



Research Article

Islamic Da'wah and its Methodology in the Contemporary Times: A Study of Tablighī Jamā'at

Nazir Ahmad Zargar

Central University of Kashmir, Ganderbal, Kashmir, India; drnazirzargar73@gmail.com 



Copyright © 2026 by Authors, Published by **Maklumat: Journal of Da'wah and Islamic Studies**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : December 19, 2025
Accepted : February 11, 2026

Revised : January 17, 2026
Available online : March 25, 2026

How to Cite: Nazir Ahmad Zargar. (2026). Islamic Da'wah and its Methodology in the Contemporary Times: A Study of Tablighī Jamā'at. *Maklumat: Journal of Da'wah and Islamic Studies*, 4(1), 43–61. <https://doi.org/10.61166/maklumat.v4i1.102>

Abstract. This paper explores the methodology and practices of Islamic Da'wah in contemporary times, with a particular focus on the Tablighī Jamā'at. Da'wah, the act of inviting others to Islam, is a fundamental aspect of the faith, and its methods have evolved over time to adapt to changing societal contexts. The Tablighī Jamā'at, a global Islamic missionary movement, has gained prominence for its grassroots approach to spreading the message of Islam. This study examines the historical roots of the Tablighī Jamā'at, its organizational structure, and its strategies for engaging with diverse communities. By analyzing the Tablighī Jamā'at's methodologies, this paper aims to provide insights into the broader landscape of Islamic Da'wah in the contemporary world. Through an exploration of its principles, activities, and impact, this research contributes to a deeper understanding of the role of Islamic missionary movements in shaping Muslim communities and promoting religious outreach in the modern era.

Keywords: Da'wah, Tablighī Jamā'at, Islam, Dā'ī, Movement, Ummah

INTRODUCTION

The best *Dā'ī* in the world was undoubtedly Muḥammad Rasūlullāh himself — the Final Messenger of Allāh ﷺ. So it is then understood that to be a *Dā'ī* in today's world, one should closely observe the methods that our beloved Rasūlullāh ﷺ used to formulate the basic steps in spreading the word of Allāh.

The task of *Da'wah* demands utmost sincerity, dedication, selflessness, and patience. The early Muslims entrusted with the responsibility of conveying the Word of Allāh ﷻ to their fellow human beings were abused and persecuted so much that they were forced to migrate first to Abyssinia and then to Madīnah. Not too long after, the Muslims were socially and economically boycotted. It was a period of test and trial for the Muslims, having faced a lot of hard times during this boycott. The Makkan polytheists even conspired against the Rasūlullāh ﷺ to kill or imprison him. Despite all this, Rasūlullāh ﷺ for his great concern for the welfare of humanity kept approaching different people to convey the message of Allāh ﷻ. He even migrated to Ṭā'if but only faced rejection from everywhere. At this time, Allāh ﷻ opened the gates of Madīnah for him and his companions.

Today, people judge Islam by its people and not necessarily by reading the teachings of the Holy Qur'ān and Sunnah. Hence, this forms a more significant challenge for a *Dā'ī* to clear the misconceptions about Islam. The misconceptions, such as Islam allows people to kill innocents in the name of *Jihād*, Muslims are extremists, the sword spreads Islam, and to provide clarity on topics such as a Muslim woman's dress code, polygamy, and so many other issues. These are all common questions that people ask a Muslim *Dā'ī*. During Rasūlullāh's time, the Jews and people of other faiths asked him and other Muslims several questions. Therefore, even today, people ask questions due to ignorance, claiming Islam is not a religion of peace.

A *Dā'ī* should choose the most appropriate approach while delivering the message and be clear in his conversation while communicating with the masses. While talking to any person, one should listen to the person calmly and patiently and read the situation before explaining it to them. A *Dā'ī* should always refer to Rasūlullāh's ﷺ exemplary Way of life and his methodology while doing *Da'wah*.

Today, the Muslim community is passing through the most challenging phase of its history. Muslims and their religion are being targeted everywhere; their religion is being demonized; sentiments hurt; religious places demolished in their own countries; all this is being done in the name of freedom of expression. It seems all the world's nations have joined heads and hands against Islam and the Muslims to wipe them out of the face of the earth. All that is happening today is not any secret now. Political and materialistic interest is behind all this.

Moreover, artificial religions, failed philosophies, and bogus theories see Islam as the lone threat against their fake claims. In this situation, it is the foremost duty of the Muslim governments to serve the cause of their religion and their people to prove their legitimacy as the representative of their people. Nevertheless, no single Muslim government carries out the task of *Da'wah* at the international level. Whatever good is being done in this respect comprises some Muslim countries' ministries educating

their people about Islam's teachings. Muslim governments do not perform *Da'wah* among non-Muslims at the global level. Despite this fact, various individuals, institutions, and organizations across the Muslim world are engaged in *Da'wah*. Muslim *Da'wah* activists' sincere individual and collective efforts are bearing fruits despite the worldwide Islamophobic campaigns. Truth has its power; it stands on its own. However, it must be presented in its proper perspective with utmost sincerity. That is the most critical task the *Ummah* needs to undertake in the present circumstances.

A *Dā'ī* must educate people and communities about Islam's principles, teachings, and ideals. He should communicate factual and unbiased information while dispelling any misunderstandings or preconceptions that people might have about Islam. His contribution is crucial to dispelling stereotypes and promoting interfaith dialogue and understanding.

People seeking spiritual or ethical guidance frequently turn to a *Dā'ī* for moral counseling, suggestions, and direction. He encourages individuals to overcome challenges in life, make moral choices, and seek spiritual well-being. A *Dā'ī* inspires people to work for change by addressing poverty, discrimination, and inequality.

A *Dā'ī* must demonstrate the moral precepts of Islam through his conduct. He must exhibit humility, integrity, compassion, and ethical behavior in his communities.

It is important to emphasize that an Islamic *Dā'ī's* obligations may vary depending on the cultural context, the neighborhood's needs, and their specific position within the Islamic community.

Allāh says as follows:

*We have created man from a mixed sperm drop to put him to the test; then We made him able to hear, able to see. We have shown him the way to be either grateful or ungrateful.*¹

While leading a God-centered life cultivates gratitude for God, it also fosters feelings of mutual love, devotion to God's commandments, sincerity, and humility in a person, making him a contributing member of society by instilling a sense of accountability, responsibility, and sharing. Conversely, a life centered on oneself causes a person to become egotistical, greedy, blind, envious, and cunning. Interestingly, a life centered on God is identical to the nature in which man was created. The Holy Qur'an testifies thus:

*Devote yourselves single-mindedly to the Religion. And follow the nature [constitution] as made by God, that nature in which He has created mankind. There is no altering the creation of God. That is the right Religion. But most people do not realize it.*²

Therefore, before joining hands to march towards creating a just and peaceful social fabric, we need to unite our heads to consider the trajectory of our present and future lives. Without reconnecting with our origin, from which we have come to the planet to live here briefly, we would never be able to perceive a world filled with peace

¹ (Al-Qur'an, *al-Dahr* 76:3-4).

² (Al-Qur'an, *al-Rum* 30:30)

and tranquility. In his position, everyone should consider his future. Let all of us be Muslims, submitting to the divine decree which has reached us in these words:

*The only true Religion in God's sight is complete submission to God. And those who were given the Book disagreed only out of rivalry, after knowledge had been given to them—he who denies God's signs should know that God is swift in His reckoning. If they dispute with you, say, 'I have submitted my whole being to God and so have those who follow me.' And ask those who have been given the Book, as well as the unlettered, 'Do you submit yourselves to God in the same way?' if they submit themselves to Him, they are on the right path; but if they turn away, your duty is only to convey the message. God is observant of all His servants.*³

In the twentieth century, many *Da'wah* organizations were established to undertake the task of propagating the message of Islam to Muslims as well as non-Muslims. Of such organizations, *Tablighī Jamā'at* has been the most influential movement worldwide. Its methodology has been unique insofar as its conservative and traditionalist approach is concerned.

Definition and Meanings of *Da'wah*

The word *Da'wah* is a verbal noun. In Arabic, it means inviting and enjoining.⁴ In the Islamic technical sense, it means inviting people towards the Islamic faith (*Imān*) and its practice.⁵ *Da'wah* usually denotes the preaching of Islam. A Muslim who practices *Da'wah* as a religious worker or in a volunteer community effort is called a *Dā'ī* (plural: *Du'āh*). A *Dā'ī* is thus a person who invites people to understand Islam through a dialogical process and may be categorized in some cases as the Islamic equivalent of a missionary, as one who invites people to the faith, to the prayer, or to Islamic life. In the Holy Qur'ān, the term *Da'wah* has other senses. *Sūrah* 30:25 denotes the call to the dead to rise on the Day of Judgment. However, it generally refers to Allāh's ﷻ invitation to live according to His will. Thus, when used in the first centuries of Islam, it increasingly referred to the content of that message and was sometimes used interchangeably with *Sharī'ah* and *Dīn*.

In Islamic theology, the purpose of *Da'wah* is to invite people, both Muslims and non-Muslims, to understand Islam, its faith, and its practice. Hence, it is also described as the duty to "actively encourage fellow Muslims in the pursuance of greater piety in all aspects of their lives," a definition which has become central to contemporary Islamic thought, and almost all contemporary *Da'wah* organizations work in the same direction to galvanize the Muslim Ummah mainly.

Da'wah is the invitation addressed to people by Allāh ﷻ through His Messengers to believe in the true religion, Islam. The religion of all Messengers is Islam, and each Messenger had been sent to a particular place and people to perform

³ (Al-Qur'ān, *Ālu 'Imran* 3:19, 20)

⁴ Aḥmad Ḥasan al-Zayāt 'et al', *Al-M'jam al-Wāsiṭ*, Deoband, Maktabah Ḥusayniyah, 1960, root *da'ā*, as: *da'ā:yad'ū :da'wan:da'watan:du'a'an*, meaning somebody's presence. *Da'āhu ilā al-Shay'*, meaning enjoining somebody to do something.

⁵ Miṣbāḥ al-Raḥmān Yūsufī, " 'Ilm al-Da'wah al-Islamiyya wa nasha'tuthu", *Al-Ba'th al-Islāmī*, Lukhnow, Nadwah al-'Ulama', Mar. 1999, V. 40, No.4, P.24.

his *Da'wah* in his way. Only Nūḥ had been sent to the whole population of his time but not for all times to come, while Muḥammad has been sent for the whole of humanity for all times to come; he is the universal Prophet ﷺ. Therefore, every human being must believe in him to attain felicity here and in the life hereafter.

All the Messengers have been sent to invite and guide humanity towards their God, Allāh ﷻ, as the Holy Qur'ān says:

*Mankind was one single nation. And Allāh sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed.*⁶

Importance of Da'wah

Muḥammad ﷺ has been commanded to proclaim the message, which has been revealed to him from his Lord, Allāh ﷻ. This command is so severe that the fulfillment of his mission depends upon the propagation of this message. The following Āyah of the Holy Qur'ān testifies this fact:

*O Messenger! Make known that which has been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message.*⁷

That means the sole responsibility of the Prophet ﷺ was to propagate what had been revealed to him in the Holy Qur'ān. This fact leads us to conclude that *Da'wah* fundamentally means inviting to the Holy Qur'ān and spreading its revealed knowledge.

The safety and protection from all ills and misfortune of an individual Muslim and the *Ummah* depend on how seriously and sincerely they disseminate the Message of Islam.

After commanding him to propagate the truth, Allāh ﷻ says to His Messenger ﷺ:

*O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message (at all). Allāh shall protect you from the people. Surely, Allāh ﷻ does not lead the disbelieving people to the right path.*⁸

After the, then after the Prophet ﷺ passed away, the responsibility of *Da'wah* was put on the shoulders of his *Ummah* to carry the divine message further. Allāh ﷻ says:

*Thus, We have made you an Ummah justly balanced that ye might be a witness over nations, and the Messenger a witness over yourselves.*⁹

Muslims, as a community, are further directed in these words:

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and Forbidding what is wrong: they are the ones to attain felicity.*¹⁰

The same thing has been said in Surah al-Ḥajj (22:78) quoted above, which is explained by 'Abdullāh Yūsuf 'Alī in his famous exegesis of the Holy Qur'ān in these words:

⁶ (Al-Qur'ān, *al-Baqarah* 2:213)

⁷ (Al-Qur'ān, *al-Mā'idah* 5:67)

⁸ (Al-Qur'ān, *al-Mā'idah* 5:68)

⁹ (Al-Qur'ān: *Al-Baqarah* 2:143)

¹⁰ (Al-Qur'ān, *Āl-i-Imrān* 3:104)

As the Prophet is a guide and exemplar among us, Muslims should be exemplars amongst humankind. The best witnesses to Allāh's ﷻ Truth are those who show its light in their lives.¹¹

The above-quoted *Āyah* from *Sūrah al-Baqarah* (Al-Qur'ān, 2:143) tells us that the Muslims are a justly balanced *Ummah* only because they have been raised as a witness over humankind. That is to say, they remain a justly balanced community so long as they act as a witness over the rest of humanity.

Yet one more Qur'ānic injunction from *Sūrah al-Hajj* is as under:

*It is the religion of your father, Ibrāhīm. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind.*¹²

According to this *Āyah*, Muslims are 'Muslims' by being a witness for humanity; if they fail to perform the duty of *Da'wah*, they will cease to exist as a justly balanced *Ummah* in the world and will, therefore, no longer remain true Muslims in the real sense. What does it mean? It means that every Muslim by faith is a *Dā'ī* of Islam.

Allāh's Messenger ﷺ was so serious about his responsibility that he would burst into tears on listening to the *Āyah*:

*But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muḥammad) a witness against these.*¹³

is the best among human speeches ﷻ: Calling men to Allāh

*And who is better in speech than one who calls (men) to Allāh.*¹⁴

It is evident from the Holy Qur'ān that Muslims have been created for the very purpose of *Da'wah*— enjoin right conduct and forbid indecency is the basic purpose for which they have been raised. Allāh ﷻ says:

*You are the best community that has been raised for mankind. You enjoin the right conduct and forbid indecency; and You believe in Allāh.*¹⁵

The Quraysh of Makkah, more than once, approached Abū Ṭālib, the Holy Messenger's ﷺ uncle, to stop his nephew from verbally attacking their ancestral faith, or otherwise, they would resort to more violent measures against the latter. Abū Ṭālib, accordingly, appealed to him. The Holy Prophet ﷺ replied:

*O uncle! By Allāh ﷻ would they place the sun in my right hand and the moon in my left hand, and the choice was offered me of abandoning my mission until Allāh ﷻ Himself makes it dominant, or I perish in the struggle for its achievement, I would not abandon it.*¹⁶

The above description indicates that the Holy Prophet ﷺ considered his mission more precious than his own life. One can easily understand how important the person of the Prophet ﷺ was for the very existence of Islam— he was more

¹¹ Ibid, Ex. n. 2864

¹² (Al-Qur'ān, *Al-Hajj* 22: 78)

¹³ (Al-Qur'ān: *An-Nisā'* 4:41)

¹⁴ (Al-Qur'ān: *Fuṣṣilat* 41:3)

¹⁵ (Al-Qur'ān: *Āli 'Imrān* 3:110)

¹⁶ Ibn Hishām, *Sirah al-Nabī*, (Ur.) tr. by Mawlānā 'Abdul-Jalīl Ṣiddiqī & Mawlānā Ghulām Rasūl Mahar, Delhi,

V.I, P. 281.

precious than anything. However, the above-quoted *ḥadīth* proves that the mission of propagating the message is more important than the life of its messenger himself. Islam and Muḥammad ﷺ are not two things but the same thing, but as God changed his messengers while the message remained always the same, most of the Prophets had to sacrifice their lives for the truth.

On the occasion of the *al-Ḥajj al-Wadā'* (the farewell pilgrimage), the Holy Messenger ﷺ addressed a

large gathering of his *Ṣaḥābah* (the companions) and asked them:¹⁷

You will be questioned about me. What will you say (to Allāh ﷻ)?

They all responded: We will testify that you have fully conveyed to us the Message; you have done justice to your duty, and you have performed your role as our well-wisher"

Hearing this, he looked above, pointing his finger toward the sky, and said:

O Allāh! Be witness to this.

He repeated these words thrice and then said:

*Let those present here convey my Message to those who are not present here.*¹⁸

About this commandment 'Abdullāh Ibn 'Abbās , a prominent *Ṣaḥābī* (companion), says:

*I swear by Him (Allāh ﷻ) in whose hands lies my life it is a Waṣīyyah (divine obligation through the will made by the Holy Prophetﷺ) on the Ummah.*¹⁹

Rabī' Ibn Anas, a *Tābi'ī* (follower of the companions), says that the followers of Allāh's Messenger ﷺ must invite (to Islam) as he did and that they should warn by the Holy Qur'ān through which he warned.²⁰

The Holy Qur'ān says:

*Ye have indeed, in the Messenger of Allāh, an excellent exemplar.*²¹

That indicates that every Muslim has to accept the *Sunnah* of Allāh's Messenger ﷺ as the best model. Since *Da'wah* is the greatest *Sunnah*, it is one of the top acts that should be adopted from his life.²²

Da'wah is so essential that if Muslims show the slightest negligence in this respect, they will be punished, and no supplication of theirs will be granted. Ḥudhayfah Ibn al-Yamān reports that the Prophet ﷺ said:

*I swear by Him in whose hands lies my life; you must enjoin right and forbid wrong (i.e., perform Da'wah); otherwise, Allāh will soon punish you. Then you will pray (supplicate), but it will not be accepted.*²³

¹⁷ Imām Walī al-Dīn Muḥammad, *Mishkāṭ* (Ar. to Ur.) tr. By Mawlānā 'Abd al-Ḥakīm Khān, Delhi, I'tiqād Publishing House (IPH), V-I, 1987 P.565, where he quotes it from Muslim.

¹⁸ Waḥīd al-Zamān Kerānwī, *Taysīr al-Barī* (Ar. to Ur), tr. and comm. On Saḥīh al-Bukhārī, Delhi, IPH, V-1, P.89.

¹⁹ Jalāl al-Dīn 'Umri, *Islām Kī Da'wat*, Delhi, Markazī Maktabah Islāmī (MMI), 1979. P4J, where he quotes it from Bukhārī.

²⁰ Idem., where it is quoted from Ibn Kathīr, vol 2, P.226.

²¹ (Al-Qur'ān, *Al-Aḥzāb* 33:21)

²² Abdussalām, *Da'wah Guide*, Delhi, SIP., 1996, Pp 28-29.

²³ Abū 'Isā al-Tirmidhī, *Al-Jāmi' al-Tirmidhī*, chap., no. 2169, cited in Mawlānā Muḥammad Sa'd, *Muntakhab Aḥādīth*, Delhi, Maktaba Fayd 'Ām, 1418 H., P.687.

That implies that the present sorry state of affairs in the Muslim world is because the Muslims, as the best

nation, have not taken the task of propagating Islam very seriously. They have failed in this respect by not prioritizing it above all other activities. Their image today is not that of the well-wishers of humanity; they are, instead, considered miscreants.

Imām al-Ghazzālī says that 'enjoining right and forbidding wrong' is so important a task that all other aspects of the Religion (Islam) are related to it, directly or indirectly. To him, it is this duty for the fulfillment of which Allāh ﷻ sent all His Messengers, and if this duty is not fulfilled, the institution of *Nubūwwah* (Prophethood) will become purposeless. Honesty, which is the peculiarity of humanity, will vanish; laziness and lethargy will spread everywhere; a conflict will prevail; waywardness and impiety will become frequent; ignorance will spread universally; the whole creation will get destroyed, and all this will come to light on the Day of Judgment.²⁴

Abūl Ḥasan 'Alī Nadwī says that the present state of disgrace and lack of political power of the Muslims is because they have shown indifference towards the critical responsibility of *Da'wah*. The absence of any *Da'wah* effort toward non-Muslims is not only responsible for their ignorance about Islam and its way of living, but it is also the absence of any *Da'wah* efforts directed to non-Muslims that they are placing responsibility for their wrongdoings, anti-social activities, and false ideologies, bogus philosophies and faulty systems of life on the shoulders of Muslims. (It is due to the absence of organized *Da'wah* work) atheistic, polytheistic, immoral, and inhuman ideologies are prevalent in Muslim lands. Our youth are fighting other's wars, and at the collective level, the whole world of Islam, instead of becoming *Dā'ir* of Islam, has become the *Mad'ū* (target) of anti-Islamic ideologies.²⁵

Mawlānā Ilyās, the founder of *Tablighī Jamā'at*, has said, "If you do not become *Dā'ir*, you will indeed become *mad'ū*."²⁶

Da'wah is a differentiating factor between the Muslims and the *Munāfiqūn* (hypocrites). According to the Holy Qur'ān, while the hypocrites, both men and women, enjoin evil and forbid good, the believers, on the other hand, enjoin good and evil. Allāh ﷻ says:

The hypocrites, men and women, are from one another; they enjoin (on the people) al-Munkar (i.e., disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from al-Ma'rūf (i.e., Islamic monotheism and all what Islam orders one to do), and they close their hands [from giving (spending in Allāh's cause) alms etc.]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are Fāsiqūn (rebellious, disobedient to Allāh).²⁷

Imām al-Qurṭubī, while explaining the above *Āyah* says:

Allāh has made al-Amr bi al-Ma'rūf and al-Nahyu 'an al-Munkar a mark of distinction between the believers and the hypocrites. It means that al-Amr bi al-

²⁴ Atīq Aḥmad Qāsimī, *Da'wat-i-Islām Ek Aham Farīdah*, U.P, 1986, P.6.

²⁵ Idem.

²⁶ Idem.

²⁷ (Al-Qur'ān: *Al-Taubah* 9:67)

Ma'rūf and al-Nahyu 'an al-Munkar is the peculiar quality of the believers, and the most important of it is inviting towards Islam and striving hard in its way.²⁸

The Muslim jurists differ on the nature and importance of *Da'wah*. Some categorize it as *Farḍ al-'Ayn* (compulsory) while others bring it under the category of *Farḍ al-Kifāyah* (optional). Both the sections of the scholars base their viewpoints on the Āyah (3:104) of the Holy Qur'ān which reads as:

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

The whole discussion is based on using the word '*min*' (out of) in this Āyah. Famous Mufasssīr Abū Ḥayyān Andalusī says that '*min*' is for '*Tab'īd*' (elimination/exclusion), which means

Da'wah is the work of a few and not of all Muslims. The same is the view of al-Ḍaḥḥak and al-Ṭabarī. What they say all means that an ordinary Muslim without the required knowledge sometimes mistakenly invites people towards wrong instead of right. It is only the knowledgeable ones who are eligible to make *Da'wah*. They, therefore, categorize *Da'wah* under the title of *Farḍ al-Kifāyah*, which means its performance by a few exonerates the others.²⁹

The second group who placed *Da'wah* under *Farḍ al-'Ayn* includes scholars of the recent past like Shaykh Muḥammad 'Abduhū and Rashīd Riḍā. However, to make his view somewhat moderate and balanced, 'Abduh says that *Da'wah* is *Farḍ al-'Ayn*, but like *Ḥajj*, which is obligatory only on those who have *Istiṭā'ah* (ability by possessing wealth, health and safety along the journey), *da'wah* also rests on one's ability to performing it. Inviting toward Islam is a task not demanded from every Muslim to perform. However, he should always be ready to invite a non-Muslim whenever he meets him. Everybody is not required to devote his whole time to this work, as there should be an organization for this purpose.³⁰

Mufti Muḥammad Shafī, while discussing the subject, writes that *Da'wah* is a divine obligation (*Farḍ*) upon every Muslim. However, like all other religious commandments, one is responsible only according to power and capability. One who is not fully aware of the fundamental knowledge of *al-Amr bi al-Ma'rūf* and *al-Nahyu 'an al-Munkar* is not lawfully bound to perform this task. There must be an organization that should strive in the field of *Da'wah*. An Islamic government should form this organization, without which the responsibility lies on the shoulders of all Muslims collectively.³¹

However, modern Islamic scholars and those field workers who have practical experiences hold that since professionalism is over in modern times. It is the age of 'every man,' it is, therefore, the duty of every Muslim – man, woman, young or old, to

²⁸ Abū'Abdullāh Muḥammad Ibn Aḥmad, al-Qurṭūbī, *Al-Jamī' al-Aḥkām al-Qur'ān*, Vol 4, P.47. Quoted by Atīq Aḥmad Qāsimī, op. cit. P.14.

²⁹ Abū'Abdullāh Muḥammad Ibn Yūsuf Andalusī, Abū Ḥayyān, *Al-Baḥr al-Muḥīṭ*, V.2, P.20, quoted by 'Atīq Aḥmad Qāsimī, op.cit., P.15.

³⁰ 'Atīq A. Qasimi, op. cit., Pp. 14-15.

³¹ Mufti Muḥammad Shafī, *Ma'ārif al-Qur'ān*, Delhi, Rabbānī Book Depot, V.2, P.137.

get involved in the activity of *Da'wah*, each according to his or her capacity to share on Faith with non-Muslims. There are no shortcuts to *Da'wah*.³²

To conclude the above description, it can be said that inviting humanity towards Islam—the Ultimate Truth—has been the mission of all the Messengers. It is so important that the Holy Qur'ān has considered a *Dā'i* as the best among people and his speech the best among speeches. The Messenger ﷺ was so much involved in *Da'wah* that he would nearly die with profound grief over people's state of disbelief.

*It may be that thou tormentest thyself (O Muḥammad) because they believe not.*³³

The Holy Prophet of Islam ﷺ invited not only the Arabs but also communicated his message to rulers of distant lands. He invited the famous kings of the then advanced world through letters. He wrote straightforwardly that the peace of their lands and people depended upon their acceptance of Islam.

The Quraysh tried to crush his determination and dedication by every possible means, but his determination, faith, and sincerity never wavered.

It is reported by *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* that on the occasion of the battle of *Khaybar*, the Messenger ﷺ sent 'Alī for the attack. While handing the flag over to him, he said, "By Allāh ﷻ, if only one person accepts the guidance through you, it is better for you than red camels."³⁴ He also said that one who invites towards the guidance (Islam) gets a reward equivalent to those who act upon it, and nothing is lessened from it compared to the reward of those who act upon it.³⁵

Imam al-Qurṭubī quotes Ḥasan, the Holy Prophet's ﷺ grandson, having said that a *Dā'i* is the *Khalīfah* of Allāh ﷻ, His Messenger ﷺ and His book in the world.³⁶

Da'wah represents Islam's inner dynamism, without which there will be stagnation. Any movement having dynamism in it is a living movement. In other words, a movement without inner dynamism is not a movement at all. A nation, fallen into stagnation and

slumber, never influences others but, in turn, gets influenced by others. The zeal of *Da'wah* in Muslims has been responsible for their glorious days in the past. Moreover, their lethargy towards this most critical and divinely ordained responsibility is responsible for their present decline, insult, and confusion among other people.³⁷

In short, the preaching of Islam among non-Muslims is vital for Muslims because besides being a divine obligation, it is based upon the love and affection for

³² Aḥmad Dīdāt, *The choice, Islam & Christianity*, Delhi, Adam Pub. & Distributors, 1994, p. 41.

³³ (Al-Qur'ān, *Al-Shu'arā'* 26: 3).

³⁴ *Taysir al-Bukhārī*, "Kitāb al-Maghāzī", chap., "Ghazwah alKhaybar", V. 5, p. 421; also *Ṣaḥīḥ Muslim* (Arabic to Urdu), kitāb; "Faḍā'il Ṣaḥābah", chap., *Min Faḍā'il 'Alī Ibn Abī Ṭālib*, tr. by Waḥid al-Zamān, Delhi, IPH., 1992, V. 6, P. 101.

³⁵ *Ṣaḥīḥ Muslim*, Kitāb "al-'Ilm", chap., *Man Sanna Sunnah Ḥasanah aw Sayyi'ah*, V. 6, P. 275. See also *Tirmidhī*, kitāb "al-'Ilm", chap., *Man Da'a Ilā Hudā fattubī'a*, V. 2, P. 237.

³⁶ Al-Qurṭubī, op.cit., vol 2, part 4, p. 47, quoted by Atīq Aḥmad Qāsimī, op.cit., p. 28

³⁷ Qā'irī Muḥammad Ṭayyib, *Dīnī Dawat Ke Qur'ānī Uṣūl*, (Ur.) Deoband, Tayyib Book Depot, Pp. 17-18.

humanity, the best way for self-defense and, in addition to all this, the best means for earning the pleasure of Allāh ﷻ.

Tablighī Jamā'at³⁸ and its Da'wah Methodology

Established by Mawlānā Ilyās (b. 1885) in the mid-twenties of the twentieth century, *Tablighī Jamā'at* focused its efforts on reviving true conviction in the common Muslims towards the Islamic faith and practice and brought them closer to the fundamentals of Islam.³⁹ In the early twentieth century, due to the efforts of the Arya Samaj Hindu missionaries, a wave of apostasy spread among the illiterate Muslims particularly in the area of Mewat. The impact of the wave was felt much greater in those Muslims who did not know the basic teachings of Islam. Muslims from all sides stood against this apostasy wave. They debated with the Hindu religionists and everywhere hot debates and polemical discussions would occur between the scholars of both the communities. The Muslims commissioned their preachers and spent vast amounts of money in their illiterate masses from slipping out of the fold of their religion.

The area south of Delhi where the Mews are settled from the olden days is known as Mewat. The Mew community inhabited the area south of Delhi, such as the states of Alwar and Bharatpur, the Gurgaon district of Punjab, and the district Mathura of the United Province. Their total population was nearly four million. The Mew people had accepted Islam centuries before due to the *da'wah* efforts of Nizāmuddīn Maḥbūb-e Ilāhī and his students and followers. But, later on, the Muslim rulers and landlords paid no attention to these peoples' Islamic teaching and training. As a result, despite being close to the capital, these people remained very far from Islam. They were Muslim in name only, while almost everything else of their life was un-Islamic. (Falahi, 2006, 301-2). They worshiped the same gods the Hindus used to worship and observed the same festivals the Hindus used to observe. The moral and religious condition of the people of Mewat was so deplorable that there was little to distinguish between their beliefs and practices and wholesale apostasy. Even non-Muslim historians have commented at length on their distancing from Islam, as the following extract from the Alwar Major Powlett (Gazetteer of 1878) shows:

All the Meos are, now, Muslims, but only in name. Their village deities are the same as those of the Hindu land-lords, and they celebrate several Hindu festivals. Holi is a season of special rejoicing among the Mewatis and they observe it like their own festivals, such as, Moharrum, "Id and Shab-i-Barat. The same is the case with janam Ashtami, Dussehra and Diwali. The Meos engage the services of the Brahmins to fix the dates of marriages. They have Hindu names, with the exception of the word 'Ram', and their last name, often, is 'Singh', though not as frequently as 'Khan'. Like

³⁸ Actually, this is how people call it commonly, otherwise this *da'wah* organization does not bear a specific name.

Mawlānā Ilyās would call it *Taḥrīki Īmān*. See his *Malfūzāt*, ed., Mawlānā Muḥammad Manzoor Nomanī, Delhi,

1991, P.77.

³⁹ Dr. Sayyid 'Abdul Bārī, *Muslim Organisations in Independent India*, New Delhi, Institute of Objective Studies, 2001, P.129-30

Ahirs and Gujars, the Mewatis, too, observe Amawas as a holiday on which they abstain from work. When they build a well, they begin with the construction of a parapet in the name of Beeriyi or Hanuman, but when it comes to pillage, they do not show much reverence to the Hindu temples and other places of religious significance. If, on such an occasion, their attention is drawn to the sanctity of these establishments, they, unhesitatingly, say, 'You are Deos and we are Meos.' Meos are, largely, ignorant of their faith, i.e., Islam. Very few of them know the Kalima and fewer still observe Namaz regularly. About the hours and rules of Namaz their ignorance is complete. This is the state of the Meos of Alwar. In the British territory of Gurgaon, the position is a little better because of the Madrassas. In some parts of Alwar, also, where the mosques have been built, the religious duties are observed to some extent. A few of them know the Kalima and offer up Namaz; and an attachment for the Madrassas, also, is found among them. As we have seen earlier, the initial ceremonies of marriage are performed by the Brahmins, but the real ceremony (of Nikah) is performed by the Qazi. Men wear dhoti and loin-cloth, The pyjamas are not worn at all. Their dress, thus, is wholly Hinduised. Even ornaments of gold are worn by men. At another place, Major Powlett (Gazetteer of 1878) writes:

The Meos are half-Hindu by their habits. Mosques are rarely to be seen in their villages. There are only eight mosques in the fifty villages of the tehsil of Tijarah. Leaving aside the temples, the places of worship of the Meos are very much similar to those of their Hindu neighbors. These are known, for instance, as Paanch Peera, Bhaisa and Chahand. Chahand or Khera Deo is consecrated to the service of Maha Devi where animals are offered as a sacrifice. In Shab-i-Barat, the banner of Syed Salar Masud Ghazi is worshiped in all Meo villages.

This miserable situation of the Muslims in India promoted the sober and sincere soul of Mawlānā Ilyās to launch a powerful movement, very low in profile but very strong in organization. Around 1921, Mawlānā Ilyās started his *da'wah* movement, the *Tablighī Jamā'at*, a noteworthy contemporary reform movement which, slowly and steadily, brought about such a tremendous change that in more than just a decade, common Muslims in every village of Mewat, the region which was most affected by the Hindu missionary movement, became good Muslims, offering five times *ṣalāh* regularly. Not only did every young Muslim become himself a practicing one, but at the same time, he would spend his own money and time in inviting other Muslims to Islam. The movement subsequently spread all over the world.⁴⁰

Mawlānā Ilyās' method was hitherto not known even to the '*Ulamā*'. He did not consider *Madrasah* education adequate and robust to bring about a comprehensive change in the common Muslims. After considerable thought and experience, he concluded that a new kind of religious activity should be alongside the *Madāris*, which could reform the Hinduised Muslims (especially those of Mewat).

Mawlānā Ilyās, in the course of his deep thinking, had realized that the *madrasah* approach was not adequate to the desired degree because of the reason that since most of the people would not come to a *Madrasah* to seek knowledge, a very

⁴⁰ M. M. Qurayshī, "Islamic Studies" (Quarterly Journal), Autumn 1989, No. 3, V. 28, P. 273.

meager number of people would be reformed through this way. Besides this, only young children could be enrolled in these seminaries, leaving the adults as such. Furthermore, only those people could be given education and instruction in a *Madrasah* with some degree of yearning. In contrast, many indifferent people could not readily be admitted to these institutions.⁴¹ Therefore, to acquire the desired result and bring about a marked reform in the common masses of the Muslims, Mawlānā Ilyās devised a unique kind of *Da'wah* methodology which, according to Sulaymān Nadwī, was the closest to the original Prophetic method.⁴² It consisted of organizing groups of Muslims who were required to leave their homes for various lengths to learn Islam and perform *da'wah* simultaneously. They would travel from city to city, village to village, and country to country to preach and practice the fundamental tenets of Islam. Since people were unfamiliar with such a novel way, only a few would get persuaded to join the movement. But after a few years, the movement gathered momentum, and Mawlānā Ilyās began sending groups of Mewatis to various centers of religious learning in the United Provinces.

The center of all the activities of the *Tablighī Jamā'at* is the *masjid*. The *Masjid* assumes the status of the office, the *Madrasah*, the training camp, the *Khanqāh* (place where mainly spiritual training is given), and the religious fortress of the *Tablighī Jamā'at*. Mawlānā Ilyās says: "The *Masājid* are the daughters of the *Masjid Nabawī* (the Prophet's *masjid* at Madīnah), and therefore, all the activities that were being carried out in the *Masjid Nabawī* should be performed in other *Masājid* too. In addition to the offering of prayers, training and instruction was also imparted in the *Masjid Nabawī*, and all other affairs pertaining to the preservation and propagation of faith, such as, the dispatching of preaching groups and even the organization of military expeditions were carried out in it. "What I want, says Mawlānā Ilyās, "is that all these things should be done, in the same way, in our *Masājid* also."⁴³

Tablighī Jamā'at does not consider the writing of literature as critical as a means of *da'wah*. Nevertheless, Mawlānā Ilyās did not stop writing books. Still, he did not consider any means, like writing books, publishing pamphlets, delivering lectures, etc., more fruitful than practical demonstration. He believed a writer writes a book while sitting and a reader reads it while lying on the bed. According to the Mawlānā, the reader only enjoys the reading and praises the writer, whereas the book is hardly acted upon. Thousands of books, argues the Mawlānā, have been written so far, but peoples' lives have hardly changed. Mere reading of books has brought no change in their readers' behavior as the original method of education and training prevailed during the Messenger's own time when there had been no books and no *madāris* in the sense that they are found now. People used to learn practically the *Sunnah* of the Prophet, where special attention would be given to molding hearts, which would mold the whole life. And when a person continues this practice for a long time, his life will change permanently. To Mawlānā Ilyās, people had neglected

⁴¹ Ibid, P.241.

⁴² Abūl Ḥasan 'Alī Nadwī, *Life and Mission of Mawlana Muḥammad Ilyās*, Eng. tr. M. Āṣif Kidwā'ī, Lucknow, Academy of Islamic Research and Publication (A1RP), 1983, P.33.

⁴³ Muḥammad Manzoor Nomānī, *Malfūzātī Ḥaḍrat Mawlānā Ilyās*, Delhi, Idārah Ishā'at-i-Dīniyāt, 1991, Pp. 127-28.

this original method and had taken the modern methods, which were needed for the time and not as effective as the original method.⁴⁴

Further, he did not allow his men to write books about their Da'wah method because he thought introducing the message first through literature would create confusion among people regarding the real meaning and purpose of his *Da'wah*. However, later on, when the way of *Da'wah* and the fundamental objective of *Tablighī Jamā'at* was fully introduced and explained to the common masses through practical demonstration of the *Jamā'ats*, he allowed his companions to write to explain the teachings of Islam and the approach of *Tablighī Jamā'at*.⁴⁵

In the *Da'wah* program of *Tablighī Jamā'at*, the first and foremost thing that needs to be worked upon is the same as had been the priority of all the Messengers of Allah—the first article of the Islamic faith—the *Kalimah* (*There is no God but Allāh; Muḥammad is the Messenger of Allāh*). Since the natural end and purpose of *Tabligh* is “to stimulate the careless and indifferent people and to enkindle the desire for correction and change in their hearts” therefore, the *Kalimah* is the only means through which they can be reunited with their faith.⁴⁶ It is considered the end of the ‘*Ḥabl-Allāh*’ (Allāh’s rope), which is in the hands of every Muslim. “By holding that end, you can pull him (the Muslim) towards the whole faith. He cannot resist it. As long as the Muslim affirms the *Kalimah*, there will be a good chance of bringing him over to the faith of Islam. The opportunity must be grabbed with both hands before it is lost altogether.”⁴⁷

A field worker experiences that old aged Muslims of not only remote areas but also of towns and cities are not able to even recite the *Kalimah* correctly, let alone its meaning and other things.

Women are not ignored. Not only their own life needs to be reformed, but their role in the da'wah field is also considered very important and an obligation on them. Hence, women are also sent in *Jamā'ats* along with their *mahrams* (close relatives), and utmost care is taken regarding the religious commandments regarding their *purdah*.⁴⁸

Constituting *tablighi jama'ats* and dispatching them to various places has brought about drastic changes in people's lives. However, overemphasis on going out to learning and teaching in a particular way, although it seems the most fruitful one, should not mean underestimating other people's efforts in the field of *Da'wah*, and the religiosity of a person should not be weighed based on how much time he has spent in these tours. Mawlānā Abul Ḥasan ‘Alī Nadwī writes: “*Tablighi* workers should not consider the tours, etc., to be everything, as the case generally, is today....”⁴⁹

Mawlānā Ilyās himself says that the going out of *Jamā'ats* is not the whole of the *Tabligh*.

⁴⁴ Ibid, Pp. 3-5.

⁴⁵ Ibid, Pp. 114-115.

⁴⁶ Nadwī, op.cit, P.134.

⁴⁷ Nomānī, loc.cit.

⁴⁸ Muḥammad Yūsuf, in a letter to a *Jamā'at* despatched to Ḥijāz, Nāṣir Book Depot., Delhi, P.14.

⁴⁹ Idem.

The principal aim, says, Mawlānā Ilyās, “and purpose of our endeavor is to teach the Muslims all the things the Holy Messenger had brought with him, i.e., to integrate the Ummah with whole of the practical and conceptual structure of Islam. This is our primary object. As for the setting out of jamā'ats and tablighi squads, these are the elementary means to the realization of that end, while the teaching of the Kalimah and Nimaz (ṣalāh) are, so to speak, the ABC of our curriculum.”⁵⁰

Although the *Tablighi Jamā'at* does not work primarily among non-Muslims for proselytization, thousands of non-Muslims have embraced Islam through their efforts. Mawlānā Ilyās writes, in a letter to Mawlānā Muḥammad 'Alī Jawhar, that he should invite the Europeans to Islam.⁵¹ However, the Mawlānā held that non-Muslims could find no appeal in Islam unless the Muslims themselves were reformed first. That is perhaps why the *Tablighi* activists of today pay significantly less attention to the non-Muslims. Whatever is done in this direction is mainly on the individual level. We don't know if a single *Jamā'at* has ever been sent, like the other *Da'wah* organizations, especially for non-Muslims to invite them to Islam. The *Tabligh* efforts are directed mainly towards the individual Muslim. It wants to change society through the reformation of the individual.⁵²

For the purpose of building up a firm religious attitude in each and every member every *Tablighi Sāthī* (companion) is supposed to pray *Tahajjud* (night prayers) in addition to attending five times collective prayers in the masjid and other supererogatory prayers at different occasions during day and night. He has to read the Holy Qur'ān with *Tajwīd* (correct pronunciation), which he is taught during the tour. He is also bound to make *Dhikr* of the third *Kalimah*, the *Durūd* (divine blessings) on Allah's Messenger, and the *Tawbah* (repentance) each hundred times in the morning and evening hours.

In addition to this, *Du'ā'* (supplication to Allah) is regarded as the essential deed through which the individual establishes a solid and direct relationship with Allah ﷻ, which is the ultimate destination in the life of a Muslim. Mawlānā Ilyās says that the Muslims are unaware of the importance of *Du'ā'*; in fact, the success of *Da'wah* depends upon the effectiveness of *Du'ā'*.⁵³

Wealthy and influential people are not given priority over the poor for their wealth. However, they are not ignored in any case, for they too are the servants of Allah ﷻ and equally need to be invited to the righteous living. Running after wealthy people while paying less attention to the poor is considered the approach of modern-day materialists. The poor people who come voluntarily are God's gift; hence, full attention is paid to them.⁵⁴

The *Tablighi Jamā'at* is apolitical. Its robust non-political approach has helped it operate freely worldwide without getting suspected by political rulers. For this reason, this reformation movement, unlike some other significant movements, has so far never experienced any major setback from the hands of rulers.

⁵⁰ Nadwī, op.cit., P.157.

⁵¹ Mawlānā Waḥīduddīn Khān, *Tablighi Tahriik*, Delhi, Maktabah al-Risālah, 1994, P. 159.

⁵² Ibid., P.5

⁵³ Nomānī, op.cit., P.65.

⁵⁴ Nadwī, op.cit., 167.

The *Tablighi Jamā'at* does not consider power and establishment of an Islamic government to be the fundamental requirement for regaining Muslim glory. Muslims, on the other hand, must build up strong *Īmān* and should perform *Da'wah*. These are the two main qualities responsible for their reformation and upliftment.⁵⁵

The *Tabligh* movement has a unique approach to dealing with *Munkarāt* (unlawful things). Mawlānā Muḥammad Zakariyya, in *Fadā'il-i-Tabligh*, says that much care should be taken by a *Dā'i* in performing *Nahi 'an al-Munkar* (forbidding wrong) for it may, at times, go against the spirit of the Qur'ānic teachings and the *Sunnah* wherein exposing a Muslim's sins and insulting him in public is strongly prohibited. For that matter, only those wrong actions should be criticized publicly, which had been committed publicly; otherwise, if a person commits a wrong action secretly, he should not be criticized in public, for that would injure his self-respect, which is a greater wrong.⁵⁶

So far as the contribution of the *Tabligh* method is concerned, Muslims, in large numbers, all over the world are attached to the *Tablighi Jamā'at*. They are seen firmly attached to the commandments of the *Shari'ah* especially the *Sunnah* of the Holy Prophet. The *Tablighi* people are generally recognized by their long beards, head covers, ankle high trousers (*Shilwārs*) and long garments (*Qamīz*).

Learning of religious knowledge is one of the six basic points; the sequence of attaining knowledge is this: for making knowledge beneficial, knowledge of *Fadā'il* (virtues) precedes the knowledge of *Masā'il* (jurisprudential matters), for the knowledge of *Fadā'il* generates keen desire for practicing the teachings of Islam. And one ready to act first will then strive to know how to act. If he has no desire, how can he be ready to act?⁵⁷

As the third basic point, gaining knowledge and remembrance of God are given special attention. Mawlānā Ilyās says: "Whoever takes part in the *Tablighi* movement should devote himself particularly to '*Ilm* (knowledge) and *dhikr* (remembrance of God) when he goes out on a tour. Religious advancement is not possible without '*Ilm* and *Dhikr*".⁵⁸ He further says:

Moreover, during a *Tabligh* tour, a person must concentrate wholly on his special duties, excluding all other activities and interests. The particular duties are *Tabligh* rounds, '*Ilm* and *Dhikr*, service of the companions in the journey, in particular, and mankind, in general, correction of intention and cultivation of the habits of sincerity and *Ehtisāb* (self-introspection).⁵⁹

To ensure peace and cooperation in individual and collective life, every Muslim should see his faults and learn to admire the good qualities of others. Conflicts and differences among individual Muslims and various organizations exist because

⁵⁵ Mawlānā Muḥammad Zakariyyā, *Fadā'il A'māl*, part I, chap., *Musalmānūn kī Mojūdah Pastī kā Wāḥid 'Ilāj*,

Delhi, Idārah Ishā'at-i-Dīniyāt, 1997, P.633.

⁵⁶ Ibid., P.304.

⁵⁷ Ibid, V. 1, P. 6.

⁵⁸ Nadwī, op.cit., P.167.

⁵⁹ Ibid., Pp 167-68.

everybody thinks that he and his group are right while others are wrong. Mawlānā's approach concerning this is:

There is no man or Muslim who is wholly good or wholly bad. Everyone has his virtues and weaknesses. If the practice of appreciating the good and ignoring the bad points of each other becomes current among us, many evils will disappear from the world, and virtue will take their place.⁶⁰

The above approach indicates that the *Tablighī* movement concentrates its activities on an individual's Tazkiyyah (purification of heart, mind, and soul). The sum and substance of the *Tablighī* movement and its purpose can be precisely presented as striving for the revival of the way and method of the Messenger of Allah in the whole world to correct the faith and deed of oneself and that of the whole of mankind.⁶¹

Tablighī Jamā'at's efforts are felt almost all over the world. It is working tirelessly in India, Pakistan, Malaysia, Indonesia, Turkey, Europe, North America, and the Muslim areas of Thailand and the Philippines. In Europe and North America *Tablighī Jamā'at* has played a commendable role in the reformation of the Muslims of South-Asian origin. In North America, *Tablighī Jamā'at* has brought into the fold Islam of a large number of African-Americans and Caribbean immigrants. Chicago, Detroit, Los Angeles, Philadelphia, Atlanta, New York and Washington DC are the main centers of the *Jamā'at* in the United States. In Paris alone, Churches have been purchased to convert them into *Masājid* to accommodate the growing number of Muslim worshippers of Allah. All this has come to happen due to the efforts of the *Tablighī Jamā'at*.⁶²

Tablighī Jamā'at has succeeded to a great extent in achieving its objectives. So far as creating religious consciousness among the common Muslims is concerned, its role is highly commendable. Unlike other organizations, its work has not slackened since its inception. The number of religious scholars and Muslim intellectuals coming into its fold is increasing daily. Perhaps the unique and vital role of the *Tablighī Jamā'at* is that it has succeeded in preserving the Islamic identity of an ordinary Muslim in contemporary Westernized society.

Tablighī Jamā'at has focused its efforts on reviving the conviction on *Īmān* and bringing the basic *A'māl* (deeds) into one's life. Other activities are left to other religious organizations, and the '*Ulamā*' to carry out da 'wah to the non-Muslims, etc., are being undertaken by other individuals and groups. *Tablighī Jamā'at* does not oppose such efforts but concentrates its energies in its sphere of activity.

CONCLUSION

From the very beginning, Islam bears the stamp of a religion of *Da'wah* that seeks to win hearts and minds to lead them to their Creator — Allāh ﷻ. As it was in the beginning, so has it continued to be to the present day. The whole life of the Messenger ﷺ, starting from the top of the Ṣafa mount and ending in the field of 'Arafāt

⁶⁰ Ibid, P.173.

⁶¹ Mawlānā M. Yūsuf, op.cit., P.9.

⁶² Muḥammad Hamīdullāh, *Khutbāt-i-Bahāwalpūr*, Delhi, Islamic Book Foundation, 1997, P.425.

through the battlefields of Badr and Ḥunayn, streets of Makkah, Ṭā'if, and Madīnah, is the history of *Da'wah Islāmīyyah*.

Since Islam is the final and the universal version of Allāh's ﷻ True Religion — Islam — the Ultimate Truth, the Muslim *ummah* is, therefore, the last and universal *Ummah*. Therefore, this *ummah* must come across different people and situations so that it shall have to face such trying moments that have never confronted any other community in the history of the world.

The Messenger of Islam ﷺ knew from the very first day that the Islamic movement would have great difficulties. So, he prepared from the beginning to deal with the coming situations. *Da'wah's* scope, significance, and relevance developed gradually from its beginning till in the twentieth century we have so many well-organized movements that carried the task of *Da'wah* with utmost enthusiasm. Among such movements, *Tablighī Jamā'at* assumes the most prominent position. This worldwide movement has successfully achieved its objectives to bring back common Muslims to the traditional way of Islam. So far as creating religious consciousness among the common Muslims is concerned, its role is highly commendable. Unlike other organizations, its work has not slackened since its inception. Number of religious scholars and the Muslim intellectuals coming into its fold is increasing day by day. Perhaps the unique and a vital role of the *Tablighī Jamā'at* is that it has succeeded in preserving the Islamic identity of a common Muslim in the contemporary westernized society.

REFERENCES

- Abdussalām. (1996). *Da'wah Guide*. Delhi: SIP.
- Al-Qur'an. Surah Al-Baqarah (2:143, 213), Ālu 'Imran (3:19, 20, 104, 110), An-Nisā' (4:41), Al-Mā'idah (5:67, 68), Al-Taubah (9:67), Al-Ḥajj (22:78), Al-Aḥzāb (33:21), Fuṣṣilat (41:3), Al-Rum (30:30), Al-Shu'arā' (26:3), Al-Dahr (76:3-4).
- Al-Tirmidhī, Abū 'Isā. *Al-Jāmi' al-Tirmidhī*. Dikutip dalam Mawlānā Muḥammad Sa'd, *Muntakhab Aḥādīth*. Delhi: Maktaba Fayd 'Ām, 1418 H.
- Al-Zayāt, Aḥmad Ḥasan, dkk. (1960). *Al-M'jam al-Wāsiṭ*. Deoband: Maktabah Ḥusayniyah.
- Andalūsī, Abū Ḥayyān Abū 'Abdullāh Muḥammad Ibn Yūsuf. *Al-Baḥr al-Muḥīṭ*. Dikutip dalam Atīq Aḥmad Qāsimī, *op. cit.*
- Bārī, Sayyid 'Abdul. (2001). *Muslim Organisations in Independent India*. New Delhi: Institute of Objective Studies.
- Dīdāt, Aḥmad. (1994). *The Choice: Islam & Christianity*. Delhi: Adam Publishers & Distributors.
- Hamīdullāh, Muḥammad. (1997). *Khutbāt-i-Bahāwalpūr*. Delhi: Islamic Book Foundation.
- Ibn Hishām. *Sīrah al-Nabī*. Terjemahan Urdu oleh Mawlānā 'Abdul-Jalīl Ṣiddiqī & Mawlānā Ghulām Rasūl Mahar. Delhi.
- Kerānwī, Waḥīd al-Zamān. *Taysīr al-Barī* (Terjemahan dan Komentari Sahīh al-Bukhārī). Delhi: IPH.
- Khān, Mawlānā Waḥīduddīn. (1994). *Tablighī Tahrik*. Delhi: Maktabah al-Risālah.

- Muḥammad, Imām Walī al-Dīn. (1987). *Mishkāṭ*. Terjemahan Urdu oleh Mawlānā 'Abd al-Ḥakīm Khān. Delhi: IPH.
- Nadwī, Abū Ḥasan 'Alī. (1983). *Life and Mission of Mowlana Muḥammad Ilyās*. Terjemahan Inggris oleh M. Āṣif Kidwā'ī. Lucknow: Academy of Islamic Research and Publication (AIRP).
- Nomānī, Muḥammad Manẓoor. (1991). *Malḥūzāt-i-Ḥaḍrat Mawlānā Ilyās*. Delhi: Idārah Ishā'at-i-Dīniyāt.
- Qāsimī, Atīq Aḥmad. (1986). *Da'wat-i-Islām Ek Aham Farīdah*. U.P.
- Qurayshī, M. M. (1989). "Islamic Studies". *Quarterly Journal*, No. 3, Vol. 28.
- Qurṭubī, Abū 'Abdullāh Muḥammad Ibn Aḥmad. *Al-Jamī' al-Aḥkām al-Qur'ān*. Dikutip dalam Atīq Aḥmad Qāsimī, *op. cit.*
- Shafī, Muftī Muḥammad. *Ma'ārif al-Qur'ān*. Delhi: Rabbānī Book Depot.
- Ṭayyib, Qā'irī Muḥammad. *Dīnī Dawat Ke Qur'ānī Uṣūl*. Deoband: Tayyib Book Depot.
- 'Umrī, Jalāl al-Dīn. (1979). *Islām Kī Da'wat*. Delhi: Markazī Maktabah Islāmī (MMI).
- Yūsuf, Muḥammad. *Surat kepada Jamā'at di Ḥijāz*. Delhi: Nāṣir Book Depot.
- Yūsufī, Miṣbāḥ al-Raḥmān. (1999). "'Ilm al-Da'wah al-Islamiyya wa nasha'tuthu". *Al-Ba'th al-Islāmī*, Lukhnow: Nadwah al-'Ulama', Vol. 40, No. 4.
- Zakiriyyā, Mawlānā Muḥammad. (1997). *Faḍā'il A'māl*. Delhi: Idārah Ishā'at-i-Dīniyāt.