



**DAWAH
TOWARDS
THE TRUTH**

FAKHRUL ISLAM

Dawah Towards The Truth

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Fakhrul Islam

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In the name of Allah, the Merciful, the Compassionate

Introduction

Praise is to Allah, the Lord of the Universe, and peace and blessings of Allah be upon the noblest of the Prophet Muhammad.

The Muslims are responsible for spreading the Truth, the Deen, and the Islam to the non-Muslims all over the world. This is why they must read the Qur'an, Hadith and Islamic literature, have to acquire knowledge and implement them in their regular life and have to place themselves as a model in front of the non-Muslims.

It's a great pleasure for me to present this small book for Dawah work both for the Bengali and English speaking people all over the world. If this book proves little bit helpful to the people who are working for Dawah works Towards the Truth may Allah forgive all of us and reward us here and hereafter.

We praise Allah Subhanahu wa ta'ala for His favor to us in completing this book for Dawah, praying him to accept this as a sincere service for His sake, and for the benefit of mankind.

In fulfilment of the injunction of the Prophet Muhammad (pbuh) "Convey my message even if it be one single Ayah (verse)" and with the view to serving our English speaking brethren and our new generation all over the world, we tried our best to present this small book.

We request the readers to read some other books edited by us as: **Dawate Iqamate Deen, Methods of Dawah Towards the Truth, Muhammad Preacher of the Truth in the Bible, The Qualities of a Preacher, The Way of Preaching Towards the Deen, Life after Death, Jesus in Qur'an** which also might be helpful for Dawah works.

We therefore, request every reader of this Dawah book to furnish the complex with any suggestion, omission or addition that they may be included eliminated in subsequent editions Insha'Allah.

May Allah guard them and bless them who helped us to give these books all the importance due to it, its publication, and its distribution throughout the world.

It is Allah Who bestows success, and guides to the Straight Path. (Siratul Mustakim).

Fakhrul Islam
New York, USA

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[01]

Four major periods of preaching of Muhammad's life at Makkah

When we review the life of Prophet (peace be on him) in Makkah from the standpoint of his Dawah towards the truth, it seems to be divided into four major periods:

The First period commenced with the entrustment of the Prophetic mission to Muhammad (pbuh) and lasted for about three years, concluding with the public announcement of his message. During this period the spreading of the message was secret and discreet. It was addressed to a select few, with the result that the Makkans, in general, were scarcely aware of it.

The Second period lasted for about two years spanning from the public announcement of his ministry until the beginning of persecution and oppression. The initial opposition turned into active resistance, then into a campaign of derision and lampooning, slander, abuse, the false propaganda, and organized blocks of opposition. The result was that at the end those Muslims who were relatively poor, weak and lacked support were badly harassed and even physically intimidated.

The Third period opened with the start of persecution (the sixth year of the prophethood) and lasted till the death of Prophet's uncle Abu Talib, and his wife Khadijah in the tenth

year of the prophethood. Therefore, this period lasted for about five or six years. However, opposition turned into violent hostility and because of the persecution and cruelty perpetrated by the pagans of Makkah a good many Muslims migrated to Abyssinia. The Prophet (pbuh), his family, his companions and the rest of the Muslims were subjected to economic and social boycott with the result that they were confined to the ravine known as Shi'b Abi Talib.

The Fourth period extended from the year 10 until the year 13 of prophethood. This was the period of utmost hardship and suffering for the Prophet (pbuh) and his companion. His life in Makkah was made unbearable. When he went to Ta'if, that city offered him no shelter. On the occasion of Hajj, the Prophet (pbuh) approached every single tribe with an appeal to accept his message, but the answer from each of them was a disappointing 'no'. The Makkans deliberated among themselves again and again as to what they should do with the Prophet (pbuh), should they kill him, put him in prison, or should they banish him from their town? Ultimately, by the grace of Allah, the hearts of the Ansar (Helpers) opened to Islam, and at their invitation the Prophet (pbuh) migrated to Madina. (Surah An-'Am: the Prophet's life in Makka, Tafhimat.)

Muhammad (pbuh) was on the right Path

It has been mentioned in the Surah Hajj, v. 22:67:

أُدْعُ إِلَىٰ رَبِّكَ - إِنَّكَ لَعَلَىٰ هُدًى مَّسْتَقِيمٍ

(O Muhammad!) Invite them to your Lord. Verily you indeed are on the (true) straight guidance (i.e. the true religion of Islamic Monotheism).

It has been mentioned in the Surah An-Naml, v. 27: 79:

فَتَوَكَّلْ عَلَى اللَّهِ - إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ

So put your trust in Allah; surely, you (O Muhammad!) are on the manifest truth.

It has been mentioned in the Surah Az-Zukhruf, v. 43: 43:

فَسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ - إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

So, hold fast to the Book that has been revealed to you, you are surely on the straight way.

It has been said in the above verses that, “you should not worry as to what punishment will those who are resisting and opposing the truth with injustice and dishonesty receive and when, nor should you worry whether Islam flourishes during your lifetime or not. For this satisfaction is quite enough that you are on the right path. Therefore, you should go on fulfilling

your mission unconcerned about the results, and leave it to Allah whether He defeats falsehood in front of you or after you.”

It has been mentioned in the Surah Ash-Shurah, v. 42:52-53:

وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ

(52) And verily, You (O Muhammad!) are indeed guiding (mankind) to the Straight Path (i.e. Allah’s Religion of the Islamic Monotheism). (53) The path of Allah, to Whom belongs everything in the heavens and all that is in the Earth.

Guideline to Muhammad (pbuh) for Preaching the Truth

It is mentioned in the surah Yunus, v. 10: 31-36

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
وَمَنْ يَخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبِرُ
الْأُمُورَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ - فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ
فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَلُ فَأَنَّى تُصْرَفُونَ - كَذَلِكَ حَقَّتْ كَلِمَتُ
رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ - قُلْ هَلْ مِنْ شُرَكَائِكُمْ
مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ - قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
فَأَنَّى تُؤْفَكُونَ - قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ - قُلِ
اللَّهُ يَهْدِي لِلْحَقِّ - أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ
لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ - وَمَا يَتَّبِعُ أَكْثَرُهُمْ
إِلَّا ظَنًّا - إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا - إِنَّ اللَّهَ عَلِيمٌ بِمَا
يَفْعَلُونَ -

(31) Ask them: 'Who provides you with sustenance out of the heavens and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe?'

They will surely say: ‘Allah,’ Tell them: ‘Will you, then, not shun (going against reality)?’ (32) Such, then, is Allah, your true Lord. And what is there after truth but error? How, then, are you being turned away? (33) Thus the word of your Lord is fulfilled concerning the transgressors that they shall not believe. (34) Ask them: ‘Is there any among those whom you associate with Allah in His divinity who brings about the creation of all beings in the first instance and will then repeat it?’ Tell them: ‘It is Allah Who brings about the creation of all beings and will then repeat it. How are you, then, being misled?’ (35) Ask them: ‘are there among ones whom you associate with Allah in His divinity those who can guide to the truth?’ Say: ‘It is Allah alone, who guides to the truth.’ Then, who is more worthy to be followed— He who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How will you judge! (36) Most of them only follow conjectures; and surely conjectures can be no substitute for truth. Allah is well aware of whatever they do.

It has been said in the verse 32, since it is Allah Who has the power to do all that has been mentioned here— the provision of livelihood, the bestowing of vision and hearing, the granting of life and causing death, and since even the unbelievers affirmed that it is Allah alone Who causes all that, then it is obvious that He alone deserves to be held as the true Lord, Provider and Master of man, and hence the Only One Who deserves to be worshipped. How, then, can any other than Allah—those who have no share in any of the things mentioned above—be considered to have any share in His Lordship?

And then, addressing the generality of the unbelievers, the Qur’an inquires, ‘How, then, are you, being turned away?’ the question that is posed here makes it clear that it is not the

unbelievers themselves who are guilty of turning away, rather they are being made to turn away from the right way and that this is happening under the influence of some person or group who is engaged in misleading people. It is for this reason that in effect people are being asked: 'why should they go about blindly following those who are out to mislead people? Why should they not use their brains and think for themselves, why they are being turned in a direction which is contrary to reality?'

This mode of questioning, with some modification, appears on number of occasions in the Qur'an. On all such occasions the question has been asked in the passive voice. This was presumably to avoid a pointed reference to those who were actually engaged in misleading people. This should make it possible for people who had held these leaders of misguidance in considerable esteem to consider the matter dispassionately. Such a mode should also spare them any provocation that might impair their capacity to think about the issue coolly. It is quite obvious that pointed references to specific persons might have been exploited so as to provoke people by pointing out that their venerated forefathers and religious mentors were being maliciously criticized and attacked.

This manner of address—the use of the passive rather than the active voice and the avoidance of pointed references to specific persons as the ringleaders of misguidance and mischief—embodies a valuable piece of wisdom for those who seek to invite others to accept the Message of Islam.

Even though Allah's Message has been elaborated with the help of clear and easy-to-understand arguments, those who have already made up their minds against it will continue in their stubbornness and will simply refuse to accept it.

The unbelievers did acknowledge that Allah alone had brought everything into existence in the first instance, that none of those who had been associated with Allah in His divinity had any part in it. As for resurrection, which simply is to repeating the initial act of creation. It is quite evident that He Who has the power to create, also has the power to repeat or re-create; anything else would be inconceivable. All this is so reasonable and clear that in their heart of hearts even rank polytheists were convinced of its truth. Yet they were hesitant to affirm it for if they did so, it would make it difficult for them to deny the existence of the Hereafter.

It is for this reason that in response to the earlier question (see verse 31 above) it has been mentioned the unbelievers acknowledge that God alone brought about the creation. But with regard to the question of repeating that creation, it is the Prophet (peace be on him) who has been asked here to proclaim that it is God alone who brought about the original creation and it is He Who will create again.

In the next verse, the unbelievers are being asked to apply reason. For on the one hand they themselves recognize that it is Allah alone Who causes their birth and death, and on the other, they are being misled by their so-called religious leaders into believing that they ought to worship and adore others than Allah.

The verse 35 raises an important issue which should be grasped well. Men's necessities in his worldly life are not confined to subsistence, to the provision of shelter and clothing, to protection from calamities, hardships and losses. Man also needs something else, and this is his direst need. This is the need to know how to live in the world, how he should relate with himself and the powers and potentialities with which he has been endowed; how he should relate with the resources of

the world which has been placed under his control, with the innumerable human beings with whom he comes into contact, and with the order of the universe as a whole within which, willy-nilly, he has to operate.

Man needs to know all this so as to ensure the achievement of overall success in his life and to see to it that his energies and efforts do not count for naught. To ensure that his energies and efforts are not misdirected or employed in a manner that would lead to his destruction. This right way— the way that provides guidance concerning all the above questions— constitutes ‘the truth’, and the guidance, which directs man to this truth, is ‘the true guidance’. Now, the Qur’an asks the unbelievers, who had rejected the Prophet’s Messages— whether any of their deities whom they worshipped besides God, could direct them to ‘the truth’? The answer to this question is obviously negative.

In order to understand this it must be remembered that the deities they worshipped besides God can be divided into two broad categories:

1. The first category consists of the Gods and Goddesses, and those living or dead persons whom people worship. People turn to them believing that they are capable of satisfying their needs in a supernatural way and of protecting them from calamities. But as far as guiding people to the right way is concerned, it is quite obvious that false Gods had never provided such guidance from them, nor did the polytheists ever claim that those Gods taught them anything relating to morality, social conduct, culture, economy, polity, law and justice.

2. The second category consists of those outstanding people who lay down the principles and laws which others follow. Such persons are doubtlessly leaders of others. But are they

really those who lead people to the truth? Does the knowledge of any of those leaders encompass all that needs to be known in order to lay down sound principles for the guidance of mankind? Do any of them possess the breadth of vision that takes into account the whole gamut of issues relating to human life? Can any one of them claim to be free of those biases, those personal or national pre-occupations, those interests and desires, inclinations and predilections which prevent people from laying down perfectly just laws for human society? As it is, since the answer to these questions is in the negative— and since the answer of any sensible person to these questions could never be in the positive – how can any of those human beings be considered to be dependable sources of guidance to the truth?

It is for this reason that the Qur'an asks people whether any of their Gods could lead them to the truth? This question, combined with the previous ones, helps man to arrive at a definitive conclusion concerning the whole question of the religion. If one were to face the question with a clear mind, it is evident that man stands in dire need of One to Whom he could look up to as his Lord; One in Whom he could seek refuge and Whose protection he could solicit; One Who might answer his prayer and grant his supplication; One to Whom, notwithstanding the undependable nature of the worldly means of support, he could turn to for effective help and support. The questions posed above inevitably lead to the conclusion that none other than God can meet this need.

In addition, man also stands in need of a guide who might teach him the principles of righteous conduct, who might teach him the laws that he might follow with full confidence. Even here it is quite clear that God alone can meet this need of man. Once these matters become clear, there remains no justification to

adhere either to polytheistic religions or to secular principles of morality, culture and polity.

In the next verse it has been said about those who, in disregard of God's guidance, invented religions, developed philosophies and prescribed laws to govern human life, did not do this with the help of any definite knowledge that they possessed; rather, it would be the result of their conjecture and fancy. Likewise, those who followed their religious and worldly leaders did so not because they fully knew and fully understood all that the latter espoused. Rather, they followed those leaders merely on the gratuitous assumption that whatever those great people were teaching, and whatever their own forefathers had recognized as 'right', must indeed be true.

It is mentioned in the Surah Yusuf, v. 12:35-41 regarding the methods of Dawah of Prophet (Yusuf) Joseph:

ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجُنَّهٗ حَتَّىٰ حِينٍ - وَدَخَلَ
مَعَهُ السِّجْنَ فَتَيْنِ - قَالَ أَحَدُهُمَا إِنِّي أَرِنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا
تَأْكُلُ الطَّيْرُ مِنْهُ - نَبِّئْنَا بِتَأْوِيلِهِ - إِنَّا نُرَكِّمُ مِنَ الْمُحْسِنِينَ - قَالَ
لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا
ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي - إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ - وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ - مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ - ذَلِكَ مِنْ فَضْلِ
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ -
يُصَاحِبِي السِّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ -

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ
 اللَّهُ بِهَا مِنْ سُلْطَانٍ - إِنَّ الْحُكْمَ إِلَّا لِلَّهِ - أَمَرَ آلًا تَعْبُدُوا إِلَّا آيَاهُ -
 ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - يَصَاحِبِي
 السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا - وَأَمَّا الْآخِرُ فَيُصَلِّبُ
 فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ - فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ -

(35) Then it occurred to them to cast Joseph into prison for a while even though they had seen clear signs (of Joseph's innocence and of the evil ways of their ladies). (36) And with Joseph, two other slaves entered the prison. One of them said: 'I saw myself pressing wine in a dream'; and the other said: 'I saw myself carrying bread on my head of which the birds were eating.' Both said: 'tell us what is its interpretation for we consider you to be one of those who do well. (37) Joseph said: 'I will inform you about the interpretation of the dreams before the arrival of the food that is sent to you. This knowledge is part of what I have been taught by my Lord. I have renounced the way of those who do not believe in Allah, and who deny the Hereafter. (38) And I have adopted the way of my forefathers-Abraham and Isaac and Jacob. It is not for us to associate any with Allah in His divinity. It is out of Allah's grace upon us and upon mankind (that he did not require of us to serve any beside Allah) and yet most people do not give thanks. (39) Fellow—prisoners! Is it better that there be diverse lords, or just Allah, the One, the Irresistible? (40) Those whom you serve beside Him are merely idle names that you and your fathers have fabricated, without Allah sending down any sanction for them. All authority to govern rests only with Allah. He has commanded that you serve none but Him. This is the right way of life, though most people are altogether unaware.

(41) Fellow prisoners! [This is the interpretation of your dreams]: As for the other, he will be crucified and birds will eat up his head. The question concerning what you asked has thus been decided.'

According to the Bible, one of the two slaves who entered the prison along with Joseph was the chief butler of the Egyptian king and the other was his chief baker. (Genesis 40: 1-3-Ed.) According to the Talmud, the Egyptian had sent them to prison for he had found some grit in the bread and a fly in the wine which were served at a banquet.

The verse 36 also gives some idea of how highly Joseph was regarded in the prison. The incidents related earlier also show why the two prisoners approached Joseph for an interpretation of their dreams. This also explains why they told him: 'We consider you to be one of those who do good' (verse 36). Everyone both inside and outside the prison knew well that Joseph was not a criminal. On the contrary, he was known as a virtuous person. He was exposed to the most seductive temptations to which any person can be exposed, but he had stood firm. No wonder he began to be looked upon as the most virtuous person in the whole land. He stood head and shoulders above all, including the religious leaders. As a result, not only the prisoners but also the prison authorities held Joseph in high esteem. The Bible, therefore, makes this observation:

And the keeper of the prison committed to Joseph's care all the prisoners who were in the prison; and whatever was done there he was the doer of it, the keeper of the prison paid no heed to anything that was in Joseph's care (Genesis 39: 22-3).

In the last Ayah it has been discoursed by Joseph, which is at the very heart of the story, stands out as one of the best expositions of monotheism in the Qur'an. Strangely enough,

this finds no places in the Bible and the Talmud which represent Joseph as no more than a pious and wise person. The Qur'an, however, also highlights those features of his conduct which are passed over in silence in both those sources. It underscores his prophetic mission and indicates he had embarked upon it while still in prison.

Joseph's discourse is far too important to be passed over superficially. It provides with significant points which should be given serious consideration.

(1) This is the first occasion where we find Joseph (peace be on him) preaching the true faith. In the biographical information about Joseph provided by the Qur'an prior to this incident, we have some ideas about the moral excellence, which characterized Joseph's life from the very beginning. However, prior to this discourse, we do not come across any instance of religious preaching of the kind found here.

This indicates that the early stages of his life were of a preparatory nature, and were designed to develop in him the capacities that would enable him to undertake his mission as Prophet.

In short, we learn that prophethood was conferred upon Joseph during the period of his imprisonment. The present discourse is the first sustained statement that he makes in that capacity.

(2) It is again for the first time that Joseph (peace be on him) publicly discloses his true identity. So far he had calmly and patiently endured the adversities which befell him. His life even before this oration was quite an eventual one. He was made a captive, was brought to Egypt, was sold to the Egyptian Chief, and was then imprisoned. On none of these occasions did Joseph disclose his true identity. At no point did he identify

that he was the grandson of Abraham and Isaac and the son of Jacob. His parents and grand parents were no ordinary mortals. The members of the caravan, both Midianite and Ishmaelite, knew this family very well. The Egyptians too were not unfamiliar with his forefathers, at least not with Abraham. The reference to Abraham, Jacob and Isaac in Joseph's present discourse implies that all of them were very well known in Egypt.

It is also significant that Joseph had never invoked the name of his parents and grand parents to extricate himself from the dire straits in which he found himself during the preceding four or five years. Presumably, he realized that he had to endure hardships so that he might develop the qualities required to play the role which God had decided to entrust him with.

When Joseph started his religious preaching, it became necessary for him to emphasize that he was not presenting a new religious faith. On the contrary, he claimed to be a part of that universal movement of monotheism whose earlier exponents were Abraham, Isaac and Jacob (peace be on them). This point had to be made. For anyone who stands for the truth never lays claim to novelty. He rather declares, at the very outset, that he is concerned with inviting people to the eternal truth which has been presented throughout the ages by its exponents.

(3) The manner in which Joseph (peace be on him) availed himself of the opportunity offered by his imprisonment and his interaction with his fellow prisoners provides an important lesson. It tells how exponents of the true faith should act with wisdom and prudence in preaching the truth. The occasion for preaching the faith in Joseph's case was provided by fellow prisoners who narrated their dreams to him. They also expressed their esteem for Joseph (peace be on him) and asked

him to interpret their dreams and Joseph promised to do so. However, he said that he would only do so after informing them of the sources of his knowledge on which he would depend for the interpretation of the dreams. Thus, he found a good reason to present his message before them.

From this we learn that if someone is really keen to preach the truth and also has wisdom, he can make use of a hundred different opportunities and direct the subject of the conversation to his basic message. Conversely, if someone is devoid of the burning desire to serve his cause and preach his message, he will never be able to make use of the opportunities that present themselves. A truly committed person is always on the lookout for every possible opportunity, and he avails himself of it whenever any such opportunity arises.

There is a world of difference, however between a prudent person who wisely uses the opportunities to preach his message and the stupid preacher who does so clumsily in disregard of time and place, and tries to force his ideas upon people. Such preachers are often also quarrelsome and obnoxious with the result that they create revulsion against the teachings they seek to preach.

(4) From this we also learn the right way of presenting the message of faith. Joseph (peace be on him) did not start by presenting detailed rules and regulations. He first introduced the fundamental point, which distinguishes the way of truth from that of falsehood. Joseph, therefore, clearly explained the basic difference between monotheism and polytheism. Moreover, he explained this difference in such simple and reasonable terms that no one with common sense could have helped but appreciate it.

Joseph (peace be on him) used the analogy to elucidate his message had a special appeal for the people around him

because they have experienced slavery themselves. They therefore knew well what is better for people: to serve one master or several masters. This analogy would have enabled them to recognize what is better: serving the Lord of the universe or serving His creatures.

It is also significant that Joseph (peace be on him) did not clumsily ask people to abandon their faith and embrace his, rather, he told them in moving terms that God, by ordaining that His servants should serve none but Him, had done them a great favor. It is astonishing that people are still not thankful to Him for this favor. They continue to invent their gods and to worship them.

Joseph also criticizes the religious doctrines of his audience. But his criticism is couched in reasonable terms and contains nothing that would hurt their susceptibilities. He simply tells them that those whom they had taken as their deities and who they considered to have control over power, wealth, health, and other blessings from God, were merely empty names. They have no power to provide anything. The only true Lord and Master was God whom they also recognized as the Creator and Lord of the universe. They were, however, oblivious of the fact that the Lord and Creator of the universe had not sanctioned godhead for any of the deities they worshipped. God has exclusive power to rule over His creation, and He has commanded that men may not worship any other than Him.

The way of preaching is mentioned in the Surah An-Nahl, v.16:125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ -

Invite (mankind, O Muhammad!) to the Way of your Lord (i. e. Islam) with wisdom(i.e. with the Divine revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is best aware of those who are guided.

Allah indicated the best way of preaching and high ranking qualities of those who are inviting the people towards Allah these are mentioned in the next verses v.41:34-36 of Surah Ha-Mim As Sajdah:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ . ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ . فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ . وَمَا يُلْقُهَا إِلَّا الَّذِينَ
صَبَرُوا وَمَا يُلْقُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ . وَإِن يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ
نَزَعٌ فَاسْتَعِذْ بِاللَّهِ . إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ .

(34) And O Prophet, goodness and evil are not equal. Repel evil with what is best. You will see that he, with whom you had enmity, has become your closest friend. (35) But none can attain this quality except those who are the men of great good fortune. (36) And if you feel an incitement from Satan, seek refuge in Allah; He hears everything and knows everything.

In the Surah Al- Mu'minun, v.40: 96-98:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ . وَقُلْ رَبِّ
أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ . وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ .

(96) (O Muhammad!) Repel evil with that which is better. We are best-acquainted with the things they utter. (97) and say:

‘My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). (98) ‘And I seek refuge with You, My Lord! lest they should come near me.’

In the Surah Al-an-Kabut, v.29:46:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ - إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ -

(46) And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His verses), except with such of them as do wrong; and say (to them): ‘We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslim).’

It has been said in the Surah Al-‘Araf, v.7:199-202:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ وَإِنَّمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ - إِنَّهُ سَمِيعٌ عَلِيمٌ - إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ - وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ -

(199) [O Prophet!] Show forgiveness, enjoin equity, and avoid the ignorant. (200) And if it happens that a prompting from the Satan should stir you up, seek refuge with Allah. He is All-Hearing, All-Knowing. (201) If the God fearing are instigated by any suggestion of Satan, they instantly become

alert, where after they clearly perceive the right way. (202) As for their brethren [the Satans], they draw them deeper into error and do not relax in their efforts. (See Chapter— Methods and procedures of Dawah, Dawate Eqamate Deen).

Allah gives the easy way to give Dawah in the Surah Al-'Alaa, v.87: 8-9:

وَنَيْسِرِكَ لِلْيُسْرَىٰ - فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ -

(8) And We give you the facility of the easy way; (9) Therefore, admonish them if admonition be profitable.

O Prophet! We do not want to put you to any hardship concerning the preaching of Islam by demanding that you should make the deaf to hear and the blind to see the way, but We have appointed an easy way for you, which is this: give admonition when you feel that the people are inclined to benefit by it. As to who is inclined to benefit by the admonition and who is not, this you can only know through general preaching. Therefore, you should continue your general preaching, but your object should be to search out those from among the people who will benefit by it and adopt the right way. Such people alone are worthy of your attention and you should pay full attention only to their instruction and training. You need not abandon them and perused those about whom you find by experience that they are not inclined to accept any admonition.

Muhammad (pbuh) started preaching openly

The traditions related from Ibn ‘Abbas with several chains of transmitters of the tradition (Sahih Al-Bukhari, Vol.6, Hadith No. 495) relate that when the Holy Prophet was commanded to present the message of Islam openly, and he was instructed in the Qur’an to warn first of all his nearest kinsfolk of the punishment of God “Wa-anjir ‘Asheeratakal Aqrabeen”(Surah Ash-Shu’ara, 26:214). After getting this instruction, he ascended the Mount Safa one morning and called out aloud: Yaa Sabahah (O, the calamity of the morning!). The person who noticed early at dawn an enemy tribe advancing against his tribe raised this alarm in Arabia. When the Holy Messenger made this call, the people required asking who had made the call. They were told that it was Muhammad (upon whom be Allah’s peace). There upon the people of all the clans of Quraish rushed out. Everyone came who could and he who could not sent another one for himself. When the people had assembled, the Holy Messenger calling out each clan by name, viz. O Bani Hashim, O Bani ‘Abdul Muttalib, O Bani Fihr, O Bani so and so, said: “If I were to tell you that behind the hill there was an enemy host ready to fall upon you, would you believe me?” The people responded with one voice, saying that they never had so far experienced a lie from him. The Holy Prophet said: “Then I warn you that you are heading for a torment.” Thereupon, before anyone else could speak, Abu Lahab, the Holy Prophet’s uncle, said: “May you perish! Did you summon us for this?” Another tradition adds that he picked up a stone to throw at the Holy Prophet (Musnad Ahmad, Bukhari, Muslim, Tirmidhi, Ibn Jarir, and others).

According to Ibn Zaid, one day Abu Lahab asked the Holy Prophet: "If I were to accept your religion, what would I get?" The Holy Prophet replied; "You would get what the other believers would get." He said: "Is there no preference or distinction for me?" The Holy Prophet replied: "What else do you want?" Thereupon he said: "May this religion perish in which I and all other people should be equal and alike!" (Ibn Jarir).

Wherever the Holy Prophet went to preach his message of Islam, this man (Abu Lahab) followed him and forbade the people to listen to him. Rabi'ah bin 'Abbas ad -Dili has related: "I was a young boy when I accompanied my father to the fair of Dhul-Majaz. There I saw the Holy Messenger (may peace be upon him) who was exhorting the people, saying: 'O people, say: 'There is no deity but Allah, you will attain success.' Following behind him I saw a man, who was telling the people: 'This fellow is a liar: he has gone astray from his ancestral faith.' (Musnad Ahmad, Baihaqi)

Another tradition from Hadrat Rabi'ah is to the effect; "I saw that the Holy Prophet went to the halting place of each tribe and said: 'O children of so and so, I have been appointed Allah's Messenger to you. I exhort you to worship only Allah and to associate none with Him. So, affirm faith in me and join me so that I may fulfill the mission for which I have been sent.' Following close behind him there was a man who was saying: 'O children of so and so, he is leading you astray from Lat and 'Uzza and inviting you to the religion of error and innovation which he has brought. Do not at all listen to what he says and do not follow him.' I asked my father: who is he? He replied: "He is the uncle, Abu Lahab." (Musnad Ahmad, Tabarani).

Tariq bin 'Abdullah al-Muharibi's tradition is similar. He says: "I saw in the fair of Dhul Majaz that the Holy Messenger (upon

whom be peace) was exhorting the people, saying: ‘O people, say La ilaha ill-Allah, you will attain success’, and behind him there was a man who was casting stones at him, until his heels bled, and he was telling the people: ‘Do not listen to him, he is liar.’ I asked the people who he was. They said he was his uncle, Abu Lahab.” (Tirmidi).

Today, too, all of the preacher (Da’yee illallah) should start invite first from their own families, relatives, and friends and nearest peoples.

The points of preaching of Muhammad (pbuh) at Makkah

Prophet Muhammad (pbuh) does not bow before any created thing and does not partake in the offerings made to idols, and refused to do so even in his childhood. Instinctively he hates all worship of any creature besides God. In brief, the towering and radiant personality of this man, in the midst of such a corrupted and dark environment, may be likened to a beacon-light brightening a pitch-dark night or to a diamond in a heap of dead stones.

After spending his life in such chaste, pure and civilized manner, there comes a revolution in his being. He wearies of the darkness and ignorance, corruption, immorality, idolatry, and disorder which surround on all sides. He finds everything around him out of harmony with his soul. He retires to the hills, away from humdrum society. He spends days and nights in perfect seclusion and meditation. He fasts so that his soul and heart may become purer and nobler still.

He thinks and ponders deep. He is in search of the light which might melt away the surrounding darkness. He wants to get hold of that power with which he might bring about the downfall of the corrupt and disorderly world and lay the foundations of a new and better one.

Lo! A remarkable revolution overcomes his person. All of a sudden his heart is illuminated with the Divine Light giving him the power he had yearned for. He comes out of the confinement of his cave, goes to the people and addresses them in the following strain:

“The idols which you are worshipping are a mere sham. Cease to worship them from now onward. No mortal being, no star, no tree, no stone, no spirit, is worthy of human worship. Therefore, bow not your heads in worshipping them. The entire universe with everything that it contains belongs to God Almighty alone. He alone is the Creator, the Nourisher, the Sustainer and consequently, the real Sovereign before whom all should bow down and to whom all should pray and render obedience. Thus worship Him alone and obey only His commands. Loot and plunder, murder and rape, injustice and cruelty—all the vices in which you indulge—are crimes in the eyes of God. Leave your evil ways. He hates them all. Speak the truth. Be just. Do not kill anyone. Do not rob anyone. Take your lawful share. Give what is due to others in a just manner. You are human beings and all human beings are equal in the eyes of God. None is born with the slur of shame on his face, nor has anyone come into the world with the mantle of honor hung around his neck. He alone is high and honored who is God-fearing and pious, true in words and deeds. Distinctions of birth and glory of race are no measure of greatness and honor. One who fears God and does good deeds is the noblest of human beings. One who has no love for almighty God and is steeped in bad manners is doomed.

There is an appointed day after your death when you shall have to appear before your Lord. You shall be called to account for all your deeds, good or bad, and you shall not be able then to hide anything. The whole record of your life shall be an open book to Him. Your fate shall be determined by your good or bad actions. In the Court of the True Judge— the all seeing and knowing God— the question of unfair recommendation and favoritism does not arise. You shall not be able to bribe Him. No consideration will be given to your family status or history. True faith and good deeds alone will put you in good standing

at that time. He who will be fully equipped with them shall take his abode in the heaven of eternal happiness, while one devoid of them shall be cast in the fire of Hell.”(Towards Understanding Islam: Abul A’la Mawdudi, published by Islamic Circle of North America).

When the Holy Prophet (pbuh) first started to preach Islam in Makkah, his message consisted of three elements:

1. That none be held as an associate with Allah in Godhead.
2. That Allah had appointed him as His Messenger.
3. That this world will come to an end one day and then another world will be established when all the former and the later generations will be resurrected with the same bodies in which they lived and worked in the world. Then they will be called to account for their beliefs and deeds and those who emerge as believing and righteous in this accountability will go to Paradise and those who are proved to be disbelieving and wicked will live in Hell forever.

Of these although the first thing was highly unpleasant for the people of Makkah in any case they were not disbelievers in the existence of Allah. They believed in His Being the Supreme Sustainer, Creator and Providence and also admitted that all those beings that they regarded as their deities, were themselves Allah’s creatures. Therefore, in this regard the only thing they disputed was whether they had any share in the attributes and powers of Divinity and in the Divine Being itself or not.

As for the second thing the people of Makkah were not prepared to accept it. However, what they could not possibly deny was that during the 40 years life that the Holy Prophet (pbuh) had lived among them before his claim to Prophethood,

they had never found him a lying, deceitful person, or the one who would adopt unlawful methods for selfish ends. They themselves admitted that he was a man possessed of wisdom, righteousness and moral superiority. Therefore, in spite of charging him with a thousand false accusations, nothing to say of making others believe, they were finding it difficult even for themselves to believe that although he was an honest and upright man in every other affair and dealing of life, yet, God forbid, a liar only in his claim to be a Prophet.

Thus, the first two things were not in fact so perplexing for the people of Makkah as the third thing. When this was presented before them, they mocked it most of all, expressed unusual wonder at it, and regarding it as remote from reason and impossible, started talking against it as incredible, even inconceivable, in their assemblies. But in order to bring them to the way of Islam it was absolutely essential that the doctrine of the Hereafter should be instilled into their minds, for without belief in this doctrine, it was not at all possible to adopt a serious attitude with regard to the truth and falsehood, could change their standard of values in respect of good and evil, and giving up worship of the world, could be inclined to follow the way that Islam urged them to follow. That is why in the earliest Surahs revealed at Makkah the doctrine of the Hereafter has been impressed and stressed more than anything else. However, the arguments for it have been given in such a way that the doctrine of the Oneness of God (Tauhid) also is impressed on the minds automatically. This also contains brief arguments, here and there, to confirm the truth of the Holy Messenger of Allah and the Qur'an.

Even today the people who are in a position to preach to the unbelievers as have to follow those earliest Surahs revealed at Makkah the doctrine of the Hereafter has been impressed and stressed more than anything else.

The conditions encountered when he started preaching

The Prophet Muhammad (pbuh) spread the message with which he comes. The ignorant nation turns against him. Abuses and stones are showered at his august person. Every conceivable torture and cruelty is perpetrated upon him. And this continues not for a day or two, but ceaselessly for thirteen long, troublesome years. At last he is exiled. But he is not given respite from persecution even then. He is tormented in various ways in his home of refuge. The whole of Arabia is incited against him. He is persecuted and hounded down continuously for eight more years. He suffers it all, but does not budge an inch from the stand he has taken. He is resolute, firm, and inflexible in his stance and purpose.

Why did his nation become his sworn enemy? Was there any dispute about gold and silver or any other worldly possessions? Was it due to any blood feud? Did he ask for anything from them? No! All this hostility was based on the fact that he asked them to worship the One True God and to lead a life of righteousness, purity and goodness. He preached against idolatry, told them not to worship other beings besides God and denounced their wrong ways of living. He cut at the roots of priestcraft. He spoke about the distinctions of high and low between human beings and condemned the prejudices of tribe and race as sheer ignorance. He wanted to change the whole structure of society which had been handed down to them from time immemorial. In their turn, his countrymen told him that the principles of his mission were hostile to their ancestral

traditions and asked him either to give them up or bear the worst consequences.

For what reasons did he suffer all these hardships? His nation offered to accept him as their king and to lay all the riches of the land at his feet if only he would leave the preaching of his religion and the spreading of his message. But he chose to refuse their tempting offers and to suffer for his cause instead. Why? Was he to gain in any way if those people changed their lives and became godly and righteous? Why was it that he cared not a bit for riches and luxury, kingship and glory, and ease and plenty? Was he playing for some higher material gains so that these blessings sank into insignificance in comparison with them? Were those gains so tempting that he could go through fire and sword and bear tortures of the soul and torments of the body with unwavering composure for years? One has to ponder this deeply to find an answer. (Towards Understanding Islam: Abul A'la Mawdudi, published by Islamic Circle of North America).

Before his call he (Muhammad) never had to encounter the conditions which he suddenly had to when he embarked on his mission of inviting the people to Islam. This was by itself a great revolution in his own life of which he had no idea in his life before Prophethood. No sooner had he started preaching the message of Islam than the same society which had esteemed him with unique honor, turned hostile to him the same relatives and friends, the same clansmen and neighbors, who used to treat him with the highest respect, began to shower him with abuse and invective. No one in Makkah was prepared to listen to him; he began to be ridiculed and mocked in the street and on the road; and at every step he had to face new difficulties. Although gradually he became accustomed to the hardships, even much severer ones, yet the initial stage was very discouraging for him.

All the Creatures stand by on the Truth

It has been mentioned in the Surah Al-Hijr, v.15:85

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ . وَإِنَّ السَّاعَةَ
لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ .

(Allah said) ‘We have not created the heavens and the earth and all that is in between them except with truth. Surely the hour will come, so (O Muhammad!) do graciously overlook them (despite their lowly behavior)’.

This is stated so as to comfort Prophet Muhammad (pbuh). He is told that even though falsehood apparently seemed to be dominant and that there lay many obstacles and difficulties in the path of truth, one should not be daunted by them. For this state is purely transient and cannot endure. This is because the heavens and the earth have been created with truth. In fact, the whole universe is in consonance with the truth and discordant with falsehood. It is the truth rather than the falsehood which endures.

It has been mentioned in the Surah Ibrahim, v.14:18-20

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ . لَأَيْقِدُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْئٍ . ذَلِكَ هُوَ الضَّلَلُ
الْبَعِيدُ . أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ . إِنْ يَشَأْ
يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ . وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ .

(18) This is the example of those who disbelieve in their Lord: their works are like ashes upon which the wind blows fiercely on a tempestuous day. They shall find no reward for their deeds. That indeed is the farthest point in straying. (19) Do you not see that Allah has created the heavens and the earth in truth? Where He will, He could take you away and bring a new creation. (20) That is not at all difficult for Allah.

This refers to those who are ungrateful, unfaithful, and rebellious to their Lord. Defying Allah, they refuse to follow the way to which the Messengers invite them. They are warned that the deeds of such people will be reduced to naught. Their deeds will be as useless and devoid of meaning as a heap of ashes which in the course of time grows into a hillock and then blown away by a storm into thin air.

A time will come when their seemingly splendid civilization and culture, their gigantic industries, their vast and powerful empires, their imposing universities, their astonishing arts and sciences, their impressive literary heritage, even their religious ritual and outward acts of virtue, their charitable and philanthropic institutions, in short, all that they are proud of will prove to be no more than a heap of ashes which will be swept away by the storm that will arise on the Day of Judgment. On the Day they will be left with absolutely nothing that will have even an atom's weight of worth in the sight of Allah.

The statement in Verse no. 19 has been put forward as evidence in support of the statement made above, viz. that they shall find no reward for their deeds which will turn out to be no more than a heap of ashes blown away by the wind. In fact, the unbelievers are being told not to be surprised that their works should end in naught. For anyone can see that the magnificent system of the heavens and the earth is based on truth rather

than falsehood. Hence, anything that does not conform to the truth and is founded on false conjectures and unfounded fancies cannot endure. Anyone who builds castles in sand or images on water cannot accept those castles to endure or those images to last. For water is not so constituted as to provide a dependable foundation for stable structures. Hence, whoever bases his actions on vain expectations in disregard of truth and reality is bound to meet with failure.

Anyone who is convinced of this should not be surprised that the deeds of those whose lives are not based on obedience to Allah, or whose lives are based on recognition of the godhead of anyone other than God—a premise contrary to reality—should go to waste. Since man is born a creature of Allah, it is altogether false to regard him as independent of Him, or as one who should serve anyone other than Allah. Anyone who bases his life and thought on such false assumptions is no different from the stupid man who seeks to draw an image on water or build a castle in the sand. The end of such a person is bound to meet the same as that of the person who draws images on water or who builds castles in the sand.

Qur'an is the greatest wealth for Preaching.

It has been said in the Surah Al-Hijr, v. 15:87-88:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ - لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنَ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ -

(87) We have indeed bestowed on you the seven oft-repeated verses and the Great Qur'an. (88) Look not with your eyes ambitiously at what we have not bestowed on certain classes of them (the disbelievers), nor grieve over them. And turn your loving attention to the believers instead.

This was said with a view to conforming and consulting the Prophet (pbuh) and His Companions. At that time they were in a state of miserable suffering. Some time after the assumption of his onerous responsibilities, the Prophet's trade activities virtually came to a halt. The savings of his wife Khadijah were also exhausted during the course of about ten years. This should suffice to explain the financial predicament of the Prophet (pbuh).

So far as the rest of the Muslims are concerned, some young men were expelled from their homes. Those who were engaged in trade, or had some vocation, were financially crippled as a result of the economic boycott. In addition to these, many Muslims lacked any financial locus stand since their social status was that of slaves or clients (mawali). Thus the Prophet

(pbuh) and His Companions had quite a miserable existence in Makkah and the areas around it owing to the severe persecution to which they were subjected. Everywhere they were ridiculed, insulted, and vilified. As if mental torture was not enough, they were also subjected to cruel physical chastisements. In sharp contrast to the lot of the Muslims, was the situation of the unbelievers of the Quraysh. Their chiefs were conspicuously prosperous. All kinds of worldly enjoyments were plentifully available to them. It is the context of these circumstances that the believers are being asked not to loose heart. For, Allah has blessed them with something, which is far more valuable than all worldly riches. The moral and intellectual wealth granted to the Muslims is incomparably superior to the unlawfully earned material wealth in possession of the unbelievers. The latter kind of wealth will be of no avail to them for they will be utterly bankrupt when they appear before their Lord on the Day of Judgment.

Good rewards for the acceptance Of Dawah towards the Truth

What the Prophet Muhammad (pbuh) said regarding the good rewards of the people who accepted the Dawah towards the truth came in Surah Hud, v. 11: 2-4:

الَّا تَعْبُدُوا إِلَّا اللَّهَ . إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ . وَإِنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ . وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ . إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .

(2) That you may worship none but Allah. Verily, I (Prophet Muhammad-pbuh) have come to you as awarder and a bearer of good news from Him. (3) You may seek forgiveness of your Lord and turn to Him in repentance whereupon He will grant you a fair enjoyment of life until an appointed term, and will bestow favor on everyone who merits favor. But should you turn away (from the truth); I fear for you the chastisement of an awesome day. (4) Unto Allah is your return, and He has power to do everything.

If a person turns to Allah in sincere devotion, He will enable him to spend his life felicitously. Allah will lavish upon him His bounties, confer a variety of benedictions, provide a life of prosperity, grant peace and tranquility, and cause him to live honorably rather than in ignominy and disgrace. The same idea

has been brought forth elsewhere in the Qur'an in the following words :

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً .

Whoever acts righteously—whether male or female—the while he is a believer, We will surely grant him a clean life (Surah An-Nahl, V. 16:97).

This verse dispels the Satanic misconception to which simpletons often succumb. The misconception consists of believing that piety, honesty and responsible behavior might at the most lead to man's well being in the Next Life, but they certainly play havoc with his life in the present world. Under this mistaken notion it is believed that good people are inevitably destined to live in abject poverty and utter misery.

In refuting this misconception, Allah makes it clear that righteous behavior is conducive to man's success in both worlds. Those who live a righteous and God-fearing life will achieve success and esteemed position in this world as in the Next. For, a position of true honor in this world falls only to those who, out of their devotion to Allah, act righteously, are known for their excellent morals, adhere to propriety in their dealings with others, are considered by people to be trustworthy, of whom all expect nothing but goodness and benevolence, and of whom none entertains the fear of any evil.

Implicit in the Qur'anic expression '**a fair enjoyment of life**' is another point, which should not escape our attention. According to the Qur'an, '**enjoyment of life**' is of **two kinds**: **One**: which leads people who are heedless of Allah to temptations with the result that they immerse themselves in

worldliness and forget Allah even more. Thus, **‘enjoyment of life’**, though apparently a divine blessing, provides a curse. It becomes the precursor of Allah's punishment. This is what the Qur’an brands as **‘illusory enjoyment’**

(See Al ‘Imran v. 3: 185).

By contrast, **the other kind of enjoyment of life** adds to person’s prosperity and physical vitality in such a way that he becomes even more grateful to Allah. This kind of **‘enjoyment of life’** prompts man to fulfill the obligations incumbent upon him towards Allah, towards Allah's creatures and towards himself. Strengthened by the resources provided by Allah, man finds himself in stronger position to effectively promote the cause of good and righteousness and to strive to obliterate evil and mischief. This is the Qur’anic concept of **‘fair enjoyment of life’** – an enjoyment which does not end with the life of this world but extends to the Next Life as well.

The more a person excels in moral conduct and good deeds, the higher will be the status that Allah confers upon him. Allah does not let anyone’s good deeds go to waste. In the same way Allah does not show any appreciation for evil. He does not show any lack of appreciation for goodness and virtue. In Allah's kingdom there is no place for the kind of atrocious injustice and stupidity to which a Persian poet has given expression in the following couplet:

The Arabian steed lies suffering from the wounds of the saddle-pack while a golden necklace adorns the neck of a donkey!

Allah deals with His creatures in such a way that anyone who deserves a reward is fully granted that reward.

It has been said in Surah Al-Imran, V.3: 185:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ - وَإِنَّمَا تُؤَفَّفُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ - فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ - وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ -

(185) Everyone is bound to taste death and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared the Fire and is admitted to Paradise has indeed been successful. The life of this world is merely an illusory enjoyment.

Whoever considers the effects of his actions in this earthly life to be of crucial significance and sees in them the criteria of right and wrong, the criteria of that which leads either to one's ultimate salvation or to one's doom, falls prey to a serious misconception. The fact that a person is outstandingly successful in his life does not necessarily prove that he is either on the right path or is the recipient of any special favor from God. Similarly, even if a person is surrounded by trials and hardships, it does not prove that he has either strayed from the right way or is out of favor with God. The earthly results of a man's actions are often quite different from the ones he will see in the Next Life. What is of true importance is what will happen in that eternal life rather than in this transient one.

Effect for the non-acceptance of Dawah Towards the Truth

During the end of the Makki life of Prophet (pbuh) the hostility towards his message by his opponents had become quite intense. It seems as if the Prophet's opponents had lost their patience and were no longer in a mood to allow him and his followers to remain alive in their midst. They had become so hostile to the Prophet (pbuh) and his teachings that it could hardly be imagined that teachings and admonition would ever direct them to the right path. Thus, the time had come for them to be severely warned that if they continued to reject the Prophet (pbuh) they would inevitably face a dire end. So it is necessary to warn them. This is why the Prophet (pbuh) informed them two important truths:

First: that the One Allah Who had brought the universe into being and Who holds its reins is the Lord and Master of all mankind, and He alone has the right to be served and worshipped by His creatures.

Second: that the present life will be followed by another life when all human beings will be resurrected, called to account regarding their actions, and judged according to their conduct. As a result those who take Allah as their Lord and act righteously in compliance with His revealed guidance will be rewarded, and those who act contrary to that command will be punished. The contents of the Prophet's Message are true irrespective of whether people accept it or not. The Prophet

(pbuh) had no axe to grind: he was simply calling people to accept the Message and to change their lives accordingly. Acceptance of the Message would be their own benefit and its rejection would inevitably hurt them. The effect of non-acceptance of Prophet's Message can be compared with those of Prophet Noah and Prophet Moses:

One: The unbelievers' attitude towards the Prophet Muhammad (pbuh) resembles the attitude displayed by the unbelievers in the past towards the Prophets Noah and Moses (peace be on them). This being so, the contemporaneous unbelievers are also bound to meet the fate of their predecessors.

Two: The Prophet Muhammad (pbuh) and his followers were at that time utterly helpless and weak. This should not, however, lead the unbelievers to the mistaken belief that their present state will endure. It would be a mistake on their part not to realize that the Prophet (pbuh) enjoyed the support of the same Allah Who had once supported Moses and Aaron. And there also can be no mistaking the fact that He has the power in turning the tables against the unbelievers in a way which is even beyond the grasp of their imagination.

Three: The unbelievers should remember that each person has been granted a term within which he may repent and mend his ways. It is of no avail, however, if someone were to repent when in the throes of death— a lesson that is quite evident from what happened to Pharaoh.[See Surah Yunus (Jonah)Verse, 10: 90]

Four: The Prophet's followers are told not to lose hope because they are weak and facing very severe hostility. They

are also instructed how to operate in the circumstances which confront them. Moreover, they are warned in forceful terms that if Allah, out of His mercy, were to deliver them from their present state of abject suffering, they should guard against following in the footsteps of the Israelites.

The beliefs and way of life which Allah has directed His Messenger to follow, constitute the right way for all, a way that may not be altered by anyone. Those who accept this way will do so for their own advantage. Conversely, those who choose to stumble in error will end up hurting only themselves.

Prophet (Musa) Moses and (Haroon)

Aaron (peace be on them) were entrusted with the same mission which had formerly been entrusted to Prophet Noah (pboh), then to the Prophets who followed him and finally to the Prophet Muhammad (pbuh) who was the last in the chain of such Prophets.

Man should take Allah, the Lord of the universe, and Him alone, as his Lord and as the sole object of his worship, service and obedience, and that he has to render to Him an account of all his deeds. Now, those who had rejected the message of the Prophet (pbuh) are being told that their well-being as well as that of all human beings rests on affirming their belief in the One True Allah and in the Hereafter, a belief which has been invariably expounded by the Prophets down the ages. Man's well-being depends on affirming this belief and on fashioning his entire behavior on the basis of that (See the subject matter of Surah Yunus).

Through the Surah Hud in the Holy Qur'an, the Prophet's invitation has three points: Invitation to accept the Truth, Admonition and Warning.

The invitation consists of urging people to follow the Prophet (pbuh), to give up associating others with God in His divinity, to turn exclusively to God in devotion, worship and service, and to make the fact of accountability to Him in the Hereafter.

The element of admonition in the Surah Hud is conveyed through a recounting of the tragic end of previous nations. Overly enamored of the glittering attractions of worldly life, they willfully rejected the call of God's Messengers. In view of this tragic past record, people are asked to think whether it is necessary for them to follow the same path which invariably led to the utter destruction of previous nations.

The warning element is conveyed by virtue of the fact that out of sheer pity Allah has granted them a reprieve from His punishment. If they continue to fail to mend their ways during the term allocated to them, they will, however, definitely be struck with chastisement. No one will have the power to avert such chastisement. For it will be awesome and will utterly obliterate all except a small group of people— the true men of faith.

It has been said in the Surah Yusuf, v. 12:107-108:

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ . قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ . عَلَى
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي . وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ .

(107) Do they, then, feel secure from the coming against them of the covering veil of the Torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not? (108) Say (O Muhammad!): “This is my way; I invite unto Allah (i.e. to the Oneness of Allah—Islamic Monotheism), with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah—Islamic Monotheism with sure knowledge). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).”

This question is intended to shake people out of their complacency, to jolt them into abandoning their carefree attitude to life. Such an attitude is born of an inner feeling that a long life for a long time. Thanks to this action, people tend to put off concern for the ultimate end of life. This is obviously an erroneous attitude for no one knows exactly what the span of his life will be. Death can suddenly seize anyone at any moment. Who is not aware that man has no prescience of what will happen at the next moment?

Thus there is no justification for putting off matters. The basic problems of life must be faced without delay. Man should give serious thought as to the way he ought to go. And if a person decides to follow one way or another, he should carefully consider—and again without delay—if there are sufficient reasons to believe that the way he has chosen is the right one. He should also consider whether the natural phenomena also provide any evidence to support the rightness of the way he has chosen. Further, he should look at the historical records of man

and examine the consequences that ensued from following the way of his choice in the past.

And, Allah is certainly free from any imperfections attributed to Him. Here reference has been made to the imperfections attributed to God by polytheists. Such ascriptions to God are a natural corollary of polytheistic beliefs.

The Muslims all over the world are absolutely responsible for preaching the Truth (i. e. Islam). May Allah give us Tawfique to preach or to give Dawah or to invite the people all over the world Towards the Truth.

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