerate the secular, opportunist and anti-Islamic regimes of Egypt, Libya, Tunisia, Algeria, Morocco, Turkey, Pakistan, Indonesia and elsewhere in the Muslim world? The ruling coteries of these countries are fraudulently sustained and supported by the Western powers.

The time has come to expose and put an end to these dirty games. This will be possible only by building Islamic Movements in the Western countries in the homelands of those who have caused and are causing incalculable loss to the Muslim world and casting baseless aspersions against Islam day in and day out. The only option left to the Muslims of West now is to start Islamic movement in their respective country of domicile, reach the people of the land and invite them to the fold of Allah (SWT). It is also their need. The effect of this life-saving move of the Muslim Ummah, living in the West, would be of paramount importance. I have tried to elaborate this process from the beginning to the end in this book. However, our attitude should not be one of 'revenge' but of human sympathy and delivering the good to mankind as an obligation from Allah (SWT). The would-be Islamic Movements of America and elsewhere in the West will educate the people of the land to the effect that:

1. Islam possesses the Guidance that they had lost.
2. It provides a better alternate way of life.
3. It offers a solution to their problems.
4. It is the only way of deliverance (FALAH), success in this world and salvation in the life Hereafter.
5. It is the surest way to establish the "Kingdom of God" on this earth.
6. It is the easiest way to obtain the pardon of Allah for accumulated past sins.
7. This is the only way to remove the prejudices of the West against Islam.

Working for sometime among the people of the land along the lines suggested in this book, the Islamic Movement will create sympathy in the masses. It will gain the support from the common folk and the educated.

That will be the time when the Western people themselves will take notice of the dirty games being perpetuated by the West in the Muslim countries and the incessant false propaganda campaign against Islam. The people of the West will then rise to the occasion and try to stop the centuries old game of hate and misinformation. A target that is not possible today to be achieved by the Muslims of the world will be feasible with the help and active support of the Western people. The people of the West will be better placed and equipped to counteract the dirty games on an equal footing with the secular forces of their countries.

That is why, it is very important that a full fledged Islamic Movement is established in the United States of America and elsewhere in Europe and Latin America to serve the greater interest of Islam, the Muslim world and humanity at large. This is a game of strategy. We have to find out and create new friends for Islam and its cause on the side of the enemy, inside and at the rear of the forces fighting against Islam and its emergence as a force anywhere in this world is a future reality of great magnitude.

The Muslims living in America, as such, have a very important role to play. If they are really interested in seeing the birth of an Islamic State anywhere in the Muslim world, they have no choice except to put all their energies, talents and resources in building and strengthening the Islamic Movement of America. This is the only way for them (while living in America) to see their life-long desire fulfilled. If they do not act right now in this direction, one would have reason to believe that they are simply nurturing wishful thinking and have no real desire in their hearts to see Islam securing a dominant position somewhere in this world.

Dawah Ilallah, that is the call unto Allah, is incumbent on each and every Muslim male and female. This is the responsibility assigned by Allah (SWT). Every Muslim and Muslimah is to carry it out, irrespective of whether he/she is free or in prison, at home or abroad, in a friendly environment or on foreign lands. This is a lifelong assignment. The injunctions of the Qur'an are very clear in this respect.

"And who is better in speech than one who calls (the People unto his Lord and does good deeds and (declares) Lo! I am of those who surrender (Muslim) unto Him."

(H.Q. 41:33)

"Call unto Allah" means surrender to Allah Who is the Creator, the Lawgiver and the Sustainer. It means to accept His authority in its totality in every walk of life. It advocates that sovereignty belongs to Allah alone and denies all authorities besides Him. Allah alone has the right to ask loyalty and obedience from a Muslim. Only Allah-given laws are to be accepted, practiced and implemented in an individual's life and

established in the society where the Muslims live. A joint and concerted effort of all Muslims in that direction is the direct sequence of call unto Allah. Surrendering to His authority and making His Deen dominant are the culminating points of the call unto Allah.

ALHAMDULILLAH, it is encouraging that Dawah Ilallah s becoming the talk of the day in America. All Muslim organizations and mosques have Dawah programs one way or the other. However, the concept of Dawah in its entirety is either obscured or unclear or ignored. It is not pursued to its logical conclusion. The concept of Dawah Ilallah is not fulfilled just by communicating or delivering the message of Allah by some means, performing the "Shahadah" ceremony for those who are willing to enter into the fold of Islam and be identified as Muslims. More often than not the Da'ee seems contented if a non-Muslim accepts Islam as his faith. He (Da'ee) thanks God that the job is done or the objective is fulfilled. If a Da'ee stops here, the Dawah becomes an end by itself. If it is not extended and pursued to the ultimate goal, i.e. to establish Allah's Deen, the job of a Da'ee is incomplete. If his effort and that of those who enter into the fold of Islam are not channelized in a planned and determined way to accomplish the greatest objective of Muslims' lives, it may become very difficult then to remain even as Muslims in the midst of Batil. A Muslim has to put all that he has either to change the society into an Islamic society or state or be perished for it. A Muslim has no other choice.

I will discuss the entire process of Dawah Ilallah from the beginning to its end in this book. I will attempt to pinpoint its important stages through which it passes, and the culminating point when Allah's Deen becomes dominant. Prior to that, it is essential to discuss the following aspects of Dawah Ilallah as presented by the Qur'an and carried out by Prophet Muhammad (S) so as to make it crystal clear to the readers and those who are engaged in Dawah work in America and elsewhere in the world. The methodology of Dawah will then be discussed at its appropriate place and in its proper perspective. We should first understand:

1. The objective for which the prophets were appointed.
2. The mission of Prophet Muhammad (S).
3. The Planning and strategies of Prophet Muhammad (S) to accomplish his mission.
4. The process/stages of Dawah Ilallah - The criterion to follow.

5. A survey of Dawah efforts in the U.S.A. in the light of the process of Dawah Ilallah.

Without having a correct vision of these fundamental aspects of the issue, the ultimate goal of Dawah Ilallah will not be clear to a Da'ee. He should know the object for which he is striving. He should know the amount of sacrifice that this task demands. It should be clear in his mind from the very first day what he is going to achieve. If he succeeds in achieving the objective, it is well and good. If he gives up his life in that pursuit, he has the satisfaction that he has laid down his life for the sake of Allah and in His way. Methodology of Dawah Ilallah will then be elaborated to suit the objective and befitting with the cause ahead.

CHAPTER I

ASSIGNMENT FOR THE PROPHETS

Allah is the Creator of this Universe. He created man and sent him to the earth as His viceregent (Khalifah). This entire Universe is created for human beings. Humans have been endowed with strong physical urges to meet for their survival and existence on this earth. They are:

- the urge for rest (sleep)
- the urge for food
- the urge for sex

Man has a free will to explore, exploit and use the resources of this world to satisfy his natural urges. This entire universe is at his disposal. Human beings are free to carve out their lives and harness this world the way they like. However, Allah sent man/woman to earth with the promise that He would send His guidance to mankind to teach how people should lead their lives on earth. If an individual by exercising his/her own free will, accepts the guidance from the Creator and models his/her life accordingly, he/she will be rewarded with Paradise (AL-Jannah). But, if that individual rejects the guidance by his/her free will, uses the resources of this world as per his/her discretion, fills the earth with transgression, oppression, disorder and bloodshed, he/she will be punished with the hell-fire. The achievement of both heaven and hell depends on the treatment which one accords to the guidance from the Creator. The objective for which man is created is to test him and ascertain who among the human beings accepts Allah and His Guidance by his freewill which will qualify him to be the citizen of the next world (Hereafter). The rest will be treated like dirt and thrown in the hell-fire.

"We said: Go down all of you (Adam, Eve and Satan) from hence, but verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them, neither shall they grieve.

But they who disbelieve, and, deny Our revelations, such are rightful owners of the Fire. They will abide therein."

(H.Q. 2:38,39)

Allah (SWT) in His infinite mercy has been appointing messengers, from Adam to Muhammad (Peace be upon them for delivering the right guidance to mankind. The assignment of each prophet was nothing but to

call his people unto the fold of their Creator, to accept His authority, follow the guidance from Him and lead their lives accordingly. The Qur'an confirms this objective.

"And verily We have raised in every nation a messenger (proclaiming): Serve Allah and shun false gods." (H.Q. 16:36)

In the following Ayah of the Qur'an, this objective is explicitly clear.

"He has ordained for you that religion (Deen) which He commanded unto Noah and that which We inspire in thee and that which We commanded unto Abraham and Moses and Jesus saying: Establish the religion (Deen) and be not divided therein." (H.Q. 42:13)

Every messenger/prophet of Allah and his companions tried his best to preach, practice and establish the code of conduct (Shariah) which was revealed to him from Allah (SWT). Allah fulfilled His commitment by sending His Guidance (Hidayah) in a continuous process to enable man to carve out his individual and collective life accordingly and establish the Kingdom of God on earth as the ultimate goal of his life. Noah, Moses, David, Solomon, and Jesus (peace be upon them), all had the same objective to fulfill. Prophet Muhammad (S) was assigned with the same imposing task to fulfill in his lifetime.

CHAPTER II

THE MISSION OF PROPHET MUHAMMAD (S)

Al-Qur'an, the Book of Guidance revealed to Prophet Muhammad (S), describes his mission repeatedly and categorically in the following Ayah:

“He it is Who has sent His messenger with the guidance the Religion of Truth [Al-Deen), that He may make it overcome (dominant) over all other religions (Deen). However much idolaters may be averse.”

(H.Q. 61:9)

“He it is Who has sent His messenger with the guidance and the Religion of Truth (Al-Deen), that He may cause it to prevail over all (other) religions (Deen). And Allah suffices as a witness.”

(H.Q. 8:28)

“He it is Who has sent His messenger with the guidance and the Religion of Truth (Al-Deen), that He may make it dominant over all (other) religions (Deen), however much the idolaters may be averse.”

(H.Q. 9:33)

Allah (SWT) appointed Muhammad (S) as His last messenger with the Guidance and AL-Deen AL-Haq in order to make it dominant over all the other Batil codes of conduct. The way Prophet Muhammad (S) did his job is the only model available to us in its perfect form and in minutest detail. He was Da'ee Ilallah from the first day of his appointment to the last day of his departure from this world

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner. And as a Summoner unto Allah by His permission, and as a lamp that gives light."

(H.Q. 33:45/46)

The Prophet's (S) call to his people and to mankind at large was to invite them to accept Allah's authority without attaching any partner either to His Person or His attributes, and to feel responsible/accountable to Him for every action and deed of this life in the life Hereafter. He (S) exhorted his followers to enter into Islam (be obedient to Allah) in its totality and exert every possible effort towards making Allah's Deen dominant with the maximum amount of sacrifice of life, time and resources in His way.

This was the mission of Prophet Muhammad (S) from the beginning to the end of his life. The entire struggle of his life was just to route out the forces of Batil/Shirk from the Arabian Peninsula and then establish Allah's Deen in its place in totality. This was to serve as a prelude to make AL-Deen-Al-Islam dominant in the rest of the world. In order to make it clear that this was the sole object of his life, it would be better to describe some of his important sayings and the development of events in his life. This will make the objective of Dawah Ilallah crystal clear before us. Similarly, this objective must be before us as Da'ee Ilallah from the very outset so that whatever we do it will contribute to that pursuit. The goal should not be oblivion to the vision of a Da'ee even for a moment. All his planning, his program and his struggle should and must rotate only on that axis, i.e. how to make Allah's Deen dominant. Every move of his life must promote the cause that is most dear to Allah and His Prophet Muhammad (S). This should be the only objective of a Mumin to live and die for.

I will now narrate some of the important events/developments in the life of Prophet Muhammad (S) in a chronological order to convince the reader/Da'ee Ilallah about the objective that was always uppermost in his mind. He *(PBUH)* left no stone unturned to accomplish it. He availed all the chances, explored all the avenues available to him, used all the resources at his command and resorted to all the means which the time and circumstances could offer him towards the fulfillment of the only mission of his life, i.e. to make Allah's Deen dominant. By the grace of Allah, he accomplished it 23 years of time. How? That I will discuss in the next chapter. First, let us discuss the clarity of the mission and the emphasis that Prophet Muhammad (S) gave to it unceasingly throughout his life.

1. THE FIRST DINNER

On the very first day, when Allah ordained Prophet Muhammad (S) to warn his own kith and kin and relatives through the Ayah:

"And warn your tribe of near kindred" (H.Q. 26:214)

Prophet Muhammad (S) directed his cousin Ali ® to arrange for a dinner. He invited all the branches of Quraish to dine with him. At that party, he (S) asked his relatives, "Should I tell you a Kalimah (a sentence) which may bring ARABS under your control and bring the non-Arab world under your domination."

"It is a Kalimah, if you accept it, you will be the master of Arab and dominate the non-Arab world." (Seerah Ibne Hisham & "Muhammad the Benefactor" – Naeem Siddiqi).

When Abu Jahl asked about this Kalimah, Rasulullah (S) recited La-Elaha Illallah. This enraged the idolaters. They left and only Ali ® committed himself to stand by the side of the Prophet (S) though he was just 11 years old and of poor health. This Kalimah is revolutionary in its nature. It was the political slogan of Prophet Muhammad (S) challenging each and every authority to surrender to Allah (SWT). One who accepts it cannot rest contented in his lifetime till either the Deen of Allah becomes dominant in the society or the Da'ee Ilallah gives up his life in that pursuit. The idolaters of Makkah, understanding the concept of the Kalimah and what it demanded, opposed it knowingly tooth and nail. It was directly hitting at their vested interests in that society of Jahiliyah (ignorance). It was a real challenge to their political hegemony and the role of tribal leadership.

2. DAWAH TO BANU A'MIR

Arabs were very intelligent people. They soon realized the depth of the revolution which this Kalimah and the Movement was to bring forth. The chief of the tribe of Banu A'mir ibn Sasa'ah, Bahirah ibn Faras understood the message of the Kalimah. He immediately visualized the revolution which it would bring if Muhammad (S) was to succeed. He wanted to strike a deal with Prophet Muhammad (S). He offered his total support to him (S) with the condition that when he (S) succeeded, he (Bahirah ibn Faras) would have the power after the departure of Prophet Muhammad (S). The messenger of Allah refused him in these words:

"Power lies in the hands of Allah. He will entrust it to whom He likes."
(Ibne Ishaq-Imam Zuhri & SEEI SARWAR-E-ALAM Vol. II)

3. TO BANI SHAIBAN BIN SA'LBA

(Narrated by Abu Nuam, Ha'kim and Baihaki from Abdullsh Bin Abbas ® and Ali ®- SARWAR ALAM Vol. II)

At the time of Hajj, Rasulullah (S) went to this tribe with Abu Bakr and Ali. He presented the message, reited some Ayah from the Qur'an and explained the questions by the tribal chiefs - Mafruq Bin Amru, Hami Bin Qamisah and Masna Bin Harith. They appreciated the message very much but expressed their inability to accept the Dawah right on the spot due to a treaty which they had with the Persians. Masna Bin Harith who was their diplomat and in charge of the armed forces, explained the position that they could support him (S) against the Arabs but not against Persians.

Hearing all the facts, Rasulallah (S) said Masna: *"Whosoever stands to support the Deen of Allah, he must support it in all respect without any reservation. Have patience, the day is not far off when Allah will give you reward the land and the wealth of Persia and their women will be under your command."* History confirms it. Masna Bin Harith later on became Muslim and was a great moving force in the conquest of Persia.

4. QURAISH MISSION TO ABU TALIB

When the conflict between Haq and Batil intensified and the Quraish observed that the influence of Muhammad (S) and his movement was increasing day by day, they sent a delegation to Abu Talib. They complained about the way Rasulallah (S) was condemning their idols and their Shirk. Abu Talib asked Prophet Muhammad (S) not to create problems for him. Rasulallah (S), understanding that perhaps his uncle now wanted to withdraw his protective support, said these famous words: "Idolaters may place the sun in my right hand and the moon in my left but I will not stop the mission that has been assigned to me. I will carry it out till either I lay down my life for its sake or the Deen of Allah becomes dominant." (Ibne Hisham - Vol I)

Prophet Muhammad (S) has used the word "La Yuzharahu" which stands for "domination". The resolution that these words carry should instill our hearts with the determination to make every effort to get Allah's Deen dominant on this earth. The mission of life was uppermost in his (S) mind at that critical time. Abu Talib was very much impressed with the determination expressed by him. He consoled Prophet Muhammad (S) and told him to go ahead with his mission the way he wished and that he would never withdraw his protection.

5. THE ERRAND OF UTBAH BIN RABIAH

In the fifth year of Prophethood, opposition to Islam was becoming stiffer and stiffer day by day. Utbah Bin Rabiah (father-in-law of Abu Sufyan), a prominent leader of Quraish, advised his companions (idolaters) to let him go to Muhammad (S) and persuade him to give up his Dawah Ilallah. The Quraish consented. He came and addressed Prophet Muhammad (S) who was sitting in a corner of Haram. Utbah said that he (Prophet Muhammad) had brought great misery on his people by condemning their gods and creating division in families. He said, "If through this mission you want wealth, we will make you the richest person among Arabs; if by this you want power, we will make you our head and we will not decide anything without your consultation; if by this you want to marry, we can arrange

the most beautiful girl from Arabia; and if you have some mental problems, we can arrange the best treatment, provided you give up your condemnation."

Hearing these utterances, Rasulullah (S) inquired, "Have you finished, Abu Walid?. Have said what you wanted to say?" He said, "Yes." Then Allah (SWT) revealed Surah Halm Meem Sajdah from the mouth of Prophet Muhammad (S). He recited Ayahs 1 to 38 made Sajdah. Raising his (S) head from Sajdah, Rasulullah (S) told Utbah that this was his reply. Utbah got up and went back to the Quraish who were waiting for him. He said to the Quraish that the message he had just heard would bring a great revolution. "You all leave Muhammad (S) to do his work the way he likes. If, in this pursuit, he is killed by Arabs, your hands will be cleaned from his blood. But if he succeeds and gets power, in that case his power will be your power and you will be the most respectful among the people."

*What a depth of understanding Utbah Bin Rabi'ah had. He immediately realized that the culminating point of Dawah *Ilallah* was the establishment of the Deen brought by Prophet Muhammad (S).*

6. KHABBAB BIN ARATT'S APPROACH TO THE PROPHET (S)

When the intensity of opposition and persecution of Muslims increased, Khabbab Bin Aratt ® complained to Rasulullah (S). He himself has narrated this story which is quoted in Bukhari, Abu Dawud, Nessai and Masnad of Imam Ahmad bin Hambal. Khabbab ® one day said to Rasulullah (S) who was resting under the shadow of the wall of Haram, that oppression of Mushrikin (idolaters) on Muslims had crossed all its bounds and that he should pray to Allah for His help. Hearing this Rasulullah (S) countenance became red. He (S) got up and said that the people of faith who passed before were treated more brutally. Some of them were cut into two pieces by a saw. Sometimes their flesh was removed from their bones by iron combs but they did not give up their faith. He (S) then categorically said that his (S) mission would succeed and the time would come when an old lady would be able to travel from Sana to Hadar Mawt with gold in her hand and she would have no fear except that of Allah.

This shows how clear the vision of Prophet Muhammad (S) was. It would be possible only when Allah's Deen was established in its totality and by virtue of that there would be peace everywhere.

7. KEYS OF THE KA'BAH

How clear the mission and the vision of Prophet Muhammad (S) were can be better understood from the following incident. One day he (S) asked Uthman Bin Talha, the custodian of the keys of Ka'bah to open the gate of Bait Al Haram for him (S). He refused. Those days were very hard and treacherous for Muslims, but Prophet Muhammad (S) said with conviction to the custodian of the keys that the day was bound to come when those keys would be in his (S) hands and he (S) would decide who would hold them. It clearly *indicates that this was not possible without freeing Makkah from the clutches of the idolaters and establishing Allah's Deen in that society.* [After the conquest of Makkah, the keys of Haram were in the hands of Rasulallah (S). He (S) then called for Uthman and gave the keys to him saying to hold them for good. Since then, the progenies of Uthman are holding the keys and will continue to hold till Qayamah]

8. PROHET'S (S) DAWAH CONTACTS WITH TRIBES

Muhammad Ibne Sa'ad writes in *Tabaqat* that when the first three years period of Dawah in secrecy terminated, it was the routine of Rasulallah (S) for the next ten years of his stay in Makkah to visit each and every tribe camping at Akkad, Majannah and Dhil-Majaz with this message:

“O the people! Say, “There is no god except Allah, and you will be rewarded. This Kalimah will bring the Arab under your control and the A jam (non-Arab world) under you domination. And when you become the believers in Allah, you will be like a king in heaven.” (Sarware A'lam Vol .II-S A A Maudoodi)

We should realize the magnitude of this Dawah effort. Continuously for 10 years, every tribe was echoing with the challenge of this message. The message was very clear. It was an open invitation to all to accept the Kalimah, provide a place of security to Prophet Muhammad (S), (an anchor) to spread the message and make Allah's Deen dominant in the body politic of the Arabian Peninsula. The uniformity of the message and the universality of Dawah concentrated only and only on one point, i.e. to make Allah's Deen dominant, come what may. It shows the eagerness, the enthusiasm and the single-mindedness of Prophet Muhammad (S) with which he turned over all the possible stones of his time to get his appointed task accomplished. *He was so determined and desperate to get it across that Allah (SWT) Himself had to draw his (S) attention to this fact in a very lovely and eloquent manner in this verse:*

“Yet it may be, if they believe not in this statement, that thou (Muhammad) will torment thy soul with grief over their footsteps.”

(H.Q. 18:6)

9. ENCOURAGING RESPONSE FROM MADINAH

The encouraging response to the message of Prophet Muhammad (S) ultimately came from the tribes of Aws id Khazrj of Madinah. They accepted the message, made covenant with Rasulallah (S) and offered Madinah to be the Headquarters of the Islamic Movement. So far I have pinpointed some of the events of Prophet's (S) life just to show that the mission was always predominant in his mind. Therefore, leaving aside the developments leading to Bayah Aqabah the second, I will limit myself only to the speeches delivered by some of the leaders from Madinah to make it clear that all this preparedness and commitment to Rasulallah (S) were only to fight the Batil (idolaters) id establish Allah's Deen.

When the negotiations between Rasulallah (S) and the delegates from Madinah, in the valley of Aqaba, were at the concluding stage, the youngest participant of the covenant, Asad Bin Zurarah @ reminded and warned his companions in very forceful words:

“Hold on, the people of Yathrab. We have come to him (S) understanding very well that he (S) is the messenger of Allah. Rescuing him from the hands of Makkans will invite the enmity of the entire Arab world. In its wake you will be killed and encounter swords from all around. If you find the strength in you to forebear the losses, then hold the hands of Prophet Muhammad (S) and the reward will be from Allah. But in case you hold your lives more dear, then do not commit yourselves.” (Tafheem-Al-Qur'an V.2).

Following the speech from Asad, another leader, Abbas Bin Ubadah Bin Nazlah, stood up and warned the delegates:

“Do you know the commitment which you are making with him (the Prophet of Allah).” Everyone said, "Yes, we know." He then continued: "By this covenant, you are bargaining to fight with the entire world (all the red sand blacks). Therefore if you think that when your wealth is destroyed, your people are killed or in danger, you can get rid of him (S) by handing him over to his (S) enemies, it would then better to leave him now. By God, it would then be embarrassing both in this world and in the Hereafter. But if you are determined to fulfill the commitment at the cost your lives and the loss of your property/wealth, by God, it would be an

honor both of this world and that of the Akhirah (Hereafter)." (TAFHEEMUL QUR'AN VOL. II)

After these speeches and understanding the consequences that the commitment involved, all the members of the delegation confirmed their accord with a single voice:

"We are willing to accept him (S) at the cost of our lives and at the loss of wealth." (IBID)

This was the famous Bayah Aqabah the second, which opened the road to Madinah for Hijrah. This was a turning point in the history of the Islamic Movement. It was going to set the stage when the two forces - the forces of Haq and the forces of Batil (Shirk) - would demonstrate their respective power to survive. Both the idolaters of Makkah and the followers of the Deen of Allah who were at daggers drawn were now to show to the world who had the right to stay. The Deen Allah was securing a place to establish itself. At this stage the members of the delegation from Madinah wanted commitment from Prophet Muhammad (S) that when the Deen of Allah becomes dominant, he would not leave them. Rasulullah (S) assured the Ansars from Madinah that his life and death would be with them.

A survey of the 13 years of struggle in Makkah confirms that Rasulullah (S) was desperately in search of a place to establish his base in order to achieve his goal. The first and second migration to Ethiopia, the historical traveling to Taif, the wandering to different tribes at the time of Hajj for a continuous period of 10 years, and finally grasping the opportunity coming from Madinah were to find a place to make Allah's Deen dominant. Prophet Muhammad (S) was constantly in search of a headquarters to build the Islamic Movement, to practice Allah's Deen in collective form and to serve as a launching pad for dispatching various vigilant squads in order to assess the strength, the preparedness and the intentions of the Quraish. It soon culminated into the decisive Battle of Badr. *This all connotes that Prophet Muhammad (S) was gradually inching ahead towards the fulfillment of his mission that was nothing but to make Allah's Deen dominant.*

10. THE IMPACT OF BADR

On the battle of Badr, a Western historian has rightly commented that before Badr Islam was a Movement but after Badr it became state by itself (Tafhimul Qur'an Vol. II, S.A.A. Maudoodi). It was in this battle that 70 stalwarts of the idolaters of Makkah were killed and 70 others were made

captive. The backbone of the Quraish was broken. As such, it was a correct assessment of the development of events that clearly indicated that Rasulallah (S) was gradually moving ahead towards the fulfillment of his mission.

11. FUTURE PROPHECIES

Domination of Allah's Deen or attainment of power by Muslims was the talk of the day. The development of events from Badr to the war of Trenches was heading towards the same direction. In Shawwal of the 5th. year of Hijrah, the Quraish were planning to attack Madinah with the maximum strength of their own forces and of their allies.

Rasulallah (S), who was always well informed about the developments around him, discussed the matter with his companions as to how to defend Madinah. On the advice from Salman Farsi ®, he (S) resolved to dig a trench of about three and a half miles long on one side of Madinah from where the possibility of attack was imminent. When the digging was in progress, a stone obstructed the work. The Prophet's companions informed Rasulallah (S). He came and applied his tool to break it. The stone broke but it produced a flashing light three times. On the inquiring of Salman ® who also saw the light, Rasulallah (S) disclosed that the first light was the indication that Allah would bring Yemen under Muslim domination; the second light indicated the conquest of Syria and Al-Maghrib; and the third light indicated that Muslims would conquer the East - Persia and beyond. (Seerah Ibne Hisham Vol. II).

One can well imagine the situation in which these categorical prophecies were made by Rasulallah (S). It was a very difficult time for Muslims. An attack by a united force of Arabs was imminent. The hypocrites within Madinah were actively involved in anti-state propaganda. They were sarcastically commenting that they were told to conquer the East, West and South but their condition was such that they could not even go out for their natural calls as Madinah was under siege for about a month by 10,000 armed forces of Quraish and their allies. But Prophet Muhammad's (S) vision was very clear. Islam was going to be dominant all around. He was determined to bring the conflict to its logical conclusion. The prophecies came true in the time of the first three Caliphs.

12. DAWAH AT GLOBAL LEVEL AND CLARITY OF THE OBJECTIVE

With the treaty of Hdaybiyah in Dhil-Qadah of the 6th year of Hijrah, the danger of attack over Madinah retreated in the background. A comparatively peaceful era of co-existence emerged. Rasulallah (S), who was always alive to the situation and eager to spread the Deen of Allah to the four corners of the world took the best advantage of this political stability. He immediately resolved to bring his mission beyond the frontiers of the Arabian Peninsula.

Prophet Muhammad (S) was the Messenger to the entire mankind and the Muslim Ummah was being raised for the guidance of the entire human race as a Just Nation (Khayr-Ummah).

“You are the best nation that has been raised up for mankind. Ye enjoin right conduct and forbid indecency (what is prohibited) and you believe in Allah.” [H.Q. 3:110]

It was the mission of Prophet Muhammad (S) to call different people and nations of the World to the fold of Allah (SWT). He (S) launched upon his mission of Dawah Ilallah to all the Kings and rulers around him through a letter-writing campaign. These letters were concise and precise from the Dawah point of view.

Each letter showed the political sagacity and statesmanship of the greatest order of Prophet Muhammad (S). The letters were short but very meaningful. Each messenger was well versed in the language of the court/country where he was sent. Rasulallah (S) used an official seal for the letters. These letters contained Dawah as well as a reminder to the rulers of the time. It was also a warning that Arabia was not weak. It was now dominated by a revolutionary Movement. The addressees were offered to accept Islam, be brothers and share its blessings or be prepared to bear the consequences of rejecting Allah's guidance. The mission of his Prophethood was clearly manifested in these letters.

Makkah was conquered in Ramadan, 8th year of Hijrah, and Allah's Deen was dominant all around. The skirmishes with the Roman Empire started in Hijrah 9 with the battles Muth and Tabuk that shaped the development of events in the subsequent years of Caliphs.

These are some of the milestones which I have picked up from the life of Prophet Muhammad (S) and his long 23 years struggle to accomplish the mission of his Prophethood. This shows that even for a moment, the object was not missing from his vision. He took advantage of every opportunity to expose and project it to the people around him. Dawah Ilallah was the means to achieve the objective for which he (S) and his companions sacrificed everything of their lives. The objective was supreme in their lives and everything was subservient to it. The concept in its entirety was always fresh and active in the forefront of their conscious mind. It was the motivating force behind all their actions and deeds.

Prophet Muhammad (S) left no stone unturned to explore and exploit each and every situation for the cause that was dearest to him as well as to his Creator, Allah (SWT). Similarly in the present context of the world, a Da'ee Ilallah, wherever he is and at whatever time and place he takes up the mission of Dawah, he has always to keep the objective clear in his mind, in his approach and planning. Dawah for the sake Dawah is meaningless. It will lack in spirit and will not provide the motivational force to a Da'ee to put everything at stake for its sake. Dawah work, whether in America, Europe or elsewhere in the world must have this clear objective in the mind of the Da'ee that they are out to establish Allah's Deen in the land or the society in which they are living.

Dawah Ilallah is the name given to the process that starts from the point of calling individuals to the fold of Allah and ends with the establishment of Allah's Deen in the four corners of the world. *I will later discuss the various stages of Dawah Ilallah so that the entire process is clear to the reader/Da'ee and that it is in conformity with the process laid down by Prophet Muhammad (S).*

At this stage, I will now discuss the efforts that Rasulullah (S) made and the strategies that he formulated in order to achieve the sole objective of his mission. It was the axis of his life and all his activities rotated around it.

CHAPTER III

PLANNING AND STRATEGIES OF PROPHET MUHAMMAD (S)

Allah (SWT) appointed Prophet Muhammad (S) as His last Messenger for delivering the final Guidance to mankind. He, after a while, directed him (S) with these challenging guidelines in the first seven Ayah of Al-Muddaththir.

"O! You enveloped in your cloak, Arise and Warn! Your *Lord magnify*, your raiment purify, Pollution shun! And show not favor, seeking worldly gain! For the sake of your Lord be patient." (H.Q. 74: 1 to 7)

These directives were very clear. He was to meet the people as a warner from Allah and glorify His authority with patience. Rasulullah (S) took up the mission ahead of him in earnest. He started to call his own near and dear one to the fold of Allah. His dear wife Khadijah @, his favorite cousin Ali @, his beloved adopted son Zaid Bin Harith @ and his closest friend Abu Bakr Siddiq (S) immediately responded to his call and became his companions.

To fulfill the job assigned to him by Allah (SWT), Rasulullah (S) needed only two things:

1. *The guidance* - which Allah (SWT) Himself poured upon him through startling revelations of Al-Qur'an in bits and pieces at the time of every need, every difficult situation every turning point and every calamity in the shape of short and long, forceful, and eloquent verses to meet the situation

This was Allah's undertaking since the time Adam/Eve came to this earth. He continued it through all ages till He perfected the Guidance in the shape of Al-Qur'an. It was revealed to Prophet Muhammad (S) within a period of 23 years to guide the course of the Islamic Movement set out by him to make Allah's authority supreme and His Deen dominant on this earth.

2. *A team of devoted and dedicated companions* - a disciplined team of workers whose most admirable character in the sight of Allah was listening and obeying and putting extreme sacrifice of life and resources in the way of Allah. Rasulullah (S) had to develop and build up that demanding character in each individual who responded to his call in the affirmative. This was his main responsibility towards the fulfillment of his mission. Producing that

team of workers was essential as a human instrument to make the Deen of Allah dominant on this earth.

"He it is Who has sent among the unlettered ones a messenger of their own, to recite unto them His revelations, and to make them grow (purified) and to teach them the Scripture and the wisdom" (H.Q 62:2)

Rasulullah (S) set out on his meet-the-people campaign. Meeting the individuals, reciting the Ayahs from the Qur'an, inviting them to the fold of Allah (SWT) and accepting him (S) as His Messenger were the important features of his Dawah program. He was condemning the idolaters and their idols and warning them with hellfire, if his Dawah Ilallah was rejected. He strongly advocated the life Hereafter. The Prophet's (S) companions especially Abu Bakr ®, played a great part in building the team of workers (companions). Through his personal efforts, prominent persons like, Uthman Bin Affan, Sa'ad Bin Waqas, Zubair Bin Awam, Talha and Abu Ubaidah Bin Jarrah became Muslims at the very early stage of Islam. The team of workers which is essential for making the Deen of Allah dominant thus went on building up gradually.

1. EXPANSION OF DAWAH AND GROWTH IN OPPOSITION

The message mostly attracted the youth. They started to join the Movement one after another. The oldest person of the Islamic Movement, besides Prophet Muhammad (S), was Abu Bakr ® who was 35. Umar was 26. The rest were in their late teens or early twenties. Abdullah Ibne Mas'ud was just 17 when he entered into Islam. Musab Bin Umair was 20 and so forth. Islam was attracting youth from every sector of the society. Though acceptance of Islam was a challenge to the society and an open invitation to face persecution, the youth of Makkah, knowing the consequences, embraced the hardship with daring courage and extreme sacrifices. *The opposition to the Movement grew along with the progress in Dawah work, right from the very start.* It came from the elders, the parents, the tribal chiefs and the vested interest of that society. The apposition, from the very outset, realized the revolutionary aspect of Kalimah-La Ilaha Illallah. It was an open challenge to their idols, their vested interests and the monopoly of their leadership in the Makkan society. Similarly, those who entered into Islam, entered into it with clear vision. It was crystal clear to these Muslims that Islam denies everyone's authority except that of Allah (SWT). They had to sustain the onslaught of Batil in the wake of their pursuit to overcome it and replace it by Allah's authority. They had no expectation to get anything in this world. Their

reward was to get into Paradise after death. That was the reason that those who accepted Islam were fully aware of what they were accepting and making a deal with Allah (SWT) for Paradise in lieu of their commitment for life and wealth. Those who opposed, they opposed the Message knowing fully well what was at stake. That is why no amount of torture, oppression or hardship could move the believers even an inch from their position.

Those who entered into the fold of Allah were forming into a Jama'ah- an organized body. They were all in a close knit organization. They needed proper training-Tarbiyah and Tazkiyah. A companion of Prophet Muhammad (S), Arqam (R) offered his house that was close to Haram. Rasulallah (S) made this house of Arqam (Dar Al -Arqam) as the first Headquarters of Dawah activities of the Islamic Movement. Rasulallah (S) used to get all the information about his companions in this Headquarters. He imparted the teachings of the Qur'an and performed Tazkiyah of each companion on a person-to-person basis. Everyone who came into the fold of Allah was dear to him and he (S) was the dearest to all, dearer than their parents. Naturally the Dawah program started out slowly, but the number went on increasing. In the first five years, 39 youth surrendered to Allah (SWT) with great love and enthusiasm for their Deen and for Prophet Muhammad (S). The fortieth person who came into the fold of Allah was Umar Bin Khattab ®. He came to Dar Al-Arqam and took Shadadah at the hands of Prophet Muhammad (S). Dar Al- Arqam was the training center as well as Dar Al- Nadwah (Meeting Place) of the Islamic Movement for many years at Makkah.

During this period, the persecution of Muslim youth (men and women) never stopped. Makkah was gradually becoming a place of torture for most of the youth who adopted/accepted the Kalimah as the mission of their lives and a challenge to the society of idolaters. The oppression was not limited only to the weak, the slaves and those who had no tribal support in that society. The parents tortured their sons/daughters, uncles their nephews and masters their slaves. The only exception were Hamzah, Umar and a few others like them because of their personal valor and tribal support. All kinds of atrocities were let loose on Prophet Muhammad (S) by his own uncle Abu Lahab and his wife Umm Jamil. Rasulallah (S) was opposed and ridiculed at every nook and corner of Makkah and its vicinity. Wherever Prophet Muhammad (S) went to deliver the message, he (S) was followed by his uncle Abu Lahab with an anti-Islam propaganda campaign. Tribal chiefs were in a constant state of consultation, planning and innovating new methods to counteract the Islamic Movement and the onward spread of Dawah Ilallah.

2. PERSECUTION AND ITS IMPORTANCE

Persecution is an integral part of Dawah Ilallah. It is the milestone of this process. It cannot be avoided. Whenever a movement is started to uproot the Batil with the authority of Allah, the stalwarts of Jahiliyah (ignorance) and the vested interests of the society never tolerate it. They put their maximum effort to crush the Islamic Movement and its supporters as they cannot do anything against the message itself that stands for nothing but truth (Al-Haqq). In fact, the persecution or the period of trial comes from Allah (SWT) to test the Iman (faith) of a Muslim as to whether he is truthful/honest to his Iman or false. Allah has clearly laid down this trial as the criterion of testing Iman in Surah Ankabut:

"Do men imagine that they will be left (at ease) because they say, we believe (in Allah) and will not be tested with affliction? Lo! We tested those who were before you. Thus Allah knows those who are sincere and those who feign."

(H.Q. 29: 2,3)

Periods of trial are inevitable in the life of a Mumin, if he struggles in the way of Allah for the establishment of His authority. It is imperative for the growth of a powerful Islamic Movement. The trials come to test the genuineness of Iman polish the character, produce patience and determine the quantum of determination (Azimah) of an individual Mumin. It provides a practical training to a Da'ee Ilallah. One who embraces the Kalimah comprehends the road to hardship lying ahead. When the trial comes, it does not discourage a Mumin rather it augments his Iman. Through this process, the Islamic Movement gets its most trusted and disciplined team of workers/leaders that cannot be trained and trimmed otherwise. The companions of Prophet Muhammad (S) passed through this stage for a long and sustained period of 13 years in Makkah. They emerged as Ebadur Rahman (the servants of Allah) and later became the luminaries of the Islamic State. They were the human instruments to have Allah's Deen established and then maintain it efficiently and courageously with justice (Adl) and equity (Qist). *This process of Dawah, offering no resistance to the forces of persecution, can be termed as "Peaceful Resistance - sustaining all the atrocities with patience but carrying out the work of Dawah Ilallah with wisdom (Hikmah) and soft words (Maw'izatun Hasanah), incessantly.* In fact, Dawah Ilallah, the growth of the Jamaa'h and Tarbiyah of the workers go together right from the very outset. This fourth stage of Peaceful Resistance creeps into the process with the growth of the Movement and that of the opposition along with it.

In the wake of the continuous and growing persecution of his workers, Rasulullah (S), in the fifth year of Prophethood, directed his oppressed

companions to migrate to Ethiopia, a *comparatively* peaceful society for Muslims across the Red Sea. It was a genuine effort by Prophet Muhammad (S) to find a place that could serve as the Headquarters of the Islamic Movement as Makkah was practically becoming intolerable for him and his Dawah efforts. At first, only 16 persons (12 men and four women) migrated and then 86 persons (73 men and 13 women) went to Ethiopia but the persecution in Makkah continued unabated for the Muslims left behind.

Meanwhile, the idolaters of Makkah approached Prophet Muhammad (S) directly and indirectly through his uncle Abu Talib. They offered big promises, a lot of compromising formulae and many tempting allurements to persuade Rasulullah (S) to give up his message/Dawah. He (S) rejected all of them. Each time he (S) expressed determination that either the mission of his life would be accomplished or he would give up his life in that pursuit.

However, in the midst of these bargaining negotiations and the ever-increasing terror of persecution, the work of Dawah Ilallah went on expanding. With every increase in supporters of Allah (SWT), the intensity and velocity of persecution was growing more and more bitter. The growth of the Islamic Movement, with the simultaneous growth in opposition, practically engulfed every house, every family and every tribe of Makkah and in its vicinity. Dawah Ilallah was becoming more and more challenging. The entire society of ignorance in Makkah turned into a practical training ground for Muslims. Allah (SWT) was revealing forceful verses, condemning the Kufr/Shirk and consoling/encouraging Prophet Muhammad (S) and his beloved companions every now and then. Warnings after warnings were forthcoming from Allah (SWT) for the idolaters through the Qur'an and glad tidings for the Muslims.

3. SOCIAL BOYCOTT

When the situation became intolerable for the Quraish, *they* decided to boycott Prophet Muhammad (S) socially. They made a covenant among themselves, to boycott Rasulullah (S) and Banu Hashim. They hung the covenant on the walls of Ka'bah. Rasulullah (S) was forced to retreat to the valley of Shabe-Abi-Talib with his uncle Abu Talib and other members of Banu Hashim, except Abu Lahab who sided with the idolaters. It was a kind of forceful imprisonment. They were not allowed to have any kind of social contact with the rest of the people. All shopping facilities were also denied to them. For three years (from the seventh to tenth year of Prophethood) they were practically in a state of siege. These days were extremely difficult. Very often they had nothing to eat. The conditions were totally unbearable. It attracted the attention of some kind hearted people of the Quraish. People like Hassham Bin Umru, Mut'am Bin Adiyy, Abu Bakhtari and others consented among themselves to get

the boycott terminated. They carried on a determined campaign to that effect and tried to convince others about this oppression that was being perpetuated on Banu Hashim and was totally unfair. At the same time, Jibril came and informed Prophet Muhammad (S) that the covenant which the Quraisi made for the social boycott of Prophet Muhammad (S) had been eaten away by ants. It was no longer in existence. It came out true when examined. It made Rasulullah (S) and his tribe Banu Hashim free again. The boycott came to an end in the tenth year of prophethood.

4. THE YEAR OF SORROW

The tenth year of the Prophethood was extremely difficult for Rasulullah (S). His beloved wife Khadeejah ® died. Abu Talib, who was protecting him against the atrocities of the Quraish, also died later in the same year. Prophet Muhammad (S) has termed this year as the year of sorrow (*Am'mul Huzn*). At that critical juncture of his life he stood rejected by the idolaters of Makkah. His companions in Makkah could not migrate to Ethiopia were facing the most difficult time of their long period of Trial and Peaceful Resistance in Makkah.

5. TRIP TO TAIF

In a desperate effort to find out a haven for the Islamic Movement and a place to fulfill his mission of Dawah in a comparatively peaceful environment, Rasulullah (S) set out for Taif with Zaid Bin Harith ®. He met the three chiefs of that tribe. He presented to them the message of Allah (SWT) and asked their support for his mission. They outrightly rejected the message and the Prophet's (S) appeal to help him against the atrocities of the Quraish. They put the vagabonds and street-urchins of Taif against Prophet Muhammad (S). They chased him (S) to the outskirts of the town. They pelted stones at him and as a result Rasulullah (S) was bleeding profusely. He rested almost unconscious under the shadow of a garden of groves.

The prayers that Rasulullah (S) made at that to his Creator, Allah (SWT) were very moving. He rejected the offer of Angel Jibril that if he (S) so desired, mountains from Makkah to Taif could be turned over these two habitations. Rasulullah (S) declined the offer and said that if today they did not accept Islam, due to their ignorance, tomorrow their progenies might enter into its fold.

Now the position was very critical. He could not get the desired support from Taif. Equally he stood rejected by the Quraish. He could not enter into Makkah without protection of some tribal chief, which ultimately came from Mut'am Bin Adiyy, an idolater. Rasulullah (S) never forgot this favor. Later on, he (S) said about the 70 prisoners of the Battle of Badr that had Mut'am Bin Adiyy been alive and had he requested about

the freedom of these idolaters, he (S) would have freed them all for his sake.

6. LAST THREE YEARS IN MAKKAH

The next three years of Prophet's (S) stay in Makkah were very crucial. Dawah Ilallah never stopped even for a single day. The persecution of helpless Muslims was also at its peak. The Islamic Movement went on picking up the best souls from the society of Makkah for the cause of Allah. In the course of 13 years in Makkah, the Islamic Movement could pick up only 124 persons from that society of ignorance

The ultimate rays of hope, however, came from Madinah. The people of Aws and Khazraj had been constantly hearing from the Jews of Madinah that a Prophet was to come under whose leadership they would take the revenge of their centuries old defeats and humiliation. They were eagerly waiting for the emergence of that Prophet. When the people of Aws and Khazraj at the time of Hajj heard about the new Prophet, they immediately became interested in Prophet Muhammad (S). They wanted to take a lead over the Jews. It was the political need of that time. Aws and Khazraj went ahead and grabbed the opportunity but the Jews, who had been waiting for the new Prophet for centuries, became his stiff opponents in due course of time. What a great tragedy of events it was.

In the eleventh year of Prophethood, as per his routine Prophet Muhammad (S) went on his mission of Dawah Ilallah to the different tribes assembled at Mina at the time of Hajj. In that process, he met a group of people from Aws and Khazraj. When Rasulullah (S) presented his Dawah Ilallah, they immediately realized that he was the same Prophet for whom the Jews were waiting. They immediately accepted the message and entered into the fold of Islam. They were six in number. On return to Madinah, they carried out the message-the Dawah Ilallah, to eve house in Madinah. Next year (the twelfth year Prophethood), 12 persons came at the time of Hajj and enter into a covenant with Prophet Muhammad (S). This covenant is known as Baiy- Al- Aqabah I. It is also known as Baiy-Al-Nissa. On request, Rasulullah (S) sent Musab Bin Umair ® with them for leading prayer, teaching the Qur'an doing their Tarbiyah and augmenting the work of Daw Ilallah to these tribal people. Musab Bin Umair did his j wonderfully well.

The following year 75 persons came from Madinah (including two women) for Hajj. Rasulullah (S) met with them secretly in the valley of Aqabah. There the second Treaty of Aqabah took place at the dead of night. The speeches deliver on that occasion, and as quoted earlier in this book, were 1 eloquent proof that it was a political maneuvering.

Rasulullah (S) struck a deal to make Madinah the headquarters of the Islamic Movement in order to get Allah's Deen established. Both sides knew the value, the scope and the importance of this covenant and the commitment that it contained. The invitation to Prophet Muhammad (S) to come to Madinah was a challenge to the Batil, especially to the idolaters of Makkah. They would have never liked that Prophet Muhammad (S) should secure a place, an anchor to get his mission of life accomplished. *It was a revolutionary turning point in the development process of the Islamic Movement and Dawah Ilallah was taking a definite shape. The work of Dawah, the formation of the Jama'ah, the training and Tazkiyah of the workers through the process of Peaceful Resistance was now entering into its final stage of Armed Resistance after migration to Madinah.* Rasulullah (S), who was always in search of such an opportunity, seized upon the offer from Madinah with expressed resolution and understanding to make the Deen of Allah (SWT) dominant in that society of ignorance.

7. HIJRAH

The Second Covenant of Aqabah was made in Dhil-Hajj, thirteenth year of Prophethood. Immediately after that, Prophet Muhammad (S) permitted his companions to migrate to Madinah from Makkah and elsewhere. The people of Madinah opened their hearts, hearths and home for immigrant Muslim brothers and sisters and earned the coveted title of Ansar. The immigrants were called Muhajirin and looked upon with respect and dignity. They were immigrants to the call of Allah (Muhajir Ilallah). Within a short period of a few months everyone left Makkah except Prophet Muhammad (S), Abu Bakr, Ali and those Muslims who could not migrate otherwise due to various obstructions or imprisonment. At that time the Quraish realized the gravity of the situation and resolved a collective program to kill Prophet Muhammad (S). At this juncture in Safar, the thirteenth year of Prophethood, Allah (SWT) directed Prophet Muhammad (S) to migrate as Prophets cannot leave their place of Dawah on their own accord, come what may. They migrate only after receiving direct permission from Allah (SWT). This is Allah's tradition for Hijrah for prophets. Rasulullah (S) with the companionship of Abu Bakr ® and Amir Bin Fahirah ® reached Madinah on the twelfth Rabiul Awwal at the age of 53.

The entire episode of Hijrah was very eventful. It sets a model to Muslims all over the world to migrate to a place where there are better prospects to practice, preach and establish the Deen of Allah (SWT). The migration of Muslims to America today presents a parallel situation provided the Muslims reorient the objective of their stay in this country and live by the commitment which they have with their Creator, Allah (SWT). It will change their status in America and Allah will reward them for their efforts towards the spread of His Deen. The dollar or Rizq (providence) for

which the Muslims of America are worried to earn will come automatically to the extent allotted by Allah - nothing more nothing less.

With migration, the center of activities shifted from Makkah to Madinah. Muslims got a piece of land to prepare for onward onslaught on Batil. Hijrah to Madinah was made incumbent on every Muslim and Muslimah. Allah (SWT) had exhorted them forcefully to migrate, especially in Surah Al-Nisa and Anfal. The objective was to concentrate the entire available manpower and resources of the Jama'at at one place, i.e., at Madinah. It generated the necessary strength to launch upon a ceaseless campaign against Batil, to carry out various missions for the spread of Dawah Ilallah to different tribes around Madinah and to arrange defensive/offensive onslaughts against the idolaters- all to pave the way to eradicate the Batil from the position of power and to make Allah's Deen dominant in its place.

8. RASULULLAH (S) AT MADINAH

Rasulullah (S), in the first few months of his stay at Madinah took the following three consecutive steps of far reaching consequences, which helped him in consolidating the position of Islam/Muslims.

1. *The building of the mosque of Madinah (Masjid Nabawi)* to serve as a place of worship, a meeting ground, a guest house, a parliament, a conference hall, a court room, a training camp for Dawah Ilallah, a Dar Al- Nadwah and much more.

2. *The Covenant of Madinah (Mithaq-e-Madinah)* with the Jews of Madinah through which the power and the mischief-mongering habit of the Jews were neutralized. Prophet Muhammad (S) was accepted as leader, arbitrator and Hakam by all parties at Madinah. Jews were to support Muslims, if they were attacked from outside and vice versa. This Covenant was actually the cornerstone and a positive step towards the establishment of the Islamic state at Madinah, with the following outcome.

I. It turned Madinah into an organized society in which the sovereignty of Allah was supreme.

II. Jews recognized Prophet Muhammad (S) as the common leader that transferred the political and judicial authority to the hands of Rasulullah (S)

III. From the point of defense, all of Madinah and its outskirts were welded into a power base and the Quraish were initially deprived of their opportunity to create mischief for Rasulullah (S) in Madinah, at least for the time being.

Those who opine that the Prophet (S) was not for the establishment of an Islamic State should draw a lesson from these arrangements that Rasulallah (S) made at Madinah as preliminary steps towards the goal. By dint of his political sagacity and practical wisdom (Hikmah), Rasulallah (S) became the master of the situation. He neutralized the destructive mind of the Jews and consolidated the position of Muslims into an organized state.

3. *Mawakhat (The brotherhood)*. In order to sustain the economic impact of Muhajirin from Makkah and its vicinity Rasulallah (S) tried to get them absorbed in the society by making a sacred covenant of brotherhood between the Ansar (local Muslims) and the Muhajirin (immigrant Muslim) on an individual basis. Thus everyone was to share the economic burden and the Ansar did it with pleasure to receive glad tidings from Allah (SWT). Each immigrant Muslim became like a member of the family of the Ansar with whom Rasulallah (S) made his Mawakhat.

9. THE FINAL STAGE - ARMED STRUGGLE

After meeting the basic requirements of an organized society, as discussed above, Rasulallah (S) soon turned Madinah into a military camp and the Muslims into a very active mobile military force. In that tense situation, he had to know day to day developments at Batil's camp and its allied forces. For that he (S) strengthened a very effective system of gathering information. Muslims who were left in Makkah and scattered elsewhere in other tribes were keeping Rasulallah (S) well informed about every development at their respective places. He (S) was well aware of the movement of the Quraish, the strategies of their trade route which was passing only nine miles away from Madinah, parallel to the coast of the Red Sea. Similarly, the preparedness and initiatives of other tribes who were either friendly or affiliated with the Quraish were always in the eyes of Prophet Muhammad (S). His (S) political maneuvering and many preemptive military actions were thus always timely and befitting to the development of events, which was of great concern for the growing Islamic state of Madinah. To meet the situation promptly and to impress upon the world around him that the nascent Islamic state of Madinah was well aware of the developments, Rasulallah (S) took concrete steps in that direction. In the sixth month after Hijrah, Rasulallah (S) started to dispatch vigilant squads which were termed as Gazwah (in which Prophet Muhammad (S) himself participated) and Saryah where Prophet (S) did not join. He dispatched eight such missions before the Battle of Badr. Through these military missions, he (S) made friendly treaties with different tribes around Madinah and made the trade route of the Quraish unsafe. It emboldened the morale of the Muslims. These military missions declared to the world of idolaters that the state of Peaceful Resistance was over. The growing state of Madinah was prepared to encounter all the situations. However, it must be noted that, except for an insignificant

skirmish under the leadership of Abdullah Bin Hajash ®, there was no fighting anywhere. Rasulallah (S) did not desire to start war from his side. The military missions were just to tell the Quraish about the shaping of events which were taking place under the dynamic leadership of Prophet Muhammad (S) and that their trade route was in danger.

10. BATTLE OF BADR

In the month of Ramadan, the second year of Hijrah, Abu Sufyan, who was in charge of the trade caravan of the Quraish was returning from Syria with great treasures. He realized the gravity of the situation when he came in the vicinity of Madinah. He sent his scout to Makkah and sought immediate help in order to protect the caravan from the hands of Prophet Muhammad (S) and his men. In spite of the fact that the Quraish got the information that Abu Sufyan and his trade caravan had safely crossed the strategic point in the vicinity of Madinah, they came with their full strength and encountered the Prophet (S) at Badr. In fact, the Quraish wanted to crush the growing power of Muhammad (PBUH) at Madinah.

The strategic battle of Badr took place on the 17th Ramadan of the second year of Hijrah. Allah's promised help came. A poorly equipped force of 313 Muslims met a thousand fully equipped forces of the Quraish. The Prophet (S) and his beloved companions won the battle with a loss of 22 martyrs whereas 70 stalwarts of the Quraish were killed at Badr and 70 were made captives. The battle of Badr has been termed in Al-Qur'an as the Day of Criterion (Yaum Al-Furqan). It established that Al-Haq was with Prophet Muhammad (S). In the wake of this battle, the political influence of Madinah increased. The tribes who had made the covenant with Prophet Muhammad (S) became more confident of his leadership. Some of the Jewish tribes who were keeping aloof now joined the Covenant of Madinah. The political influence of the Battle of Badr was immense. It turned Madinah into a real Islamic State.

11. BATTLE OF UHUD

The Battle of Badr was the opening of the battle of survival of Kufr (Batil) against the rising power of Islam. In Shawwal of the third year of Hijrah, the Quraish came out with a well prepared army of 3000 to crush the Islamic state of Madinah and avenge the defeat of Badr. Rasulallah (S) encountered them outside Madinah at the foot of the mountain of Uhud with a total strength of only 700 companions. Abdullah ibn Uba'iy ibn Salul, the chief of the hypocrites, with his 300 men did not participate on a false plea. This battle ended in no one's victory. The Quraish retreated with no political or military gain. Allah (SWT) made significant comments on the shortcomings of the Muslims in Surah Al-Imran. The

causes which turned the initial victory of the Muslims at Uhud into a subsequent setback are pinpointed in it. The companions of Prophet Muhammad (S) were admonished to take precaution in the future. It shows that they all were human beings, not angels. They tried to accomplish their mission as a Jama'ah. It brings a model before us to try as human being for the fulfillment of our commitment to our Creator, Allah (SWT) towards the establishment of His Deen.

12. THE BATTLE OF THE TRENCHES

After the inconclusive battle of Uhud, the Battle of the Trenches took place in Shawwal, the fifth year of Hijrah. The Quraish, with the help of their affiliated tribes and the ousted Jews of Madinah, mustered a force of about 10,000 strong men and surrounded Madinah, which was protected by the Prophet (S) by digging a trench of about three and a half miles on the side from where the attack against the city of Madinah was imminent. The introduction of the idea of protection by digging a trench, which was difficult to cross by the cavalry of the Quraish due to its width and depth, was introduced by the Prophet (S) upon the recommendation of his beloved companion Salman of Persia. The Quraish could not cross the trench. Small skirmishes took place here and there. The siege of Madinah continued for about a month. A strategic war of diplomacy, instigated by a newly converted Muslim, Naeem bin Mas'ud ® upon direction from Rasulallah (S), divided the camp of enemies.

Naeem ®, through well planned diplomatic activities, dismantled the enemy's trust among themselves. They were divided through distrust. During this situation, one night a strong storm came as help from Allah, which turned their tents upside down. The disheartened Quraish and their friends terminated their siege of Madinah and took to their heels. At the very moment when Rasulallah (S) realized that the Quraish had left and gone with the wind, he remarked that they would no longer be able to attack Madinah, rather it would now be the Muslim turn to take initiative. *This shows the depth of political insight that Prophet Muhammad (S) had over the development of events which enabled him to predict the future and its course.*

During this period, while the battle of survival between Haq and Batil was going on, the Deen of Allah, Al-Islam was gradually heading towards completion. On one hand, Rasulallah (S) was determined to carry out his mission to logical conclusion. On the other, the transformation of society from ignorance into Islamic was simultaneously taking place under the Qur'anic injunctions revealed to Prophet Muhammad (S). Dawah Ilallah and Tazkiyah of companions were also going on at the same time. The treaties which Prophet Muhammad (S) had with various tribes and the political influence that the Muslims gained after the abortive withdrawal

of the combined anti-Islamic forces of the area in the Battle of Trenches provided immense opportunities to the Prophet's companions to carry out mission with great zeal. It was all going on in a continuous process, all at a time under the direct leadership of Rasulullah (S). He (S) was fully conscious of the outside danger to the growing Islamic state and was equally vigilant of the shortcomings of his companions. He was concentrating on both. The days ahead were in his vision when great responsibilities were going to be encountered by his companions. He was undertaking their training and Tazkiyah on person-to-person basis to enable them to lead the destiny of mankind with equity (Qist) and justice (Adl). Rasulullah (S) was constantly busy in building, developing and consolidating the team of his devoted and dedicated workers (companions) into a dynamic force of the Islamic Movement. It was essentially required for the perfection of his mission, i.e., to make Allah's Deen dominant in this world.

13. TREATY OF HUDAIBIYAH

As mentioned earlier, Rasulullah (S) correctly diagnosed the development of events at the end of the Battle of the Trenches that the Quraish would no longer be able to attack Madinah. The combined forces of Kufr (Batil) and Shirk (idolaters) were totally humiliated. By the force circumstances, the development of disunity among their camps and the devastating effect of the mighty storm ravaged their position and killed their spirit. They were forced to withdraw in its wake. The danger of Banu Quraizah, the last tribe of Jews in the vicinity of Madinah, was completely annihilated in the aftermath of the Battle of Trenches. They were forced to pay a very dear price for their treachery for siding with the Quraish in total disregard of the treaty and the Covenant of Madinah of which they were the full fledged signatories. Apparently, for the time being, there was no imminent danger from the forces of Batil to Madinah. The Quraish had no inclination to attack Madinah. As a result, Rasulullah (S) and his companions could take a respite. It appears that Allah (SWT) did not like this period of lull. Rest and respite were not going to serve the objective that was the mission of Prophet Muhammad (S). In the overall planning of Allah (SWT), it was essential to break the lull in order to force the development of events to a logical conclusion, i.e., to get the Batil totally eradicated and establish Allah's Deen in its place. The storm to break the lull was projected by Allah (SWT) through a dream to Prophet Muhammad (S) that he (S) was performing Umrah. It was like throwing a stone in the still water.

Rasulullah (S) announced publicly that he was proceeding to perform Umrah. Whosoever desired to perform Umrah could accompany him. He took 70 camels for sacrifice and put them in front of his caravan to demonstrate that he had no intention to fight but to perform Umrah. His 1400 beloved companions accompanied him to see the dream become a

reality. They were going to perform Umrah at Makkah which was the anchor city of the Quraish, Prophet's (S) die-hard enemies, who in no way were going to allow him (S) to do it so easily. The Prophet (S) and his companions took only one sword in their luggage, according to the tradition of the time. The Prophet (S) reached and camped at Hudaibiyah, in the outskirts of Makkah in Ddil Qade, the sixth year of Hijrah. As apprehended, the Quraish did not allow Prophet (S) and his companions to enter into Makkah and perform Umrah. The Quraish were adamant in their attitude.

The negotiations prolonged and change of emissaries from both sides took place. It was rumored that the emissary of Prophet Muhammad (S), Uthman ®, who was sent to Makkah only for explaining the position of the Prophet (S) and his intention to perform Umrah, had been killed. The killing of an emissary was an inexcusable crime and hence had to be revenged. Rasulullah (S) took the Bayah (covenant) of life and death at his hand from 1400 companions who were under his command at that time. It was really a great moment of sacrifice. A force of only 1400 people sitting at the door of the enemy's headquarters, practically having no weapon except a sword, was pledging to Allah not to budge an inch from that place without taking revenge for the death of Uthman. Such a feat or performance was possible only by a team of workers who were dedicated and totally devoted to their cause. *Only such a team of workers would be capable of establishing Allah's Deen in today's world.*

The news of Uthman's assassination was, however, not correct but the moments of immense sacrifice pledged by the companions of Prophet Muhammad (S) were recorded in the pages of the Qur'an for inspiring the generation to come until eternity. Allah (SWT) accepted their intentions and expressed His pleasure and awarded them His paradise. The negotiations continued. Ultimately, after great bargaining, the treaty of Hudaibiyah was prepared and signed by Prophet Muhammad (S) and Suhail Bin Umru on behalf of the Makkans. It contained the following conditions:

1. Muhammad (S) would go back without Umrah this year.
2. He (S) would come to perform Umrah the following year and Makkah would be vacated by the idolaters for three days for Rasulullah (S) and his companions.
3. If a Muslim ran away from Makkah to Madinah, he would be returned, but if a Muslim ran away from Madinah to Makkah he would not be handed back to Muslims.
4. This treaty was for 10 years and both the parties would remain at peace.

5. Other tribes had the option to join the treaty by siding with the side of their choice. (Banu Khuza'ah joined the side of Prophet Muhammad (S) and Banu Bakr sided with the Quraish).

The treaty of Hudaibiyah opened new chapters for Dawah Ilallah. Allah (SWT) has termed it as a great victory (Fath-Mubin). Prophet (S) made the best use of it. The growing Islamic Movement at Madinah reaped the harvest and capitalized on the following benefits of the treaty.

I. There was to be no war with the Quraish. It was a declaration of peace between the two fighting forces - a truce for ten years.

II. The Quraish recognized Prophet Muhammad (S) and his state of Madinah as a party and power.

III. Islamic Jama'ah got the much awaited period of peace to spread the Dawah Ilallah to new frontiers.

IV. More and more people joined the Islamic Movement after this treaty. The influence of Islam spread in that tribal society far and near.

V. Political gains from the treaty were immense. Prophet Muhammad (S) got the opportunity to eliminate the danger of conspiracy of the Jews who were concentrating in the North. Considering the South a peaceful after the treaty, Rasulullah (S) immediately on return from Hudaibiyah, conquered Khaiber in Muharram, of the seventh year of Hijrah and eliminated the danger of the Jews and their conspiracies for good.

VI. Muslims, fleeing from the captivity of the Quraish and not permitted to come to Madinah under the treaty of Hudaibiyah, started a free-camp at Saiful Bahar near the Red Sea on the trade route of the Quraish). Abu Naseer took the lead and others joined him. They started harassing and looting the trade caravans of the Quraish. The Quraish, in order to save their trade route from these tirades, requested Rasulullah (S) to call these Muslims to Madinah which automatically canceled the most disturbing and distressing clause of the Treaty.

VII. The mission of Rasulullah (S) was for the entire mankind. He got this peaceful opportunity to bring the Dawah Ilallah to an international level. He (S) wrote Dawah letters to all the Kings and monarchs of his time. He wrote letters to -Kisra of Iran, Qaiser of the Roman Empire, Najashi of Ethiopia, Mandhir of Bahrain, the rulers of Aman, Manzar Bin Harith of Damascus, Houza Bin Ali of Yamama and Maquqas of Egypt. Reactions from the rulers were different. Some accepted Islam, some showed respect and some expressed contempt and tore the letter of Prophet Muhammad (S) into pieces like Khosrau Parves of Iran. *These messages of Dawah Ilallah brought the Islamic Movement into*

confrontation with the leading powers of the world. It paved the way towards the domination of Islam on global level within a decade or so.

Rasulullah (S), as per the terms of the Treaty, performed Umrah next year with his 1400 beloved companions who were the party to the treaty of Hudaubiyah. The Quraish vacated Makkah for three days and the Prophet (S) and his companions carried only one sword, as agreed, in their luggage.

14. THE CONQUEST OF MAKKAH

The Quraish violated the Treaty and killed many people of Banu Khiza'ah in conspiracy with Banu Bakr. They did not spare even the lives of those who took shelter in Haram. It was a very serious breach of the Treaty. Banu Khiza'ah, who were on the side of Prophet Muhammad (S), appealed to Rasulullah (S) for help. When Rasulullah (S) demanded a ransom in exchange for the dead from the Quraish, they refused and impertinently denied the existence of any treaty. Abu Sufyan, realizing the folly of the denial of the agreement, subsequently himself went to Madinah for rapprochement. But it was too late. He came back empty handed. Rasulullah (S) now had the opportunity to make the Deen of Allah dominant in the Haram, which had been rendered into the headquarters of Shirk by the idolaters. He could not afford to miss it.

In Ramadan, the eighth year of Hijrah, Rasulullah (S) reached in the vicinity of Makkah with extreme precaution and secrecy of his movement. There were 10,000 companions in his command at that time, whereas only two years back, when he went for Umrah, only 1400 people were with him. This great increase in number was the direct result of the expansion of Dawah efforts that were accelerated in the peaceful environment provided by the Treaty of Hudaubiyah. Rasulullah (S) avoided any kind of bloodshed and entered into the city of Makkah very peacefully and in a very humble state of mind. All the idols in the Haram were demolished.

Bilal Bin Rabah ® called for Adhan from the top of Baitul Mukarram. The keys of Baitullah were in the hands of Rasulullah (S). It was reminiscent of an earlier incident when the custodian of the keys had refused to open the doors of Ka'bah for Prophet Muhammad (S), as mentioned earlier in this book. However, Rasulullah (S), showing the generosity and demonstrating full command over the situation, gave the keys back to Uthman Bin Talha for his custody. Allah's Deen was dominant all around. The Quraish were in the position of vanquished but Rasulullah (S) pardoned their evil deeds. The entire population of Makkah entered into the Deen of Allah. Batil was annihilated in its totality at its root and the Deen was only for Allah (SWT).

Rasulullah (S) accomplished his primary mission of cleaning the House of Allah (SWT) from Shirk with the help of his trusted and devoted team

of workers (companions) who were always ready to sacrifice their lives and wealth for the sake of Allah (SWT). Allah's help, which is conditional, was with Mumineen because they fulfilled their commitment of Iman. Allah's help is always there in waiting. As and when a team of devoted and dedicated workers is ushered in, His help is guaranteed. In the context of America, there is a possibility too, provided the Muslims of this country meet the commitment of their Iman.

After the peaceful conquest of Makkah, the Battle of Hunain took place in Shawwal, the eighth year of Hijrah which was followed by the siege of Taif, which was, however, lifted after 20 days. In these battles, the new Muslims from Makkah also participated with great enthusiasm. The Islamic Movement got the best military talents from Makkah like Khalid Bin Waleed ®, Amru Bin Al-As ®, Ikrimah Bin Abu Jahl ® and others who contributed significantly in the future conquest of Iraq, Iran, Syria and Egypt.

15. THE CONFRONTATION WITH THE ROMAN EMPIRE

The ninth year of Hijrah was very eventful in the history of the Islamic Movement. After the conquest of Makkah, the stubborn attitude of the Quraish against Islam came to an end. The Arab world was minutely watching the development of events. When they observed that the most bitter enemy of Islam, the custodians of Ka'bah, had surrendered and accepted the authority of Allah and the leadership of Prophet Muhammad (S), they rushed to Madinah. Hundreds of delegates from all over the Arabian Peninsula came to Madinah, to see Prophet Muhammad (S), understand Islam and enter into the fold of Allah (SWT) in great multitudes. This year is known in the history of Islam as the year of delegations (Aa'mul Wafud). The Islamic state of Madinah which had the authority all over the Arabia, was now a power to be reckoned with. Qaiser of Rome took notice of this growing power at the Eastern frontier of his empire. He was alarmed. Rasulullah (S), hearing the news of assembling Roman forces in the North, sent a force of his 3000 companions under the command of Zaid Bin Harith ®. They confronted with an army of 100,000 of the Roman Empire at a place called Mutah. Although the ratio was only one to 33, the Romans could not do anything. The battle was very fierce. Three generals of the Islamic forces, Zaid Bin Harith ®, Jaffer Bin Abu Talib ® and Abdullah Bin Rawahah ®, gave up their lives in succession.

Khalid Bin Waleed ®, with the consensus of the Muslims, then took the command in his hand. He and the companions of Prophet Muhammad (S), fighting valiantly, managed the withdrawal successfully. Khalid earned the title of "Sword of Allah" from Rasulullah (S) for the feat of his performance in this battle.

After the Battle of Mau'ta, Rasulallah (S) himself went up to Tabuk in Rajab of the ninth year of Hijrah with a force of 30,000 companions under his command. The Romans could not dare to come out and face Prophet Muhammad (S) and his devoted companions. They avoided confrontation and retreated to the background. Rasulallah (S) stayed in Tabuk, the northern edge of the Arabian Peninsula for 20 days and made treaties with the tribes of that area. He returned to Madinah with no war. The Battle of Mau'ta and Ghazwah Tabuk established the authority of the Islamic state to the farthest corner in the north. The political influence of Islam was great. This brought the frontiers of the Islamic State directly in open confrontation with one of the superpowers of the time.

The Islamic Movement was at its zenith at that time. This attainment could not be possible without devotion to the cause and an immense amount of sacrifice by the team of workers (companions) that Rasulallah (S) had built up in his 13 years of stay in Makkah and 10 years in Madinah. The timing of Ghazwah Tabuk was very critical. The weather was extremely hot. The crops were ready for harvest. The hypocrites in Madinah were conspiring to administer a fatal blow to the Movement in case Rasulallah (S) could be defeated by the Roman Empire. The commentary of the Qur'an in Surah Tabuk which covers the period before and after this Ghazwah is very forceful. The idolaters were finally warned to accept Islam or be ready to fight. Shirk was totally routed out from the Arabian Peninsula. The Mushrikin were prohibited from entering into Haram. The shortcomings of Munafiqin were exposed. Muslims were vehemently exhorted to fight in the way of Allah (SWT) with life and wealth. The people of the Scriptures were warned either to accept Islam or pay Jizyah and live a life of second class citizen under the bounds and bounties of Islamic State. The game of the hypocrites was smashed. Their mosque, which they built in the vicinity of Madinah for hatching conspiracies against the emerging Islamic State was demolished. There was no power in Arabian Peninsula to challenge Islam. All stood annihilated and humiliated. Only the Deen of Allah was in a dominant position.

16. THE LAST HAJJ

As the house of Allah (SWT) was free from Shirk and the idolaters were totally prohibited from entering into Haram, Rasulallah (S) made preparation for Hajj in the 10th year of Hijrah. He started on the 26th of Dhil-Qadah from Madinah and when he reached Makkah, there were more than 100,000 people in his company. He performed his first and last Hajj in the Islamic Way, gave detailed fundamental instructions to the Ummah in his speech at the plain of Arafat and asked the multitude of his companions around him:

"Has he delivered the message from Allah (SWT)?" He repeated this question three times and every time the companions confessed with acclamation in the affirmative. Rasulullah (S) then made Allah (SWT) as witness to it.

Rasulullah (S), concluding his speech, directed the Muslims who were present at Arafat to carry out the message of Islam/Dawah Ilallah to all those who were not there. This directive is binding on all Muslims until doomsday. It is now incumbent upon all Muslims to deliver the message of Islam to mankind and struggle their best to make His Deen dominant, irrespective of where they are and what they are doing.

The continuity of Dawah Ilallah is to be maintained by the Muslims all over the world with the same objective that was the lifelong mission of Prophet Muhammad (S). He (S) accomplished it in a period of 23 years with the help of his beloved companions. Let us all make a genuine effort in that direction, if we claim that we obey Allah and follow His Prophet Muhammad (S).

Rasulullah (S) passed on from this world within 83 days of his last Hajj. He left behind only two things.

1. Al-Qur'an, *the Book of Guidance for mankind till eternity.*

2. His Traditions, *the way he struggled for the establishment of Allah's Deen on earth, the way he built the team of devoted and dedicated workers for that cause and the methodology that he adopted for its promotion. If Muslims of today can make the teachings of the Qur'an as a blood artery of their individual and collective lives and follow the traditions as laid down by Prophet Muhammad (S), which are well preserved in their minutest details in the pages of history, and the Books of Ahadith, Allah's Deen can be re-established even today. Muslims cannot and should not nurture any doubt about it.*

17. SUMMATION

From what I have presented so far in this book, it is crystal clear that the mission of Prophet Muhammad (S) to make Allah's Deen dominant was always present before his eyes. It was rather the central theme or the controlling barometer of his entire life. His whole life, from the day he was appointed as the Messenger of Allah (SWT) till the moment he breathed his last, his entire activities, his political maneuvering, his wars, treaties and military strategies were only to augment this cause. He was always restless, thoughtful and pre-occupied in finding out ways and means to spread the message, increase the number of his companions and in locating a place that could be the center of the Islamic Movement.

Allah (SWT) and His Prophet Muhammad (S) were both determined to get it through.

"Allah has decreed! Lo! Verily shall conquer, I and My "messenger. Lo! Allah is Strong, mighty" (H.Q. 58:21)

Allah's tradition in this respect is explicitly clear. He will not do it by Himself. He wants it to be done by those who believe in Him and in His Prophet Muhammad (S) and are totally prepared to give up their lives and resources for its sake. That was the reason Prophet Muhammad (S) had to build up that team of workers who are known by us as his beloved companions. It was true at that time and it is true for all time to come.

The mission of Prophet Muhammad (S), the Dawah Ilallah, was stretched over a period of 23 years in a continuous process. The Dawah, the Jama'ah, the Tarbiyah, the peaceful resistance of 13 years at Makkah, the Hijrah and the armed struggle of 10 years at Madinah were the integrated part of Dawah Ilallah from the beginning to the end. It began with Dawah to individuals and ended with the establishment of Allah's Deen. If the end is oblivious from the beginning, Dawah becomes an end in itself. The struggle then appears spiritless and without any objective. The development of events at Makkah and Madinah shaped the movement and accelerated the progress towards the goal. The old Jahiliyah was thus routed out and the Laws of Allah (SWT) became the laws of the land. The limits (Hudud) of Allah (SWT) were enforced. Justice (Qist) became the order of the day. This was the culminating point of Dawah Ilallah. The struggle of a Da'ee must continue up to that stage. This will be possible only when the entire process and the milestones of different stages of Dawah are clearly understood and kept in the forefront. The policies to be evolved, the program to be chalked out and the efforts to be sustained, all should lead to the same goal. It will create cohesiveness in the Islamic Movement and one stage will lead to the next stage automatically.

If the entire process is not before the stalwarts of the Islamic Movement or if it is neglected, the struggle will become lifeless. Targets will become meaningless. There will be nothing to inspire the workers. A battle without an ultimate goal will end in fiasco. The struggle towards the goal needed extreme sacrifice of time, life and wealth. Workers of the Islamic Movement are to provide it. The inspiring goal in front of them will instill their hearts with the spirit of sacrifice and make them motivated. Devotion to the cause, struggle for the objective and sacrificing greatly for its sake generate the character, the patience and the integrity that the Islamic Movement needs from its workers. It is love for the objective, sacrificing everything for its sake and expecting rewards only from Allah (SWT) in the life Hereafter adds distinctive values to the character of a Mumin. He prefers to live and die for it. He gladly gives up his life for its sake and gives the Shahadah by shedding his blood in the way of Allah (SWT). Jihad in the way of Allah (SWT) is the prime Ibadah for a Muslim. He always desires for such a noble death. If he does not aspire in

his life to die in the way of Allah, he will meet the death of a hypocrite. (May Allah save all of us from such death). All the Ibadah, prescribed for a Mumin are to remind him and prepare him to submit totally to Allah (SWT) and to struggle for the whole of his life only to attain His pleasure.

In fact, this is the ultimate reality. All the companions of Prophet Muhammad (S) were always eager to put up the maximum sacrifice in the way of Allah (SWT) for the highest objective of their lives. *That was the shortest and the surest way to success for a Mumin on earth.* That was also the only way to remove the Batil from the tentacles of power. This is now the only way left for Muslims to regain the leadership of this world. Jihad in the way of Allah (SWT) is a struggle, a force, a challenge and a determined effort to make Allah's Deen dominant on earth. This is the only way open to us now. *Dawah to individuals is only the first and primary step in that direction. It will end only when Allah's Deen is established in the four corners of the world.*

CHAPTER – IV

PROCESS OF ISLAMIC MOVEMENT IN AMERICAN PERSPECTIVE

For better understanding of the readers and the Da'ee Ilallah, in the present context of the world, I would like to produce a brief sketch of the Dawah process and the stages through which it passes. The stages of the Islamic Movement that was launched upon by Prophet Muhammad (S), and, as discussed in the previous Chapter, can be summarized as follows:

1. Dawah
2. Organization or Jama'ah
3. Tarbiyah and Tazkiyah
4. Peaceful resistance against Batil
5. Migration- Hijrah
6. Final stage

Let us examine each stage in brief in reference to the Islamic Movement to be built up in America. It will also be essential to understand the points of variation from the time of Prophet (S).

1. DAWAH

This is the primary job. The way Rasulullah (S) used all the techniques and methods to deliver the message of Allah (SWT) in calling the people of the land into His fold, the same way the Muslims of America have to make every effort in that direction. The methodology to deliver the message to the people of the land will be, Insha Allah, discussed in detail at the end. A comprehensive program will be presented, keeping in mind the prime objective to establish Allah's Deen in the society in which we are living.

2. ORGANIZATION OR JAMA'AH

Whosoever responded to the call became a member of the Jama'ah. It started from Rasulullah (S) himself. He and those who entered into the fold of Allah became members of the Jama'ah. At the time of Prophet Muhammad (S), there was only one Jama'ah and he (S) was its natural leader. He was Allah's appointed messenger and the guide. That was a unique position. What we learn from it is this, that formation of a Jama'ah by those who deliver the message and those who respond to it is a must. There is no Islam without Jama'ah and no discipline without organization.

"The Jama'ah is under the protection of Allah and one who keeps away from Jama'ah enters into hellfire." (Tirmizi: Bab Al -Fitan)

This direction from Rasulullah (S) shows the importance of Jama'ah in the development of the Islamic Movement. A Da'ee cannot think of a life without Jama'ah. This confirms that Dawah Ilallah is a collective effort. Any Dawah in this country or elsewhere in the world should be on an organizational basis which promotes adherence to the cause, helps in creating discipline among the followers, sets the targets to achieve and plans to move ahead in an orderly fashion.

3. TARBIYAH AND TAZKIYAH

Imparting the knowledge and understanding of Islam to those who come to its fold, building their character based on Taqwa and accountability in Akhirah, equipping them with all that is needed to make them efficient Da'ee in the present context of the world are the prime needs of Dawah Ilallah. It strengthens the organization. This can be achieved only through the training and Tazkiyah of the incoming brothers and sisters. It will inculcate in them the spirit of sacrifice of time and resources. This is essential to weld them into a disciplined team of workers, totally devoted to the cause and carrying out the mission based on consultation (Shura) and listening and obeying, the two important characteristics of the workers of the Islamic Movement. Tarbiyah/Tazkiyah was the paramount necessity of the companions of Prophet Muhammad (S). The same should provide the guidelines to the Islamic Movement of today, if we are really interested to establish Allah's Deen.

The Dawah, the formation of Jama'ah or the organization, and the training of the workers are the first three stages of Dawah Ilallah. These are the foremost requisites of the Islamic Movement, irrespective of whether the movement is started in a Muslim or a non-Muslim country like America. If this process and its requisites are ignored, the objective cannot be achieved.

4. PEACEFUL RESISTANCE

Acting upon the foregoing process, the Islamic Movement will produce the team of workers which is essentially required to meet the following needs:

1. To accelerate the pace of Dawah Ilallah to a greater and greater number of people in order to bring more and more individuals to the fold of Allah

(SWT) and increase the number of workers till the movement becomes a force to be reckoned with;

2. To organize the people's opinion against the evils (Munkar) prevailing in the society through meet-the-people campaigns and effective propagation strategies. Fighting against Munkar will be one of the most important obligations of the Islamic Movement from the Dawah point of view. In the present context of the world, Munkar has become a menace and has engulfed the entire society. I should, therefore, throw more light on this issue.

A. Fight Against Munkar

In order to give impetus to the Dawah work and bring it to the common folk, the forces of the Islamic Movement will be channelized to build a movement against Munkar (all that is prohibited by Allah). Evil doings are rampant in the society as a menace. The workers of the Islamic Movement will have to mobilize a relentless war against immoral practices, drugs, pornography, alcoholism, racial discrimination, homosexuality, and other like these. They will have to educate the public opinion, warn the society about their horrible consequences and mobilize people's opinion through meet-the-people campaigns. This will bring the Da'ee in direct contact with the people of the land at a grass-roots level. It will provide the opportunity to call them to the fold of Allah (SWT). This may also offset the prejudices of Judeo-Christians against Islam. When the common folk will see that the Muslims are fighting seriously for the eradication of the evils from their society for the benefit of this land and the betterment of their future, they will cooperate with the Muslims with better understanding and with a soft corner in their hearts.

This will create the necessary goodwill among the people at the grassroots for the Islamic Movement. This will pave the way for the spread of Dawah deep in the society which otherwise would not be possible.

B. Characteristic Of Opposition

In the initial stage there may not be any opposition to Dawah work. For some time the Islamic Movement of America may have some smooth sailing. But with the increase in Dawah efforts, in the number of activities and growth of the strength of the organization, the anti-Islamic forces will take notice of the multifarious activities of the Movement. The fight against Munkar may become a challenge for them. Similarly, the centuries-old prejudices of Christian missionaries, anti-Islam secular

forces and media will also recognize the growth of the Islamic Movement and its activities. Alarming signals will be raised by the so-called "free press". The Judeo-Christian anti-Islam propaganda machinery will then let loose its game of hate against Islam and the mission of the Prophet Muhammad (S). Baseless allegations will be in the air. Filthy language will be coined and used against the workers (Da'ee). The movement will be termed as 'fanatics,' 'reactionaries,' 'conservatives,' 'fundamentalists' [latest "terrorists"] and whatnot. Workers may be harassed and teased here and there.

That will be the time for the workers of the Islamic Movement to face the opposition with patience, cool-minded temperament, good behavior and exemplary character. On one hand, they will have to sustain these onslaughts without losing their temper in any form. On the other, they will have to counteract these misgivings, wrong propaganda, and twisted information. The Islamic Movement will have to increase its activities manifold in these odd circumstances. They will have to reach the people and attend to their queries about Islam and the Movement. They have to present Dawah Ilallah in a positive way. Presentation of the correct teachings of Islam, the sincerity of the purpose, the strength of the character of the Da'ee and the goodwill of the people which they have cultivated through service oriented programs will help in dismantling the web of the false propaganda of Batil and in fostering the Deen of Allah in its place. When the people will learn that the Islamic Movement is struggling only for the pleasure of God and the benefit of the community is the only thing at its heart, they will extend the hand of cooperation for the common benefit. It may open their hearts for greater involvement for the cause.

Through this process, the Movement will penetrate deep into the hearts of the common folk, gain sympathy against oppression and generate a befitting counter-offensive campaign against the false propaganda of Batil. Simultaneously, the movement may also seek legal protection from the court for fundamental human rights to propagate what its adherents believe to be correct and to profess the same through democratic, peaceful and constitutional means. Only a devoted and dedicated team of workers (Da'ee) and a well-organized Islamic Movement will be in a position to forebear and sustain this period of trial and tribulations. Only a determined team of Da'ee with benevolent character and faith in Allah will get through the malicious propaganda campaign of Batil and its henchmen. This state of affairs will trim the character of Da'ee and produce sterling qualities of heart and mind, which are essential to

encounter the development of events in the process towards making Allah's Deen dominant.

C. Nature Of Opposition

At the time of Prophet Muhammad (S), it was a tribal society. The Quraish, who were the immediate addressees of Prophet Muhammad (S), had enjoyed a unique position among the tribes as they were the custodians of Haram. Tribal chiefs were the warlords of their tribes. Without their active support and protection, the Prophet (S) could not secure a haven for the Islamic Movement. The society of Makkah was not prepared for the radical change brought by Rasulullah (S). It was a death knell to the political hegemony of the Quraish and the religious beliefs of the time. Hence they opposed Prophet Muhammad (S) and his Dawah Ilallah with tooth and nail right from the very beginning. The 13 years of the Prophet's (S) stay in Makkah was a period of great trial and tribulations for the followers of Islam, which provided the practical training and Tazkiyah to each and every Da'ee in Makkah.

Muslims in Makkah had no voice. As a part of their training, they could not retaliate against the onslaught of the Batil. Their hands were tied and they could not take up arms. There was no court for justice. As a result Muslims were brutally oppressed and persecuted for a considerably long period. They were forced to migrate two times to Ethiopia and at last to Madinah. They forebore this entire period with Peaceful Resistance, sustaining the onslaught but no counter-offensive at all.

This period of trial is a must and is inevitable for Muslims wherever and whenever they rise and try to build the Islamic Movement for the establishment of Allah's Deen. This is the logical consequence or the reaction of the society whose values and fundamentals of life are different from those of Islam. In a positive sense, the period of trial comes to test the Iman of a Muslim, to ascertain its truthfulness and the quantum of his commitment to Allah (SWT). We have to analyze the situation prevailing in America, its similarities and dissimilarities so that the conditions of this stage in the American perspective are clear and understandable to the Muslim Community and Da'ee Ilallah.

The United States of America is a democratic country. There is freedom of speech, freedom of expression and freedom of movement for every individual. It is guaranteed by its constitution and democratic traditions. There is an independent judiciary to protect these freedoms and individual liberties. The laws and the constitution of the country may be man-made,

but they carry a great sense of sanctity in the eyes of the government and the people.

These freedoms, constitutional guarantees and judicial protection present a situation somewhat different than that of the Prophet's (S) time. They provide the opportunity to individuals or to a group of people to profess, practice and propagate any ideology of their choice. Religion, although it has been rendered into a personal relationship between individuals and their God, still commands a wide range of publicity through churches, synagogues, temples, and mosques. Religious programs are rampant. They are presented on a global level and raise huge funds from the public for their missionary activities inside and outside America.

To this extent, the Muslims of America will also be free to mobilize themselves and carry out the program of Dawah Ilallah to every nook and corner of America. There will be nothing to hold them back. The call of Muslims to the fold of the Creator, Allah, is a common legacy of Judaism, Christianity and Islam. Accountability in Akhirah is also not foreign to these religions.

This provides an almost congenial environment for Muslims to work on the first three stages of Dawah, i.e., calling the people to the fold of God; structuring a broad based political organization (Jama'ah) and building the required team of workers (Da'ee). It will generate inter-community dialogue between Muslims and Judeo-Christian communities. It will provide the opportunity to deliver the message of Al-Qur'an to the people of the land on a large scale.

D. The Outcome Of Peaceful Resistance

The stage of Peaceful Resistance, as discussed in the previous Chapter, is inevitable in the process of Dawah Ilallah. However, it is a bit different in quality than what was faced by Prophet Muhammad (S) and his companions in Makkah. There was nothing to fall back on in that society except the protection of some tribal chiefs. Here in the American perspective we have open democratic channels/means to approach and educate the people. We can fight against the false propaganda campaign on an equal footing, if the Muslims of America muster their support and mobilize their resources behind the Islamic Movement. Resorting to the Courts of Justice will be an open choice for us to give redress to the workers and the movement for fundamental human rights, which was not even thinkable in the society of ignorance in Makkah.

Dawah Italian will, however, continue in the midst of this period of trial. Rather, it will be more intensified with the rise in the wild propaganda campaign of Batil. That is the way through which Haq flourishes and Dawah reaches to the hearts and places, where in ordinary circumstances workers of the Islamic Movement could not even think to approach. It makes the job of the Islamic movement somehow easier. Batil carries out the negative propaganda with its great might and resources. It introduces the Islamic Movement to the common folk on a large scale in negative terms. It creates a natural urge among the people to know more about it or to find out the truth. It simplifies the work of a Da'ee. He has to reach those corners and present the Dawah on positive lines and remove the vicious propaganda of Batil. It exposes Batil and makes room for Haq to enter. The effect of the Movement is thus multiplied manifold. The establishment of Deen Al-Islam is Allah's work and He prepares the grounds for the success of the Islamic Movement the way He prefers.

How long this stage of Peaceful Resistance will continue depends on the vigor and zeal through which the Dawah campaign is carried out and the extent of response which it receives from the people of the land. In a country where democracy is deeply rooted, where fundamental human rights are sacredly guarded by its independent judiciary, where the people's will is free to choose the way of life (Deen) they like, where the need of an ideology is felt all around and where the socio-moral-economic problems press for immediate solutions, a strong and well built Islamic Movement will be able to address the alarming situations successfully. If Islam offers the solution for all that we see around us in this country and if the Movement can present it skillfully in a pleasant form to the people, the success will not be far.

Struggling through this process, the Islamic Movement will emerge as a multidimensional fighting force. Dawah Ilallah will be in progress on all fronts, intensively in selected pockets/areas and extensively all over the country. It will utilize all the available means of publicity and carry out meet-the-people campaigns in the most effective way. The fight against Munkar will be intensified more and more deeply in the society with the help and involvement of the people of the land. Training and Tazkiyah of the newcomers to the fold of Islam will go on producing greater and greater team of Da'ee for the struggle in the way of Allah (SWT). The Islamic Movement of America in its march towards the establishment of Allah's Deen will thus get more and more opportunities and resources to convince the people that their Falah (deliverance and redemption) lies only in accepting the authority of their Creator and being obedient to Him alone.

It would be a point of interest for a Da'ee Ilallah to note that opposition to Movement will come from the vested interests in the society. The secular press cum media, the agents of capitalism, the champions of atheism (Godless creeds), the missionary zealots and extremely influential Jewish lobby of America will constitute the bulk of the opposition to Islam in this country. The Abu Jahls and Abu Lahabs of the time will try to put stumbling blocks in the way of the Movement as these characters did with Prophet Muhammad (S) and his beloved companions. When the struggle between Haq and Batil acquires momentum and the tension increases along with it, the common folk will start taking sides with either of the two groups. In due course of time, the society will stand divided in two definite camps, one the supporters of Haq and the other the henchmen of vested interests. The struggle will thus continue, sometimes slowly and sometimes at an accelerated pace. The polarization on the basis of support to the Islamic ideology will go on mounting in its wake. It will be visible in every walk of life.

This will be a very delicate stage of the Islamic Movement. The Da'ee will have to take utmost care to avoid any kind of clash with the advocates of Batil. In spite of the aggressive attitude and provocative maneuvering from Batil, they will have to remain extremely calm and patient. The Movement and its workers will present only Peaceful Resistance with patience and steadfastness. But they will not stop their Dawah efforts even for a single moment. They will find out new ways and means to counteract Batil and its strategies peacefully and simultaneously present Dawah Ilallah more vigorously with wisdom and in a palatable manner. They will depend only on help from Allah (SWT) who may open the hearts of the people and may show new channels for Dawah as promised in the Qur'an.

"As for those who strive in Us, We surely guide them to Our paths and Lo, Allah is with the good people." (H.Q. 29 : 69)

The Peaceful Resistance will thus go on winning the hearts, the minds and the imagination of the people all around. There will be no status-quo. If the Islamic Movement and its workers

are true to their commitment to Allah (SWT) and mentally prepared to sustain the provocative onslaught of the modern idolaters with patience (Sabr), prayer (Salah) and wisdom (Hikmah) they will, with the help of Allah, go on gaining more and more ground day in and day out. On the opposite side, the Batil forces will shrink day by day. If the situation continues for some time, Allah (SWT) may open the hearts of the people for His Deen. They may enter in its fold, give their support and join the Islamic movement in great multitudes. Batil will shiver even then sitting

in the citadel of Moscow, what to say of Washington, London and Brussels.

5. THE FIFTH AND SIXTH STAGE -THE MIGRATION AND THE FINAL STAGE

We have now come to the stage where I should discuss, compare and contrast the last two stages of the Islamic Movement in America with that of the Prophet's (S) time. The fight between Haq and Batil gradually will become acute and desperate. The vested interests will not be prepared to budge even an inch from their places to give way to Haq. Rather, Batil will be prepared to eliminate the Islamic Movement and its workers by force. When there is no Khayr (good) left on the side of Batil, Allah's tradition (Sunnah) in such a situation becomes operative. Wherever the supporters of Allah's Deen were small in number and the Islamic Jama'ah was not strong, Allah (SWT) saved the Prophet of the time and his companions and eliminated/destroyed the Kafirin (disbelievers) totally from the surface of the earth.

Allah (SWT) did this with the people of Noah, Aa'd, Thamud, Shuayb and other societies that refused to listen to their prophets. In case the supporters of Allah's Deen are substantial and the Islamic Movement is strong, and both the intensive and extensive Dawah work has been done to its maximum limit, Allah (SWT) then provides a place where the Muslims of the time migrate. There Muslims concentrate, gain strength and then root out the Batil with force. Allah's help comes from all directions and His Deen becomes dominant. This is Allah's tradition. It is laid down in the Qur'an in dealing with the fate of different people of different Prophets.

When the atrocities became unbearable, Allah (SWT) saved Bani Israel from the clutches of the Pharaohs. He earmarked the land of Palestine to Bani Israel. But they dismayed the Prophet and disobeyed his directives. The land of Bani-Israel was, therefore, denied to them for 40 years. It was ultimately conquered by Prophet Dawud and Bani Israel settled down there. Both Dawud and Suleyman (PBUT) established Allah's Deen in its totality and the code of conduct (Torah) brought by Moses was dominant. However, Bani-Israel lost the land due to their own neglect of Allah's Deen and stand condemned in the sight of Allah till doomsday.

For Prophet Muhammad (S), Allah (SWT) made Madinah as the headquarters of the Islamic Movement. Rasulullah (S) and his beloved companions migrated to Madinah from all corners. They organized

themselves into an Islamic State and successfully encountered the military attacks on Madinah by the idolaters. It continued till Makkah was conquered within a short period of eight years after Hijrah. Batil was rooted out and Allah's Deen was dominant everywhere in the Arabian Peninsula.

The situation in America, in the present context of the world, is different. First, there is no Prophet among us for the fulfillment of his mission and establishing the final argument (Al Hujjah) against his addressees. The Muslims of America (both immigrants and indigenous), individually as well as collectively have been ordained by Allah (SWT) to fulfill that obligation. They are to carry out the message of Prophet Muhammad (S) and establish Allah's Deen. It is incumbent upon us without any excuse. The Muslims of America have no option. They have to carry out the struggle in the way I have discussed in this book to the last breath of their lives until either the mission is accomplished or they pass on from this world as Mujahidin-fi-Sabil-Allah.

However, there is a possibility that the Islamic Movements that are being carried out elsewhere in the Muslim world may succeed before us in some land in establishing Allah's Deen. The workers of the Islamic Movement of America, when hard pressed due to persecution in this country, will have the option to migrate to that Islamic state, provided the conditions in America are totally unbearable, and the persecution is ruthless as it was in the time of Prophet Muhammad (S).

It may, however, be clarified that if an Islamic Movement anywhere in this world succeeds in establishing Allah's Deen within its sovereign rights, it would be the homeland for all the Muslims of the world. Muslims, anywhere in this world, would have the right to migrate to that Islamic State and obtain its citizenship. The Islamic State may, however, direct the Muslims of the world to stay where they are and struggle for the establishment of Allah's Deen with her moral and ideological support. In such a situation, Muslims living in different parts of the world would have to abide by the decision or the directive of the Islamic State. The Muslims of America would have, therefore, no alternative but to intensify their struggle to the last on the lines stated in this book.

In the broader sense of the term, however, Hijrah can take place within the U.S.A. itself. The Islamic Movement of America, resorting to intensive Dawah work, fighting against Munkar, rendering useful services to common folk through various projects of service-to-humanity, may influence a region or a state overwhelmingly. It may result in getting political strength through state legislatures and gubernatorial elections.

The Muslims of America may concentrate their numerical strength, through migration to that state, and try to make it a model Islamic society within the power available under the constitution of the U.S.A. and what it does not prohibit. It will serve as a model to other states. If the workers of the I.M.O.A. are able to solve many of the social and economic problems, remove the prevalent evils from the society, establish an exemplary system of Zakah/Ushr (for the benefit of the community) in an organized form, help the poor and needy to rehabilitate their economy without loan or loan without interest and build an inspiring model community based on Justice and service to the people, their job to establish Allah's Deen in this country will become feasible and a reality. This will pave the way to get hold of other states in a like manner. Thus, without disturbing or violating the constitution of the U.S.A., they can prepare the ground for the emergence of Islam as a way of life acceptable to the electorate of this country. This will also prepare the way, in due course of time, to send their representatives to Congress and the Senate. There they will be able to create a strong lobby in Washington for the promotion of Islam and its cause in this country as well as elsewhere in the world.

The process, as outlined above, would be feasible only because the democratic traditions and constitutional guarantees of this country would make it possible to achieve. If the situation turns out to be the same as was in the time of Prophet Muhammad (S), the process would be exactly the same as laid down by the Messenger of Allah (S), which has already been discussed in detail in Chapter III. This deviation is the matter of convenience and of Hikmah. The peaceful and constitutional process, as exists today in this country, is wide open. It would be in the fitness of the matter to strive through democratic channels. So for this process remains open and the peaceful means are not closed, contrary to the situation that exists in the Muslim world, we must strictly resort to change by the constitutional means. This will be a quite fair and free-of-objection means, depending only on the free will of the people and the will of God. This is the age of reason. If the people of the land can be convinced about a particular way of life, they can bring the fundamental changes in the society. Nobody can stop the people (the electorate) from exercising their sovereign rights to have that change. This presents a redeeming feature for the Muslims of America to work in an organized fashion for the sole objective of their existence on this earth

This is not daydreaming. This is possible as well as feasible, if the Muslims are determined to play their part as Muslims in this country. If all-round and all-comprehensive programs of Dawah Ilallah are carried out in an effective manner, encountering the stiff opposition of the secular

forces and prejudiced religious pockets through Peaceful Resistance (the philosophy of patience and non-retaliation), the I.M.O.A. can and will acquire momentum. No power on earth can stop its progress and its natural growth. It will attract the electorate gradually in greater and greater number. The future at present may lie in obscurity. But the road to the ultimate goal and the process through which the Movement will make its trajectory should be crystal clear in the mind, approach and planning of Da'ee Ilallah. When a large majority of the people accept the authority of Allah (SWT), seek guidance from the Creator and are eager to reshape their lives on the basis of accountability to their Lord, they will try their utmost to follow Allah's Deen.

When they will come to know that this is the only way to get their past sins pardoned by God and it is the only surest way to enter into paradise after death, they will rush to Islam as something very precious. It is the American way of life. It depends on the I.M.O.A. as how much and how soon it can make Islam an acceptable ideology in America. This 'Rush-to-Islam' will gradually prepare the ground for its emergence in the body politic of this country. This process will ultimately culminate in change of leadership through democratic and constitutional process with the willing consent of the people of the land. This process is wide open in this country. It is anybody's game. Muslims of America can share this game if they have the vision and the will to do so at heart. The change in leadership will come only through people's support for their own sake and by their own hands in a peaceful and democratic process for which this country is well set.

To me, it appears as the fate of the American people. They are in need of some ideology. It is we the Muslims who are here by Allah's will to provide that opportunity to this great nation which is humiliated everywhere due to lack of a superb ideology of its own. It matters little for the Islamic Movement as to whether it takes one or many decades to make the ideology of Islam prevail over the mental horizon of the American people. The action must be taken now. The Movement must be set out forthwith. The struggle for making Allah's Deen dominant must take shape without any further lapse of time.

If the efforts of Da'ee Ilallah are true and sincere, if the quantum of their sacrifice is tremendous, if the leadership is capable, if the workers are devoted and dedicated, if both the intensive and extensive Dawah work has been done in a planned way and the opposition forces are either vanquished or neutralized under public pressure, Allah (SWT) may pave the way for the establishment of His Deen. Time is a very relative term in

this respect. It is conditional with many its and buts as stated above. The only thing that I can add at this juncture is that the attainment of our cherished goal is not impracticable. It is realistic. It is Allah's Deen and He may open the hearts of the people in His infinite mercy. They may enter into His fold in multitudes as He caused them to do for His Prophet Muhammad (S). It can happen again. I have no doubt about it, only if we fulfill our obligation as Muslims and meet our commitment to Allah (SWT).

The world at present needs some drastic ideological change to get its social, economic and political system in order. Both the superpowers are resorting to patchworks with great fanfare. Neither could Reagan succeed nor Gorbachev nor will Bush succeed. If the human society could resolve its problems by man-made isms, there would be no necessity of guidance from the Creator. All human efforts have failed in the past and will fail again. There should not be any doubt about it. The world is going out of the hands of man. It is fast drifting to some catastrophic end. The patchwork cannot last long. If the Islamic Movement of America, with the help and active support of the people of the land as envisaged above, ushers in a dynamic political force in the body politic of the country, the establishment of "God's Kingdom" on earth will not be a distant dream. It can emerge in the U.S.A. within the next two to three decades. It will then enable the people of America to show the guidance to mankind and employ justice in their dealings at home and abroad. At present, our only job is to make a sincere and organized effort in that direction. The rest rests with Allah.

CHAPTER-V

SURVEY OF PRESENT DAWAH ACTIVITIES IN AMERICA

After describing the goal, the objective, and the process through which Allah's Deen can be established in the U.S.A., it is desirable to make a critical but constructive survey of the Dawah work in this country. Dawah activities are being conducted by different mosques, organizations and individuals at different levels and in different styles. However, the present Dawah work is pretty much limited to Afro-Americans and some other ethnic minorities. Dawah among whites is either negligible or not undertaken at all with the seriousness that it demands. It is practically nill. Let us make a brief survey of each center of activities, mosques and organizations. Following that, I will discuss the causes of our failure to come up to the expectation of the great Muslim community living in the continent of America.

1. MOSQUES

There are hundreds of mosques and community centers in America. Some of them are very small, based on help and support of 20 to 25 Muslim families. Some are quite large, having a membership varying from fifty to hundreds of families. They are either predominantly Afro-American Muslim groups or groups of immigrant Muslims. The activities of Afro-American Muslim communities are centered around the community mosque.

Almost every community has its Imam. He is the virtual leader of the community and all its members are loyal, faithful and obedient to him. Many of these communities have Dawah programs that are strictly restricted to the Afro-American community of America. Normally the Afro-American population of prison is the center of Dawah work. In some localities it is also conducted in Black neighborhoods around the mosques.

Through their Dawah activities, these communities approach the Afro-American people, who are already depressed and deprived, and are in quest of their true 'identity'. Islam is presented to them. The concept of Tawheed (Oneness of God) is explained to them in an academic fashion without telling what this Kalimah demands from a Muslim. Aqidah is explained without giving the details of the impact of Iman Billah and

Iman Bil- Akhirah, and without telling what revolution it must bring in the life of an individual and the society in which he lives.

Some rituals of religion and traditions of the Muslim Community are explained. A short account of the Prophet's (S) life is presented, without the revolutionary aspect. When Islam is acceptable to the new entrants in this concocted or abbreviated form, the ceremony of Shahadah is performed with great reverence. A non-Muslim thus becomes a Muslim, obedient to Allah (SWT) alone. The revolutionary aspect of Islam is rarely brought before the new converts, as in most of the cases the Da'ee himself is not conversant with it.

The new convert becomes the automatic member of the community that presented the Dawah. He becomes an integral part of the mosque and of the community. The Imam becomes his leader. The Imam is virtually taken as Amir. Training of the newcomer is limited to learning Salah/Sawm, memorizing some Surahs of the Qur'an for daily prayers, learning some day to day Fiqh problems and picking up some defense/fighting tactics to save the Masjid and the community to which he belongs from the attack of the 'Kuffar' (Non-believers). If circumstances permit, or if some institutions like Rabita can arrange for his Hajj (pilgrimage), he performs the Hajj. That is the end of it.

However, these newly converted Muslim brothers and sisters are in a way different from the traditional Muslims. They are more spirited and very enthusiastic about their Islam. Many of them strictly follow whatever they learn. They, zealously remain attached to their community and its Imam. Thus, the entire Afro-American Muslim Community of America has been divided into hundreds of water-tight compartments with no unity, or united platform or central leadership. This is really a great tragedy. It has rendered the entire Muslim community of America as an ineffective force. Had they been properly taught and educated with the meaning and the concept of the Kalimah-La-Ilaha Illallah and what it demands from one who accepts it as the predominant faith of his life, it could bring the revolution which Allah (SWT) wants from us. It would have enabled the Muslims to play the revolutionary role in this society that only Muslims can do.

Had they received the required training and Tazkiyah to be the devoted Muslims and Da'ee Ilallah, the entire A.A.M.C, of America would have emerged by this time as a force in the body politic of this country. They would have presented Islam to the general masses in a broader spectrum. The socio-political situation of this country would have been different

than what it is today. At present, Afro-American Muslim brothers/sisters are not so much better than the immigrant Muslims who are traditional, following some rituals of Islam here and there, and contented with their disgraceful lot in the permissive society of this country. Both the immigrant and the Afro-American Muslim communities have different problems and different spheres of activities. They are practically sailing in two different boats parallel to each other.

The Dawah work which is being conducted by these communities is haphazard, irregular and without any planning. The objective of Dawah Ilallah which should be uppermost in the mind of the Da'ee is perhaps missing altogether. It is either not clear or could not be undertaken for various reasons, which I will discuss later on in this chapter. It also could not be promoted due to the expediency of the situation in which our Afro-American Muslim brothers are placed in this country of White dominance.

2. ORGANIZATIONS

Dawah activities, at present, are being carried out by the Islamic Society of North America through I.T.C. (Islamic Teaching Center), the Muslim Community Center of Chicago, the Islamic Circle of North America, Nation of Islam, the Islamic Center of Washington and other organizations like these. So far their Dawah activities, concerning the inhabitants of this country, are mainly limited to the Afro-American Community and that, too, mostly to the inmates of the correctional facilities. Dawah work among White and Spanish speaking Americans is negligible. One of the above institutions, though, claims to be the Islamic Movement of America, but unfortunately its Dawah work is limited, for all practical purposes, to a particular ethnic minority. The Dawah work of these organizations remains vague until they categorically declare that they are out to establish Allah's Deen in the U.S.A.

This objective, as discussed earlier in this book, should be the primary goal of these organizations. They need reorientation in their approach. They need a drastic change in their priorities. They have to work out the prerequisites of the Islamic Movement of America and try to achieve them first.

If the priorities are changed and the goal is set towards the establishment of Allah's Deen as their prime objective, they will produce Dawah literature addressing the common people of the land. They will make a genuine effort to build the team of workers /DA'EE and undertake service-to-the-people programs as discussed earlier. They will

have to make strategies and develop a Dawah program so as to create interaction with the White population of the country. They should create dialogues with Christians to come to the point where they accept the Oneness of God, the accountability in the life Hereafter, and feel the urgency of guidance to establish the Kingdom of God on earth. It needs new vocabulary, fresh literature, most modern techniques and effective strategies to present Islam to the population of the land in a palatable manner. The entire process of Dawah Ilallah will be a complete departure from what these organizations are doing now in a very limited sense of the term. Their addressees will then be the general masses of this country. For them the methodology of Dawah will be different than what is adopted for Dawah work among Muslims, Afro-Africans and among some ethnic minorities. Besides this, they will have to keep the needs and requirements of all the first four stages of the Islamic Movement crystal clear in their minds and approach right from the very outset. It will enable them to take all the precautionary measures to encounter the eventualities that are inevitable in this process. It will make them mentally and psychologically prepared to face the odd situations which will arise when they are determined to change the Batil into the Haq. These are the essential steps to be adopted by these organizations in order to be recognized as the Islamic Movement of America. I have drawn a picture of the would-be Islamic Movement of America in the previous chapter to enable the reader and the Da'ee to compare and contrast with the existing position, programs, undertakings and priorities of these organizations. Merely using big terminologies of Dawah, without doing all that is needed, as stated above, in the American perspective, will not and cannot change any of these organizations into the Islamic Movement of America.

There is again, a great tragedy. These organizations that have basically been catering to the socio-religious-educational needs of the Muslim Community of America for the last 20 to 25 years, in spite of their claims could not come up to the expectations of the Islamic Movement of America. Nor could they provide the services either, though they operate as service oriented organizations. If they had undertaken the real task of building the I.M.O.A., they would have been able to do a better job in this respect by this time.

They would have definitely made a great headway in influencing the people's opinion in the right direction. If they had set a clear goal before them to establish Allah's Deen in the U.S.A., followed the process of Dawah Ilallah as pursued by Prophet Muhammad (S), taken care of the responsibilities to make the Deen of Allah (SWT) dominant they would have not only been able to serve the Muslim community better in a broader perspective but they would have created some real impact on the

American society by this time. A real Islamic Movement of America would serve both the purposes well.

It appears that these organizations are self-contented to have acquired monumental institutional offices, a large secretariat some Dawah activities among Afro-Americans and some other ethnic minorities, and to hold one or two conferences on a regional and national level in a year. Do they really think that Allah's authority can be established through their existing programs and the process they are following? Do they think that by doing some socio-religious-educational services to the Muslim community of America and making some rough-shots in the field of Dawah here and there, they can establish Allah's Deen in this country?

It appears that they have not yet thought it over in this respect. They have not yet pondered over the implications and demands of Dawah Ilallah. They have not yet taken into consideration how Allah's Deen can be established in America. Perhaps they have not yet realized their responsibility as Muslims living in a society of Kufr mid Shirk. Here they have no right even to breathe, in the sight of Allah and His Messenger, except by making every effort to replace the Batil with Haq. Either they are to establish Allah's Deen or give up their lives in that pursuit. A realistic approach to these aspects, would have changed their attitude of mind and put before them the fallacies of their wishful thinking, i.e., striving for the welfare of the Muslim Community and expecting the establishment of Allah's Deen through that process.

It appears that Dawah work has been taken by these institutions very lightly, just to fill in the gaps. Their Dawah work appears to be an end in itself. Dawah work without a declared objective to make Allah's Deen dominant will be fruitless. It will produce the same type of Muslim brothers and sisters as the existing traditional Muslims are. If they do not categorically declare their intention to achieve what Prophet Muhammad (S) did in his lifetime and strive for that, these organizations will never be able to turn themselves into the desired I.M.O.A. In the absence of this objective, these organizations will remain socio-educational -religious-cultural catering service institutions to the Muslim community of America. To come out of this quagmire, they will have to adopt the objective, to make Allah's Deen dominant in America, and then turn their entire energies, talents and resources towards achieving it as priority number one of their existence through Joint and concerted efforts with a devoted and dedicated team of workers. Fighting for a common cause from different platforms will definitely, then, appear odd. This will

automatically pave the way to build a common united platform for the establishment of Allah's Deen in America.

3. CAUSES OF FAILURE

It would be in the fitness of the matter to list some of the important causes of failure on the part of the Muslim organizations, mosques and Dawah oriented individuals to better help them follow the correct path as envisaged by Allah (SWT) through His Book of Guidance, Al-Qur'an and as demonstrated by Prophet Muhammad (S). They are as follows

i. Lack Of Leadership

Here in America Muslims are divided into hundreds of different types of communities, organizations, centers and groups. There is no central leadership and no common platform. A few years back a genuine effort, by some Afro-American and immigrant Muslim brothers was made in this direction. More than 40 organizations and Mosques consented to develop a common platform and a central leadership. A broad based organization in the name of Islamic Federation of North America (IFNA) was established in May 1984, in Cleveland. A very active Muslim brother. Imam of Masjid Taqwa, N.Y., was elected as its coordinator in a meeting of IFNA at Pittsburgh in July, 1984. A detailed program, including that of Dawah, was chalked out for the development of the Muslim Community into a forceful political entity in the body politic of America.

Unfortunately, Rabitah Alam-Islami torpedoed the whole program. Through one of its Afro-American employees, the Rabitah propounded the concept of indigenous Muslims tracing their origins to the African Continent. A seed of dissension was created by their policy. They helped and patronized in all respects the formation of a separate organization of Indigenous Muslims of America. I, personally, with Br. Amin Awad of Masjid Faruq, N.Y., approached the Director of Rabitah, DR. Fahad Nasir, and told him clearly that through their disruptive effort to form a separate organization in the name of indigenous Muslims, they were doing a disservice to Islam and the American Muslims.

However, all advices and requests were of no use. The damage was done. Due to this disruptive service of Rabitah and the lethargic attitude of some of its office-bearers, IFNA could not progress. The planned Association of Indigenous Muslims also could not come out of its mother's womb. Rabitah and its staff members are accountable to Allah (SWT) for obstructing and torpedoing a very useful program for building a united

common platform for the Muslim Community of America. There is a great urgency to consolidate the Muslims of America on one platform. It is now possible only through a broad based I.M.O.A. It will provide the trusted leadership, try to unite the different organizations and mosques on one platform and bring all other scattered Muslims to work under its umbrella. This is the only process through which the Muslims of America can emerge as a united political entity in the body politic of America. Without achieving this status, they cannot resolve their various educational, economic and political problems. Without a common platform, neither can the effective central leadership to handle the affairs of Muslim communities be developed, nor can the collective struggle towards the establishment of Allah's Deen be promoted/advocated aggressively. Without central leadership and a joint and concerted struggle for Allah's Deen, Muslims of America have no future. The sooner they realize it, the better it will be for them.

ii. Lack Of All-American Dawah Strategy

Whatever Dawah work is being done here and there in this country is very haphazard and shortsighted. Whosoever is doing Dawah work is doing it in accordance with his perception of Al-Deen and this society. That too is neither integrated nor properly planned. It is lopsided. Dawah work in this country needs an all American strategy, comprehensive Dawah program, uniformity in approach to the problems of the day, a well developed training/Tazkiyah program for the workers (Da'ee), a well-organized tempo against Munkar and service-to-humanity-oriented public programs, all integrated to bring Islam to the doors of the electorate. The development of such a comprehensive strategy of Dawah will not be possible without building the I.M.O.A with the sole objective to establish Allah's Deen in this country.

iii. Lack Of Resources

The task of Dawah Ilallah to the Non-Muslims of America needs a lot of material resources and manpower, which are not forthcoming at this juncture. In the absence of these essential elements, Dawah work, as propounded by the Qur'an and practiced/strategized by Prophet Muhammad (S) cannot be undertaken. Batil in America is well organized and resourceful. Dawah Ilallah, if it is to emerge as a challenge to the secular and anti-Islam forces of this country, must muster at least one tenth (ten percent) of what is at the disposal of Shirk/Taghut. The devotion, the dedication and the sacrifice of wealth, time and energies of the workers of the Islamic Movement and the material support of the

Muslim masses will bridge the gap. The help (Nusrah) from Allah (SWT) will magnify the humble but determined efforts of Da'ee manifold in the eyes of Batil as He did during the Battles of Badr, Uhud, the Trenches, Hunain and on many other occasions during the 23 years of struggle to make His Deen dominant. This is Allah's tradition and nobody knows in how many ways He helps the Mujahidin fi Sabilallah,

What I am propounding above is feasible as well as possible. The M.C.O.A. can afford it provided it feels its responsibilities as Muslims and is fully conscious of its accountability to the Creator, Allah (SWT). The fear of Allah (SWT) and the fear of accountability, accompanied with the concept of Reward/Punishment in Akhirah can motivate the Muslims to contribute to this cause generously. The immigrant Muslims, Alhamdulillah, are mostly affluent and can meet the target. The Muslims of America can pool their five to ten percent resources together for the Dawah work as envisaged. They can easily contribute at least \$25 to \$30 millions every year. This will be sufficient to have their own Radio Stations, TV network, model schools, press and publication and research centers to attract talented Muslim youth in and outside America to compete with the secular world. Within five to six years time, the Muslims of America will be able to address the people of this country on a better footing than what they are today. They would not have to go outside America with a beggar's bowl. They would be able to maintain their own dignity and self-respect and that of the Islamic Movement. The extended beggars hand commands no respect. Those who give charity manipulate the activities, exert invisible influence/pressure that retards the progress of the movement, make the supporters disenchanted and the workers indolent. Such a team cannot achieve its objective, even after thousand years of 'struggle'. The Muslim organizations of America at least should learn a lesson from their own history.

This again, will not be possible without bringing both the immigrant and Afro-American Muslim communities of America on to one platform. The resources of one and the political awakening of the other, when combined together with the Islamic Movement of America, will be able to play miracles. What the disorganized M.C.O.A. could not achieve today and are thinking as unrealistic will become feasible and attainable when gathered together, in all respect, on one platform to fulfill the demands of their Iman in Allah (SWT). There will be no dearth of resources, both of men and material, at that time. Only the Islamic Movement of America can get this job accomplished.

iv. Lack Of Vision

The main cause of Muslims' failure to come forward and meet the obligation lying on their shoulders is the lack of vision. Islam is the Deen of Allah for mankind. Whoever comes into its fold becomes Muslim (obedient to Allah alone). Wherever a Muslim is, it is his/her responsibility to Allah (SWT) to make every possible effort to get His Deen established in the society in which he is living.

Muslims have no choice. They have only one course open before them. They have to struggle jointly and collectively with all their might for the eradication of Batil and for getting Allah's authority established in its place. It matters little as to whether they succeed or give up their lives in that pursuit. In either case, their life will be successful. The injunctions of the Qur'an are very clear in this respect.

"And strive hard for Allah (in the way of Allah) with all endeavor that is due to Him (H.Q.22: 78)

"And fight with them until persecution is no more and the Deen (way of life) is all for Allah." (H.Q. 8 :39)

"Fight against such of those who have been given the Scripture and believe not in Allah (SWT) nor the day of judgment and forbid not that which Allah (SWT) has forbidden by His messenger and follow not the religion of truth, until they pay the tribute - readily, being brought low." (H.Q. 9:29)

"Lo! Allah (SWT) has bought from the believers their lives and their wealth in lieu of the gardens (that) will be theirs! They shall fight in the way of Allah (SWT) and shall slay and be slain. It is a promise that is binding on Him in the TORAH, and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah. (SWT)? (H.Q.9: 111)

One who studies the Qur'an, ponders over its contents and understands the message, cannot ignore the extremely clear call given to Muslims in the aforesaid Ayahs. It is a call from Allah (SWT) to struggle for His Deen. It is a sacred covenant between a Muslim and his Lord. A Muslim has no place in this world until he undertakes what he is raised for in this world as a Khairal Ummah, the Best of The Nations. His position is unique in the community of nations. He has been given a clear-cut assignment, a mandate by his Creator, ALLAH (SWT), to complete. He has a lifetime mission to fulfill on this earth without harboring any fear from any side.

This concept must be predominantly present in the mind of each and every Muslim and Muslimah *as a vision of his/her life*.

"You are the best community that has been raised for mankind. Ye enjoin right conduct and forbid indecency and ye believe in Allah."

(H.Q. 3 : 110)

"Thus we have appointed you a middle nation that ye may be witnesses against mankind and that the messenger may be a witness against you."

(H.Q.2: 143)

These injunctions of Al-Qur'an clearly lay down the obligation of Muslims to struggle and show the guidance to mankind in the way Rasulullah (S) and his beloved companions demonstrated for us to follow. We have to emerge as the Just Nation to serve as a model in every respect for others. We have no place in this world until we undertake what we have been raised for as Ummatun Wasata (Middle Nation) for others. We in America, as a part of the Muslim Ummah, have no alternative but to struggle for what have been discussed so far in this book. The achievement of this status will be within our reach when we all will struggle for the establishment of Allah's Deen.

The tragedy is that Muslims have mostly cut themselves off from the Qur'an. Those who study the Qur'an study it in an academic fashion. The Qur'an will not reveal its real contents until practical efforts are made to build a Movement to spread its message. Simultaneously, a concerted move should be undertaken to establish a society/state based on the teachings and the guiding principles of an ideological state as laid down therein. The Qur'an was not revealed all at one time as a book. It was revealed to Prophet Muhammad (S) in bits and pieces as and when the guidance was needed. It came to guide the destiny of the Islamic Movement launched upon by Prophet Muhammad (S) for the establishment of Allah's Deen on earth. It pinpointed the shortcomings of individuals as well as that of Jama'ah and rendered an inspiring commentary on the development of the Movement/events as eternal principle of truth applicable to the time of Rasulullah (S) and for all time to come.

The Qur'an is a running commentary from Allah (SWT) or the development of events generated by the determined effort that Rasulullah (S) and his beloved companions made towards the establishment of His Deen. It has exposed the evil designs of Kufr, Shirk and Nifaq. It had

consoled Prophet Muhammad (S) and his companions with glad tiding and warned the opposition forces of Batil/Shirk with great punishment here and in the life Hereafter. Al-Qur'an presents a panoramic view of the struggle between Haq and Batil through the ages with the declaration that only Haq will prevail. It has laid down the process that the Islamic Movement of Rasulallah (S) passed through. The Qur'an presents the actual episode with Batil when a Jama'ah is raised to dethrone the Evil and establish Haq (Maruf) in its place. As such, the Qur'an cannot reveal its beauty to its academic readers. It will reveal its real meanings and contents only to those who will make a genuine effort towards its establishment.

The Islamic Movement of today will encounter the same situation, meet the same type of characters and pass through the same trial and tribulations through which Rasulallah (S) and his companions underwent. At every stage of our Islamic Movement, the particular Ayah of the Qur'an will come before us clearly declaring the situation when it was revealed to Prophet Muhammad (PBUH). This illustrious explanation will not be possible without building the I.M.O.A on the same pattern as propounded by Prophet Muhammad (PBUH). The Qur'an is a practical code of conduct that was made available to Rasulallah (S) for his guidance It has been preserved and maintained by Allah (SWT) for all time to come to provide the same for the guidance of mankind as and when it turns its face to the Qur'an. We today stand in the same category. The Qur'an will reveal its beauty only if we uphold it, bring its teachings into our practice in every walk of life and launch upon a Movement to establish Allah's Deen in its entirety on this earth.

Alhamdulillah, some Muslim brothers and sisters are now devoting some time to the study of the Qur'an. Qur'anic sessions are also conducted in mosques, Islamic centers and conferences. Emphasis is given towards the study of the Qur'an. *But the crux of the problem, as stated above, is the lack of vision as how to establish it in the body politic of the society in which we are living, how to start a forceful movement to establish the authority of Allah (SWT) and The Kingdom of God on earth.* Muslim brothers and sisters can devote their whole lives in studying and understanding of the Qur'an. They can emerge as authorities on the Qur'an. But the questions: "Who will carry the mission?", "Who will be < torchbearer of Islam?", "Who will initiate the movement establish the authority of Allah?," "Who will present the model of the Qur'an for the guidance of mankind?," will remain unanswered till the task of Dawah Ilallah is started in right earnest with a clear vision to establish the Deen of Allah (SWT) in this society. The study of the Qur'an must inspire and

motivate us to meet the aforesaid challenges. If not, the purpose of the study of the Qur'an is defeated.

There have always been thousands and thousands of learned scholars of the Qur'an, Hadith and Fiqh throughout the last thirteen hundred years, but they could not establish Allah's Deen any where in this world in its totality after the first four Caliphs and Umar Bin Abdul Aziz (May Allah bless all of them). They have provided hundreds of Tafasir but Allah's Deen could not be made dominant. They did not try to start the Movement to accomplish their obligation to Allah (SWT) which the Qur'an placed on their shoulders and the life patterns of Prophet Muhammad (S) set before them to follow as a model. (The Islamic Movements of the Indo-Pakistan Subcontinent and those of the Middle East of the twentieth century are the only exceptions to it. However, it is a great tragedy that so far they could not succeed establishing Allah's Deen anywhere due to various reasons that are beyond my topic under discussion. They did not make joint and concerted effort to establish Allah's Deen. As a result, the Qur'an could not present itself as a practical reality to these learned scholars as it was with the Prophet Muhammad (PBUH) and his companions. The Qur'an and its Ayahs were the source of guidance and encouragement for the companions of the Prophet (S) at every step. They were the cavaliers of the Islamic Movement, not academicians of the Qur'an. The understanding of the message of the Qur'an and building the Islamic Movement for its implementation will go together hand in hand. Both are the integral part of Dawah Ilallah. Both the aspects are complementary and supplementary to each other. A study of the Qur'an without starting the Islamic Movement or participating with the existing one, if any, towards the fulfillment of its message will miss the target set out by Allah (SWT) to be accomplished by each and every Muslim. A person who studies the Qur'an for years together, but doing nothing to establish the Deen of Allah (SWT) in an organized way, commits negligence of his prime responsibility to the guidance of Allah. It *tantamounts to be an insult to the Qur'an. He, the scholar, is knowingly avoiding his responsibilities. He, in the sight of Allah (SWT) perhaps may be more sinful than one who is ignorant.*

Our study of the Qur'an, therefore, must be objective. It must inspire us to make sincere efforts towards Dawah Ilallah. It *should brighten our vision to make Allah's Deen dominant in the USA.* It should be uppermost in our mind. Muslim organizations in America, the mosques and the scattered individuals all around America should and must nurture the vision that they are here in this country to make Allah's Deen dominant. Our study of the Qur'an should glorify this vision. It should motivate each individual Muslim to live and die for it. Al-Qur'an should be the center of gravity for

each of us. Only then will the Muslim Communities work together for the emergence of the much needed I.M.O.A., without which they cannot survive for long even as Muslims in this country.

In the foregoing discussion, I have tried to point out when the Muslim Ummah of America stands today, what they are doing in the name of Dawah, what they ought to do as Muslim and as Da'ee Ilallah. I have also discussed in detail the cause of failure of Muslim organizations, communities, and mosque to start the I.M.O.A. *If they would have the vision to that effect, an all American Dawah strategy, a common platform and a central leadership could be developed in its wake. Availability of funds would have never been a problem then.* Muslims, when motivated and inspired to fulfill their commitment to Allah (SWT), contribute generously for the cause to substantiate their struggle for their Deen.

I have surveyed the goals and the activities of the Muslim organizations, centers and mosques in America and pinpointed the shortcomings with great pains. The only intention in my mind is to see their objectives, priorities and programs rearranged in conformity with what Allah (SWT) and His Prophet Muhammad (S) demand from us as Da'ee Ilallah. It is not a criticism but a humble advice (Al-Deen Naseehah) from a brother who is eager to do justice to the Qur'an and to the mission of Prophet Muhammad (S) in his humble way. *If Muslim organizations of America rededicate themselves to the vision of an Islamic state, all the other shortcomings, as mentioned earlier, will soon be overcome.* Only then will the work of Dawah Ilallah among the non-Muslims come under full swing with definite goals and set targets for the workers to achieve as the supreme obligation of their lives.

Before concluding this chapter, I would like to produce, in brief, the consequences of our failure or negligence to build the I.M.O.A. :

1. Due to lack of vision or clear-cut objectives, no Dawah work could be done among the White and Spanish population of this country. Our present efforts could cause only some scratches here and there in the Afro-America community.
2. A team of Da'ee suitable for Dawah work in America could not be developed.
3. Effective Dawah literature for non-Muslims is not forthcoming, except for a few fliers and booklets, that too need a lot of reorientation/improvements to make them suitable for Dawah work in this permissive and free-for-all society.

4. Proper Da'ee's Training/Tazkiyah program could not be developed. The need is for Da'ees, and not for Imam for mosques as ISNA, Rabitah and other organizations are busy in producing. A Da'ee can better serve also as an efficient Imam if the situation warrants.

5. No Muslim Community could be developed as a model for the impending Muslims to visit and get a vision of the would-be Islamic society in America. A model community can be developed only through a team of devoted and dedicated workers of the Islamic Movement.

6. As a cumulative effect of these shortcomings, no proper methodology of Dawah among non-Muslims could be developed so far. Dawah among non-Muslims in America is a highly technical job. It needs a lot of preparation and exhaustive training in different sciences, arts and techniques. We do not know how to approach the different sections/segments of the society, how to deal with different religious factions and how to deliver the message of Islam to different ethnic minorities.

7. We do not know how to address the various socio-economic-political problems that this great country is facing. A Da'ee, when he goes into the field, must be fully conversant with the problems and their Islamic solutions.

Only a broad based Islamic Movement of America can and will meet these challenges through its clear vision, sole objective, comprehensive Dawah program, uniformity in approach, inspiring leadership, devoted and dedicated team of workers, and a determined effort to make Allah's Deen dominant. It will bring unity of thought and action among the Muslims living in America. Let all of us strive in that direction consciously and assertively.

CHAPTER-VI

"REQUISITES FOR A DA'EE Ilallah

The urgent need for an Islamic Movement in America has been established with what I have discussed so far in this book. I should now describe the conditions that a Da'ee Ilallah must fulfill for Dawah work in this country. The qualities which a Da'ee Ilallah must possess, the character which he must profess in this permissive society, the knowledge of Islam and the understanding of this world which he must demonstrate should be clearly laid down for him to be a successful Da'ee. A positive approach to the Dawah work in America will bring out the actual requisites that a Da'ee must muster to enable him to undertake the obligation of establishing Allah's Deen in this society. It will depict the picture of what is required to be inculcated in each and every worker (Da'ee) of the Islamic Movement as its prime necessity.

Dawah work in the present context of the world is a highly technical job. Equally, it is also very time consuming. It needs a lot of preparation and training to be a Da'ee. To be efficient in Dawah work, a Da'ee needs knowledge, understanding and technical know-how in many fields. Human life is a very complicated affair. Human society, too, is very complex and its every aspect needs the attention of a Da'ee. Islam is a way of life and does possess the panacea for human sufferings and its chronic problems. It is, therefore, desirable to discuss the various aspects of the issue as to what a Da'ee should know and with what he should equip himself to meet the demands of the circumstances in which he has to struggle for the establishment of Allah's Deen.

1. KNOWLEDGE OF ISLAM

A Da'ee may not be an authority on Islam but he must have its workable knowledge and understanding. His study of the Qur'an must be vast and analytical. The concept of Tawheed, Prophethood and Akhirah and the arguments to that effect as laid down in the Qur'an should be crystal clear to him. The Qur'anic verses may be memorized to the maximum possible extent. Da'ee Ilallah must be fully conversant with the fundamentals of the Islamic way of life - the sovereignty of Allah, the guiding and regulating principle of Islamic social justice, the sanctity given to the status of parents, the importance attached to the institution of family and its integrity, status of women and their paramount rights, human right and privileges, economic principles of production distribution, earnings, expenditures, public finances condemnation of exploitations of every

kind (fraud and interest), rights of the laborer, the poor, the unemployed or underemployed), the destitute, concept of crime and punishment, principles of war and peace, concept of Jihad and its necessity, consultation (Shura) and accountability (Muhasibah) before law, justice (Qist), international strategies, and the principle of excellence on the basis piety (Taqwa). These and many other aspects of human society must be clearly understood by a Da'ee in the light of the Qur'an and Sunnah vis-a-vis the contemporary world and unhesitatingly advocated to the people through individual contacts and collective programs. The rest of the understanding of Islam can be broadly categorized as follows:

i. It is essential to undertake a comprehensive study of the Prophet's (S) life as the only model and guide now available to mankind to follow. His (S) technique Dawah, the tireless efforts that he (S) made to accomplish his mission and the strategies that he adopted in that pursuit should form the practical examples for the Da'ee Ilallah. The historical background of wars that Rasulullah (S) fought and the peace efforts that he (S) undertook must be thoroughly studied. The Da'ee must be in constant touch with Bukhari, Muslim, Mishqat and Riad Saleheen at least.

ii. The basic principles of Fiqh (jurisprudence) and their application to the problems that this country is facing must be a matter of great importance to the Da'ee Italian.

iii. The history of Islam, of the first century of Hijrah, with all its intricacies and complexities, must be under the active reference of a Da'ee. The rest of the Muslim history and the world history since the Renaissance should be under his close study. The life history of the prominent companions of the Prophet (S) should always be another topic of his regular study as an everlasting source of inspiration in his Dawah efforts.

iv. A comparative study of Judaism, Christianity and Islam is a must for a Da'ee in the American perspective. This is the minimum that a Da'ee Ilallah is supposed to know about Islam and its allied topics. A study along the above lines will enable a Da'ee to present Islam in its true perspective to the people of the land with confidence. It will enable him to face the various absurd and concocted questions that are allegedly put by the anti-Islam forces to detract the Da'ee and involve him in illogical and inconclusive discussions.

2. KNOWLEDGE OF THE LAND AND THE PEOPLE

A Da'ee must know the country, the people and the land where he has to carry out his Dawah activities. America is a vast country with innumerable material and natural resources. The country is inhabited with a heterogeneous population containing almost all the nations of the world. It is a country that is crowded with different ethnic backgrounds and varied cultures, tracing back to their country of origin. Almost all the religious (unfortunately Islam has also been rendered into a religion as others are), beliefs and cults are found pulsating in its free atmosphere. America is still a land of opportunities. Migration to this land of promise is steady. People from the Far East, Europe, Asia and Latin America are pouring in and making an impressive mark on the landscape and the cultural bounds of America. Its economy is still expanding and is likely to continue to expand for a few decades more, with intermittent trade cycles that is the legacy of capitalism. It will continue to keep fascinating the eyes and imagination of the men of will and enterprise to come to this country and explore the possibilities to new heights of economic prosperity. The goddess of capitalism is in its full glow, with the approaching shadow of doom in the background, which may dwindle its growth in the near future. It has already reached its zenith. The onward march shows the steep but slow descent down to the valley where great nations of the past are resting for good as a part of history. If corrective measures are not taken forthwith, that doom is inevitable for the American society too. Sovereignty, as in the Constitution, belongs to the people, but in fact it is being fast usurped by the mushroom of Political Action Committees of vested interests/groups at home and abroad. They very much influence the discussions and voting habits of congressmen and senators. Gradually, America is growing into a colony of vested interests and international Zionists caprices and intrigues. The people of the land are simple, naive and are being exploited by the vested interests through a perpetual campaign from TV, radio and the so-called "free-press". Individual liberties and personal freedom have been distorted to serve only as a means to create lust for sex in the society, promote pornography and adopt perverted attitudes and violence in human relations. America has now become a country of great extremities where:

- affluence and poverty go hand in hand;

- sovereignty of the people has been eroded to an alarming state;

- women are challenging the authority of men's domination in every field, resulting in the emergence of a society of unisex at an accelerated pace;

- human rights are protected at home with discrimination and violence on account of color and race, but the same are allowed to be ignored totally with little regard and active support for the totalitarian dictators and racist regimes of Asia, Africa and Latin America;

- personal freedom amounts to a free license to dismantle the moral values and ethical standards of the society both by individuals and the media;

- corruption, unfortunately, is rampant in the upper strata of the society more than in the lower level which does not augur well for the future.

America, no doubt materially, militarily and politically, is a great country but ideologically and morally very poor. As such it is beset with innumerable social, cultural, economic and political problems. They need immediate solutions. The Islamic Movement of America has to address these challenging problems that I have depicted briefly above. A Da'ee has to make himself fully conversant with these problems, their root-causes, their horrible effects on the society and their solution in the light of the Guidance prescribed by Allah (SWT) in the Qur'an and Sunnah. No Dawah program can work and succeed by ignoring these fundamental issues. At every step where the Da'ee goes in the field to meet the people, he will encounter these and other questions as challenge to him and to Islam that he represents. The understanding of these problems and their possible Islamic solution will constitute an equally important part of the training program of the Da'ee as the understanding of the Qur'an and Sunnah. A Da'ee must know well the message that he is to deliver as well as the country and the people who are his addressees.

3. KNOWLEDGE OF THE CONTEMPORARY WORLD AND MOVEMENTS

i. Global Strategies

The United States of America is a global power. The world itself has shrunk into a multi-storied house in which some stories are well furnished and well equipped with modern facilities like the seventeen developed countries of Europe, America, Australia and Japan, whereas the rest of the stories are in a very dilapidated condition like the underdeveloped countries of Asia, Africa and Central/Latin America. Both richness and poverty are like contagious diseases. Each is affecting the others in many ways. Their economy is interdependent. None can proceed ahead without the help and cooperation of the others. The capital and technical know-

how of one will be useless without the raw material from the others. The finished goods will get stale and rusted if the markets of the poor countries are denied to the few higher-ups. There is a growing conflict of interest between "haves" and the "have-nots." The two superpowers are demonstrating a clash of interest for control over the areas producing raw materials and are extremely important as consumer markets in their overall political strategies for world domination. This needs a close follow up.

ii. Third World And Debt

The pattern of slavery in the present enlightened age has changed. There is no more political slavery but the economic slavery is rampant everywhere. It is the worst. In the name of loan, most of the free-but-underdeveloped countries of the world have been subjugated by the developed countries of the world. They all are deeply buried in debt up to their necks. Many cannot even pay the interest of their loans. The creditor countries (the haves) are determined to get their loans back one way or the other, but the debtors (the have-nots) have genuine reasons either to delay, reschedule, or get rid of the debts altogether. They really have no power to pay even the billions of dollars in interest, not to say of paying back the principal. An economic war is imminent. The economy of the underdeveloped countries is dwindling fast. Sooner or later, they are likely to stop payments, which they are doing at the cost of extreme sacrifices of their people and which has already reached to the brim of their capacity. Once it splits its bounds, it will create great upheavals in the economy of the world. There is no reason to believe that these huge loans can be paid back. It is next to impossible. The only alternative is to write off all the loans and let the world start afresh with a clean slate with no debit and credit on equal footings. The situation at present is extremely vulnerable and needs a very close study and follow up by a Da'ee.

iii. European Common Market (ECM)

ECM is another emerging monster of the future when it perfects its shape by 1992. It is going to be the third superpower of the world with an integrated economy and enormous resources and a consumer market of its own 350 million people. Already America and Canada have agreed to become a common market of their own. The underdeveloped countries of the world, in the very near future, will have only three economic powers outside the Communist block to deal with the American block, the European block, and Japan, which in turn will substantially reduce their bargaining power. If the political hegemony of these powers with a

common interest in the consumer cum raw-material-producing market becomes one (and there is no reason why it should not be as they all are capitalist cum secular economies), it will let loose another era of political and economic exploitation of the underdeveloped world (the have-nots), unprecedented in the history of mankind. That needs an active follow-up to understand this world better.

iv. The Communist World

Communist Russia apparently is fast changing its color. The Russian bear is now putting on the garb of glasnost and adopting the policy of perestroika under the Gorbachev era. The seventy two years of ruthless and unnatural anti-human domination of the communist regime has failed miserably to produce economic prosperity in Russia and its satellite countries of Eastern Europe and Central Asia. They, under the shadow of perestroika, are now in the state of contraction with the elasticity of rubber to rebound with greater force at some future suitable time for the domination of the world. They want to rebuild their economy with little individual freedom for their people. They are rearranging and reorganizing their economic and political system to rebuild their economy on the pattern of the West but under the tutelage of communist domination. Within ten to fifteen years time, they are likely to rebound and show their greater strength to dominate the world. America and the world at large should not take the policy of openness at its face value. It would be a great blunder for them. Communist regimes anywhere in the world howsoever, non-aggressive they may look, are the least trustworthy people on this earth. They all are shrewd and hypocrites of the first order. The West should be ready to see the new glowing face of the Russian bear by the turn of the next century with a slightly better economy but resolute in advances in the world with enormous firepower and strategically advanced weapons. The developments in Russia and its Warsaw Pact countries should be watched with great interest to understand the intricacies of the foreign policies of East and West. Their study, from the American point of view, will help in understanding and analyzing the world situation in a real perspective. It will focus the development of events in the light of the conflicting interest of three superpowers trying at different levels with different forces and different ideologies for the domination of the world.

[Updating: However, contrary to this expectation, Russia disintegrated and has become the “sick man” of Europe but still it has the potentials to play a third-party role in world politics in collaboration with China, North Korea and Cuba.]

v. The Middle East

In the Middle East, the state of Israel is another bone of contention and a constant cause of flare ups. It is a smoldering bomb and can burst open at any time. It has been established in the heart of the Muslim world as a conspiracy hatched jointly by the British, French, Russians, Americans and the International Zionist movement to subjugate a portion of the Muslim world permanently. What they could not usurped through the Crusades they have now achieved through modern diplomacy and exploiting the weaknesses of the Muslim Ummah. Israel is now acting as the "police state" of America in the Middle East to supervise her interests. Israel, on the other hand, nurtures its own dream of dominating the Middle East and America stands as a committed partner to this dirty game. All the human values which this country champions, the fundamental rights which the USA protects and promotes, the concept of freedom and liberty which America cherishes, all succumb to point zero when the interest of Israel comes in conflict. At such occasions, America appears to be a colony of Israel and cuts a ridiculous position in the eyes of the world. The state of Israel and its forcefully occupied areas of Ghaza and West Bank are profusely bleeding but the entire free world, including the U.S. of America, is only expressing lip sympathy for the oppressed Palestinians. Israel has developed a very strong and influential lobby in U.S. Senate, Congress and in the administration. The pro-Israel TV, radio and press are busy day and night in pleading cause of Israel and distorting the hard facts of heinous crimes that it is committing against Muslims and humanity.

America, through its commitments to Israel on one hand and championing the cause of freedom and human values on other has, in fact, landed in a quagmire. On one side it can dare to displease Israel and its well-organized lobby. On other, it is in a constant state of anxiety to please the so-called moderate Arabs. This walking on a tight rope is only creating distrust in many quarters. The developments in the Middle East vis-a-vis the political hegemony of USA, Israel must be studied carefully. It shapes the external as well as the internal policies of the USA.

A Da'ee should be a keen student of these developments.

vi. Central And Latin America

The other important zone of active study is Central and South America. Nicaragua is a constant headache for the U.S.A. Central America, including Mexico, has a poor economy, and huge foreign debts. They are

infested with communist oriented movements. America does not like communism knocking at its backyard. Fidel Castro of Cuba is another nuisance. The picture in Latin America is more or less the same. The nascent democratic regimes of Argentina and Brazil are fighting hard to maintain their position. Brazil, Argentina, Venezuela and others are buried in debt up to their necks. Everywhere the tussle between democratic forces and totalitarian regimes, either leftist or rightist, is continuing. There, the people need some superb ideology to give redress to their problems and peace to their mind. America is keenly interested in the economic and political developments of the entire region. It cannot tolerate the emergence of a communist state anywhere in its southern hemisphere. Central and Latin America also pose a challenge for Islam and its adherents especially those who are living in the USA/Canada.

The entire region should be studied by us altogether in a different perspective. The countries are vast but in many places the population is small and agitated. If Islamic forces in the USA can be organized and welded into a proper shape, as envisaged, the entire region of the South presents an open challenge to the I.M.O.A to come and spread the Deen of Allah (SWT) with better chances of success. I cannot discuss this point more at this stage. It is just a hint to study and understand the strategic position of Central and Latin America from the point of Dawah Ilallah in the Continent of North and South America.

vii. Importance Of World Events

World affairs are thus becoming very much complicated. No one power has total control over the development of even as someone else's hand is always there either to generate or augment its flare-up. No power on earth wants a war of total annihilation, but equally wants to act as a deterrent for others and to win without war. The superpowers want to have their interests promoted at the bargaining table without war through the state of preparedness, and constant vigilance with competence. The withdrawal of Russian troops from Afghanistan, the proposed withdrawal of Castro's army from Angola and granting of freedom to Namibia by apartheid South Africa, the willingness of Vietnam to vacate Cambodia are setting new trends in world politics. America is in the thick and thin of all the political developments and settlement of disputes around the world. America, in the present context of the world, has the potential to remain a superpower for many decades to come. She is destined to play her dominant role in world politics. Its four-yearly-election period will always be dominated by foreign issues as well as internal problems. Currents and cross-currents of world trends will be of common man's interest.

Movements for freedom, struggle for human rights, putting trade barriers and blocking of trade routes anywhere on the surface of the earth will be of paramount interest to the people of this country. As any happening in one part of the house naturally disturbs the peace and tranquility of the other side, similarly, a turmoil or an upheaval in any part of the world becomes a matter of concern for the people and administration of the country which has its global interests to look after. Such incidents neither can be ignored nor sidetracked, rather they will need immediate attention of the USA to keep the atmosphere of the entire house (this globe) in order and safe for free flow of trade, commerce, ideas, trends, knowledge and culture from one place to another.

A Da'ee Ilallah in the American perspective cannot ignore the world developments, international trends and political strategies. The political games of world powers, their global diplomacies for dominating the world market, and political alliances with ever-changing loyalties in terms of national interests should be the subject of his keen studies. The ideological skirmishes of socialism/communism and capitalism around the world should always attract the attention of a Da'ee. The contemporary world and its problems, whether it pertains to the Far East, Middle East, Korea or West Indies Islands, Balkan states or Cyprus, European Common Market or East European countries, White or Black Africa, Central or Latin America, North and South or developed or underdeveloped countries, should be under the constant review of the Da'ee. The hotbeds of world political tension should be minutely followed by him. He will have to keep himself up to date on all these fronts to enable him to discuss national and international affairs and issues with his addressees with confidence in the correct perspective and with the latest situation of the region.

Rasulullah (S) was well aware of the political situation of the Arabian Peninsula and the game of the superpowers of his time. The Qur'an itself was the running commentary on the development of events of that time. Allah (SWT) Himself informed Rasulullah (S) about the defeat of Rome (at the hands of Iran) and then forecast their success within a few years (nine years) through Surah Rum with glad tidings for Muslims at that time. The conquest of the followers of the Scriptures, Hercules of Rome over the idolater, Khusrau Pervaiz of Iran, coincided with the victory of Muslims over the idolaters of Makkah in the battle of Badr.

The Da'ee Ilallah, a dynamic personality of his time, must be well aware of the development of events of his country as well as with the political situation of the time elsewhere in and around the world. It broadens the

vision of the Da'ee and he presents his message as a person who knows and understands the world and its situation well if not better than his addressees. A Da'ee is expected to give a well-judged opinion on current issues/topics of the world. He should be able to foresee the world social, economical and political trends and discuss the development in terms of the Guidance from the Creator Allah (SWT).

His emphasis, after making correct diagnosis of the issues, will be on the point that mankind cannot solve any of its problems without obedience to God, feeling accountable to the Creator for all that is going on this earth and without doing Justice (Al-Qist) both to individuals and nations in each and every situation. The only way to resolve the issues and deliver peace to the mind, solace to the heart and justice to the suffering humanity lies in following the last and the final guidance, Al-Qur'an.

This overall study of the world situation will equip the Da'ee to deal with his addressees of different educational, ethnic and religious backgrounds in a very comfortable position.

viii. Contemporary Islamic Movements

There are many countries in the world where extraordinary efforts are being made to bring the Islamic Movement to the point of success. The Ikhwan Al-Muslimun of Egypt, Jamaat-e- Islami of Indo-Pak Sub-continent, Hizb-Al-Tahreer of Jordan/Palestine, Tanzeem-e-Islami of Pakistan and many others in different countries under different names have been struggling against the Batil of their respective countries/regions in order to get the Deen of Allah dominant in its place. The development of these Islamic Movements, their problems and strategies, their strength and shortcomings, their influence and impact in their respective societies should all be under observation and constant study of the Da'ee in the American perspective. These Movements will provide various test cases for the Islamic Movement of America to study and resolve how to make the best use of their experiences in this country. The I.M.O.A. will learn lessons from their shortcomings, feel encouraged from their achievements and provide moral, material and other support to these movements at the time of their need and distress.

4. THE CHARACTER OF THE DA'EE

The educational upgrading and intellectual grooming of a Da'ee, which I have just discussed, constitute only one side of his training. The other side of his Training/Tazkiyah is equally important, rather more demanding. It

pertains to the development of his character and presentation of a practical model of what Islam stands for. This is the practical demonstration of the ideology that he believes and professes through his actions, deeds, dealings, behavior, conversation, attitude and manners.

It is possible that a Da'ee may lack in appropriate knowledge and understanding of this world. But if he is weak in character, if he lacks in manifesting cool temperament, palatable manners, the requisite amount of devotion and dedication to the cause, if he is short of patience and perseverance against provocations and if he is devoid of determination to carry out the mission against all odds, he will not be able to meet the challenge of Batil. No amount of knowledge can bridge this gap. For the lack of knowledge on any topic, a Da'ee can respectfully and tactfully withdraw himself to meet and discuss the issue some other time when he is better equipped. But shortcomings in character will immediately cause incalculable damage to the cause of the mission that may become impossible to redeem for a considerable time. The damage thus sustained to the mission may turn into a stumbling block in the spread of Dawah Ilallah. The building of the character of a Da'ee is, therefore, a subject of paramount importance for the Islamic Movement to undertake.

A Da'ee is a moving model of Islam, a practical demonstration of what is professed by the Qur'an. The character of "Ebad Al-Rahman" cannot be generated without intensive training/Tazkiyah by the Islamic Movement. Characteristics of Mumineen as laid down in the Qur'an in Surahs Luqman, Al-Furqan, Bani-Israel, Al-Muminun, Ankabut, Al-Maa'rij, Al-Hujrat and demonstrated by Prophet Muhammad (PBUH) and his beloved companions, should be very visible from his behavior, actions and deeds. This can be achieved only through an intensive program of self-development, well devoted Nafl Ibadah (Saum, Salah and Infaq), night vigilance (Tahajjud), mutual discussions, practical workshops, self-evaluation, (Muhasabah), close observance and practical guidance/advice from the leadership of the Islamic Movement as well as from the Da'ee's companions. Self-criticism and periodic evaluation by the responsible people of the Movement will help in acquiring the required standard in due course of time.

Simultaneously, criticism from the public must be taken care of in a pleasant and positive manner. It will help a lot in the purification of the character. A Da'ee, when doing Dawah work in the field, is open to criticism from all sides. He can soon acquire the desired standard of self-emancipation if he takes nothing personally nor feels affronted and continues trying to improve himself by removing his short-comings, if

any, pinpointed by his contactees or his adversaries. Training/Tazkiyah through self-evaluation and direct criticism from the people (provided it is genuine, healthy and not criticism for the sake of criticism) with whom a Da'ee comes in contact is the practical process to acquire the character that is expected from a Mumin and a Da'ee Ilallah.

This character cannot be produced in the cozy atmosphere of a drawing room or sitting in a corner like a hermit or Sufi and keeping aloof from the world and its happenings. Rasulallah (S) and his beloved companions were living and moving among their people. Every part of their lives was before the idolaters. The idolaters perpetrated a lot of atrocities on the Muslims but they could not raise even a finger against their character, devotion to their cause, honesty and trustworthiness or their well-disciplined lives. The idolaters were the die-hard enemies of Rasulallah (S) but they were keeping their Amanah (Trust) with Prophet Muhammad (S), Zubair Bin A'wwam ® and others. They knew that they were men of their words. They were dependable and trustworthy. They would prefer to die rather than break a promise or a covenant. They knew that Muslims would never speak lie. They were helpful to the poor and orphans, kind to the oppressed and benevolent to the needy. This was the character generated by the Prophet Muhammad (S) and his companions-at-arms while practicing, professing and performing the task of Dawah Ilallah, but sustaining persecution every now and then at the same time. This process of character building continued throughout the 13 years period of Peaceful Resistance at Makkah.

A properly arranged/organized Dawah program (field work) will provide immense opportunities to the Da'ee Ilallah towards the improvement of his character which, as I pinpointed earlier, cannot be substantiated by any amount of knowledge. This is a miraculous process of character building that is achieved by the determined effort of the Da'ee under active vigilance of the leadership and direct criticism of the forces of Batil, opposing the Islamic Movement at every step. Muslim organizations of the USA should learn a lesson from the fact that without doing Dawah work deep into the thick and thin of the common folk, it is rather impossible to generate the sterling qualities of heart and mind and acquire the required amount of personal endurance that are essential for struggling against Batil in order to make Allah's Deen dominant. This condition must be fulfilled for successful Dawah work in this country.

5. SERVICE-TO-THE-PEOPLE

A Da'ee Ilallah is known by his character and selfless services to humanity. It is service to the neighbor, the poor, the needy, the elders, the homeless wanderers, the runaway youths, the orphans and the starving people of the society in and around his neighborhood that introduces the Da'ee as a useful person, a trustworthy neighbor, a benevolent citizen and a person of integrity to be reckoned with at times of distress. Through various programs of service-to-humanity, irrespective of color or creed, the workers of the Islamic movement will gain recognition, rise to prominence, generate the goodwill of the masses and muster the support of the electorate. For Dawah Ilallah, it is a must that each worker introduces himself in his vicinity and the locality in which he lives to the common-folk as the servant of the people. Rasulullah (S) served the idolaters of Makkah prior to his appointment as Messenger of Allah. He helped the poor, the needy and the orphans. He used to care much about his relatives. He was trustworthy and commanded respect all around even before the advent of Islam. He was recognized as Sadiq (truthful) and Amin (trustworthy) by his people.

Similarly, a Da'ee in the society of modern Jahiliyah (Ignorance) has to follow the example of the Prophet (S) and emerge as a dependable character. His knowledge and understanding of the world and its problems will then help him to convey the message of Islam through innumerable opportunities which he will come across in this process.

Through various social and welfare programs, the Da'ee will gradually emerge as a special character at the very place where he is living. His locality will be his first target. It will help create leadership at the grassroots right from the beginning.

His character and personality will acquire more prominence when he involves himself actively in fighting against Munkar (evil doings), prevailing in and around his vicinity. He will educate the people's opinions, warn them about the devastating effects of alcoholism/drug addiction and pinpoint the horrible consequences of their perverted sexual behavior through an effective educational campaign. He will thus come in direct contact with the masses. It will create a lot of interaction and opportunities for the Da'ee to impress upon the people about the message of Islam, i.e., obedience to the Creator, accountability in the life Hereafter and the need for Guidance. They are to be enlightened upon these concepts. Without accepting these fundamental beliefs, neither can any problem be resolved nor can responsible character be built up in men and

women. Justice also cannot be delivered to the human society on an individual or collective level. This is the only way to help keep the human society on the path of righteousness and receive the blessings of Allah through establishing the "Kingdom of God" on this earth. A worker of the Islamic movement will thus emerge as a servant of the people as well as a Da'ee Ilallah with an inspiring character and a revolutionary attitude towards life in the locality in which he lives. This will pave the way for the spread of Dawah and persuade more and more people with the passing of time to come into the fold of Allah.

6. WARNING

These are the foremost conditions for the Da'ee to attain the challenging task of Dawah Ilallah. It must be made clear at this stage that the worker of the Islamic Movement should not keep himself away from Dawah work till he is the master of all that I have discussed so far in this chapter. This will be an extreme fallacy in approach to the problem. A person becomes a Da'ee Ilallah at the very moment he accepts Islam as a way of life. Immediately he enters into a sacred covenant with Allah (SWT) as he recites Kalimah Shahadah. It is a commitment to Allah that henceforth his life and resources are all for Allah and he will devote them to the establishment of His authority on earth, i.e., to make His Deen dominant, come what may. With his/her entry in the fold of Allah, the new Muslim or Muslimah has to launch upon a three-pronged attack. He/she has to learn Islam and equip himself/herself with all that can make him/her an efficient Da'ee Ilallah. What he/she learns, he/she must bring it into practice in his/her personal as well as family life forthwith. What he learns and brings into practice to the same extent he has to preach and communicate to others. Thus, the process of learning, practicing and preaching will go together. The more he learns, reforms and improves his character, the more confidence he will gain in preaching to others. If this process continues unabated, the worker of the Islamic Movement is getting his Tarbiyah/Tazkiyah in a comprehensive form, as discussed earlier, he is extensively carrying out Dawah work at the same time, as envisaged, he is practically absorbed in the service-to-humanity work, he is actively participating in fighting Munkar, he will emerge as a reliable and trustworthy Da'ee Ilallah within a period of one to two years, depending on his intelligence and capabilities.

This was the process through which the companions of Prophet Muhammad (S) were carrying out their mission of Dawah Ilallah. They were learning Ayah by Ayah from Rasulullah (S) as and when revealed, practicing it effectively in their lives and communicating the same to the

people simultaneously. Thus, the revelation of the Qur'an, learning it, bringing it into practice and preaching the same to the people was a continuous process. The Prophet's (S) guidelines are very clear in this respect. He commanded "Deliver (communicate) to the people even if it is an Ayah." The Islamic Movement in America will undertake this job and train its workers as Da'ee Ilallah through its Dawah and service oriented programs. This task cannot be accomplished just by having some casual contacts here and there, calling/addressing some seminars and conferences, visiting correctional facilities and distributing some literature on Islam casually. To produce an effective and efficient Da'ee, the conditions laid down above must be fulfilled. This needs time, energy, resources, dedication, determination and the will to make Allah's Deen dominant in this country. The comprehensive training program, as detailed above, is a prelude to make the achievement of the objective feasible, practicable and a reality within the shortest possible time of 20 to 25 years.

7. OTHER CONDITIONS

Besides what I have discussed so far in detail as conditions to be an efficient Da'ee Ilallah, there are some additional qualities to be inculcated in a Da'ee in the American perspective. They can be spelled out as follows:

i. English/Spanish As The Only Means Of Communication

Means of expression or the language of communication is a very important part of Dawah. A Da'ee must have fluency not only in English or Spanish, the language of his addressees but he must have sound sense of understanding the accent, the similes, and metaphors of the spoken language and the slang that are frequently used by the common-folk. Language is the vehicle of communication. It has its delicacies and beauties of expression that create force in ventilating ideas and make the delivery impressive. Conversation is an art and command over the language produces added strength to it. Beautiful ideas conveyed by beautiful expression move the heart and mind of the addressee. It helps in creating a good impression about the Da'ee in the mind of his contactees. A Da'ee, therefore, must be well versed in English or Spanish (as the case may be), a soft-spoken person and have complete knowledge about the etiquette of conversation with others. He should be properly groomed by the Movement in the art of talking.

The immigrant Muslims living in America , who generally prefer to talk in their mother tongue or native language, cannot do this job properly in America. In his individual capacity, the immigrant can study Islamic literature in his mother tongue but he must adopt English/Spanish as the medium of expression and communication both in discussion and writing. Producing efficiency and proficiency in English/Spanish should be the compulsory part of the training program of a Da'ee. Special classes should be conducted by the Islamic Movement and different Muslim organizations to remove the deficiency in the spoken languages of this country

ii. Availability Of Dawah Literature

In the present context of the world, literature is the primary tool or the weapon of the Da'ee Ilallah. He must carry with him Dawah literature wherever he goes. Through his conversation, he has to ascertain the shortcomings, the propensities and the bent of mind of his contactees. Accordingly, he has to suggest and provide effective Dawah literature to correct the ideas and concepts. Literature renders an enormous service in purifying the ideas and remodeling the concept of life of the reader while the Da'ee is not there around him. It silently prepares a person gradually to give up his false ideals and accept the authority of Allah and Islam as the only way of life. The job of producing effective Dawah literature has been neglected by the existing Muslim organizations in America, due to various shortcomings discussed earlier in this book. Already, we have lost precious time in this respect. This gap must now be bridged as early as possible. Without effective literature, Dawah work cannot be augmented on a proper footing. Without literature, Dawah work would be like ploughing in the air with no lasting effect.

The need for Islamic literature in America is somewhat different from the need for it in the Muslim countries. The literature produced for the predominantly Muslim countries is not suitable for the same cause in a totally different society like America. I cannot forget the valuable advice of the Late Maulana S.A.A. Maudoodi (RA), when I discussed with him about Dawah work in America in mid July 1979. He was bed-ridden and staying with his son who was Doctor at Buffalo, N.Y. Those were the last days of that pioneer of the Islamic Movement of the sub-continent of India. He categorically advised that to start an Islamic Movement in America we basically need two things:

1. Literature that addresses the people of America in their own language, keeping in the forefront the mood, the temperament, the psychology of the

people and the needs of this country. He categorically advised that the literature produced in the Pakistan-India perspective or in the background of the Muslim countries of the Middle East will not and cannot serve the Dawah purpose in America. We have to produce our own literature in the American perspective.

2. A team of movement oriented workers to take the initiative, work among the indigenous population and build the future Islamic leadership from among those who respond to Dawah work. The immigrants are not fit for the leadership of this country. It would be better for them to avoid it. They are good for the promotion and development of the Islamic Movement but they should remain in the background. They will then render full support to the Islamic Movement and be vigilant that it remains and runs along correct lines, as laid down in the Qur'an and Sunnah.

I have repeatedly mentioned this valuable advice of the Late Maulana to different brothers who are interested in Dawah work in this country, but now, after a lapse of ten years, I am putting his remarkable advice on record with full sense of responsibility to Allah (SWT). It is for the benefit of those who are really interested to build the Islamic Movement of America. It gives the correct nature of the work to begin with. I was not alone in that meeting but three more movement oriented brothers from New York were there in that sitting with the Late Maulana. May Allah bless his soul and give him the highest place in Paradise. Ameen!

iii. Physical Fitness

As the Hadith of Prophet Muhammad (S) says, a strong Mumin is better than a weak one. Da'ee Ilallah must be physically fit, active and be able to sustain the hardships and strains of Dawah work against the odd circumstances that are inevitable with the progress of time. He must do regular physical exercises to keep himself fit for the cause. Riding, swimming, sharp-shooting and outdoor camping will help him to be fit and confident of his abilities to meet the difficult situations in the field of Dawah. Training in the martial arts of self-defense will generate self-confidence in the Da'ee. He should have basic knowledge of First Aid and the respiratory process. He should also have a basic idea of electrical and plumbing work or car repair and carry a small tool-kit along with his literature. It will make him very handy and useful to the common people by rendering some small services in these areas but very valuable from a Dawah point of view. In due course of time, he will be a welcome guest

everywhere in the locality where he lives, meets the people and tries his best to accomplish the mission of his life.

iv. The Best Weapon

Besides all that I have discussed so far, the best weapon of a Da'ee Ilallah is his supplication to his Creator Allah (SWT). A Da'ee is a servant of Allah. He is discharging His duties on assignment from his Allah. Every moment he is in the sight of Allah Who is watching his efforts, his troubles, his hardship and the difficult situation around him. When he is in distress, it is Allah who is at his hand when nobody is there to help him. The Da'ee should, therefore, be constantly in touch with his Allah. He should beg His mercy, His help, His guidance and His support wherever he is and whatever he is doing to accomplish the mission of his life. Supererogatory Salah (Nawafil) are the best way to be close to Him. Allah (SWT) Himself has taught the Mumin "to seek His help with patience (Sabr) and prayer (Salah)" (Al-Bakara:153). Prayers at night (Tahajjud) are very effective in this respect. A Da'ee should develop the habit of getting up in the late hours of night and beg from Allah all that he wants as assistance in the field of Dawah. I am more than sure that Allah's help comes in this way and the Mumin will feel through his visual senses that it is coming. The supplication to Allah and Dua with tears in the eyes are the best weapons in the hands of a Da'ee to overcome the Batil and its oppression/persecution. It is the only weapon that will glorify his struggle in the way of Allah with success in this life and the life Hereafter.

v. Mobility

Mobility and availability are also important prerequisites for a Da'ee to attain. He should be available to all who want to meet him and discuss their queries about Islam and the Movement. Where and what time he will be available should be well known. Every Da'ee must carry his introductory visiting card and a diary for appointments. He should have his own transport at his disposal. America is a very busy country. People are running after dollars, job, businesses, educational pursuits and recreational programs both at home and outside.. In the midst if these engagements, he has to seek time from the people for individual and group contacts. A Da'ee in the American perspective should be the most time conscious for self as well as for others. Mobility with punctuality should be the most ostensible quality of his character. A Da'ee presents himself as a symbol of a well-disciplined life and as a person who always

keep his words and time with love and affection for all who come in contact with him.

vi. Devotion And Dedication

All the aforementioned requisites in a Da'ee Ilallah will be visible as the positive signs of his character. It will all be manageable and achievable only if there is abundance of devotion to the cause, dedication for the objective and ever-preparedness to face the eventualities with wisdom and patience. During the long drawn-out process towards the establishment of Allah's Deen, he has to encounter innumerable odds and untold difficult situations.

It is the devotion and dedication to the cause that will keep him upright in his struggle for his Deen. Devotion and dedication are the basic ingredients of Da'ee Ilallah. It is this devotion to the ideology that creates determination and prepares him to forbear extreme sacrifices for the objective. Devotion and dedication are, in fact, the motivating forces that incline the Da'ee to overcome the shortcomings of character, knowledge and understanding of Islam and this world. It generates in him the impetus to make extreme efforts, to equip himself with all that is needed to transform him into an efficient Da'ee Ilallah. These are the two essential attributes of a Da'ee and his entire character rotates on this axis.

These qualities of heart and mind will always keep him agitated but steady in his struggle to make Allah's Deen dominant at an accelerated pace, even in the face of stiff opposition. It will instill his heart with courage to make indefatigable efforts with eloquent determination (Azimah) that no amount of Batil power can defeat or overcome.

Devotion and dedication are the direct outcome of the conviction of his faith (Iman) in Allah, in the accountability of Akhirah and Islam as the only way of life. It comes out of his extreme sense of responsibility to make Allah's Deen dominant in this world, come what may. The Da'ee gets incentive from his position as a part of the Just Nation that is raised in this world to show guidance to mankind and fight for the cause of the oppressed and the deprived wherever it exists. It is derived from the stand that he is to eliminate the injustices from this earth and deliver Justice (Al-Qist) to the suffering humanity and subjugated nations of the world. Fighting for human rights in this country and elsewhere in the world will be the greatest ideal for a Da'ee to devote and dedicate his entire life for the establishment of Allah's Deen.

This is the only way to ensure all that is needed by the human society at this critical juncture to achieve perfection in the sight of the Creator Allah (SWT). All these motivating forces are to be inculcated in each and every Islamic worker (Da'ee Ilallah) by the Islamic Movement of America through its continuous-comprehensive program of Tarbiyah and Tazkiyah. If these conditions can be fulfilled (and there is no reason why they cannot be achieved), no amount of impediment can block the way of the Islamic Movement from achieving its goal. The domination of Allah's Deen in this country will then be only a matter of time which is always relevant in terms of place, situation, the amount of our effort and the response from the people to whom the call to enter into the fold of Allah is proclaimed.

CHAPTER – VII

METHODOLOGY OF DAWAH ILALLAH

AL-HAMDULILLAH, I have so far discussed the mission of Prophet Muhammad (S), the way he accomplished it, the process through which the Islamic Movement passed, the manner in which it (the process) can be adopted in the context of America, the achievements and shortcomings of the existing organizations towards the fulfillment of the objective and the conditions eventually required to be a Da'ee Ilallah in the American perspective. It has made it crystal clear as what is the Islamic Movement; what are its needs and requirements; how and who can achieve it and what amount of preparedness, sacrifice, dedication and determination it requires? It is now desirable that I should discuss the methodology of Dawah Ilallah in view of what I have elaborated on so far in this book.

Dawah Ilallah has multidimensional aspects. Equally the methodology to make that objective a reality has various dimensions to. Each aspect needs careful consideration and proper projection so that the desired results are achieved within an appreciable time. It will help the Da'ee to present his Dawah efficiently and emerge as the master of the situation. It will bring before him the broader spectrum in which he has to present his Dawah effectively. Methodology of Dawah can be categorized under the following headings.

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|------------------------|--|
| 1. What to present | the message. |
| 2. To whom to present | the addressees. |
| 3. Where to present | the available avenues for the presentation of the message. |
| 4. When to present | the situation, the timing. |
| 5. How to present | the act of presentation. |
| 6. Service to humanity | to bring the Dawah deep into the society. |

Now I will discuss, in the following pages each aspect of the methodology in detail.

1. WHAT TO PRESENT

America is a predominantly secular cum permissive society. People are mostly dominated and dictated by their physical urges. Rather, for all practical purposes, they have become slaves to their physical instincts. They are governed by a secular, rigid constitution that guarantees unrestricted personal freedom to act, to speak, to behave, to assemble, to move around and enjoy life the way they desire. "In God We Trust" is simply a slogan coined by their forefathers. It has no bearing on their living condition. Religion is a personal affair between God and individual. It is limited within the four walls of the church, the synagogue and the temple. It is nowhere visible in the life pattern of the people, except in very small pockets of conservative Jews and Christians. Churches have become more like social institutions than religious meeting places, offering various cultural needs of the Christian community.

The concept of God is shrouded with partnership both in His person and attributes. The Judeo-Christian God is powerless, keeps away from the people's lives and has nothing to do with their social, economic and political activities. Sovereignty in the political system belongs to the people and not to God Who is their Creator, Law Giver and Sustainer. Obedience to God is optional and that, too, is purely a personal affair. The concept of accountability in the life Hereafter is for the most part totally missing from the society. Nowhere is its impact visible. There may be some people who believe in Akhirah but without any bearing on their lives and life style. For all practical purposes America is a Godless society and purely materialistic in every walk of life.

In a nutshell, American society resembles the society of ignorance (Jahiliyah) where Prophet Muhammad (S) was appointed as Messenger of Allah to call the people to the fold of their Creator. We can term America as a society of modern Ignorance (Jadid Jahiliyah) with slight variations here and there. When this society and its condition are practically the same as that of the Prophet's (S) time, the basic principle for the presentation of Dawah Ilallah should naturally be the same. Rasulallah's (S) call was to be obedient to the Best Creator (Ahsanul Khaliqeen), feel accountable in Akhirah and accept Prophet Muhammad (S) as the messenger of Allah. He was a warner to the idolaters and gave glad tidings to the believers. We have to stand in his (S) footsteps and be the warner to the modern Jahilliah of our time. The way Rasulallah (S) maintained the priority in delivering the Dawah- Tawheed, Akhirah, Prophethood and establishment of justice - the same should be projected by the Da'ee of this time.

There is another consideration that the Da'ee has to take into account. America, no doubt, is a free society for all practical purposes. Anyone can come from any part of the world, holding absurd views/dogmas, and he will have the fundamental rights to preach and profess his ideology. There is no restriction on him. People, too, are free to join such cults and be its champion at ease. But when the question of Islam arises, centuries-old prejudices come in the forefront. The missionary zealots and the secular press both create an unfounded hue and cry to poison the innocent minds of the people against Islam. The distorted image of the so-called terrorists of the Middle East has done more disservice to Islam than justice to their honest cause. The propaganda against these movements has made the people allergic to Islam in the West and in America. We, too, on our part have done nothing to mitigate this negative impression against Islam. We, therefore, have to introduce Islam to the people of the land in a positive sense and strictly maintain the priorities that Prophet Muhammad (S) did in presenting his mission to the idolaters of Makkah.

Keeping all these facts in the forefront in our Dawah planning, we have to proceed patiently, cautiously and diligently with Hikmah (wisdom) in the presentation of the message of Islam to the American people. It is not fear of someone but the strategy of presenting something, which should not invite any opposition or controversy right at the very outset. Therefore, we have to present first the concept of Tawheed and Akhirah, followed by the concept of prophethood and the need for guidance to mankind for establishment of justice and equity. This will be quite a useful approach to break the ice. These beliefs are also commonly understood by Jews and Christians. Once these basic concepts are clear and there is an urge in the society for the Guidance from the Creator, Allah (SWT), Islam should then be presented at that stage. Al-Qur'an confirms this process of Dawah to the people of the Scripture.

"Say: O People of the Scripture! Come to an agreement between us and you; that we shall worship none but Allah (SWT), and that we shall ascribe no partners into Him, and that none of us shall take others for Lords besides Allah (SWT)."
(H.Q. 3: 64)

This approach is very important for inviting the secular and misguided people to the fold of Allah (SWT). Now let us deal with what we should present:

i. Oneness Of God - Tawheed

Our call, which is against Shirk and against making Prophet Jesus (God forbid!) as the son of God and believing in the Trinity, will be to God who is One, the Creator, the Lawgiver and the Sustainer. God is the Supreme. The greatest crime/sin in the sight of God is to ascribe partners to Him. He is seeing us. He is hearing us. He is watching us wherever we are and whatever we do. We have to convince the people of the land through very sound arguments, given by Allah Himself in the Qur'an, against Shirk. We have to produce effective literature on Tawheed for distribution among the masses on a large scale. We have to advocate the concept that the world, not to say of America, cannot resolve any of its problems without submission to God and without seeking guidance from Him. God alone will bring solace to people's hearts and peace to their minds. Man's greatest need is for Guidance that comes only from the Creator. Making partners with God is totally in-conceivable and wrong. The concept of Trinity appears to be unreasonable and self-contradictory. We have to advance convincing arguments both verbally and in writing to fight against the dogma of the "human-God" of Christendom, innovated by the Jewish conspiracy against Prophet Jesus. If a proper movement is launched on positive lines for propagating and presenting the concept of Tawheed, pinpointing the inherent fallacies of Christian belief about Jesus, opening dialogues with priests and pastors and enlightening them with the evil consequences of their misconstrued convictions about the life Hereafter, there is no reason why positive response will not be forthcoming, at least from the moderate Christians and make others shaky in their beliefs. The concept of Tawheed will make inroads to their minds and hearts only when the centuries-old dogma of the "human-God" is shattered and demolished.

ii. Concept Of Akhirah

Simultaneously, the concept of accountability in Akhirah will also be presented with missionary zeal. For the sake of comparison we have to present before the people the outcome of a life without believing in the life Hereafter and the pattern of the responsible life that this belief will generate. The blessings of belief on the Day of Judgment will be visible in almost every aspect of man's life when he feels that he is accountable to his Creator for every action and deed on earth. What a fantastic change the belief in Akhirah will bring in human behavior! It will make him a responsible citizen, a beloved husband, an affectionate father, a dutiful employee, a compassionate employer, a benevolent neighbor, a trustworthy human being who is ever ready for the service to the people.

He becomes an asset to the society. A lot of crimes and sins that are committed by the people will not recur when the belief in accountability to God will subdue their reckless behavior and irresponsible activities. People will not run after their urges, rather than will bring them under control. They will consider the seeking of sex out of wedlock as a great sin. It will purify the society from the lust for sex, perverted sexual behaviors, unnatural activities and will restrict people to earn through honest means. It will enable people to live within their means and spend only on their rightful needs and requirements. It will bring moderation everywhere in the society. The fear of God and the fear of accountability in the Hereafter will keep the people on the path of righteousness.

God-consciousness will change one's entire pattern of life. The life of a Da'ee and that of God-fearing people will be models before the people. The splendid change in the character of individuals and the society which this concept will bring forth will incline the masses to accept these beliefs and mold their personal and collective lives accordingly. We have to use all the means at our disposal to convince the people of the miraculous changes that the two concepts of Tawheed and Akhirah can bring in the lifestyle of the citizens and the society. The deeper the concept of Tawheed and accountability in Akhirah penetrates in the lifestyle of the people, the greater will be the urge for Guidance from the Creator.

iii. Prophethood/Guidance

With the urge for Guidance, the concept of Prophethood comes into prominence. Messengers are appointed by God to show the Guidance to mankind. They present the Guidance and demonstrate their own lives as its model to the people of their respective lands. Guidance from the Creator comes only when the previous Guidance is either lost, mutilated or defaced by human innovations. Noah, Abraham, Moses, Jesus and Muhammad (peace be upon all of them) were all messengers of God. They called humanity to the fold of their Creator and introduced the code of conduct brought to them for their respective times. When a new prophet came the previous code of conduct was automatically canceled. It was then essential for every man and woman on earth to follow the latest Guidance brought by the last messenger of God. Prophet Muhammad (S) was the last messenger to mankind. He (S) brought the last and final Guidance from God, which exists today, free from any human innovation, in the shape of AL-Qur'an. This is now the Book of Guidance for the entire human race on earth until eternity.

Mankind will get the Falah (success) of this world and that of the world Hereafter only by following the code of conduct as laid down in the Qur'an and demonstrated by Prophet Muhammad (S). If they do not accept it, or ignore it they will continue to run from pole to post after the man-made Isms. As a result, mankind will go on multiplying its problems with no solution or salvation. It should be emphasized to the people of the land that man has lost the Guidance that was delivered in the form of Torah and the Bible through human innovations and negligence. Hence, they have no choice but to accept the Qur'an as the only Guidance now available to mankind to follow. Accordingly, they have to put their individual and collective lives in order.

The Christian community of America will need a special approach to make them understand their misguided concept about Jesus (PBUH). Prophet Jesus (PBUH) was also a messenger of God, as others were. He was born without a father as a miracle of God. There is nothing spectacular in it, if we believe in God, in His absolute power and in His total control over the natural phenomenon. He can create anything just by ordering "Be" and "it is done." He created Jesus without a father. He created Adam without a father or a mother, and Eve without a mother. They do not ascribe the attributes of God to either one of them. How then, can they profess Jesus to be the Son of God. It is illogical and quite absurd. Jesus was a Prophet and a man. He had all the human needs and weaknesses. He ate food for his existence, slept for rest and did all the other things a human being needs for his survival. By their misconstrued conception innovated by St. Paul, Christians have made Jesus (PBUH) into a "human-God." This is clear idolatry. Making partners with God is a sin. He will never forgive this sin.

Through a convincing approach and persuasive arguments, a dialogue would be opened with the Christians that should be carried out with respect and dignity. This will pave the way to present Prophet Muhammad (S) as the last Guide for mankind and Al-Qur'an as the last Book of Guidance. We will have to flood this country with educative literature on all the four basic concepts discussed above. It will go a long way in preparing the Christian community of America to hear about Prophet Muhammad (S), the Qur'an and Islam as an alternate code of life.

iv. Presentation Of Islam

Intensive Dawah work on the aforesaid fundamental points will be the prelude to the introduction of Islam as a code of conduct (Deen) to the people of this country. We have to create a desire among the people that

they need Guidance from God. Islam will then come to the forefront in its wake. The more we can clear the mist of prejudices, the more the people will be ready to give up the concept of Shirk about Prophet Jesus (AS). The more they believe in the Oneness of God (Tawheed) and accountability in the life Hereafter, the more they will be inclined to surrender to obedience to their Creator. In the same proportion they will be willing to listen about Islam and enter into the fold of Allah (SWT). That will be the proper time to introduce Islam as a way of life on a great scale, demanding total surrender to God.

Though I have laid down the order of priority in presenting Islam in stages, however, it may not be necessary in each and every case. There may be some exceptions to it. That depends on the contactees and the views that they are holding about Islam and its basic concepts. It depends on the practical wisdom of the Da'ee as from where to begin and with whom. The process, as laid down above, is a natural cure/approach to the secular attitude of life and the absence of the overall concept of accountability after death in the people of this land. If the misconceptions are eradicated from the minds and the correct attitude of life -fear of God and accountability in Akhirah - is accepted, there will be no other choice to the people except to embrace Islam as their Deen (way of life). This order of presentation is the demand of Hikmah (wisdom) and the strategy of Dawah which the Da'ee and the Islamic Movement will have to keep in mind while undertaking Dawah work in America or anywhere in the Western secular countries. The Da'ee has to fight against all the odds and unfounded barriers. Simultaneously, he has to avoid all the dangerous pitfalls in order to make his mission successful.

v. Presenting Literature.

As discussed in the previous chapter, the Da'ee must leave behind some literature for his contactees. The literature will be based on the subjects mentioned above, i.e. Tawheed and its allied topics, Akhirah and its importance/application in life, Prophethood and its need to serve as a model to mankind, the Guidance and why we need it and from where it comes, and Islam as the only way of life approved by God for mankind to follow. This literature would reject communism, capitalism, socialism and other totalitarian Isms and secular cults as a way of life with convincing arguments. Besides these topics, papers on various issues/problems that this country and its people are facing, showing how Islam addresses them, should be presented. This is the basic Dawah literature which the Islamic Movement of America will have to produce as early as possible and which the Da'ee has to carry with him for presentation and distribution to

the people on a large scale. These are the tools to fight against Batil and the secular world. This important task has been neglected so far by the Muslim organizations of America/Europe due to lack of vision. However, they can still contribute a lot in this respect. It is better late than never. This is the prime requirement of Dawah work in the West and needs extraordinary efforts to bridge the gap. If the need of the Islamic Movement and that of the Dawah Ilallah would have been taken care of from the time Muslims started to migrate to America and elsewhere in Europe, the position would have been quite different than what it is today.

vi. Dawah Magazine

The Islamic Movement of America will essentially publish regular quarterly/monthly/weekly magazine to express its views on different current issues - policies of the Federal/State governments, global strategies, East-West tension, the contemporary world and its problems/shortcomings, ideological movements and their state of affairs, the Muslim world and its malaise, survey of the developments at nerve-centers of the world politics, the clash of interest of the superpowers and their hegemony and the future of mankind that lies only in accepting Islam as the only way of life. This magazine will be an important tool in the hands of the Da'ee to get an introduction, introduce the theme for discussion, educate/mold the public opinion and incline the people to know more about Islam and the Movement. The magazine will serve as a vehicle to carry out the message of Islam to the intellectuals of the society presenting an alternate system of life against what is in practice today. It will provide the people with an opportunity to understand what Islam is; what peace of mind it gives to its adherents; how it creates a contented home; how justice can be rendered to human beings and how an entire generation can be transformed into men of character, trustworthiness and integrity. The magazine will thus serve the cause of the Movement in a much wider scale and prepare the ground for the people, especially the better educated and informed segments of the society, to accept Islam as their way of life.

Both the literature and the magazine will present to the people of America what is actually needed to be advocated by the Da'ee Ilallah to his addressees. The Da'ee, the literature and the magazine will constitute the trio that will augment the message of the Qur'an in a very organized, scientific and disciplined manner. All the three will be complementary to each other. Working for a considerable time through this process, success, Insha-Allah, will be visible on the horizon by the turn of this century or early in the next century. The IMOA will only be required to maintain this

composition efficiently, meeting the urgencies of the time in a masterly manner, advocating its views forcefully with convincing arguments and making its appeal universally acceptable to the elements constituting this society. That is the only way to make Islam acceptable to the American people and the West. Time is very important in this respect. It is fleeing fast. The part of the Muslim Ummah living in America has to fee its responsibility, rise to the occasion and make the requisite determined effort towards the establishment of Allah's Deen in America on the lines suggested above before it is too late

2. TO WHOM TO PRESENT

All that I have discussed under the heading "What To Present" is for the people of the land. It is, therefore, essential that the Da'ee must know the inhabitants, to whom the message is to be delivered, well. Their mood and temperament, their habits and tastes, their likes and dislikes, their fields of interest, the qualities of their character, the society in which they live, their weaknesses and shortcomings, their individuality and national character, their psychological problems, their spoken language and etiquette, their slang, similes and metaphors, all should be well known and understood by the Da'ee. Part of this information the Da'ee must acquire as basic knowledge of these fields and part he will learn through personal contacts with a keen sense of understanding from his contactees. The discussion that I have made in a previous chapter about this country, its people and its problems will help the Da'ee to develop a working idea about the land and its inhabitants in a broader spectrum.

A Da'ee in the first place, before contact, should try to know as much as possible, intelligently and diligently about the person whom he is going to meet from a Dawah point of view. He will learn more about him, his ideas, his concepts his trends, his ideological upbringing, his motivating spirit and the extent to which he is secular or atheistic, religious or conservative, serious or easy-going through conversation and discussion in due course of time. The job of a Da'ee is like that of a doctor. He has to diagnose sickness of his patient, the cause of his sufferings and then suggest the medication (the literature and the process/stage for presenting the Dawah) based on the visible broad symptoms. He may change the prescription in the light of further understanding of his patient, till either he is cured (becomes Muslim) or the Da'ee quits for good if he find the patient incurable and extremely chronic, or resolves to return at some more convenient time at a later stage when he (the Da'ee) is better equipped to deal with the sickness of his patient. In either case, he has to retire with decency and decorum, with no ill-feelings on either side.

However, it is very important for a Da'ee to gather maximum possible information about the person before meeting, during the course of discussion/conversation and after the contact is over. His intention should always be to utilize all the information in the next meeting, to put message across in a more appealing manner to his contactees, advance the arguments which are more explicit and appeal to his better senses to come into the fold of the Creator. All the information that he thus gathers will be maintained in his personal diary of contactees confidentially. It will never be made public or disclosed to anyone. It will be a self-exercise on the part of the Da'ee to understand the people well. When the contactee becomes a Muslim, the Da'ee, knowing his qualities and expertise, will benefit from him in the field Dawah efficiently to accelerate the Dawah process in this country. This constant exercise will give the Da'ee the required training to understand his contactees quickly and handle them intelligently in the future, from a Dawah point of view.

3. WHERE TO PRESENT

This topic in fact deals with the methods of presentation of what has been propounded so far in this book. All the channels and avenues which the modern means of communication and transportation have put to the service of mankind must be used and harnessed in their totality for Dawah Ilallah and presenting the message of Islam to the people of this country and the world at large.

There is nothing new in it. Rasulallah (S) himself used all the ways and means that were available to him at that time. Not a single stone of his time did he leave unturned in order to spread the Dawah Ilallah to every nook and corner of the Arabian Peninsula. Individual contacts, group contacts, visiting people's homes, meeting tribes and their chieftain at the time of Hajj, market places, feasts and festivals, traveling to far off places to meet the tribal chiefs, wrestling with individuals, inviting people to dinner, offering miracles to individuals and communities, rendering humanitarian services to the poor, the needy and the orphans, exchanging gifts with the people, showing generosity to men who came in contact and -making covenants with tribes were all his (S) means of spreading the mission of his life while at Makkah.

At Madinah his (S) Dawah activities increased manifold. Besides what is mentioned above, Rasulallah (S) was making treaties, executing bonds of brotherhood between Muhajireen and Ansars, dispatching vigilant military squads/missions to feel out the development of events around his

nascent Islamic state. He was taking preemptive actions against the violent tribes around Madinah, fighting battles both defensive and offensive, acting as commander-in-chief in seventeen Ghazwah (battles in which Rasulallah (S) himself participated). He was digging trenches and forecasting the development and course of events to take place. When he got the opportunity, he wrote letters of Dawah Ilallah to the leaders of different states and the two superpowers of his time. The list of Dawah activities and the methods that Rasulallah (S) applied for the spread of Islam in near and far off lands are difficult to be enumerated by a humble person like me. In short, his whole life and its every moment was an open Dawah. He used, explored and exploited all that could augment the cause of Deen Al-Islam - all that could bring the people into the fold of Allah (SWT) and make His Deen dominant in its entirety.

This chapter is thus wide open for us too. Whatever means the human society has invented so far and what are still in its womb will all be at the disposal of the Islamic Movement of America to use and harness for the spread of Allah's D in this country except the means which by themselves are Haram (prohibited). It is Allah's world. The means too are His gift to mankind. A Da'ee, in fact, has the most legitimate right to use them for calling the people to His fold. It is the responsibility of the Muslim community of America to make all the ways and means available to the Islamic Movement.

I will now discuss the means through which the message of Allah (PBUH) can be delivered to the people of the land.

i. Through Individual Contacts

Door to door calling or contacting people on a person-to-person basis is the most important and effective means to deliver the message. Individual contacts can be arranged by telephone or by knocking at the door with due courtesy or by putting flyers in individual mail boxes with the telephone numbers and address of the Da'ee on its face and requesting to call back for additional information or discussion on points which may not be clear. This is the most appropriate means of Dawah Ilallah. The Da'ee should always prefer this method as it gives him a direct opportunity to know the person in detail and impress upon the contactees about message and its genuineness. He can handle the person better and more efficiently when an individual talks on a person-to-person basis and nobody else is around him. He is then more vocal and opens his heart and mind at ease. He talks with no reservation. Da'ee can study him well and work on his strategy of presenting Dawah in a systematic order.

ii. Through Mailing Literature

This is another effective method of delivering the message to the educated class of the society. This method is good for extensive Dawah work. A zip-coded list of addresses should be procured or arranged. The addresses can then be computerized and adhesive address labels used to send Dawah literature at frequent intervals. It will create interaction with a lot of people, which will be followed up by appointment on phone and developing personal contact in due course. This is an appropriate means to deliver the message of Allah (SWT) to the people who are at the helm of the affairs of the country and are dealing with the destiny of the people. We can thus effectively call the President of the country, the congressmen the senators, members of the state legislatures, judges of the supreme/state/district courts, business magnets, teachers professors, doctors, lawyers, religious/labor leaders, social workers, the pillars and the cream of the American society to the fold of Allah (SWT). In an organized fashion, we can thus deliver the message of Islam to the people of the land so that they do not have lame excuses against us in the court of Allah (SWT) in Akhirah and say that no one showed them the Guidance or delivered the message to them. That will really be a day of great relief for the Muslims living in America. Equally, a continuous flow of Dawah literature to these pillars of power may produce the desired result. Many of them may accept Islam as their way of life.

In 1982-83, when the crisis of national debt and budget deficit was very acute, I wrote a detailed article viz, "Economic Problems of the USA and their solution." I mailed it to President Reagan. He personally acknowledged it in a long letter with very moving words of appreciation and handed over the article to his select committee for review. I delivered the message condemning interest and urged him to replace the existing welfare system by the social security system of Islam through a rehabilitation levy (Zakah) on accumulated wealth of individuals and corporations. In 1986, I wrote another article, "ISLAM VERSUS TERRORIS" and mailed it to the President, senators, congressmen *and* tri-state legislators. It generated a good response from leading senators, congressmen and journalists. My only point is to impress upon the readers/Da'ee that it is an effective means to deliver the message to different classes of the society with encouraging results. Our job and responsibility is only to deliver the message. To give Guidance is the domain of Allah (SWT). Let us fulfill our part and He will take care of His part.

For extensive mailing, postal concessional rates for bulk mail can be obtained. It will minimize the mailing cost.

iii. Through Distributing Flyers/Literature

Flyers, brochures and handbills should be distributed at public places, mass meetings, flea markets, sub-way entrances/exits conferences, rallies and different commemorative days that are celebrated throughout the USA in great numbers during spring and summer. Through this method, a tempo in public can be built up on any issue and the message can easily reach to the common folk at a mass level.

iv. Through Open Dawah Meetings And Get Together

The Islamic Movement at regular intervals will especially invite the people (non-Muslims) to its open Dawah meetings, well organized symposiums, seminars and theme oriented conferences and deliver the message through effect speeches followed by discussion by the participants. Such public programs will be arranged at different places at different intervals and followed by question/answer sessions.

It will clarify a lot of misgivings in the minds of the participants and may induce them to study more about Islam. On the same pattern, get-togethers will also be arranged for open discussion with no fixed topic. In such meetings, the participants will feel free to give vent to their conception and understanding of this world and that of Islam. The Da'ee will have a very convenient atmosphere to talk out each issue coolly and calmly and continue implanting the message of Islam subconsciously in the minds of the participants. The smaller the group the greater will be the effect of Dawah.

v. Through Inviting Individuals Or Small Groups To Tea/Dinner

This is another effective Dawah method. Both the Movement and the Da'ee will invite the contactees to their home or to the Dawah office or to some other suitable place where they can sit together for some time without any disturbance. Dining together, talking and discussing in a relaxed atmosphere provides the receptive mood to implant the ideas and concept of the message. In such sittings different topics can be brought up and discussed in an easygoing manner.

vi. Through Celebrating Prophets' Days

Prophets' day like Abraham's Day, Moses's Day, Jesus's Day and Muhammad's Day (Peace be upon all of them) will be organized and celebrated by the Islamic Movement on national scale with seminars and symposiums all over the country. In these gatherings the religious leaders/scholars of Jewish and Christian communities will be invited to express their views freely. The speeches will be followed by an open discussion in a scholarly manner. This will provide a good opportunity to attract the Judeo-Christian community in great numbers and put the correct status of these Prophets before them in a historical perspective. It will be presented in a very academic atmosphere, with no aggressiveness at all under any circumstances. This discussion will crystallize the position of each prophet as the Prophet of Islam and the people will have a unique opportunity to understand Islam in its true historical background. This will pave the way to present Islam to these communities as a continuity of the message from the Creator, each Prophet proclaiming, "be obedient to God alone and shun the evil forces (Batil/Taghut)" (H.Q.I 6:36).

Islam will thus be presented to them, not as something new but as the historical development of Judeo-Christian Islam which is neither traceable in the Torah nor in the Bible. The Qur'an will thus emerge as the only book of Guidance that bears the correct and up-to-date teachings of Islam and the life of Prophet Muhammad (PBUH) as the only model to humanity to follow. This will also provide the valuable opportunity to portray the life and teachings of all the previous prophets, whose life and teachings had been distorted in the Old and New Testaments, correctly. The version of the Qur'an about these prophets is the only authentic account of their lives now available to mankind.

vii. Through Corner Meetings At Public Places

The workers of the Islamic Movement will arrange corner meetings (small public wayside gatherings), displaying posters, banners and charts with attractive catchword artistically written. The workers will present the message through concise, to the point, well-written and well-memorized, eloquent, short speeches. The display materials and the short Dawah speeches will be based on the topics that I have discussed under "What to present" and on the pattern adopted by the late Hassan Al-Banna Shaheed (May Allah Bless his soul) when he started the Islamic Movement of Muslim Brotherhood in the late 1920's in Egypt. In between these speeches, tapes of the Qur'anic Ayah with beautiful recitations will

be played intermittently will simultaneous translation in English in enchanting and commanding tone/voice from another recorder. The recitation of the Qur'an and its translation will go Ayah by Ayah. Both the speeches and the Qur'anic tapes with English translation will be arranged in such a fashion that the passers-by will be attracted and stop to listen to the message. The workers should be ready to distribute the flyers, brochures and literature and be prepared to answer the queries from the public. Such meetings at tens of places in the city will help in creating the tempo for the propagation of the message of Islam. It needs one small table, one banner for display at the back, one megaphone, some posters resting/standing with support on the ground, two tape recorders, four Islamic workers and literature for distribution to the public for each such meeting/display. If necessary, permission may also be obtained from the municipal/city authorities for display and short addresses on a regular basis. This will, Insha Allah, turn into an effective Dawah program for the masses.

viii. Through Campaign Against Munkar

This campaign should first be started with a display of posters stickers, catchwords, and revolutionary slogans condemning or pinpointing the shortcomings of the existing life style, giving alarming signals to the people about the horrible consequences of the vices in which they are engulfed up to the neck and suggesting the way to come out of their quagmire. A list of such slogans/catchwords is given at the end of this chapter. Besides the display of these materials, effective educative flyers, brochures and booklets will be produced and distributed among the people on a large scale. This campaign of the display of posters and distribution of literature will be followed by corner meetings, public meetings, rallies, press conferences, radio/TV ads/talks protest meetings, demonstrations, peaceful picketing and organizing delegations to meet-the media, senators and congressmen to raise a great clamor and tempo against the evil-doings (Munkar) prevailing in this country. Men of political influence will be approached to take proper action against all the commercial institutions, which are busy day and night in spreading nudity and demolishing the moral values of the people through their sex oriented ads. This campaign will be on a continuous basis. It will gain momentum with the support of the people of the land that will definitely be forthcoming to safeguard their families (sons and daughters) and their future from ruination and the country from moral decay and destruction. This entire program and the process to carry the campaign to the culminating point where everyone is involved in it will be the greatest outlet to present Islam to the common folk at a grass roots level. The

program will take a multidimensional shape with the passage of time. It may ultimately involve the entire population to fight against the evils (Munkar) to rid their society of the sickness that is fast eating away the vitals of this great nation and putting highly sensitive dynamite in its foundation. The success of the program will depend on the quality and intensity of the campaign by the I.M.O.A and *the* help from Allah (SWT) Who can open the hearts of the people to come forward and join the anti-Munkar campaign in multitudes. When the fight against evils will gain momentum, the forces around churches and synagogues cannot remain secluded. They will jump into the midst of the stream and side with the forces fighting against the evil-doers. This will create the urge in the masses to understand Islam in a broader spectrum.

ix. Through Contacts With Churches, Synagogues, Colleges And Universities

These are very important public platforms that must be used for the spread of Dawah when available, either on the invitation or by offering the services of the Da'ee to these institutions for presenting the viewpoint of Islam on various issues of the time. The I.M.O.A will open dialogues with dignitaries of the religious institutions, presenting Islam as the common legacy of Judeo-Christian religions and as the only Guidance now available to mankind in its most perfect form for its Falah (Deliverance and Salvation). These talks must be held in a very friendly and non-aggressive atmosphere, as directed by Allah (SWT) in the Qur'an as how to talk with the people of the Scriptures.

"And argue not with the people of the Scripture unless it be in a way that is better."
(Al-Qur'an-29: 46)

The religious dignitaries and the learned teachers of Universities and colleges will also be invited to speak in the arranged open Dawah programs of the Movement on various issues and topics of common interest. The speeches will be followed by open discussions and Question/Answer sessions. This will give an opportunity to the Da'ee to thrash out the issue and bring the discussion to the desired conclusion. These dialogues, speeches and discussions will pave the way in reducing their hard-line-stand against Islam. It will provide the opportunity to present Islam to those who influence and formulate the opinions of the youth on campuses and grown ups from among the masses.

For Dawah work in the Universities and colleges, it must be pointed out that there should be more concentration on the teachers than the students

or equally on both. The system of education that is prevailing in the educational institutions is quite time consuming. It is laborious and keeps the students very busy throughout the semester. Furthermore, most of the students are found doing part time jobs to sustain their educational career. It would therefore be difficult to get a substantial youth force from the colleges/universities for the movement. If their misgivings about Islam through lectures and distribution of literature can be removed, and if they are inclined to know more about Islam, I think the job of a Da'ee is done. Here in the educational institution, the teacher should be the top target. They are free, they have the time and they exert a lot of influence upon the students. If they are convinced about Islam as a way of life, they can motivate their students to that effect in great numbers. Teachers will therefore, be the special Dawah targets of the Islamic Movement. Individual contacts with teachers will be a very effective means and that should be developed to the extent of intimacy where possible. Contacts with the teachers will always have preference over others.

However, the position of the Muslim youth/students is quite different. They have to excel in their respective educational, technical or scientific domain or undertakings so as to compete with the challenge of the secular and material world of their time. Equally, they will have to emerge as an efficient Da'ee Ilallah to fight against the Batil forces, play a dominating role in eliminating the Munkar and establishing justice (Al-Qist) and equity in this society and the world at large. The I.M.O.A. will make special programs for the Muslim youth to make it a reality.

x. Through TV/Radio

TV and radio have assumed an importance of great magnitude in the present world of telecommunication. They are the predominant means of mass publicity and offer an easy means to reach everybody's living room (without appointment) at his leisure. Till the time, the I.M.O.A. is not in a position to have its own TV and radio station (which the Movement must have as envisaged), commercial ads on TV, on radio and in the press could be put through for mass education. The topics of projection would be the same that I have discussed earlier in this chapter. Thus, I.M.O.A. will make the best use of public media for presenting useful talks/materials on Islam in the form of well motivated lectures, convincing dialogues, group discussions, objective oriented dramas/plays, comments on events, talks on issues, historical episodes, character! of Ibad-Al-Rahman and Ibad-Al-Saleheen, reports of its public programs and announcement of future events. These programs will be educative and interesting to the people. These program will attain momentum with the

opening of our own TV/radio stations. We will have to make them very attractive, without offering dancing, music, nudity or exploiting the fair sex. It will then be a model for others to follow.

xi. Through Organizing Seminars, Symposiums An Conferences

The I.M.O.A. will organize and arrange for seminars, symposiums and national and international conferences on various issues that this country and human civilization are facing. It will invite learned Muslim and non-Muslim scholars from within and outside the country to speak and discuss about the issues. It will ventilate the solution of various problems in the light of the Qur'an and Sunnah and educate the intelligentsia and the people of the country to the effect that Islam does possess a solution to their problems; that Islam provides an alternative from the Creator to resort to when there is no way left for mankind to come out of its quagmire. All man-made Isms have been tried but they have miserably failed to give solace to mankind, rather they have multiplied the human problems manifold. Islam is now the only way of life left for mankind to adopt, practice in its totality and reap the harvest of its blessings in every walk of life. It will make the people of the land realize that the solution to their problems lies only in accepting Allah's authority and entering into His fold. The Falah of mankind lies only in accepting the last Guidance from the Creator, i.e. Al- Qur'an. The awakening of the mental horizon of the people will augment the spread of Islam in this country. This is the constitutional, educational and peaceful process to make Allah's Deen dominant in the not-too-distant future.

xii. Through A Well Organized Dawah Office

A well organized Dawah office with an efficient and trained staff (Da'ee) is one of the greatest needs of the Islamic Movement. It will be equipped with the most modern means of its own communication system, office equipment, up-to-date filing system, quick means of transportation, a good reference library and a stock of its Dawah literature. This office will cater to the following needs of the Da'ee:

- a. To serve as the coordinating place for all Dawah activities.
- b. To display the literature for sale and for distribution among the masses.
- c. To acquire a good reference library in English, Arabic and Spanish.
- d. To accommodate a sales department for the contactees and others to come and purchase books recommended by the Da'ee or by his own choice.

- e. To use it as a meeting place for interested brothers/sisters who want to exchange views and learn about Islam.
- f. To serve as a place for worker's meetings, training (Tarbiyah) classes, small open Dawah or group meetings, daily prayers, and entertaining guests, etc.
- g. To serve as a mail receiving and dispatching office.
- h. To attend telephone calls, to make appointments for Da'ee to visit at the appointed place/time or see appointees in the Dawah office.

This office will be accommodative to all the Dawah and its relevant activities to serve as "Dar-Al-Arqam" of our time.

I have tried to enlist all the possible chances and avenues through which Allah's Deen can and will be presented to people of the land. In any case, it is not an exhaustive list. The ingenuity of a Da'ee can let him adopt any method from this list and innovate many more, matching the demand and situation of the time. The only restriction as a matter of principle, should always be there before the Da'ee and the Islamic Movement that the means must be legitimate, honest, (Halal) and fair. He should never work on the axiom that "the end justifies the means," and hence adopt wrongful or immoral means on the plea that he is working for a good cause. We are responsible to Allah (SWT), both for the ends and for the means that we adopt for its accomplishment.

4. WHEN TO PRESENT

The situation and the timing to present Dawah are very important. If the situation is antagonistic, reactionary non-conducive, even the best form of Dawah will be ineffective. It may go unheeded and produce even negative results. A Da'ee, therefore, must be very sensitive to the timing and environment when he presents his Dawah. The sensitivity of the situation can be categorized in two broad spectrums.

A. During Individual Contacts

The Da'ee should present his talk/message when he finds that the contactee is in a receptive mood; when he is taking full interest in his talk or appears serious or is eager to know or discuss or exchange his views. The best example of presenting the message of Allah, at an appropriate time and situation has been cited in the Qur'an in Surah Yusuf, Ayahs 36 to 42. Every Da'ee must study these Ayahs carefully from a Dawah point of view and learn the technique of Dawah as to when, how and what to

present in precise and fascinating manner. Allah (SWT) has prescribed a model situation and Prophet Yusuf (PBUH) did make the best use of it.

If, during the talk, an addressee is found yawning or restless or absentminded or disinterested, the Da'ee should either change the topic, introduce some light subject or switch over to topics of common interest. If nothing works, the Da'ee should withdraw with suitable words to meet next time so that the interest in talks and mission remains alive.

The Da'ee should never make the discussion heated. Such situations should always be avoided. He should use the same tactics as mentioned above and withdraw with suitable polite words. When the attitude of obstinacy comes into the dialogue or the addressee becomes adamant, in that situation the addressee will refuse even to listen to logic. The best course would be to postpone the talks for some future meeting. Simultaneously, if the Da'ee finds that the contactee is hostile or wants to involve him in useless and heated discussions, he should politely say "Thank you brother," or "Assalam Alai-kum," or "Good Bye," and withdraw from the scene graciously, to meet again at some future time.

The Da'ee should also not waste his time and energies when he finds that the contactee is otherwise preoccupied. If he is either watching some TV program that interests him or listening to music on walkman in his ears or there is frequent interruption of telephone calls, the Da'ee should withdraw and arrange to see him at some other suitable time. In no way should he hurt the feelings of his contactees.

B. During Public Programs

The public program of the Dawah should be interesting and be presented in a very attractive manner. If the audience is feeling bored or appears to be disinterested in the presentation, or the speeches have become academic, or the speaker is evasive or vague or is just beating around the bush, or it is observed that the public is leaving the meeting place one by one, the organizers should take notice of these facts and take immediate corrective measures so that the interest of the audience is restored. Similarly, when the issue and discussion is hot or of public interest or quite fascinating, the organizers should make the best use of the situation presenting the message in an eloquent manner. In either of the two cases, the Da'ee should do his best to keep the interest of the audience alive and captivating to the last. The public should always be given some thoughts to carry home for their contemplation and come again to the programs of

the Movement to quench their thirst for better understanding the message of Allah (SWT).

5. "HOW TO PRESENT"

This aspect of the methodology is so significant that Allah (SWT) and Prophet Muhammad (PBUH) have given detailed instructions to be carried out by the Da'ee Ilallah. I will mention the same below. It will show the emphasis that Allah has given to the presentation of Dawah in a very palatable and harmonious way. These directives are:

i. To Present With Hikmah

Call the people to the fold of Allah in pleasing words with wisdom and argue with the addressees in the manner that is the best.

"Invite to the way of thy Lord with wisdom and beautiful preaching and argue with them in the ways that are the best and most gracious."

(H.Q.16: 125)

ii. To Find Out The Common Denominator

Start the Dawah with a common denominator, i.e. from the point where there is no dispute or with commonly agreed upon points.

"Say: O People of the Scripture! Come to an agreement between us and you: That we shall worship none but Allah and that we shall ascribe no partner unto Him." (H.Q. 3:64)

iii. To Deal With People In Refined Manner

Deal with the people of the Scripture or deliver the message in a pleasing and refined manner.

"And argue not with the people of the Scripture except in a way which is better."

(H.Q. 29:46)

iv. To Speak Gently

A Da'ee should speak gently in a soft-spoken manner in the way Allah (SWT) ordained Moses to speak to the Pharaoh.

"And speak unto him a gentle word (mildly) that per chance he may heed or fear." (H.Q. 20:44)

v. Respectability In Presentation

Present the message in a respectable manner with dignity and patience.

"So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty (lack faith) make thee impatient." (H.Q. 30:60)

vi. No Forceful Conversion

Neither force nor any coercive method is to be applied while presenting Dawah to non-Muslims. The job of a Da'ee is to put the Haq in such a palatable manner that right crystallizes from Batil or untruth, and then leave the choice of acceptance of Truth to the free will of the addressee, as the path of guidance comes only from Allah (SWT).

"There is no compulsion and coercion in Islam. The right thing has been made distinct from the ignorance." (H.Q.2:256)

vii. Forgiveness Is The Best Virtue

Always be ready to excuse/pardon others' shortcomings and ignore the Jahiliyah (ignorance).

"Keep to forgiveness (O! Muhammad), and enjoin kindness and turn away from the ignorant." (H.Q.7: 199)

Allah describes the virtues of Muttaqeen [Allah conscious people] in Surah Al-Imran which gives emphasis to forgiveness.

"Those who spend in ease and in adversity, those who control their wrath and are forgiving towards people; Allah loves the Muhsineen (the Good)" (H.Q.3-.134)

viii. Opportunities To Enemies In Understanding Islam

Even during wartime, if anyone from the idolaters (enemy camp) wants to understand about Allah's Deen, Muslims have been ordained by Allah to give him full protection and then arrange his safe return to his place. Thus, the process of communication and delivering the message has been

kept open by Allah (SWT) even in the midst of war or emergency or tension. The Islamic state or the Movement will take care of it.

"And if anyone of the idolaters seeks thy protection (O! Muhammad), then protect him so that he may hear the word of Allah (the message), and afterwards convey him to his place of safety. This is because they are a folk who know not."
(H.Q.9: 6)

ix. Treating Bad Deeds With Good Behavior

Allah (SWT) ordains the Da'ee to counteract the bad deeds/actions (intentions) of others with good deeds that will win over the hearts of the persons who react sharply or become bitter about Dawah or the message or behave adversely.

"The good deeds and the evil deeds are not alike. Repel the evil deed with one which is better___"
(H.Q. 41:34)

x. Moderation In Delivering The Message

A Da'ee should not try to deliver everything in one sitting. It should be planned, systematized and spread out to presentation in more than one meeting. This will enable the contactee to digest, understand at ease and make up his mind by his free will and at his convenience.

Hadith: Abdullah Ibne Mas'ud used to address the people on every Thursday. When the people demanded more, he said that it would make them bored. He said that he was teaching the people in the manner Prophet Muhammad (S) did, at frequent intervals with gaps.

(From Bukhari and Muslim)

xi. Clarity In Delivering The Message

To make the message clearly understood by the listeners, a Da'ee must be audible, clear and intelligible to his addressees. If the situation warrants, he should repeat the message two to three times as Rasulullah (S) did many a time.

Hadith: "When the Prophet (S) said something, he used to repeat it three times until it was clearly understood."

(From Anas: Bukhari)

xii. The Message Should Be Of Hope

A Da'ee should never create despondency or frustration or a sense of rejection in the heart and mind of his addressees. Islam is the message of hope and deliverance of good to mankind. A Da'ee in his conversation should try to kindle the rays of hope and brightness in him. A person will enter into the fold of Allah (SWT) when he is convinced that all that he has done wrong will be pardoned by Allah the moment he recites Kalimah Shahadah: [La Ilaha Ilallah – Muhammadun Rasulullah: There is no deity except Allah & Mohammad is the Messenger of Allah] and resolves to keep away from a sinful life totally. This is the greatest promise of Allah (SWT) that He forgives when one repents and turns his face to his Creator and Sustainer.

Ali (RA) said, "The best Faqih (Alim) is one who does not create rejection from his speech nor permits people to misuse the favors from Allah (SWT)."

xiii. Prayers (Du'A) For The Contactee

A Da'ee, before meeting his contactee, should pray to Allah for the opening of the heart of the contactee and beg from Him to present the message in soft but effective language and in a palatable manner. When the talk is finished, the Da'ee should pray again in his heart to Allah (SWT) to show His guidance to the addressee. He will then make Allah (SWT) his active companion in Dawah Work as the guidance comes only from Him.

xiv. Other Considerations In Dawah

- i. A Da'ee must listen to the contactee silently and attentively and respond only when he is finished.
- ii. The Da'ee should be audible and imaginative in his presentation.
- iii. Nothing personal should come in the way.
- iv. He should take notes of the important points of the arguments put forth by the person sitting before him. He should then discuss them point by point.
- v. He should try to start his arguments from the point common to both. The synopsis of the arguments of the contactee will enable

the Da'ee to understand the mind of his addressee. He will be able to diagnose both his shortcomings and qualities better. He should appreciate the beauties of his approach/arguments/logic and politely sidetrack his shortcomings by putting the positive side in the forefront.

- vi. Time consciousness should be one of the prominent qualities of the Da'ee. He should value the time of both sides. He should always be punctual, courteous and magnanimous in manners that matter a lot when the Da'ee comes in contact with people on a large scale and every day.

People will admire these qualities and be glad to give him some time to meet, to talk and listen when he asks for an appointment. These qualities will become his great asset in due course of time.

6. "SERVICE TO HUMANITY"

Service to humanity (to the common folk of the society) *is* perhaps one of the most effective means of communicating and delivering the message of Islam to the people. The Deen of Allah inspires us to be of service to mankind. The model life of Prophet Muhammad (S) sets an illuminating example in this respect. How inspiring is the following adage:

"The best among men is he who does good to others."

Islam takes special care of the poor, the needy, the travelers, the oppressed, the orphans, the weak and the people who are in distress, unemployed/underemployed, homeless, incapacitated and destitute. The guiding principle is from "haves to have-nots." Islam clearly tells its followers that in your own wealth lies the share of the needy and the deprived.

"And in whose wealth there is a right acknowledged for the needy and the deprived."
(H.Q.70: 24, 25)

This inspires a Muslim to help others as an obligation from Allah (SWT).

Rasulullah (S) was always prepared to do good to others. He was a social worker of the highest order. He used to help the people in carrying their goods and shopping for the widows. He was very kind and helpful to orphans, benevolent to relatives, and generous to his neighbors. He was very magnanimous to beggars, the poor, the needy and the destitute. Even

his enemies had to acknowledge these qualities of his character. He was prominent in that society as a distinguished social worker.

I have already discussed earlier that every worker of the Islamic Movement, through service to the people in his neighborhood and vicinity, should acquire prominence as a person to be sought after in time of need. This is not for any fame or reputation but to make acquaintance through service and give the message in its wake. The sole object will be to earn the sympathy of the people for the sake of Allah and then go deeper into the society for Dawah work. This is to be achieved in his individual capacity by each worker. Here I would like to discuss some of the social service program that the I.M.O.A will sponsor on a city-state an nation-wide basis as the situation would warrant and the resources would permit.

i. Service To Elderly People

There are about 60 million people who are above the age of 65 and retired from active service. Many of them are normally sick or incapacitated and confined to homes or elderly people care centers. They are a useful electorate. They have ample spare time and a life full of experiences and technical know-how of some kind at their disposal. They try to remain active at this age and mostly are desirous to do some kind of social work as a hobby to keep themselves active to their last breath. They are scattered all over the country. They are everywhere and reside in every locality. They very often are in need of some help for their shopping, buying medicine and other basic needs. The Islamic Movement will prepare detailed service-cum-Dawah oriented program for the elderly people. Once a week workers will go and meet these people in their respective areas, ask about their needs and try the best to fulfill their basic requirements. If they are in need of financial help, a list of such persons in a locality will be prepared. The workers will then approach the better off people of the locality, collect money and goods and distribute the same to the needy people as per the list prepared. Such programs will be carried out in different localities on a regular basis. This will go a long way in introducing the workers and the Movement to the people. In turn, the workers will come across with immense opportunities to introduce Islam and distribute literature among the people. They will have ample time to discuss the affairs of the society, their problems and bring in the Dawah themes in between the talks. *Dan through service will be an effective means towards establishment of Allah's Deen in this society.*

ii. "Service To Youth And Runaway Children"

The problem of runaway children is growing out of proportion. It includes both boys and girls. The breakdown of the family system and the immoral behavior of stepfathers and foster parents are the main causes of the enormous rise in the number of these cases. These youngsters need proper education, care, looking after, affectionate treatment and fatherly guidance from someone who can console their hearts cure their ruptured feelings and restore confidence in their lives. The I.M.O.A, with a team of kind-hearted a benevolent workers who have been transformed into men of character and integrity through intensive Tarbiyah and Tazkiyah, will take up some model schemes to get these wretched lives rehabilitated. With the help of the community and city councils, it can start model foster homes and separate model hostels for boys and girls to rebuild their morale and confidence in life, with belief in God and accountability Akhirah. These services will provide great opportunities *for* Dawah work among the neglected youth of the society. These boys and girls may some day emerge as future Da'ee Ilallah.

Once these homes and hostels earn recognition from the people as abodes of peace and morality, centers of learning and human values, effective means of restoring confidence in the shattered lives of hundreds and thousands of miserable boys and girls, people's sympathies and resources will be forthcoming in abundance. This will herald a new era of Dawah work among the masses. The Da'ee will, Insha Allah find the people more receptive to the call of Al-Deen Al-Islam.

iii. "Reconciliation Service To Battered Families"

There are millions of men and women whose family live have practically broken down. They are living a life intolerable to each other. Either out of bad temper or under the intoxication of alcoholism, husbands beat their wives intermittently and turn their family lives into a virtual hell. Men let loose all kinds of oppression on their wives am embitter their married lives. Women tolerate it with bitter feelings against their husbands and lead a shattered life with little charm left in it. Mostly they are living on the verge of a breakdown.

Similarly, there are wives who are bad in temper, irritating in nature and intolerant of anything that goes against their habits, likes and dislikes. They are not prepared to give up their habits or accommodate with the nature and habits of their husbands. These women are dominating in nature an often beat their husbands with what is in their hands when they

are enraged. Husbands tolerate their high handedness and are shy of telling their miserable tales to others for redress. It embitters their marriage as well as family life. Their life becomes a shambles of distrust and agony. They have no respect for each other and live their lives as husband and wife just as a routine with no fascination left in it.

Such families are termed as battered families. There is no peace of mind to either of the two combatants. Children are the greatest sufferers. They grow under the shadow of bitter feelings against the one who is oppressive. They are brought up under the suffocating environment of hate and despondency that casts a detrimental effect on their future.

The conditions of such families and married couples are really pitiable. In fact, they need assistance and good counseling to readjust their lives, create a spirit of sacrifice for each other, realign their habits, tastes, likes and dislikes for the sake of a "happy home" and the future of their children. They need a clear understanding of their responsibilities as husband and wife.

Islam well defines the rights and obligations of husband and wife. Each has to fulfill his/her obligations as ordained by their Creator and Sustainer. They are accountable to Him, if one neglects the other. As such the husband is to be fair, just and magnanimous in his relationship to his wife. He is to meet all of her needs, provide a home and protect her and the family from outside encroachment or interferences. Equally, the wife should be loyal, faithful and the custodian of the house, his secrets and his honor (her modesty) in his absence. The qualities of a model wife have been described by Prophet Muhammad (S) in the following Hadith, narrated by Abu Hurairah ® and quoted by Al-Nesai.

"The best of your wives is she who pleases her husband when he looks to her, obeys him when he asks her (to do something) and protects his personal secrets and property when he is absent."

Islam manages to uphold the family life in a well defined and well balanced way, where each has respect and love for the other; where each has the confidence that one is faithful to the other and is not seeking sex outside of wedlock; where every partner in life is prepared to sacrifice for the other; where each has well defined rights and responsibilities of his respective domain; where the individual relationship depends on piety and accountability to the Creator in the life Hereafter; where both the husband and wife remain within the proclaimed and declared bounds set by Allah (SWT); and where the transgression of any of these limits becomes a sin and their fulfillment for His pleasure a virtue in the sight of Allah (SWT).

The workers of the Islamic Movement of America will be better equipped in the science of family doctrines as propounded by Islam. They will be in a better position to advance the sound principle of a balanced family life and provide the necessary council both to the battered husband and battered wives as to how to live in peace and harmony. Their good offices will be offered to the community at large through a well-advertised program. The object will be to heal their disquieted spirit, console their injured feelings, restore self-respect and inculcate respect for each other. Through proper guidance and counseling, battered families' faith in God can be restored. The development of the concept accountability will make them responsible husbands and wives. It will build confidence in their lives for the future.

This counseling service to battered husbands and battered wives will ultimately bring them nearer to Islam. They will all feel obliged to the teachings of Islam that changed their lives and made their matrimonial life happier and rejuvenated. Initially this service will be provided free as a humanitarian job. Later on, when the volume increases, it can be gradually switched over to a no-profit-no-loss basis in the greater interest of the community.

The I.M.O.A. will have to educate its workers especially in the art, science and technique of a sound family life advocated by Islam. The workers will face this problem one way or the other in this society that is fast adopting concept of life that is based on unisex or single parenthood. Both the sexes are not willing to share the responsibilities of a married life as each can get his/her sex instinct satisfied everywhere at ease without the botheration of a family life. The cheapest thing in today's market is the girl/woman. The status of the woman must be raised, to make her the most precious thing in the world, available only through marriage. This needs a lot of education and promotional literature for women folk. This campaign will also be launched by the I.M.O.A as it will help in protecting and fostering the institutions of family life.

These services to the people will be seriously taken up by the Movement. It will bring the workers in direct contact with the people at a grass roots level. These free services will be of immense benefit to the middle and lower middle classes of the society, as they can hardly afford the costly service of a psychiatrist or marriage counselor and therefore, for *all* practical purposes, they live in hell. If the I.M.O.A can play its part in rehabilitating the family life, it will be a great service to the people of the land. It will bring before this nation Islam as a way of life that can remodel its life on a sound footing and bring peace and happiness to the matrimonial life of its people again. It will give strength to the family system that is fast falling apart.

iv. Service To Afro-American Community Of America

The Afro-American Community of America (AACA) live constantly in depressed and deprived circumstances. They are the living embodiment of the Anglo-American trade in slaves. Their forefathers were captured in the continent of Africa mostly from the Muslim tribes, and brought over here like cattle and dogs to develop the American colony under extremely hard and inhuman circumstances. Slavery no longer exists in America. Their human rights were restored on paper but their lives are still very much wretched. They live virtually in ghettos and in sub-human dwelling conditions in comparison to Whites. Many comforts of life are beyond their reach and hence are denied to them. Leading a neglected life, they become addicted to narcotics and alcohol. Social aid comes to them as charity. The Government never cares seriously (except on paper for the sake of propaganda) to rehabilitate their inner-souls that lie tarnished under centuries old domination and subjugation of the Whites. They have lived and are still living under a constant shadow of contempt and hate. As a result, most of them have lost faith in life and confidence in self. They consciously or sub-consciously think that their lot will ever remain as what it is today. No change is to come. They, as people, have, therefore, resigned to their existing fate. As such, most lack the spirit and the will to come out of their neglected conditions. This state of mind has made them lethargic and indolent. Thus they lack the determination and the motivating force to compete and participate in the struggle for the betterment of life. They think that their future is doomed and lying buried under deep-rooted race and color prejudices. Even in religion, AACA is segregated. There are separate churches for Blacks and separate pastors too.

The predominant government of the Whites and their superiority complex are to be blamed for all the miseries of the Afro-American community of America. The aid programs that are oriented in federal, state and city budgets for AACA amount to only eye-wash. Serious programs to make the AACA stand on their own legs are yet to come. Their lot cannot be improved until they are treated as human beings in no way inferior to Whites. However, equal opportunities in every field of life are available to them. There is no color barrier even to elect the Blacks as senators and president of the U.S. All this, again, will not be possible until there is an ideological change in the attitude of life and approach of Whites to accommodate the blacks as equal partners in life.

Islam is the only Deen (not religion as it is understood in the West) that can bring the desired change in the attitude of life of Whites towards the Afro-Americans. Superiority in Islam is counted only on the basis of piety

(Taqwah). It discards all kinds of discrimination on account of color, race, language, culture and geographical boundaries. All these prejudices are a sin and anyone who makes a distinction on the basis of color is accountable to God. As such, the permanent solution to the race problem of America will be possible only when Islam prevails as the Deen of this country. It will take time, and the alarming condition of the AACA demands an immediate solution. The Islamic Movement will have to address the situation in such a way that along with Dawah work the burning problems of the AAC of America are well taken care of at the same time.

The I.M.O.A. will treat the AAC of America as a special target of its Dawah program. We have to create a kind of conviction in them that only Islam can raise their status and bring them on par with the highest placed white person in the society. Islam will bring dignity and respect to their existence forthwith. It will restore their confidence in life and provide an identity that brought Bilal ® of Ethiopia on par with the dignitaries of the Quraish. Caliph Umar ® used to address him as Sayyedina Bilal ® and treat him with great reverence.

The I.M.O.A will take up this provocative challenge of a harsh reality that has now become an integral part of the American way of life. It is essential that first confidence should be built up in the discarded community. This can be done through adult educational programs based on the concept of the Oneness of God and the accountability in the life Hereafter. Through the induction of the concept that 'self-help is the best help, they will be inspired and motivated to take up 'block cleaning' campaigns, 'house restoration' programs, 'keep away from drugs', 'vocational training programs' etc. City, State and Federal Governments have funds for all these services. When an organization like I.M.O.A will come forward with such constructive programs, with a team of dedicated workers and the willing cooperation of the people of the area, funds will be forthcoming to give such schemes a real impetus. This is a direct address to the problems of the Afro-American community of America as a whole. The sincerity of purpose, selfless approach and untiring efforts of the workers will prevail upon these people to work for the programs of "self-help." This will provide immense opportunity to bring them into the fold of Allah in multitude for the sake of their emancipation in this world and glory in Akhirah.

The existing Afro-American Muslim Community of America could be a great asset in this pursuit. The AAMCOA should take up these challenges and face the situation with courage and fortitude as a direct demand of their Iman in Allah. They have to come out of the suffocating

environment of their mosques/communities and look towards the Afro-American community of America in a broader spectrum with great vision and think about how they can be transformed into an invincible force of Allah (SWT). They should at least undertake this job as a mission and priority number one of their lives, as they are often found reluctant to go for Dawah to the White community of America. At least they can approach 12 percent of the Afro-American population of America +14% Spanish people without any hesitation and make them the champions of Islam. They will thus be able to change the political firmament of America in a very short time.

I.M.O.A will give its unqualified support to such moves by our Afro-American Muslims brothers and sisters. If nobody^y comes forward, it (IMOA) will then feel obliged to work in this field on its own accord. Likewise, similar programs will be prepared and executed for the up-lift of other minorities and neglected classes of the society as and when necessary in the interest of the Movement/country. The enlightened and benevolent leadership of the I.M.O.A will be able to offer these services to the Afro- American and other communities in order to bring the people nearer and nearer to the fold of Allah. Providing medical assistance to the poor, distributing food packets to the less fortunate families on a periodical basis, arranging shelter, clothes and food for the destitute and the homeless will also be undertaken by I.M.O.A This will all be subject to the availability of disciplined workers (manpower) and resources. Service oriented programs may look very humble in the beginning but they will acquire strength and gain momentum with the growth in the number of workers and public support with the passage of time. They will be extremely useful and instrumental to the expansion of Dawah Work and hence should never be ignored or underrated.

v. "Fighting Against Munkar"

I have already discussed this issue elsewhere in this book. This will be the most important program of mass contact. Evil forces are very active in this country. Munkar is so deep rooted that it has become the habit, taste and fashion of the people. Here I would like to point out a very tragic aspect of this man-made calamity that, if not checked forthwith, will fast bring the great nation of America to its catastrophic end.

The Western method of fighting the evil-doings (Munkar) is very odd. They care little for the causes and run after the consequences. They just try to find out the cure, the after effects or symptoms, e.g., AIDS, but neglect its cause. AIDS is a moral issue. It is the direct result of the perverted sexual behavior of men and women. It stems from the negative

attitude to sex within marriage, i.e., to get pleasure without any obligation. Homosexuality, the main cause of AIDS, demonstrates a sick man's mentality. It is the manifestation of an extreme type of selfishness. It is the misuse of the physical instinct of sex endowed to men and women for the continuation of human existence on earth. By all standards, it is purely a moral issue. Now the entire Western world, including America, is just trying to find the cure for the off-shoot of their lifestyle, i.e., AIDS, and doing practically nothing to build up the morals of the people, penalize those who commit the unnatural acts and make it a stigma in the society. Against this, the human rights of homosexuals are protected by law and any discriminatory policy against such men and women is considered a crime. Without any shame, the authorities are encouraging, through TV, radio and other ads the use of condoms to avoid the transfer of the disease. It means that the perverted sexual behavior by itself is no bad. Their concern is only not to have the disease spread in mathematical progression. Other advice that comes through the media is for abstinence. It shows that they all are trying to discover the cure without eliminating the cause. Hence, there is little possibility on their part to remove any of the evils from the society, rather the situation as it is, it will go on multiplying both the evil deeds and their horrible consequences.

Considering the vastness of the problem and the depth of its effect, it needs very rational and well thought out planning to combat the evils (Munkar). The basic treatment is to create hate/contempt against the existing lifestyle of the people. The battle can be initiated by popularizing some very effective slogans among the masses. The rest of the program will be drawn up by closely observing the reactions of the people on the lines laid down earlier in this chapter.

The introduction of the following slogans against free sex, intimate acts of sex at public places, sex out of wedlock, perverted sexual behavior, alcoholism, AIDS and drug addiction will meet the desired result. This is not the end of it. More and more attractive slogans/catchwords can be coined/invented and introduced to the public to fight the menace of the evils (Munkar).

1. "LOVE AT HOME AND ONLY WITH WIVES AFTER MARRIAGE."
2. "WOMEN, DON'T MAKE YOURSELVES CHEAP FOR MEN."
3. "ALCOHOLISM IS THE MOTHER OF ALL EVILS PLEASE ABSTAIN FROM IT."

4. "YOU BREAK UP YOUR FAMILY, YOU DESTROY YOUR COUNTRY."
5. "HOMOSEXUALITY- A SIN, A CRIME AGAINST SELF, FAMILY AND SOCIETY."
6. "DON'T BE A SLAVE TO YOUR PHYSICAL URGES. BE THEIR MASTER. HOW? FOLLOW THE GUIDANCE FROM YOUR CREATOR."
7. "SEX BEFORE MARRIAGE IS THE ROOT CAUSE OF ALL SOCIAL EVILS."
8. "INDIVIDUAL FREEDOM IS ABUSED BY INDIVIDUALS, TV, RADIO, AND THE MEDIA. THEY ARE DISMANTLING OUR MORAL VALUES IN A CONSPIRACY AGAINST SOCIETY. LET US BREAK THE HANDS OF OUR COMMON ENEMY."
9. "BOYCOTT PRODUCERS/MANUFACTURERS WHO DISPLAY NUDITY AS A PART OF THEIR ADS."
10. "COMMERCIAL ADS ON TV AND PUBLIC PLACES PROMOTE MORE PRONOGRAPHY THAN FILMS AND MAGAZINES." –LET US STOP IT

CHAPTER-VIII

"THE WAY OUT"

What I have presented in this book is what I have been thinking to do for the last 12 years [now 25 years] in this country, in the light of the Qur'an and Sunnah towards the establishment of Allah's Deen, with a background of 30 years of active involvement with the Islamic Movement of the Indo-Pakistan Sub-Continent in the past. Equally, I have been a keen student of American social developments, its economic problems and political upheavals since I was a student in the early 1950's. In 1982, I went around the world and visited many countries, with the sole objective of finding out the place where an effective Islamic Movement could be developed in the present context of the world in order to make Allah's Deen dominant somewhere on this earth. After close examination and analyzing socio-political conditions of different countries, I came to the conclusion that America is the most suitable place in the Western hemisphere for that glorious end to be started. I have given my reasons to that effect in detail in this book. I have also surveyed the conduct/activities of the existing Muslim organizations/communities in that respect and pinpointed the shortcomings and their causes. Though haphazard and truncated efforts are going on here and there, a serious Islamic Movement for the establishment of Allah's Deen is yet to emerge in the body politic of the U.S.A. This book, therefore, is an effort to put the issue in its correct perspective, i.e. what is required and how it can be accomplished. Now the big question remains: who will do it? In my considered opinion, there are only two options to get this practical problem resolved. I will discuss each in brief.

1. The existing Muslim institutions/organizations in America can take up the task of Dawah Ilallah along the lines suggested in this book. After working for some time for the same cause, but from different platforms, each of them is expected to realize the fallacies of working with overlapping programs at every step and the waste of energies and resources at the same time. That will be the time when they will resolve to work under one banner and one platform with a common objective, i.e. to establish Allah's Deen in this country. I have discussed this issue in CHAPTER-V "Survey of Present Dawah Activities in America." One can ask why this long and complicated process of amalgamation? Why can they not join hands now and work for the ideology in which they believe? It is not possible now, as in the present circumstances these organizations are not prepared to give up their individual protective shell. But when their own actions will make them a laughing stock, they will realize their

mistake. In that state of mind, they may come out of the shell and join hands with others on the common platform to be provided by the Islamic Movement for the establishment of Allah's Deen. But when it will happen is not known. Time is a very important factor in the overall development of the process of coming together. The main cause, constituting a stumbling block in the development of a common platform for the Islamic Movement, is the presence of some black sheep among the Muslim organizations of America. They are and will be ever allergic to the idea of joining hands in building a common platform. Their vested interests will be a problem, hindering them from sharing a common platform with others. As such, there is an apprehension that the building of the Islamic Movement in America may not materialize through this process as envisaged. Let us now examine the other alternative.

2. A convention of like-minded Muslim brothers/sisters who are conspicuously movement oriented and are already involved in Dawah activities one way or the other may be called by any existing organization or by a group of brothers with the sole objective of working together to build the Islamic Movement of America for the establishment of Allah's Deen in this country. This convention can be called at a convenient place and at a suitable time.

How many brothers/sisters will respond to this call, it matters little. Whosoever responds and offers a clear commitment to make Allah's Deen dominant in this country as priority Number One of his or her life will become the vanguard of the I.M.O.A. Jointly they will have to develop and present themselves as models of devotion, dedication and sacrifice of time and resources for the cause to others for inspiration. These brothers/sisters, for the sake of concentration and total devotion to the cause to be undertaken by them, will give up their affiliations with their parental organization, if any. They will put their maximum amount of energies, talents, time and capacities towards building the Movement along the lines suggested in this book, with many more innovations that they will make on their own accord with the growth of time. To manage their affairs, to begin with, they will be free to adopt some temporary working constitution until the Movement is in a position to replace it with a permanent constitution of its own.

I would just like to add a few words of warning, that whatever pattern of working constitution it adopts, it must work in a very organized and disciplined manner right from the very beginning. Otherwise, nothing will be achieved and the entire program will end in fiasco. The spirit of

listening and obeying must be there in each and every brother and sister right from the very outset.

This correct giant step in the right direction will attract the Islamic talents from all over the country and provide a common platform to the Muslim organizations of America to come forward and join the Movement to fulfill their commitment to Allah (SWT). Here, again, those with vested interests will lag behind, but all the true Muslim individuals, as well as the organizations, will join this platform. This is the key point for the success of the Movement. If the Muslims of America, through this process, do not join hands, share the platform engineered by the Islamic Movement, make a joint and concerted effort for Allah's Deen and pool their resources for the common cause, the expected Khair (the good) will not come out of it. Basically, a Muslim is always an optimist. I am more than sure that if the motivated brothers and sisters move the caravan of the Islamic Movement in the right direction with the requisite amount of zeal and enthusiasm, the enlightened force of the Muslim community of America will be, Insha Allah, behind it.

Let us see who takes the initiative and calls for the desired convention as projected above.

THE ALTERNATIVE

In case nobody comes forward, the existing Islamic Movement that is committed organizationally, and its members individually, for the establishment of Allah's Deen, should take the initiative, contact the individual brothers and sisters on a person-to-person basis, call for a convention at an appropriate time and place, and go ahead with what has been discussed in this book.

This is the only way for the Muslims of America to come out of their present state of deep slumber and complacency. This is the only way open for the Muslims of America to meet the devastating challenges of this permissive society, to save themselves as well as their future generations from ruination in this world and face the Creator Allah (SWT) in Akhirah with grace and honor. I hope and pray to Allah (SWT) to keep all of us on the path of righteousness and open the hearts of the people of this country to accept the last Guidance, Al-Islam as a way of life. AMEEN!

THE END

In The Name Of Allah The Most Beneficent And Most Merciful

THE COMMITMENT

I have studied the book, "METHODOLOGY OF DAWAH ILALLAH IN AMERICAN PERSPECTIVE" and understand the OBJECTIVE, the PROCESS and the METHODOLOGY In American perspective. To accomplish this goal, it is imperative on the part of the Muslims of America to make a joint and concerted effort. The Islamic Movement of America is an urgent need towards the fulfillment of the OBJECTIVE. It would be the greatest pleasure of my life to be a part of the Movement In order to fulfill my commitment to my Creator, ALLAH (SWT).

I will, INSHA ALLAH, join the proposed conference of likeminded brothers and sisters as and when it is called at my expense. I have noted down my suggestions/queries on the enclosed sheet. My particulars are as follows :

1. NAME: _____

2. ADDRESS: Street _____

City _____ State _____ Zip Code _____

3. PHONE: RES. () _____ JOB () _____

4. EDUCATIONAL BACKGROUND _____

5. SOCIAL/EDUCATIONAL/POLITICAL ACTIVITIES _____

6. COMMUNITY INVOLVEMENT _____

7. OTHER FIELDS OF INTEREST _____

SIGNATURE _____

DATE _____

NOTE- Please mail it to: SHAMIM A SIDDIQI
140-11 ASH AVE, APT. # 5A, FLUSHING, N.Y. 11355