
**CALLING PEOPLE UNTO
*ALLAH***

Its Need, Importance And Fundamental Principles

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*English Translation by
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Calling People Unto Allah

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PREFACE

This booklet is an adaptation of a lecture which Dr. Israr Ahmad, Founder President of Anjuman Khuddam-ul-Quran and Ameer, Tanzeem-i-Islami, delivered in October 1967 at the annual moot of Jamia Muhammadia in Multan (Pakistan). Dispelling many popular misconceptions regarding *Da'wah*, Dr. Israr Ahmad discusses in detail the utmost importance of the religious duty on each Muslim of calling people to Islam as the cardinal "*Sunnah*" of the Holy Prophet (SAW). It is due to this duty that this *Ummah* has been given by Allah (SWT) the title of the best *Ummah*. If the Muslims forget this bounden duty of theirs, they are but a nation among the nations of the world. They have neither any good in them nor any reason for superiority over others.

It is hoped that the booklet will motivate Muslims in discharging their religious obligations in respect of propagating and disseminating the message of Islam.

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﴿ٱللَّهُمَّ ٱنتِزِمْنِي لِمَنْ يَدْعُوكَ وَٱتَّقِ ٱلَّذِينَ هُمْ يَدْعُونَ﴾

In the name of Allah, the Beneficent, the Merciful

﴿ٱللَّهُمَّ ٱنتِزِمْنِي لِمَنْ يَدْعُوكَ وَٱتَّقِ ٱلَّذِينَ هُمْ يَدْعُونَ﴾

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AND WHO IS BETTER IN SPEECH THAN ONE WHO CALLS (MEN) TO ALLAH, WHILE HE DOES RIGHTEOUS DEEDS AND SAYS, I AM SURELY OF THOSE WHO SURRENDER (UNTO HIM)? (41:33)

After reciting the above verse, the gathering was addressed thus:

In fact I do not deem myself competent enough to address such a magnificent religious gathering. But as you have invited me to speak to you on this occasion, I comply most humbly by submitting a few random thoughts on topic which might be really beneficial to those who, according to a Qur'anic verse, "hear and bear witness¹." It is expected only of such listeners that my words may find a place in their heart.

I have based my talk on the above stated verse from the Holy Qur'an i.e.

"And who is better in speech than one who calls (men) to Allah, while he does righteous deeds, and says, I am surely of those who surrender (unto Him)".

The topic of my talk is Islamic *Da'wah* – or calling and inviting people to Allah (SWT). I have chosen this particular topic for two reasons: 1. The Collective Aim of the *Ummah* and 2. The foremost *Sunnah* of the Prophet (SAW).

The Collective Aim Of The Ummah

We Muslims are the member of an *Ummah* (Islamic community) whose sole purpose of existence and the aim of installation, according to Qur'an, is none other than calling people to Allah. As such, in this terrestrial existence not only our dignity and honor depends on realizing this collective aim, but our very existence as a religious community also depends on executing this duty in the right earnest. In the seventeenth section (*ruku*) of *Surah Al-Baqarah* (the Cow), along with the order for the change of *Qiblah*, the following verse was revealed:

وَمَا جَعَلْنَاكَ إِلَّا قُمَّةً مِّنْ قُمَّةٍ
تَّوَّابِينَ

“And thus have We made you an exalted (middle) nation (Ummah), that you may be the bearers of witness against the people and (that) the Messenger of Allah may be the bearer of witness against you.” 2: 143

The divine order for the change of *Qiblah* was in fact a symbol that henceforth the custodian of the mosque of Jerusalem i.e. the sons of *Israel* have been deprived of the guardianship of the holy place and of their position as

the upholders of the divine guidance. And in their place were installed the sons of *Ismael* as the custodians of the Holy *Kaba* at Makkah Al-Mukarramah and as the new recipients and propagators of the Divine Guidance. Quite obviously, the sons of *Ismael* occupy the pivotal and nuclear position in the Muslim *Ummah*. As such their language was chosen for the revelation of the last Divine Book, and their customs and practices with amendments, modifications, additions and omissions have become the warp and woof of the last divinely revealed code of life. Other nations - *akhereen*² -which joined them later in Islam became in essence an integral part of them. This indeed was a great blessing of God on them. But it was a privilege of only "*Ummiyyeen*" (unlettered people of Arabia) that the last Prophet (SAW) was chosen from amongst them.³

The objective and aim of the formation of this *Ummah* has been described very clearly thus in *Surah Al-i-Imran*:

﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾
 ﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"You are the best of the nations raised up for (the benefit of)men: you enjoin what is right and forbid the wrong and believe in Allah." (3:110)

This verse makes it crystal clear that, according to the Qur'an, there is a radical difference in the ultimate aims and goals of the Muslim *Ummah* and other nations and communities of the world. By and large the goals which most nations of the world have been aiming at are self-aggrandizement, political power and military armaments, amassing of wealth, and subjugation of other

peoples for their own selfish ends. This subjugation has been both political and/or cultural and economic. On the other hand, the aim and object of the very existence of this *Ummah* is that Allah (SWT) is recognized as the Lord of the Universe, His commands are exalted and upheld by all, the truth triumphs, virtues and good deeds flourish and vices and wickedness are completely uprooted. In other words, this *Ummah* is in reality the representative of God on earth: an agency for the propagation of virtue and an institution for the total eradication of evil and falsehood from this world.

History is a witness to the fact that so long as the Islamic community as a whole discharged its divinely ordained duty, it was itself exalted and honoured alongwith the Truth it stood for. But when it turned a blind eye to its very *raison d'etre* and became only a nation like other nations pursuing worldly riches and comforts, it became the target of Divine wrath in the same way as the children of Israel had become earlier. In the beginning the punishment was confined to-

﴿قُلْ إِنَّمَا أَدَّبْتُ الْقُرْآنَ عَلَىٰ نَفْسِي﴾

“And if you turn your backs He will bring in your stead a people other than you” (48: 38)

That is, the leadership of the Islamic world was taken away from the “children of *Ismael*” (*i.e.* the Arabs) and was entrusted to the *Kurds* and *Saljukes*. And when they did not take a lesson even from this, the more severe warning of Divine wrath overtook them in the form of *Tatar* onslaught and thus providing an exemplification of a state depicted in the Qur’an in these words: