

THE

DAWAH

PROGRAM

SHAMIM A SIDDIQI

FORUM PUBLICATION # VI

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

**THE
DAWAH PROGRAM
TOWARDS
ESTABLISHING**

**'THE
KINGDOM
OF
ALLAH'**

Shamim A Siddiqi

The Forum Publication # VI

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- Published by:** Forum for Islamic Work
265 Flatbush Avenue,
Brooklyn, N.Y. 11271
Phone: (718) 783-8329
- Shamim A Siddiqi:** "The Dawah Program"
Address: 140-11 Ash Avenue, # 5A
Flushing, N.Y. 11355
Phone: (718) 961-7708
- ISBN #:** 0-9625301-2-3
- Price:** \$4.50
- Computer
Typesetting:** New York Desktop Publishers, N.Y.
Phone: (212) 867-8345
- Printed:** In the U.S.A.,
February, 1993
By: International Graphic
4411, Forty First Street
Brentwood, Maryland 20722
Phone: (301) 779-7774

I

Dedicate

*This book to those
Muslim Brothers and Sisters
of America Who Declare:
"Lo! My worship and
my sacrifice and
my living and my dying
are for Allah,
Lord of the Universe"
(The Qur'an 6:162)
and
come forward to be
The Da'ee Ilallah*

In The Name Of Allah, The Beneficent, The Merciful

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Foreword

As every Muslim knows or ought to know that the preaching and propagation of Islam is the quintessence of the Islamic movement. Allah says "O Prophet! Proclaim the message that has been revealed unto thee from thy Lord, for if thou do it not thou would not have fulfilled the mission."

(The Qur'an 5:67)

The very purpose for which Rasulullah (S) was sent was to establish Allah's Deen by calling mankind to the worship and guidance of Allah in the form of the Qur'an (the last Divine revelation) and Sunnah, the example of Rasulullah (S).

The early Muslims, namely the Sahabah and those who followed them from generation to generation not only understood the message and the mission, but also practically carried it out to its fullest extent, undaunted by the multifarious obstacles, hardships, and adversities that awaited them.

Their success culminated into the Islamic society, state, civilization, and ultimately the leadership of the then known world.

One may ask, what propelled these early followers of Islam to accomplish so much so fast, and with so little? Certainly it was their undying faith and loyalty to the cause of the mission. But in addition to that it was the spiritual, psychological, moral and physical discipline (Tarbiyah and Tazkiyah) that prepared them to be suitable for such a noble and awesome task.

Having said the above it gives me great delight and honor to write this foreword for such a manual. I'm also confident that

any one who studies it will gain much benefit in terms of Tarbiyah and Tazkiyah, the two essential ingredients necessary for any effective Da'ee Ilallah.

May Allah bless our esteemed brother Shamim Siddiqi for this painstaking and diligent effort!

Imam Al-Amin Latif
Masjid Al-Mumineen

February 20, 1992

In The Name Of Allah, The Beneficent, The Merciful

Preface

The book, *The Dawah Program Towards Establishing The Kingdom Of Allah*, is in your hand. But before you go through it, it is essential that I must discuss the perspective both of the Muslim world and the contemporary geo-political world situation through which the Muslim Ummah is passing. A clear overview will enable you to grasp the gravity of the situation, realize the importance of the Program and resolve to act upon with the seriousness that it demands from each of us for making a concerted effort towards its accomplishment.

1. Islam is a Deen (a way of life) not a religion, as the West mostly understands it. It is an ideology, a code of conduct that governs the entire spectrum of human life both individual and collective, from birth to death. It regulates all the aspects of human life - personal and private, social and cultural, economic and political, war and peace, trade and commerce, human rights and obligations, national and international affairs, moral and spiritual bonds. Nothing lies beyond its domain. Allah (SWT) has termed this Deen as Islam (total submission to Allah).

"Lo! the Deen with Allah (is) Islam (The Surrender to His will and Guidance)—."

(The Qur'an 3:19)

2. Our Kalimah, "La Ilaha Illallah", is a commitment between the believer and his Creator, Allah (SWT). The moment a man or woman enters the faith of Islam by reciting the Shahadah, he or she gets into a deal with Allah that whatever he or she possesses - time, energy, talents and resources, belongs to Him. When he or she becomes cognizance of this fact, he or she becomes a 24 hours-a-day

servant of Allah. He or she is now committed to use his or her time and resources only for the pleasure of Allah and struggles to have His authority and Deen established in this world. This commitment demands that he or she must surrender and enter into the Deen of Allah in its entirety, not partially, not even 99.99 % recurring but 100 %. If such submission is missing, the surrender to Allah is not complete. It amounts to violation of the covenant. The consequences will then be painful, both in this world and the world Hereafter. The verdict of the Qur'an is very clear and binding in this respect.

"Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise that is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph".

(The Qur'an 9:111)

"O! ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you—".

(The Qur'an 2:208)

"—Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do."

(The Qur'an 2:85)

Today we are Muslims for namesake only and following Islam just partially. We are contented with our current miserable fate and practically doing very little or nothing to

extricate ourselves from the lamentable situation. We are not making any genuine effort to get the Deen of Allah established somewhere on the surface of the earth.

3. Considering this glorious commitment of the Muslims with Allah, we hardly imagine the gravity of the situation when we realize that though there are now 52 Muslim countries in the world, Allah's Deen is nowhere dominant. Muslims today constitute about one fifth of the world's population, but nowhere does Islam control the destiny of the Muslim people. This is the greatest tragedy of the Muslim Ummah. As a result, both Muslims and the human society at large are suffering untold miseries in every walk of life.

4. The tragedy that Islam is nowhere in a dominant position in the world is the legacy of our past. The Institution of Khilafah (caliphate) was abolished by the secular regime of Mustafa Kama'l Pasha of the so-called modern Turkey' in 1924. Since then 78 years have passed but Muslims have not been able to restore it. The entire West, especially Britain, France and America, have conspired to act unitedly at least at one point, to see that Islam does not emerge as a political entity or a force in a dominant position anywhere in the Muslim world. The late communist Russia was also an active partner in their hegemony. They are all acting like a united Millah of Al-kufr (disbelievers) against Islamic Movements that are actively involved in the Muslim world for establishing Allah's Deen in their respective countries.

The secular West always conspires with the so-called Muslim regimes, terms these movements as 'fundamentalists,' 'radicalists,' 're-actionaries' and sometimes [now very often calling them] as 'terrorists,' and poisons the opinion of the masses both in their own and in the Muslim countries. The secular media is playing a dirty game as an integral part of this conspiracy. They carry out a ruthless campaign of

misinformation and disinformation against Muslims, Islam and its teachings and create prejudices in the minds of the masses against Muslims. Unfortunately, the Muslim world is behaving like a silent spectator of the filthy game of the secular anti-Islamic forces. They are doing practically nothing to counteract it from within the country or from outside. This treacherous game of the West has thus been playing out unabatedly in Muslim lands for over a century.

5. Questions, therefore, arise:

- How far can the Muslim Ummah tolerate this situation?
- How far Islam can remain dormant in the pages of the Qur'an?
- How far will Muslims remain as silent spectators?
- When will Muslims make genuine efforts towards the restoration of Khilafah?
- How and by whom can the revival of Muslim Ummah take place?
- Who can now play a dominant role for the establishment of Allah's Deen on this earth?
- Which part of the Muslim Ummah or the world at large is ideally suited in today's world to struggle to achieve the very objective of its existence on earth?

Every one of us living in America and elsewhere in the world must give serious thoughts to these questions and decide what part he or she can play in correcting this deplorable condition of the Ummah.

6. The revival of the Muslim Ummah, or the restoration of Khilafah, or the establishment of Allah's Deen on earth, or the emergence of an Islamic state anywhere in the world (one can select any of these phrases which he or she likes best) will be possible only if we follow the way Rasulullah (S) did

to establish the Kingdom of Allah in his lifetime. He and his beloved companions struggled hard for 23 years and endured extreme sacrifices to make Allah's Deen dominant. Rasulullah (S) demonstrated to the Muslim Ummah the process through which it can again establish Allah's Deen by following his (S) ways meticulously in today's world.

His Dawah Ilallah was not an end in itself. He called the people to the fold of Allah (SWT). He gave them a Kalimah, La Ilaha Illallah that was the political slogan of the time. Wherever he went for Dawah, whom he met or addressed, he had only one message:

"Say", O people, -La Ilaha Illallah, you will be benefited. You will be the master of Arab and dominate the Ajam (non-Arab world) and when you are believer (have Iman), you will be the king in heavens."

[Sarwar-e-Alam – Maulana Maudoodi]

This was his paramount address as has been quoted by Allama Balazari in 'Fatuhul Baldan' and in 'Seerah Ibne Hisham.' This is the shortest speech or message of Prophet Muhammad (S). He delivered it everywhere, from the third year of Prophethood till the end of the Makkan period. It has deep political and strategic implications in its effect. It was a motivating force behind his drive and call to the people to enter into the fold of Allah. He carried out this campaign ceaselessly, in spite of bitter opposition and merciless persecution of him and his companions from the idolaters.

Whoever responded to his call affirmatively and accepted the Kalimah as a barometer of his life-long activities, he or she entered into a covenant with Allah, as quoted above. They immediately became a part of the Jamaah (the Party of Islam). Rasulullah (S) started his or her Tarbiyah and Tazkiyah (training and remodeling them through purification

of character), based on the practical application of the Kalimah - Tawheed, belief in Akhirah, and what it demands from a Muslim. The house of Arqam (Dar Al-Arqam) was the center of training of the companions of Prophet Muhammad (S). The task of Dawah Ilallah, the formation and development of Al-Jamaah (the Political party) and the Tarbiyah and Tazkiyah of the followers were going on simultaneously in a continuous process in the midst of torture, extreme type of punishment and unabated persecution of his (S) people. This process produced leadership, dependable men of character, and a team of dedicated and devoted Da'ee who were always eager to sacrifice their time, life and resources for the sake of Allah towards establishment of His Deen.

The team of Islamic workers, the Sahabah - Prophet's companions, was built up in this state of 'peaceful resistance,' i.e., carrying out the Dawah Ilallah aggressively to make Allah's Deen dominant and facing all kinds of onslaughts with endurance but no retaliation against any provocation from the Batil (evil forces). The non-retaliatory attitude of resistance against Batil and carrying out the onerous task of Dawah without the least slackness on the part of Da'ee provide an immense opportunity of his training and Tarbiyah. In this process the fieldwork of Dawah becomes a practical training workshop for the Da'ee Ilallah.

This is really a great trial period. The Da'ee keeps calling the people to the fold of Allah (SWT) in a continuous process in very soft-spoken words, with pleasant manners, smiling face, and with wisdom. He fights back with determination all kinds of incitement and temptations from Satan to retaliate against every type of accusations, condemnations, provocations, torture and false allegations. This was the best of Tarbiyah for a Da'ee that Rasulullah (S) provided to his companions while in Makkah. It created sterling qualities of heart and

mind that could not be achieved otherwise. It enriched them with the quality of endurance, perseverance, tolerance and practical wisdom to carry out the mission of their life in the face of even stiff opposition.

It was the Tarbiyah and Tazkiyah, rendered by Rasulullah (S) and the demonstration of peaceful resistance that Sahabah manifested under his (S) inspiring leadership in the society of Makkah against all kinds of opposition, that transformed them into an invincible team of Mujahideen Fi Sabil-Allah - those who struggle in the way of Allah.

When the team of dedicated and devoted Islamic workers (Sahabah) was available, Rasulullah (S) migrated to Madinah with his beloved companions under direction from Allah (SWT). They started building the edifice of the Islamic state. The idolaters tried their best to stop it by attacking the nascent Islamic state of Madinah time and again through battles of Badr, Uhud, War of Trenches, but they utterly failed till Makkah was conquered in the eighth year of the Hijrah. The forces of Shirk (idolatry) were ultimately annihilated. With the blessings of Allah, Rasulullah (S) and his beloved companions established the Deen of Allah in the Arabian Peninsula within a short period of 10 years and later on his beloved companions vanquished the two super powers of their time, the Roman and the Persian Empires.

7. Thus, Rasulullah (S) himself demonstrated how to struggle for the establishment of Allah's Deen on this earth. He (S) laid down the process through which the Islamic movement was to proceed and progress for the achievement of its goal. He earmarked the stages through which the movement should pass. These stages are crystal clear for us to follow. They can be described as Dawah, organization, Tarbiyah/Tazkiyah [training and purification], peaceful resistance, Hijrah (migration) and Qital (armed conflict), the

final phase of encounter with the forces of Batil (evil-doers). This is a continuous process. Dawah Ilallah is the beginning. The culminating point is the establishment of Allah's Deen. Dawah Ilallah is not an end in itself as many Muslim have misconstrued. Dawah is the first step. It must be carried out to its logical conclusion. It will end only when Allah's Deen becomes dominant on this earth in its totality and the forces of Kufr and Shirk (disbelievers and idolaters) are subservient to it. This was the mission of Prophet Muhammad (S). He and his companions did it in their lifetime. We are now to do it as our obligation in our lifetime. The Qur'an has emphasized this mission of Rasulullah (S) in Chapters - Al-Tauba, Al-Saf and Al-Fath: "He it is Who hath sent His messenger with Guidance (Al-Huda) and the religion of truth (Deen Al-Haq), that He may make it the conqueror of all religion however, much the idolaters may be averse."

(The Qur'an 61:9 / 9:33)

8. Now if the Muslims of America are really interested, as they ought to be, in the restoration of Khilafah or the establishment of Allah's Deen in this society, they have no choice but to follow the foot prints of Prophet Muhammad (S). They will have to take up the task in earnestness. There is no short cut in Islam. The Dawah Program presented in the following pages has been prepared, keeping in view the process laid down by Rasulullah (S). At present we can envisage only the first four stages of Dawah Ilallah - the Dawah, the organization, the Tarbiyah/Tazkiyah and the peaceful resistance that a Da'ee must always be prepared to face in this society of modern Jahiliyah (ignorance).

The final outcome will depend on the quality of Islamic workers (the team of dedicated and devoted Da'ee). It will crystallize and become distinct in due course of time. It will depend on the quantum of efforts, the amount of sacrifice

which the Muslim Ummah of America will make in the path of Allah, the practical wisdom of Islamic leadership to make the best use of available talents and resources, the consolidation of the strength of the Muslim Ummah under the Islamic Movement of America, the response of the people of the land, the intensity of the demand in the masses for the last Guidance and last but not least, the will and Nusrah (help) of Allah (SWT), which is of paramount importance, and a Da'ee must always pray for it.

9. The Dawah Program is to be studied with the approach that Muslims are to be reborn as an Ummah by trodding the path laid down by our beloved Prophet (S). We have no alternative. The American Muslims are an integral part of the Muslim Ummah. In view of the precarious condition of Muslims, as discussed earlier, the responsibility of American Muslims is tremendous. They are better placed in life, both educationally and politically, in comparison to the Muslim world. They possess the resource both of manpower and material. They can play a dominant role in getting the fate of the Ummah revived. They can take the lead in this respect. The only thing they need is the vision and the will to do so.

It is the task of the Muslim leaders of America to inspire them, especially the youth, to rise to the occasion and grasp the opportunity that Allah has provided them with, to be the Muslims of America at a very crucial time when this nation is destined to play a dominant role in shaping the destiny of mankind as the only superpower for sometime to come. Time waits for nobody. Today is the right moment for action and consolidation of efforts; tomorrow will be too late. Let each of us play his or her part with utmost sincerity and sacrifice of time and resources in the way of Allah and get the fate of this sick Ummah revived within the next two decades or so.

Allah's help is waiting for us. May Allah give us courage and determination to fight in His way for His Deen. Ameen!

10. Before I conclude, I must acknowledge with thanks the discussion which I had, the constructive advice which I received, the words of assurance to cooperate, coordinate and implement the Program offered by my beloved Brothers Imam Siraj Wahaj of Masjid Taqwa, Imam Al-Amin Latif of Masjid Al-Muminin, Imam Ayub of Masjid Al-Tawheed, Dr. Abd'Allah Adesanya and many other respectable Imams and leaders of Masjid and the Muslim community of New York. May Allah bless all of them. It is they who are to carry out this Program to its logical conclusion. It is they who will be instrumental and a source of inspiration in developing the team of Da'ee Ilallah in the American perspective.

Equally, I am very much thankful to my beloved Brothers, Dr. Erdogan Gurmen, Shamsheer A Baig, Dr. Omer Afzal and Late Br. Muhammad Umerjee for their valuable suggestions towards the improvement of the book and my beloved sons, Javed S Siddiqi and Tariq Adeel Siddiqi in helping every now and then in typing and doing many jobs on the computer.

This book is nothing but a humble effort on my part and on the part of the leadership of the Muslim community towards the fulfillment of the most cherished desire of our life, i.e., to envision how to get the Deen of Allah - the Kingdom of God, established in this country. The vision is now in your hands in the form of a realistic program, practical projects and feasible targets to achieve within a reasonable time schedule.

Alhamdulillah, I believe I have completed the task assigned to me to the best of my knowledge and understanding of the Deen of Allah from the Qur'an and the life of Prophet Muhammad (S). It is now the responsibility of Muslim

leadership to get it implemented and carried out to its successful end. I pray to Allah for its success with assurance to the Muslim community of America to work for it devotedly and whole heartedly until my last breathe. I equally hope and expect from the active leadership of the Muslim Ummah to implement the Program with a zeal of commitment to Allah as an integral part of Iman. I am more than sure it will be forthcoming in abundance in the shape of cooperation, financial help, volunteers (youth) for the training of Da'ee, technical know-how, and Dawah expertise in order to render the Program more and more effective, productive and universal.

“—And the conclusion of their prayer will be: Praise be to Allah, Lord of the universe!”

(The Qur'an 10:10)

Shamim A Siddiqi
New York

November 11,1992

Introduction

In order to have a perfect understanding of the Dawah Program, it is essential that first I pinpoint the status of a Muslim on this earth and the position which Allah has given to each of us individually as well as collectively.

1. The only title conferred by Allah (SWT) on a Muslim is that of a Da'ee Ilallah. Calling the people to the fold of Allah (SWT) is an obligation on every Muslim when Allah's Deen is not found anywhere in a dominant position in the world. Allah (SWT) has termed, 'the calling to the fold of Allah' as 'the best of speech' of one who is involved in Dawah work, doing good deeds and fearlessly declaring that he is a 'Muslim'.

"And who is better in speech than him who calls (the people) unto his Lord and does good deeds and says: Lo! I am of those who surrender unto Him (as a Muslim)."

(The Qur'an 41:33)

Allah (SWT) addresses Rasulullah (S) as Da'ee Ilallah along with his other titles on this earth. Da'ee Ilallah is thus a very sacred title given by Allah to His Prophet (S) and by virtue of that to each of his (S) followers who are fulfilling this obligation. This is the best of titles and a Muslim should cherish and strive for all of his life.

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a wamer. And as a summoner (Da'ee) unto Allah by His permission, and as a lamp that giveth light."

(The Qur'an 33:45-46)

The question arises who will undertake this task if we, the Muslims of America, do not come forward and meet the

obligation of Dawah Ilallah? Angels will not come from heaven to do it. We have to do it ourselves in a joint and concerted effort.

2. The other obligation that Allah has placed on this Ummah is that we are the 'Middle Nation'. Our task is to serve and provide to the world a life of moderation in every respect. The world has passed and is passing through extremities. Both communism and capitalism are the doctrines of the extremities. Man's private and personal life has gone to another extreme of luxury and personal comfort. Muslims as a Jamaah have the responsibility to demonstrate to the world how to lead a life of moderation and be models for others.

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

(The Qur'an 2:143)

3. Besides, being the Middle Nation, the Muslim Ummah has also been raised by Allah (SWT) as the Best of Nations on the surface of this earth. It has been assigned with a great responsibility to eradicate evil from the human society and establish what is good in its place. In the present context of the world, this obligation is binding on every Muslim and Muslimah. The injunction of the Qur'an is quite clear in this respect.

"Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah —"

(The Qur'an 3:110)

This is an obligation that we carry on our shoulders. Unfortunately, we are totally unmindful of the fact that we

are responsible for all the evil rampant in this society and the world at large if we do not come forward for its eradication.

4. We have yet another great responsibility, to deliver justice to the suffering humanity. The world is full of tyranny, oppression and discrimination in every walk of life. Human rights are only for the favored few. Rights of minorities everywhere are violated. Exploitation in varied forms is going on both on national and international levels in every nook and corner of the world. In every case of injustice, Muslims have a share to be blamed as they are neither fulfilling their assignment of establishing and delivering justice to the human society nor raising their voices against injustices. The very object of sending the prophets and guidance to this earth was to establish Al-Qist (justice).

"We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure (justice)."

(The Qur'an 57:25)

5. **From the above quotations of the Qur'an, it is crystal clear that the Muslim Ummah is raised on the earth as the Best of Nations to act as a model of moderation, eradicate evil, establish Ma'roof and deliver justice to suffering humanity.** This will be possible only when Muslims stand up as Da'ee Ilallah, call the people to the fold of Allah (SWT), build up a Jamaah, a team of dedicated and devoted Da'ees, consolidate their political entity under the Islamic Movement, and make a genuine effort towards the establishment of Allah's Deen (The Kingdom of Allah) on this earth. Only then will they be able to fulfill their obligation entrusted to them by their Creator, Allah (SWT). They will have to realize their position on this earth, take up this challenge in all solemnity and march ahead with faith in Allah, jointly and concertedly. If they succeed in their

lifetime, it would be fine both for them and for the Jamaah as a whole. If they pass on from this world making a genuine effort in that direction, they will have the success in both the worlds with immense Ajr (reward) in the life Hereafter.

6. Keeping the above objectives in view, realizing our responsibilities and the part which we (Muslims) can play in America, the Majlis Al-Shurah of N.Y. and Metropolitan Area resolved to take up the task of Dawah Ilallah with all the sincerity of purpose which it demands. In its meeting of May 27, 1991, it entrusted me with the task of developing a Dawah program. Alhamdulillah, I accepted this assignment in all humility as a humble servant of Islam. I prepared a Questionnaire for the Dawah project in order to ascertain and evaluate the different activities that are being carried out by various Masajid and Muslim communities.

I sent the Questionnaire to 23 Masajid and communities with a forwarding letter dated June 3, 91. About 50 % reported and returned it with the information sought therein. It helped me in understanding what goes on in different communities in the name of Dawah and the various aspects of Dawah that have been neglected altogether. The Questionnaire now forms part of this book as Appendix A.

Any Masjid or community that wishes to be a part of the Islamic Movement of America can complete it and send it to the writer for evaluation, advice and use of the information that it would contain for the greater benefit of the Muslim Ummah. We must develop the habit of sharing in the good programs of others without prejudice as every one of us is sincere and works for the pleasure of Allah. The Questionnaire will also be quite useful for furthering the cause of Dawah in this country.

7. I have tried my level best to develop the Dawah Program in the light of what I have discussed in the Preface and what has been pinpointed above in the introduction. I have tried to make it a balanced, practical and feasible program. It is based on the knowledge and understanding of the Qur'an, the Prophet's (S) mission and his method of accomplishing it. It also requires good understanding of the socio-political condition of the country, the plight of the Muslim Ummah at home and abroad and the contemporary Islamic Movements of the Muslim world etc.

8. The Dawah Program has thus all the potentialities that the Muslim Ummah of America needs:

On the one hand it exhorts the Muslims of America to realize their responsibility and live like conscientious Muslims and not set bad examples by neglecting Islam, somewhere partially and somewhere totally, thereby portraying a distorted and disgusting picture of Islam before others. Its call on the Muslims of America is to decide once and for all that either they are to live in this country like true Muslims as enjoined by Allah and His Prophet (S) or perish in this permissive society like vermin. It requires that they decide on their own how they will face their Creator, Law Giver and Sustainer on the Day of Judgment. The Islamic Movement of America can't ignore the Muslims at hand and hence a detailed program has been developed in this book as how they can be reborn, resolve their problems, live like true Muslims and accept the challenges ahead of them.

On the other hand this Program unfolds to the reader how to build a team of dedicated and devoted Da'ee Ilallah, how to introduce Islam to different ethnic groups, how to attract the intelligentsia and masses of this country, how to reach out to the common man at the grass roots level, how to address the various problems which this country is facing, and how to

present Islam as an alternate way of life to the people in contrast to what is being practiced by them.

This will be possible to achieve within a reasonable time schedule of 15 to 20 years. It will, Insha Allah, be achieved through a continuous process of individual and group contacts, open Dawah meetings, Tarbiyah and Tazkiyah of the Islamic workers, joint study sessions, practical workshops, self- evaluation, issue oriented seminars and symposiums, fighting against Munkar, offering services to humanity, resolving various problems which the Muslim community is facing, establishing a model economically-self-sustained Islamic community and through other programs which this book contains and many more which will be developed by the ingenuity of the Islamic workers of the future. The Islamic Movement of America will be in the constant process of examining the existing programs and formulating new ones, keeping the needs of the Movement and exigencies of the time as the guiding factors.

Last but not the least is a piece of advice I would like to give to individuals, movement oriented workers and the Islamic Movement which will undertake the running of this program is that no matter how well a program is designed, its success depends on:

- i. The zeal and enthusiasm with which it is undertaken or launched;
- ii. The practical and total involvement of each Islamic worker and Da'ee Ilallah;
- iii. The sacrifice of time and resources that the Islamic workers can put in of their own accord;
- iv. The strict regularity that is to be observed for its continuity;
- v. The critical assessment and evaluation to be followed by each program;

- vi. The unqualified support that it gets from different Masajid, Muslim communities and Islamic institutions of America.
- vii. Imploring to Allah (SWT) for His help and mercy at every step of Dawah efforts or activities.

If this Dawah Program is carried out, strictly in accordance with the preceding guidelines, success will soon grace our efforts. The Islamic Movement will then, Insha Allah, be able to turn the table early in the next century towards the establishment of the 'Kingdom of Allah' in America.

The Objective

The Dawah Program, presented in this book, has the following objectives. These are of paramount importance and will be achieved through active cooperation of movement-oriented individuals, Masajid and Community Centers.

1. To educate Muslim Men and women, boys and girls in order to make them good and practicing Muslims and Muslimah;
2. To build a team of dedicated and devoted Da'ee from among Muslim youth and adults for Dawah work among Muslims and non-Muslims;
3. To arrange, coordinate and develop Dawah activities through Masajid, centers and dedicated individuals on a regular and uniform basis in different groups and sectors of the society;
4. To develop and implement a comprehensive Tarbiyah and Tazkiyah program for producing a group of effective and efficient Da'ee Ilallah on a regular and continuous basis;
5. To develop workable techniques for Dawah among different ethnic groups: African-Americans, Hispanic, Native Americans, European-Americans and Asians;
6. To produce Dawah literature - video-audio-printed, for individual and collective Dawah work and spreading the message of Islam on a large scale among the masses;
7. To present Islam on positive lines as an alternate way of life to the people of America;
8. To build with the help and cooperation of other organizations the Islamic Movement of America for the establishment of Allah's Deen (The Kingdom of Allah) in this country.

For the sake of convenience, the subject matter of these objectives can be recapitulated under the following broad headings:

1. Education
2. Tarbiyah and Tazkiyah
3. Dawah Program
4. Techniques of Dawah.
5. Needs or the pre-requisites of Dawah Program.

Whosoever undertakes the Dawah Program must adhere to these objectives scrupulously. They must work for the creation of that team of Da'ee Ilallah without which no Islamic Movement can come into existence. If the Movement is not forthcoming with Dawah efforts, we will never be able to establish the Deen of Allah, even in a predominantly Muslim society, let alone in America which is secular, permissive, perverted in life-style and, sadly, full of baseless prejudices against Islam. Any Dawah effort, hollow in its ideological contents, will be unable to lead towards the establishment of Allah's Deen. It will then remain only as a service oriented organization of Muslim community. In view of this, our obligation to 'Establish the Deen' as ordained by Allah (SWT) in Verse 13 of Chapter 42 in the Qur'an will remain only a wish and for which we will be accountable to Him on the Day of Judgment.

It is, therefore, essential that the aforesaid objectives should serve as a barometer of the Dawah efforts and be the criterion to judge and keep the Movement on the right track. The

program discussed in the following pages should also be seen and carried out in the same light.

Chapter 2

Education - A Minimum Course

Keeping the needs and urgency of the situation through which the Muslim Ummah is passing, I have developed the following study program for the Muslims and new-Muslims along with a comprehensive educational plan to be the Da'ee Ilallah in the American perspective. This is the minimum. Many more items may be added or subtracted, depending on the standard of knowledge and understanding of individuals and groups under training. Interested brothers and sisters can opt for higher standard of knowledge in any of the three categories discussed below. What I have planned is the minimum which every Muslim or new Muslim or a Da'ee must know, act, behave and demonstrate like a Muslim or Muslimah and as an active Da'ee Ilallah.

I. For education of Muslims - the study of:

- * The Qur'an (selected verses as in Appendix B) with the help of any one of the recommended commentaries;
- * The life Prophet Muhammad (S) with the help of any of the books recommended in Appendix B;
- * Fundamentals of the Deen: Aqaid (beliefs) with special emphasis on Iman Billah and accountability in Akhirah, Amanah [Trust] Ebadah and Muamlat (Affairs) and Islam as a way of life;
- * Life of at least the first ten companions of the Prophet (S) including the first four caliphs;
- * Every-day Fiqh such as by Moulana Yusuf Islahi;

- * Memorizing of at least 20 Surah (from Zilzal to Al-Nnas) plus five Du'a from the Qur'an as recommended in Appendix - B, Item # 10 + Du'a Qunut;
- * Socio-economic-political history of America, its growing problems and their solution in terms of the Qur'an and Sunnah as recommended in Appendix B.

II. For education of new Muslims:

- * Correct reading and recitation of the Qur'an to be followed by meanings and short commentary with the help of the Holy Qur'an by Abdullah Yusuf Ali or The Meaning of the Qur'an (English Edition) by S.A.A. Maudoodi;
- * Memorizing 11 Surah (Al-FATEHA and Al-Feel to Al-Nas) and Five Du'a from the Qur'an as recommended in Appendix B, Al-Tahiyat and Du'a Qunut;
- * Understanding the fundamentals of Deen: Details of Aqaid (beliefs) with special emphasis on Iman in Allah and accountability in Akhirah, Amanah, Ibadah and Muamlat (Affairs);
- * Life of Prophet Muhammad (S) and the first four Caliphs with the help of any two books recommended in Appendix B;
- * 'Every-day Fiqh' (by Moulana Yusuf Islahi);
- * Islamic social etiquette and moral behavior.

III. For education of Da'ee Ilallah - the study of:

- * Fundamentals of the Deen: Aqaid, Ibadah, Muamlat (Affairs) and Islam as a way of life in comparison with socialism, capitalism and liberal democracy;

- * The Qur'an: Selected Surah as in Appendix B. (One and a half to two years course);
- * Prophet Muhammad's (S) life with special emphasis on his mission, how he achieved it and how we are going to achieve it in the American perspective. Books of reference as recommended in Appendix B;
- * Life of 50 prominent companions of the Prophet (S) including the first four Caliphs;
- * History of Islam covering the first 102 years of Hijrah;
- * Islamic Fiqh: regarding Wadhu, Ghusl, Salah, Sawm, Zakah, Hajj, Jihad, Riba, Marriage and Divorce, etc.;
- * Fundamentals of American social, cultural, economic and political life and problems, their historical development and solution in the light of the Qur'an and Sunnah. Books of reference as recommended in Appendix B;
- * Critical and analytical study of the Bible and Judeo-Christian cum secular West's hegemony against Islam;
- * Receiving basic vocational training in plumbing, electric work, motor mechanics and First Aid, to be a handy man;
- * General knowledge of physical and social sciences;
- * Selecting and specializing in any field of Dawah;
- * Contemporary Islamic and secular movements and ideologies – their achievements and failures;
- * Development of European and world events since the Renaissance;
- * History of Latin America - political and economic development and problems of the region as a whole;
- * History of North America and the history of the Western post communist world;

- * History of Zionism, Judaism and Christianity;
- * The New World Order - its scope, dimensions and magnitude, especially concerning the Muslim world.

Note: **Needs for education** have been listed separately under Chapter 8 of this book.

Chapter 3

Tarbiyah And Tazkiyah

Important Features

I. As pointed out earlier, Allah (SWT) has given only one title to Muslims, i.e., Da'ee Ilallah. To fulfill this obligation, they need knowledge and understanding of Islam and the society in which they live. This has been discussed in the previous Chapter under 'Education.'

II. Besides being educated and knowledgeable, the Da'ee must be well behaved; pleasing in manners, soft spoken and be eloquent speaker; skillful in answering questions intelligently, impressively and to the point whether addressing an individual or a group of people, the intelligentsia or a public meeting; be capable of presenting the message with clarity of purpose, categorical assertion and without confusion; be friendly and unprovocative in attitude; be cooperative and not divisive or hostile, and must have confidence in himself and Allah (SWT) Whose cause he is serving and which is uppermost in his mind.

III. A Da'ee is the living embodiment of Islamic values, ethical standards, moral behavior, social etiquette and human sentiments as recommended, propounded and practiced by our beloved guide, Prophet Muhammad (S) in every aspect of life. He (S) was very conscious of these qualities of heart and mind in dealing with his disbeliever addressees (Mushrikin, Jews and Christians of his time which correspond to the Judeo-Christian-secular communities of America today) throughout his life. He is the supreme model for us to follow as Da'ee Ilallah.

IV. A Da'ee Ilallah must develop himself as a dynamic social worker and an appealing personality, to be recognized with by all who live in his vicinity and come in contact with him as an honest, sincere, trustworthy and a responsible citizen who can be called upon by others at the time of need and distress.

For all these special qualities of heart and mind, a Da'ee has to pass through a constant process of Tarbiyah and Tazkiyah till he becomes an efficient and an effective Da'ee Ilallah in the midst of this secular and permissive society.

The training program of the Da'ee can be divided into two categories:

- I. Self-Development;**
- II. Self-Evaluation**

I. Self-Development:

1. Intellectual development

- i. Special study of the Qur'an with the help of at least four different Tafasir (commentaries) out of the list recommended in Appendix B, with the objective to enable the Da'ee to understand and present the meanings and explanation of the Qur'anic verses in his own words in due course;
- ii. Individual study program of Hadith, Seerah, Fiqh, Islamic history, Islamic literature, contemporary movements and trends, American oriented problems and issues, etc., as in Appendix B.
- iii. Group Study program and discussion on given topics and from recommended literature on an on-going basis as in Appendix C - Extended Study Program.

2. Speaking skill through:

- i. Practice speeches by each Da'ee under training on given topics as in Appendix - C, from prescribed books, papers and articles to enable him to express himself correctly, effectively and present his views in an eloquent manner in public addresses and at intellectual gatherings. Practice speeches will be delivered in workers' meetings or in especially arranged training program for this purpose.
- ii. Question and answer sessions, to be followed by practice speeches to be conducted and attended by Da'ees under training to enable them to understand the questions correctly and then reply in concise and precise manner, keeping the psychology of his addressees always in mind to convince them in shortest possible reply. (The Time factor is very important while dealing with the public. One should not be bogged down with tricky questions). The reply must be short, witty and relevant.

3. Practical workshop

Through the Practical Workshop, a Da'ee must learn:

- * how to write letters and articles to the press, publishing of papers and periodicals;
- * how to prepare fliers, posters and banners and get them typed, printed and posted, distributed and hung at proper locations;
- * how to organize and conduct meetings, seminars, symposium and arrange publicity for different occasions;
- * how to run a Dawah office, maintain decency and decorum in his environment, keep personal engagement or

Dawah contact book or register and other office formalities including financial records efficiently and up-to-date;

- * how to talk on phone, receive the messages and follow up all the programs methodically and promptly at the appointed time;
- * how to make Wadhu, Ghusl, Tayammum, offer Salah correctly, work out Zakah, perform Hajj, learn about the salient features of the law of inheritance and other Fiqh problems of day-to-day life;
- * how to resolve the different hostile situations, which a Da'ee encounters in the field;
- * how to develop a model Muslim family, beginning with his own (including his wife and children) as a model for the community;
- * how to develop an appropriate technique of Dawah Ilallah for addressing different ethnic groups and sections of the society;
- * how to open a dialogue with people on the street and with those who respond during 'door-to-door' campaign. Etc. etc.

4. Spiritual development through:

- * Emphasis on Tahajjud (night vigilance) at least once a week, if not daily or as frequently as possible;
- * Persuasion for Nafil Sawm (non-obligatory fasting) like every Monday or Thursday or three days of a lunar month on the 13th, 14th and 15th of each month. These days are known as Yawm Al - Abyad (white days due to the full moon, and Rasulullah (S) used to fast on these days of the month on a regular basis.

- * Inculcating the habit of Infaq-fi-Sabil Allah (spending in the way of Allah);
- * Exhorting the Workers to visit the sick, help the poor, the needy, the orphans, the widows, those in distress, and entertaining wayfarers just for the sake of Allah;
- * Giving utmost importance on Rizq-e-Halal (livelihood only through rightful means). This is obligatory for every Muslim especially for the Da'ee. If he is already involved in some wrongful means of livelihood, he must try his best to come out of it within the shortest possible time. His faith in Allah as his best Provider (Raziq) must be the strongest and uppermost in his mind;
- * Remembering Allah (SWT) through Istighfar and Tauba (repentance to Allah) as much as possible during the day and night;
- * Developing the habit of reciting the Qur'an with Tarteel (not in singing voice) in the morning hours of day, i.e. at Fajr and understanding the contents and the message that the Qur'an presents.
- * Watching out for neighborhood people.

5. Physical fitness through:

- * Developing the habit of regular exercise to keep the Da'ee fit to enable him to act energetically and with active response to the call of Dawah at any time - during the day or at night;
- * Learning swimming, horseback riding, boating, sharp shooting, hunting, hiking through forests, desserts and hilly places, fatigue exercises etc.;
- * Learning martial arts for self-defense and First Aid programs etc.;

- * Camping and learning how to cope with outdoor life.

II. Self-Evaluation

* A Da'ee Ilallah should analyze, judge and visualize his own developments and shortcomings in the light of the Qur'an and Sunnah by himself in the privacy of his house where his Creator, Allah (SWT) is alone to see and watch. A Da'ee will have this self-exercise at least once a week, if not daily or with every passing moment of his life, as per format, "Matters to Think and Deeds to Perform," (Appendix D), not as a ritual but in the spirit of self-criticism and self-development.

* Simultaneously, the performance of a Da'ee will be evaluated by the Moderator of the Dawah Program or a Murabbi (an elderly but experienced Da'ee). It would be in the form of an interview, question and answer session, suggestions and advices towards self-improvement of the Da'ee under training. This personal interview will cover all the aspects of personal life of the Islamic worker or Da'ee, his family life, social and cultural activities, the environment where he lives, he does his job and the people with whom he interacts, the means of his earnings and the way he spends it, his devotion and dedication for the mission of his life, and the quantum of sacrifice of his time and money for the cause he loves most, etc.

* This personal interview and evaluation is very important from the point of Tarbiyah and Tazkiyah of a Da'ee. The Dawah Moderator must carry it out regularly at frequent intervals.

* This interview will be on a person-to-person basis and will be strictly confidential. This is the process through which the Da'ee will get the inner inspiration and learn about his

many shortcomings which otherwise will not be revealed to him and thus remain obscured from the ken of his mortal eyes.

* The Murabbi or Dawah Moderator will scrutinize the life of the Da'ee Ilallah in the light of the Qur'an and the way through which Prophet Muhammad (S) did the Tazkiyah of his beloved companions. That vision and standards are to be applied on each Da'ee under training judiciously and intelligently. Insha Allah, within a few months, signs of improvement will be noticeable in his character.

* This process of self-evaluation is the sheet anchor of the program of Tarbiyah and Tazkiyah. Without this process, howsoever good a training program may appear, it will not succeed, as shortcomings of personal character and inner - self cannot be remedied through studies, lectures and even involvement in Dawah activities only. That is why Rasulallah (S) had the assignment from Allah (SWT) to do Tazkiyah (purification) of his companions. He (S) was a Muzakki and he did the Tazkiyah of his followers with Hikmah and practical wisdom on a person-to-person basis. We have to follow the same method and process, if we are to build a team of Da'ee Ilallah on that pattern for the establishment of Allah's Deen in this country. Only when such a team of dedicated and devoted Da'ee is available to the Islamic Movement of America, the establishment of the Kingdom of Allah on this earth will, Insha Allah, not be a distant dream.

Chapter 4

Dawah Program

Important Features:

There are certain important features of Dawah work in the American perspective that must be clarified and understood at the very outset.

- I. Dawah work as a whole is a three dimensional task:
 1. On the one hand the Da'ee must learn and acquire knowledge of Islam and that of the land in which he lives and its people as envisaged above under 'Education.'
 2. On the other hand he is to remodel and reform himself through an extensive program of Tarbiyah and Tazkiyah as detailed in the previous Chapter and brings all that he learns into practice.
 3. Simultaneously, he has to involve himself in Dawah activities and communicate what he has learned and brought into practice to others living in his vicinity, the people of his country and the world at large.

Thus, learning, practicing and preaching will go hand in hand in a continuous process.

II. There are about six million Muslims living in the U.S.A. Most of them are traditional (nominal) Muslims and many aspects of their life contradict the teachings of the Qur'an and Sunnah. They have left the Qur'an far behind. It is very difficult to find any trace of it in their lifestyle except in some traditions regarding birth, marriage and death. A very small minority practices Salah, Sawm and performs Hajj

traditionally. Payment of Zakah is casual. However, these traditional Muslims cannot be ignored. Any comprehensive Dawah program must include resolving how to improve their lot as Muslims in the light of the Qur'an and Sunnah and make them feel that their position on this earth is that of a Da'ee Ilallah, irrespective of whether they accept it or deny it by their actions and deeds.

III. In this society, our Muslim brothers and sisters are carrying out the label of Islam on their forehead. Islam is now known by what they do. As such no Dawah work will be effective without making the traditional Muslims a prime target of a Da'ee. If it is done without improving their condition Islamically, Dawah efforts will end in a fiasco. If Muslims themselves remain as a bad example for others, a Da'ee will feel embarrassed in the midst of his Dawah efforts when undesirable conclusions will be drawn from their misdeeds or misbehavior. Thus the traditional Muslims of America may prove to be stumbling block in the spread of Dawah Ilallah and Islam in this country. Therefore, they will have to rise up to the commitment of their Iman and submit to Allah (SWT) in totality, if they are really interested in acquiring best of both the worlds. If they fail, they will suffer disgrace and humility in this world as they are today, and may be worst off on the Day of Judgment. Only Allah knows better.

IV. The Judeo-Christian community of the U.S.A. is extremely prejudiced against Islam. Its misinformation and disinformation propaganda against Islam goes on unabated. I have experienced during my Dawah work, especially among the Americans, that many of them are not even prepared to listen to the name of Islam. Equally, there are many whom a Da'ee will find ready to listen and talk about the issues being wrongly propagated by the missionaries. In such a background, a positive call to the fold of the Creator, Allah,

the concept of accountability in the life Hereafter, the need for Guidance and the life of the guide, Muhammad (S), the implication and application (these beliefs on the practical life of individuals, family and societies will form interesting topics of discussion with non-Muslim inhabitants of the land. A Da'ee must be ready to face such favorable, as well as unfavorable, situations any time during his meet-the-people campaign. He should deal with them on the merit of each case, and for that he must be fully equipped with reasons and literature to substantiate his viewpoint with equanimity.

V. Equally, there are millions in this society whose minds are totally closed by centuries-old baseless dogma and innovated doctrines advocated by Paul and introduced by the church. They are the die-hard Christians, following multifarious doctrines under the command and dictates of different priests and pastors. These are the difficult people to deal with.

A Da'ee has first to counteract these erroneous beliefs through the teachings of the Bible itself. Almost all the doctrines that churches advocate are contradictory to the teachings of the Bible itself. The Bible presents two versions of Christianity. The One which is wrong and against truth is adopted, preached and practiced by the Church and the other which contradicts what they preach, is conveniently ignored and side-tracked. A Da'ee must memorize those references. From past experience we know that every time we present these references from the Bible to our Christian contactees, they cut a sorry figure and are evasive in their reply. In such a situation, a Da'ee has to maintain a very cordial and friendly attitude without ridiculing them or the Bible or their religious sentiments. It pays in the long run. We now see that many Christian contactees have given up their dogmas and started believing in the oneness of God. Some are even studying the

Qur'an enthusiastically. A Da'ee must be very vigilant on all these points.

VI. As discussed earlier in this book, involvement in Dawah activities, calling the people to the fold of Allah (SWT), is the best training ground for the Da'ee Ilallah. Rasulullah (S) used the same method to train his companions. After entering into the fold of Allah (SWT), learning portions of the Qur'an, and practicing what was taught to them about Islam, they were different in respects from the prevalent society. Their Iman was now a challenge to the society. They were in contact with inmates and friends and calling them to the fold of Allah. But at the same time they were encountering all kinds of persecution, torture, harassment and mistreatment from the idolaters. Thus learning about Deen from Rasulullah (S), practicing what they were taught and communicating the same to the people were going on simultaneously, with strong opposition from the idolaters.

The companions of Prophet Muhammad (S) were, constantly passing through trials and tribulations, thereby inculcating sterling qualities to their character, and increasing their endurance, the spirit of sacrifice and expecting reward only in the life Hereafter. The Dawah work for the companions of the Prophet (S) was a practical workshop that produced the best human character at that time. Dawah activities should, therefore, be undertaken Da'ee of today in the same spirit as a challenge to his Iman and with determination to change the society and environment in which he is placed.

Keeping the above features of Dawah work in mind, I strongly feel with my long experience in the Dawah field, Alhamdulillah, the following programs will be effective in spreading the Deen of Allah in America. There will be two separate programs, one for Muslims and the other for non-Muslims.

I. Dawah among Muslims

To impress upon the Muslim men, women and youth through individual and group contacts, open Dawah meetings and other collective programs to the effect that:

- i. They are Muslim and that Islam is not a label or a decoration piece for them;
- ii. They have been given only one position on this earth, that of a 'Da'ee Ilallah'; that they constitute the 'Best of Nations' to demonstrate truth and set the example of moderation in every walk of life for others to follow;
- iii. They are to live here like 'conscious Muslims' and always be mindful of their position and status;
- iv. They should always be mindful of the objective of their life that they are 'to seek and earn the pleasure of Allah.' They are to struggle for it for the whole of their life, come what may. A Muslim should and must expect Ajr (reward) only from Allah in the Akhirah;
- v. They should be ever conscious of the fact that life and the resources in their possession are an Amanah (trust) from Allah (SWT) and they are answerable to Him for the way they use them. They are not the owners of anything but only their trustees;
- vi. They should be mindful of the fact at all time that they are accountable to their Creator, Allah (SWT), for all of their actions and deeds;
- vii. They should have the conviction that only Allah is the Raziq (Provider) and no one can add or take away anything from what He has earmarked for them. They should normally try to live on Rizq-Kafaf (a point' where one is able to meet his bare needs or where both ends can meet together) and

always pray to Allah to give Barakah (blessings) in their earnings;

viii. They must pay their Zakah and Sadaqah regularly and spend it preferably in the country in which they earn their livelihood. The Islamic institution, Jamaah or organized communities should collect Zakah and Sadaqah and plan their proper distribution for the rehabilitation of the economy of the poor Muslims land and for collective programs in the way of Allah.

ix. They should be 'Allah-conscious' Muslims, and have the conviction that wherever they are and whatever they are doing, Allah is watching them. They are under constant vigilance;

x. They should prepare themselves and be ready to sacrifice time and money for the sake of Allah and His Deen; they should develop the habit of 'Infaq fi-Sabil Allah' (spending in the way of Allah), which Allah loves very much;

xi. As Muslims, their main objective should be their first priority to get the Deen of Allah introduced, spread and established in the society where they are living;

xii. They should involve themselves in Dawah activities and make their families and children as prime target, to begin with. If they can make their own homes as model Muslim families, the best job is done. This will, Insha-Allah, save their children, about whom they are always worried from the evil effects of this sick society. The next target of their concentration, from Dawah point of view, should be their neighbor, relatives and close friends. If every Muslim living in America can do this so much, the fate of the Muslim Ummah will revive soon;

xiii. They should physically participate if possible otherwise just support the campaign against 'Munkar' prevalent in this society, whenever the Islamic Movement launches it upon. It

is an obligation on Muslims enjoined by Allah (SWT) to eradicate Munkar and establish Ma'roof (Chapter 3: 110);

xiv. They should participate, if possible, otherwise just support 'service-to-humanity' programs. It is also an obligation enjoined by Allah (Chapter 22: 77);

xv. They should always beg for the mercy of Allah themselves, for their parents, wives, children and Ummah and seek His Maghfirah (pardon) for the In and the dead.

Some additional measures towards improvement

i. Every Muslim and Muslimah is to be educated, enlightened and trained on these lines to make them realize their responsibilities as an integral part of the Muslim Ummah and play their part in its revival with a clear sense of participation and gratitude to Allah (SWT). This is the obligation of the Muslim leadership and they should do it.

ii. Every Muslim family must arrange and establish a small library in his home, covering the subjects and themes which have been discussed and suggested under Chapter II above for a systematic study, individually and collectively with the family members, especially wife grown up children. I am more than sure that almost all Muslim families of America can afford and manage it easily. Every Muslim family should develop weekly, if not daily, a study program of its own and allot some time for it on a regular basis. Suggestively, each family can have one and one-half to two hours of program on weekends for the study of the Qur'an, Hadith, Prophet (S) and his companions life and every day Fiqh.

iii. If the Muslim Ummah of America can adhere to these programs, many brothers and sisters will feel their responsibility and come forward or volunteer they to be the

Da'ee Ilallah and be a part of the Islamic Movement of America.

iv. The Muslim leadership of different mosques, centers and organizations should feel the responsibility to exhort the community as a whole and individuals on a person to person basis to follow the Program on the lines suggested in this book. It will create the cohesive Muslim community of America that every one of us desires. This will pave the way towards the unification of the Muslim Ummah within a very short period of time.

v. If any Dawah program ignores the existing Muslims of America and thinks that a movement can be built up without keeping them as prime target at the initial stage, it will be wrong and disastrous. The Muslim community has its importance, value and a constructive role to play throughout the struggle for the establishment of Allah's Deen in this country.

II. Dawah among non-Muslims:

Important Features

There are some important practical aspects of Dawah among non- Muslims that must be discussed first to make the program clear, intelligible and effective.

i. Alhamdulillah, Dawah work among non-Muslims is going on through many centers, Masjid and institutions but it is not up to the mark. It appears to be somewhere casual and in some places unsystematic. Some (of them) are carrying it out regularly, but in a limited circle and scope. It is not as comprehensive as it ought to be. From the response of the questionnaire that was sent to the members of the Majlis, I came to the conclusion that many aspects of Dawah are not attended as it ought to be. It shows that either no work is

being done in those areas or they neglected due to lack of interest or lack of planning or vision.

ii. It is therefore, desirable that at least in New York City and its Metropolitan area, Dawah activities should be planned and carried out on a uniform and regular basis with set targets to achieve within a stipulated time frame. The Dawah Committee, the Moderator and Dawah workers in their meetings, will determine the targets and time schedule.

iii. Dawah work in the field should be done on fixed days, time and in an earmarked areas and localities. All the workers will be out in the field in their respective allotted areas punctually in groups of twos with Dawah literatim and invitation to attend the Open Dawah Meeting at pre-arranged places in the city and its suburbs. It will be a well-organized, well-knit and well-thought over program. It will create the desired tempo in the city in due course. Through this process every Da'ee will feel encouraged that he or she is not alone in the field but everywhere in the Metropolitan area many other brothers and sisters are simultaneously busy calling the people to the fold of their Creator, Allah.

iv. Open Dawah Meetings, which are important means of communicating with the people are to be arranged and organized every month at three or four localities in every borough, and quarterly on citywide level, for the general public, especially the Dawah contactees, as mentioned earlier. The Dawah committee in consultation with the Dawah workers will decide date, time, place, speakers and topics for each place. The publicity material will be made available to the workers much ahead of the schedule so that enough time is available for publicity through personal contacts, radio and TV announcements, posters, fliers and announcements in Masajid and community forums. The meeting places will be selected within the vicinity of group-contact areas or Dawah zones. The program of Open Dawah Meeting will be discussed in detail as a project at later stage.

v. The field work and the training will go together. Rather, the fieldwork will provide the best Tarbiyah to the worker as stated earlier. On the conclusion of the field work every time, the workers will get together in their respective area in a weekly workers meeting and give brief account of their individual and group contact: peoples' reaction, mood of reception, difficulties they faced, problems they encountered, effectiveness of literature, impediments in the way of Dawah, additional needs of the Da'ee and Dawah work from a practical point of view, effectiveness of the group and their overall reactions and feelings while working in the field, to the respective moderators of the Dawah project.

vi. Following the Dawah program in the field, there will be a monthly workers' meeting on a borough basis and a bi-monthly meeting on a city basis to survey the Dawah activities, analyze the individual group reports, scrutinize the difficulties and problems of the field work and workers, examine the technique of Dawah and adjust, amend or revise the program in the light of the findings and practical experience in the field.

The Program

Keeping in view the above features, a Dawah program among Muslims and non-Muslims can be planned and carried out as follows:

I. Individual contacts

1. Personal target

Every Dawah worker will set his personal target to contact during a week or in a month in consultation with his Dawah Moderator. There should be no overlapping in fixating of targets and that is why it is essential that the target of each

worker is known and recorded with the Moderator of the program. The in-charge will thus be able to check, follow-up and verify the progress or setback in each case and give suitable advice to the worker. Overlapping, if any, he will eliminate; bottleneck, if any, he will remove; problems, if any, he will resolve; and discontentment among the workers, if any, he will pacify. The task of the Moderator is of paramount importance. He will keep the workers inspired, morally elevated, physically fit, spiritually determined, and see that they achieve the targets.

2. Intensive Dawah contacts

Prom among his or her contactees, the Da'ee will select at least two persons at a time for intensive Dawah contacts in order to make them workers like himself or herself or better as early as possible i.e., within a reasonable period of four to six months;

3. Trial and error process

When a Da'ee, after concentrating for eight to ten weeks on a targeted individual, and also involving his Dawah Moderator in meeting and discussion with the contactees realizes that he (the contactees) is not progressing satisfactorily towards the goal or is not inclined towards Islam or to be an Islamic worker or a Da'ee Ilallah, he can drop him and include some other name in the list of his active contactees. Thus the Da'ee will continue the process of 'trial and error' or 'pick and choose' for the whole of his life, i.e., concentrating on the promising potential target till he becomes Muslim and resolves to a movement oriented worker for establishing the Dee Allah in this country, or his name is transferred to dormant file of the Da'ee for future reference, if any.

4. Dawah literature

A Da'ee must carry some Dawah literature - books, papers, fliers, magazines, video and audiocassette, in his 'Dawah kit bag', along with a copy of the Qur'an (and A Bible for reference in discussion with a Jew or Christian contactees. After discussion, he will diagnose the need of his contactees and give some relevant and effective literature to him for studying afterward. The need of literature for Dawah work will differ from person to person. If at the time of contact, the Da'ee has no useful or relevant literature with him, he should give it to him within the shortest possible time.

Literature is the tool of the Da'ee to get the Deen of Allah understood by the people. Equally, the other important tools are his behavior, character and love for the individual in contact and the humanity at large. A Da'ee must be equipped with both to win him over to the fold of Allah (SWT).

There is a dearth of Dawah literature both in English and Spanish. The Dawah Committee of the Islamic Movement will give priority to this task by producing effective literature in American English as well as in Spanish on the following topics.

- i. Tawheed (Oneness of God), Iman Billah (faith in Allah) its significance and related topics.
- ii. Concept of Accountability on the Day of Judgment -its impact on the reconstruction of individual character and human society, and concern for Akhirah.
- iii. Prophethood; the mission of the prophets; why prophets are appointed or raised; guidance, the greatest need of man; the need of a model prophet.
- iv. The concept of Amanah (Trust).

- v. Islam - its necessity as an alternate way of life.
- vi. The last Book of Guidance, the Qur'an - its introduction in simple but eloquent language.
- vii. A simple but lucid translation of the Qur'an (in non-Biblical language) in modern American English, with short comments for better understanding of its message by the common man.
- viii. Prophet Muhammad's (S) life - His mission and how he accomplished it?
- ix. How to dispel misgivings about Islam, created by missionaries, Western media and orientalists who misrepresent Islam and Muslims intentionally and out of ignorance, and present the truth on positive line and in a palatable manner.
- x. Christianity: On the following topics:
 - i. Was Jesus God?
 - ii. The authenticity of Bible? (Is the Bible the word of God?); The Bible - a self-contradictory Book.
 - iii. Fallacies of vicarious atonement, trinity and original sin.
 - iv. Was Jesus crucified?
 - v. Muhammad in the Bible.
 - vi. Judaism and Christianity - a deviation from Islam.
 - vii. Jesus in the Qur'an.

A list of currently available Dawah literature that a Da'ee must study, keeping most of them in his personal library and carrying some of them when on a Dawah mission for distribution among his contactees, is given at the end of

Appendix B. This has been prepared from the existing Islamic literature available in the market. This literature is for the time being till the literature referred above is available. The Islamic workers both must use it for extensive and intensive Dawah works in English and Spanish.

A Da'ee should never give a book or a flier or any Dawah material to his contactees that he himself has not seen, studied or does not understand. He will cut a sorry figure if the reader (contactees) of such literature puts some questions about the subject matter and the Da'ee has no knowledge about it. All the Dawah literature and material must be studied thoroughly, discussed in a group-study program and clearly understood by the Da'ees prior to its distribution for Dawah work. It will facilitate the Dawah work and the Da'ee will have control over it.

The role of the Moderator is very important in the selection of literature, arranging group-study meetings, explaining the salient features and underlying ideas of the contents. He will pinpoint the places of exhortation, the points to be memorized by the workers and help them to prepare a summary of each piece of literature for reference during the course of individual conversation in order to make the dialogue impressive and thought provoking. Through this process the Da'ee will know what he is talking about, what he is presenting, what is the basis of his discussion and how much it is effective for his or her target. In the follow-up reports, the Moderator will analyze and examine the entire program through individual Dawah reports and suggest ways and means, in consultation with the team of workers, as how to make it more attractive and effective to Dawah contactees.

5. Developing confidence through personal contact

A Da'ee through the course of his contacts should give personal touches in his growing relationship with the contactees. This can be developed through exchange of gifts. Da'ee should take initiative, inviting the contactees to his house or Dawah office or some other suitable place like a restaurant, a park or a picnic and accept reciprocal gestures from the contactees with pleasure and open-mindedness. In these situations, through friendly conversation in easy-going atmosphere, the Da'ee will develop personal friendship with his contactees that in turn, will create trust and confidence in the Da'ee. The walls of formalities must be broken with wisdom and maintaining the decency and decorum of the Islamic way of life. Only then will the Da'ee be able to make the contactees as the companion his life-long pursuit to seek the pleasure of Allah in getting His Deen established on this earth.

6. Follow-up with regularity

Once a contact is initiated with an individual, it must be followed up till it is clear that he is of worth to be in touch with. If the case is not so, the Da'ee may switch over to someone else and make him the target of his Dawah effort. It has been noticed that many good contactees from the Dawah point of view are lost due to slackness in follow-up. Equally, it has been observed that many cases that appear very hopeless in the beginning turned into good Da'ees or Islamic workers through persistency and regularity in follow up. Regularity in a program always pays dividend in the long run. A Da'ee should, therefore, be most regular, constant and persistent in his program or the assignment that is given to him. He should, rather, develop it as his habit and an outstanding characteristic of Da'ee Ilallah.

7. The criteria

The criteria of an active Islamic worker or Da'ee will be judged on the basis of his involvement in the Dawah program, his participation and his enthusiasm in the Dawah activities, his preparedness to respond to the call of Dawah, irrespective of time and place when and where he is called to attend, his readiness to exert in the way of Allah and the extent of his contribution to the funds of the Islamic Movement, no matter whether he is poor or a man of means. Allah sees the intention, the spirit of sacrifice and the quality of Infaq fi Sabil Allah (spending in the way of Allah) and for His pleasure only. Every Da'ee is expected to excel in these attributes. The Dawah Moderator and the Islamic Movement will inspire the workers through effective Tarbiyah and Tazkiyah programs and personal interviews as frequently as possible.

8. Patience, wisdom and Azimah (determination)

Patience and wisdom are the two most important weapons of a Da'ee Ilallah in his pursuit towards establishing the Deen of Allah on this earth. He is to continue his Dawah activities ceaselessly with endurance, even in extremely hostile circumstances and against unpredictable odds that are inevitable landmarks when a Muslim makes genuine efforts towards the fulfillment of the objective of his life. A Da'ee must maintain the tranquility of his mind, coolness in his behavior, a smile on his face, nobleness in his gestures and temperament, and softness in his language, even in extremely provocative situations. He will take the provocative instigations of his addressees as tricks of the devil (satanic forces) to involve the Da'ee in reciprocal reactions and thus cause incalculable damage to his Dawah Ilallah efforts. A Da'ee has to protect himself against all the instigations of Satan. He should seek the protection of Allah in all such

situations and try to come out of such situations with grace and dignity. This he should do with patience and wisdom in a cool and unagitated composer of heart of mind. That will be the real test of a Da'ee - the test of his Sabr (patience) and the wisdom of his practical approach.

The patience and Hikmah with which Mus'ab Bin Umair (R) received the sharp and blunt accusative language of Usaid bin Huzair (R) and that of Sa'd bin Maa'z (R) and the pleasant manner in which he responded and presented the message of Allah to these two tribal chiefs of Aus in a gentle and kind manner that opened their hearts and minds to Islam. They became Muslim then and there and the entire tribe of Aus entered into the fold of Islam on that very day except Umru bin Sabit (R) who took the Shahadah on the Day of Uhud and was martyred on the same day.

It is a shining example for Da'ee to follow till eternity. A Da'ee has to display the same temperament today to all the provocation that he will face in the hostile environment created by centuries old prejudices of Judeo-Christian antagonism against Islam. A Da'ee will come out with success from these pitfalls and traps only by exercising his utmost endurance and Hikmah, as exemplified by Mus'ab (R). A Da'ee will need special training through practical workshop and by creating such hostile situation artificially for his Tarbiyah (training).

The culminating point of patience is Azimah (determination), when the Da'ee resolves to stand by his pledge to Allah and commits himself to carry out his mission to its logical conclusion, i.e., either he succeeds in getting the Deen of Allah established in the land where resides or lays down his life in that pursuit. It is the men of Azimah (the men of determination) who ultimately succeed in this world and leave behind their imprint on the rock of time.

A Mumin, a Da'ee Ilallah is the most determined human being to accomplish the mission of his life, come what may. Individually, if he succeeds or not, he will be considered successful in both, this world and the world Hereafter. If he succeeds, he will be the most successful man on earth. But if his efforts to get the Deen of Allah established do not materialize in his lifetime, he will be crowned with success by Allah (SWT) in the life Hereafter. There is no doubt about it. Both the Qur'an and Prophet Muhammad's (S) traditions confirm it and count it as the best of successes.

(Al-Qur'an 9:111)

Chapter 5

Collective Dawah Program - (Meet-the-people campaign)

Some important aspects

The necessity of a collective effort arises because the ultimate objective of Dawah work is to change the society and establish the Deen of Allah, a task beyond the capacity of individuals. The possible varieties of the collective program of Dawah Ilallah are innumerable. There are many programs that are instrumental in the spread of Deen. There may be many more programs which human ingenuity may devise, develop and resort to in the future. However, before discussing any program, I would like to mention some very important aspects of collective Dawah programs that must be kept in mind while dealing with the subject.

I. Dawah work is a joint and concerted effort by a group of Muslims to make the Deen of Allah dominant. In its nature it is a collective program. This goal requires an all-around change in every aspect of life. It involves the community as a whole in a struggle to achieve the objective. If the required change is to be total and comprehensive, the program should be equally all encompassing and comprehensive, covering all the sectors and aspects of society. It must be a practical, methodical and spread over a prolonged period of 20 to 25 years, the change will come gradually and steadily and not all once.

II. Initially, we are to start our Dawah work from the city of New York and in its vicinity. We, therefore, have to divide the city area in working zones or in terms of area being covered by a Masjid or a Muslim center where it is located. A

zonal moderator will be selected for each zone by the Central Dawah Committee and he will work under its directive in close cooperation with the local Masjid or center. The Dawah Committee and its zonal moderator will collect all the essential information about the population of each zone, its ethnic composition, religious formation and institutions, schools and colleges, business centers, parks and places of public recreation, drug houses and centers, name, address and phone numbers of public figures, social workers, police officers, hospitals, clinics and details about block-committees of each zone. Then with full knowledge of the characteristics (including the problem of each zone, the Dawah committee will be better equipped to plan 'meet-the-people', and 'fight against Munkar campaigns along efficient lines.

Following a similar procedure, Muslim brothers and sisters in other parts of the country interested in building the Islamic Movement in America can map out their programs throughout the country. They can just keep us informed of the progress for the sake of coordination, cooperation and uniformity in approach and action. This will avoid duplication of efforts and pave the way towards building a consolidated Islamic Movement of America.

III. As Dawah Ilallah is a collective program, it is essential that the Muslim Community of the area be involved in this pursuit as a whole. Some members of the community may be actively involved as Da'ees and others may passively be involved by providing moral and material cooperation, doing good deeds and inspiring behavior among people living in their respective neighborhoods. It is everybody's responsibility and every one of us must play his or her part to the extent possible. As conscious Muslims determined to contribute his or her share in the revival of this Ummah. Allah (SWT) will then shower His blessings on the community.

IV. In the prejudiced society of the West, it is essential that Islam be presented in the style in which the Prophet's of Allah would have propounded it in today's perspective. On an individual level, the Dawah work will continue on a person-to-person basis as discussed earlier, depending on the merit of each case. But for the collective Dawah work (meet-the-people campaign), the approach and methodology will be under a different cover. In this field, Dawah work will be done through a 'social works program' and 'campaign to fight against Munkar' etc. Through this process, Dawah work will reach the grassroots level and will soon attract the attention of the masses. The movement will come in direct contact with the people.

This contact will lead to interaction on a large scale with the Judeo-Christian community of the area. How well the Da'ee uses these opportunities to present his message and how successful he will be in calling them to the fold of their Creator, Allah (SWT), will depend on the quality of his training and efficiency.

V. The campaign to 'fight against Munkar' will present a unique opportunity to the Da'ee and the Muslim community of America, to invite the Jews and Christian communities to join the campaign. They will then become an integral part of the fight against the evil forces that are eating away at the vitals of this great nation and have brought the country to the verge of moral bankruptcy. This will provide a broad spectrum to the Da'ee to work and capitalize on the various opportunities of meeting and calling the people to the fold of Allah. This fight against common cause will virtually open the flood of opportunities which otherwise would not have been possible to attain.

VI. To organize these programs in an efficient manner, the Dawah Committee will have to plan them well in advance

of their implementation. First, issues are to be fixed and prioritized. After resolving to take up an issue, propaganda and Dawah literature is to be prepared for the education of the masses. Booklets, fliers, posters, slogans, catchwords, handbills etc. are to be made and kept ready at hand before the start of the campaign concerning a particular issue. A special program will be chalked out to contact the press, radio and TV for its wide publicity. Program for 'door-to-door' contact, 'street meetings', block meetings, rallies, demonstration etc., are to be preplanned in detail. All publicity material should be available to zonal moderators in time or at least two to three weeks before the start of the program. Instructions to the workers must be proper, comprehensive, and detailed so that the workers carry out the program to its logical conclusion. Thus, every program would become a landmark and a turning point for the Islamic Movement.

Keeping the above features of collective Dawah work in mind, the following programs are to be introduced and carried out in the American society by each and every Muslim, especially by the Islamic workers and Da'ees Ilallah. This task should be undertaken with great zeal and enthusiasm. The extent of participation of each individual will depend on the quality of his or her Iman in Allah and on his or her concern for the Akhirah. These programs are essential for the creation of a tempo of Dawah Ilallah in every nook and corner of this pragmatic but permissive society, where the paramount concepts of faith, for a practical purpose, are lying in obscurity. A Muslim must revive the faith as an obligation from the Creator, Allah (SWT), or perish in disgrace with loss of both, this world and the Hereafter.

I. Group contact - through door-to-door campaign

1. Under this program workers and Da'ees of a zone will assemble at an appointed place, divide into groups of two in which one brother must have some basic knowledge of and experience in Dawah work, verify that the Dawah-kit-bags have all the relevant Dawah literature and invitation letters for open Dawah meetings for Muslim and non-Muslims of that zone and the list of streets and addresses of buildings which they are to visit for Dawah contacts.

2. Each group will maintain, observe and follow all the directives and instructions already discussed in connection with the Individual Contact Program.

3. The technique of Dawah for group contact will be to go from 'door to door', or 'knock the door', going from building to building and house to house for extensive Dawah work, listing the response of each unit on a house-to-house basis. Through this process, the Movement will develop its own directory, streetwise and area wise, in due course, with information about thousands, even millions of people. This information will be valuable for future Dawah work.

4. The technique of Dawah through 'door to door' contact is to be taught to each worker through practical Dawah workshops. The workshop should include the following lessons:

- * how to knock at the door;
- * how to respond to the reply from inside;
- * how to open the talk when the door is opened;
- * how to respond if the door is not opened or the response is in negative;
- * what message to give;

- * the shortest and most effective manner in which to deliver the message;
- * what departing words are to be said with what courtesy;
- * and how to extend invitation to the open Dawah programs.

The response and the talk will be different depending on whether the occupant is Muslim or a non-Muslim. These and many other issues pertaining to this particular mode of Dawah are practical problems from a Dawah point of view and should, therefore, be attended to and resolved in the workshop.

5. The companionship of the group should not be disrupted until it become imperative. They will thus develop acquaintanceship in the area and familiarity with the people who live in their zone and among whom they work.

6. Follow-up contacts with those who respond in affirmative must be carried out by the respective groups in their respective areas. This should be a regular feature of both the individual and group contact programs. As discussed earlier a Da'ee has to develop 'regular-follow-up' habit as one of his or her characteristics, if he or she is to succeed in Dawah efforts.

III. Open Dawah meetings for Muslims and for non Muslims

These Open Dawah Meetings are very essential from the Dawah point of view. Their importance can be visualize from the following facts:

1. Open Dawah meetings will be arranged separately for Muslim and non-Muslim contactees on a regular basis in different zones of the city as discussed earlier. The program

for Muslims and non-Muslims will be different. For Muslims it must be a reminder and exhortation discussed earlier in Chapter IV to enter into the Deen of Allah in its totality and meet the obligations lying on their shoulders. For non-Muslims it must be an invitation to enter into the fold of their Creator, Allah (SWT).

2. The program for each meeting should be arranged well in advance of the scheduled time. The topic or then chosen should be suitable to the need of the time and the stage of Dawah. Speakers are arranged. Place and time should be set. Fliers and invitation cards are made available at least two or three weeks in advance. Prior permission for holding the meeting should be obtained where necessary

In fact it is preferable that programs for open Dawah meetings be made on monthly basis in a continuous process. This regularity will help in maintaining the temp of Dawah in both communities. It must be a well thought over program and planned in such a way that the necessary features of Dawah that the Movement wants to communicate or deliver are brought to the contactees and others within a period of six to eight months.

3. The people who are contacted through individual and group contact programs will be invited to these Dawah meetings to listen to the speeches from experienced Islamic scholars and Da'ees. Different formats of these meetings can be arranged and developed; sometimes through lectures/seminars on interesting topics, discussion on given subject and theme, get-together over tea, dinner or lunch or picnic, etc.; and sometimes through table talk with a limited number of invitees, which may not exceed five persons, sitting in someone's living room, or in some hotel, or somewhere in a public park. It depends on the ingenuity and the choice of the Da'ee as to the method he prefers at what time. Every meeting

must be conducted and followed by questions and answers, as it is a very effective means of understanding the minds of the contactees, and getting the message across.

4. Dawah material must be kept ready for each participant, especially for non-Muslims to take home for study at leisure.

5. Name, address and telephone number of each person attending the open Dawah meetings must be obtained and kept for future reference. A follow-up program must be planned and carried out meticulously, as discussed earlier to get the maximum result out of these programs.

6. Each meeting must be followed by evaluation by the workers, the Moderators of the program, and the Dawah committee. They should evaluate the program and analyze the shortcomings and suggest ways and means towards improvement. Suggestions must be properly recorded discussed and be recommended for future implementation. Thus, every open Dawah meeting must serve as a milestone for the spread of Allah's Deen in this country and as an impetus to the workers and Da'ees to accelerate their efforts manifold for the pleasure of Allah (SWT).

III. Display of Dawah material at public places

1. This is a very effective means of mass contact. It needs one or two folding tables, Dawah literature, including copies of the Qur'an both in English and Spanish, one banner, two posters, one microphone, one tape recorder with two powerful speakers, two plastic covers for the two tables, and a team of at least eight workers - four for the two tables and four in groups of two to roam in the vicinity of the area where the tables are placed for involving passers-by in Dawah talks. In each group and at each table there must be, if possible, one

Spanish-speaking worker, especially in the areas or zones that are heavily populated by Spanish speaking people. A copy of the Bible (King James Version) must be available for immediate references along with a worker who has some understanding of it.

2. The technique of approach of Dawah, in attracting the people, involving in dialogue, etc. is the subject matter of Dawah workshops. Workers should discuss every aspect of this program as how to deal with different situations. They should go on using different techniques of Dawah as agreed upon through the process of 'trial and error' till they discover, through practical application, a suitable method or methods of mass contact directly from the Dawah point of view. A regular and consistent effort will yield good results after some time.

3. This program will not only be instrumental in displaying Dawah literature and a method of mass contact, but can also be used for delivering very short and effective Dawah speeches for attracting the masses and delivering the message of 'warning and glad tidings' on the lines Prophet Muhammad (S) did at the market places of Akkaz, Mina and other tribal gatherings. Short speeches can also delivered through tape-recorded programs, if an effective speaker is not available on the spot. Recitation from Qur'an with simultaneous eloquent translation in English or Spanish will be very effective means of Dawah on a mass level.

4. Here again regularity is very important. This program must be carried out at fixed places for some time until the people of the area become fully aware of it and start calling at local Dawah offices for further information or discussion, or come to the display center on their own accord for understanding the message of Allah (SWT).

IV Celebration of Prophet's day

Important features of the program

1. Abraham, Moses, Jesus and Muhammad (Peace Be upon all of them) all are the prophets of Islam. The fundamentals of their teachings were the same. They were all monotheists - calling humanity to the fold of one and only one God. They warned their respective societies to be fearful of the Day of Judgment, when they would be accountable for their actions and deeds on earth. Abraham is the patriarch of the Jews and the Christians. Muslims honor him as the prophet of Islam. He was the symbol of monotheism (oneness of God). He was neither a Jew nor a Christian but Muslim (obedient to Allah) of the first order His entire life was a struggle to live and die for Allah. An 'Abraham Day' will provide a unique opportunity to Muslims to advocate the concept of 'La Ilaha Illallah' to their countrymen. Similarly, a Moses Day, a Jesus Day and a Muhammad (S) Day will create a thought provoking dialogue in the country in favor of monotheism on positive lines.

2. By celebrating the Prophet Days on appropriate occasions, by holding seminars, symposiums, lectures and discussions through various forums and platforms throughout America, Muslims will create the opportunity to invite scholars and religious personalities of different religions to speak on the life and teachings of these prophets of Islam. Muslim scholars will put the correct teachings and life history of each prophet as presented by the Qur'an. This process is bound to open an interesting dialogue, rather a trilogy, among the three communities - Jews, Christians and Muslims, both at an individual as well as on mass level. Without opening such discussions on a mass level every year at frequent intervals, penetrative Dawah work among masses cannot be fostered.

3. To begin with. Abraham Day can be celebrated around the time of Edul-Adha, when the entire Muslim world commemorates the day in all solemnity as the day of sacrifice. Muslims near Passover or Yawm Kippur and Jesus Day near Christmas can celebrate Moses Day. If Muslims celebrate these days with the great solemnity as these days demand and invite Jewish and Christian scholars to speak on our platform and the masses to listen and ponder, it will open a new era of mutual relationship between the three communities. It will create a flood of goodwill on each side. It will open innumerable opportunities to Muslim Da'ees and scholars to correct the concept of Tawheed and Akhirah, and create an urge among the masses for the Guidance that they have lost.

4. Muslims then should celebrate Prophet Muhammad's (S) Day in the month of Rabiul Awwal (not the traditional 'Miladun Nabi') and invite the Jewish and Christian scholars to speak on his life and achievements. This will open a scholarly dialogue and Muslims will get opportunity to present the life of Prophet Muhammad and other prophets in a chronological order from Adam-Noah-Abraham and Jesus in a true perspective, maintaining the continuity of prophets and the message brought by them, till the last and final message that was delivered to humanity in a perfect and up-to-date form in the shape of the Qur'an. These dialogues will be very useful to the open-minded people who constitute a large number in this country. Muslims will have to create a tempo for Prophet Days and make it the talk of the day through extensive and an intensive publicity and propagation campaign. The Muslim scholars, the Da'ees and the movement oriented Islamic workers will have to do a great deal of homework for these inter-community dialogues and inter-religious parleys.

5. These conferences, seminars and dialogues must be held with the spirit of friendship in a cordial atmosphere. No sign of acrimony, revenge or combativeness should be visible under any circumstances. Here the training and exemplary character of a Da'ee will be in the forefront, playing a dominant role. He will present himself as a model of endurance, perseverance, wisdom and tolerance, in spite of various kinds of provocation that are inevitable when the two sides sit across the table with centuries old prejudices and misgivings against Islam and Muslims. The Da'ee is to break the ice and, therefore, he must be extremely conscious of his responsibilities as a Da'ee Ilallah.

Rasulullah (S) was extremely tolerant toward Jews, Christians and the Munafequeen (hypocrites) and we have to follow his footprints, if we claim that we are his followers. We have to demonstrate a model behavior. It will pave the way to win them over to the side of Islam in the course of time. This is the job of the Da'ees and they will have to do it with pleasant words and a brotherly smile.

6. It is not against Islam to treat the Jews and the Christians nicely. The Qur'an has discussed and corrected the teachings of all these prophets that were changed by their followers. We recite these passages from the Qur'an daily but never think of sharing them with the people of the Book in a planned and organized way. There will be no harm if we present these revelations of the Qur'an in a systematic manner through such organized program. Rasulullah (S) recited the relevant Surah and Verses to the idolaters, the Jews and the Christians of his time. Now it is our obligation to do the same to the Jews, the Christians and disbelievers of our time through the means and media available to us. Muslims have been enjoined by Allah to remind the people through the Qur'an.

"— But warn by the Qur'an him who fears My threat."
(The Qur'an 50:45)

7. The Dawah Committee will make a sub-committee for Prophet Days to plan the strategies, select suitable days, time, places, and speakers from all the three communities for participation. It will prepare publicity material and Dawah literature for the occasion. It will make arrangements for wide publicity, coordinate between different Masajid and centers, and look after the training of workers for the occasion. It will raise funds for these historical events, assign different responsibilities to workers and see to it that work is done efficiently for the pleasure of Allah (SWT).

8. This project of Dawah needs extensive planning, manpower, resources and a broad based support from the Muslim Community at large. I have, therefore, produced only it broader spectrum that gives clear direction and pinpoints the guidelines to proceed systematically. It is a feasible, practical and highly productive Dawah program for a society like America. We must take it up as early as possible in all earnestness and with faith in Allah (Glory b to His name). If we plan the way Allah and His beloved Messenger (S) enjoined, His Nusrah (help) will come and crown our humble efforts with success.

V. Issue oriented programs

This is another aspect of Dawah that needs serious attention of the Da'ee. It has the potential of generating an intellectual revolution in the West prior to its acceptance of Islam as a way of life. It would, therefore, be advisable to produce some broad features of this program to start with-and then taking up the projects later on a comprehensive scale with all seriousness as and when the requisite grade or degree of

Islamic talent becomes available to the Islamic Movement of America.

1. America and the West at large will turn to Islam when they see that there is an alternate way of life, better than their own. This is the task of the Muslim Ummah, living in the Western hemisphere/ to come forward and accept this challenge. The Da'ee, who has undertaken the task of calling the people of the land to the fold of Allah, will have to accept this challenge. It is an integral part of his Dawah work. He cannot ignore it. He will face many situations the field where the people and his contactees will ask questions on different issues which this country is facing. The Da'ee will have to address those questions and provide intelligent and satisfactory answers in the light of Qur'an and Sunnah.

2. Out of innumerable problems and issues that this country and its people are facing today some need immediate attention and just solutions. The West is only resorting to 'band-aid' treatment that is no solution at all. Rather, it will make the issues more complicated and difficult to resolve in the long run. The issues of alcoholism, drug addiction, AIDS, etc. are moral problems, but the nation is trying to find out only their medical treatment. As such, these problems are multiplying manifold and there is no cure in sight. Pornography, too, is a moral issue and represents the degradation of human behavior. Instead of discarding it once and for all, it is defended on the plea of freedom of speech and expression. As a result it is eating away the vitals of this nation. The entire press, media and judiciary are defending it as a personal freedom. It is, therefore, a matter of utmost urgency that someone takes up these and many other issues like these and fight for their elimination from the life-style of the society for good. The Muslims of America must come forward and accept this challenge.

3. The issues are many. They need a thorough scrutiny and proper survey of their position as exist today. It is, therefore, essential that a sub-committee be formed to pinpoint these issues in order of priority. Muslim scholars who have the expertise in different fields are to be contacted and convinced to devote their valuable time and energies to do research work in the light of the Qur'an, Hadith, and contemporary literature on the relevant topics and produce some readable and thought provoking material for the West to ponder over. It is a time consuming task. Equally, it must be authentic, scientific and modern in approach, and in total conformity with the Qur'an and Sunnah. For this a board of Islamic scholars may be established for scrutiny and advice in each case.

4. For the spread of these ideas and writings, a vehicle in the form of a magazine will be needed for circulation for the intellectuals and educational institutions. If thought provoking articles and essays are published on the problems and issues which this country and the modern secular West are facing, it will soon be recognized as a prestigious journal of the country and will involve dialogue on Islam in the intelligentsia of the country. The sub-committee referred to above will also look after this magazine and its management.

5. As suggestions, a list of these burning problems is produced below. Many more items can be added to this list. The only point that I can emphasize at this stage is that it is a very important part of Dawah. The Islamic Movement of America will have to address these problems one-way or the other. The proposed method is scientific and will grow with the growth of the Movement in this country. The list of issues includes:

- i. Human rights and the extent of their limitation, if any.
- ii. Economic inequalities.

- iii. Abortion - the issue of pro-choice.
- iv. Homosexuality.
- v. Drug and alcohol addiction.
- vi. AIDS.
- vii. Women's Rights.
- viii. Sexual harassment.
- ix. Juvenile delinquency.
- x. Battered families.
- xi. Surrogate motherhood.
- xii. Racial discrimination and the plight of African-American, and Spanish communities.
- xiii. Social justice.
- xiv. Teen-age sex.
- xv. Peer pressure.
- xvi. Disintegration of family system.
- xvii. Donation of human body parts and their transplantation.
- xviii. Gene technology.
- xix. Economic malaise - depression, inflation, recession and stagnancy.
- xx. Political imbalances and the game of exploitation.
- xxi. Health, security, job and educational problems of the American Muslim community Etc. Etc.

VI. Special Dawah project for Spanish-speaking people

The salient features of this program can be discussed in brief for having a better understanding of the importance that it carries.

1. Spanish-speaking people constitute about 14 % of our population and in some areas they are very prominent with their life-style. Due to language and cultural differences, they need special attention of the Da'ee. It has been noticed through Dawah efforts in this community that very often they are found akin to Islam. They express less indifference to

Islam and the Da'ee in comparison with other Christian communities. It is easy to talk with them with reference to their Spanish origin and its past Islamic culture, the evidences of which are still very much visible in Spain a country they fondly relate to. Many of them, I have found, are in search of literature on Islam in the Spanish language. Many a time when they saw the Qur'an in Spanish in our hands or on display on the table at market places, they rushed to it with reverence. Some of them held it with tears in their eyes. In view of this scenario, people, speaking Spanish, should be given especial attention by the Islamic Movement in the American perspective.

2. As such, there is a need for literature in Spanish and a team of Spanish speaking Da'ees. There should be a special unit of Dawah for Spanish-speaking people. It would have the same individual, group contact and open Dawah meeting program as laid down earlier. There are Spanish Muslim scholars and Da'ees in this country in both the genders. Hence it would not be difficult to get this task accomplished along with the Dawah efforts in other ethnic minorities. It requires planning, strategy and a program to approach this community in right earnestness with the message of Islam. The response, I am more than sure, Insha Allah, will be better from this community than any other sector of the society.

3. An intensive Dawah work among Spanish people will create a team of Spanish speaking Da'ees who will be useful in Dawah missions to Latin American countries in the course of time. This program will be developed in subsequent stages of Dawah. Here I just want to point out the future potentialities that this program carries in its womb. It does not need any elaboration at this stage.

VII. Youth program

The youth program has some very important features, from a Dawah point of view, which I must discuss at the very outset.

1. Youth are the hope of this Ummah as they are everywhere in the human society. They possess courage, stamina, untiring energies and are willing to accept the challenge of time. History confirms that youth have always played a historical role in building and reconstruction of nations and people. The only thing they need is 'motivation'. They can be motivated either to the side of evil forces or to the side of the forces of Haq (Truth).

2. Rasulullah (S) motivated the youth of his time to be the champion of the cause of Allah (SWT) and to be the master of both the Arab and the Ajam (non-Arab world), i.e., be the leaders of mankind. Almost all who responded to his (S) call were the youth of different ages from 17 to 26. Omer (R) was only 26 when he entered into the fold of Allah. Abu Bakr (R) was the oldest at the age of 36. Ali (R) was only 11 when he responded to the call of Prophet Muhammad (S). All were motivated first to be the workers of a disciplined and a dedicated team, living and dying for Allah and His Messenger (S). Rasulullah (S) instilled in them sterling qualities of heart and mind through their Tarbiyah and Tazkiyah in a period of 13 years in Makkah. When this hardcore team was available, directions from Allah came and they migrated, assembled in Madinah and established the Islamic state in the Arabian Peninsula within a period of 10 years.

3. Why can the Muslim youth of America not play the same role today? In fact, they are the greatest assets of this Ummah for building the Islamic Movement in America. It is feasible as well as possible if we can motivate our Muslim

youth. They are talented, energetic and aspire to do something. It is our obligation to inspire them to be the leaders of mankind as Islam envisages. They are the 'Best of Nations'. This position they can achieve through active involvement in Dawah programs and by becoming efficient, energetic and a disciplined Da'ee Ilallah. Through different Dawah programs, they will inculcate leadership qualities in their character. This will transform them into responsible and trustworthy individuals and a team ready to go and forebear any kind of sacrifice to deliver Justice to the suffering humanity.

4. The Dawah Committee will give special emphasis to the youth program. It would prefer to conduct Tarbiyah and Tazkiyah programs for Muslim youth more, than the elderly people. It would concentrate its training program around youth. Youth will be given full liberty to frame their own Dawah program with little interference from the elderly people. Youth will have contact only with the Moderator of the Dawah program to see that they are disciplined and that their programs are proceeding on right track. However, in the fieldwork all will go together side by side like a consolidated and cemented team, being respectful to their elders, Moderator and obedient to the group or project leaders.

5. Besides attending the training and Tarbiyah program for the Da'ee, youth will develop their own program as follows:

- i. Regular physical exercises;
- ii. Outdoor games and sports;
- iii. Martial arts, swimming, horseback riding, target hooting, hunting, gliding/flying etc.;
- iv. Picnics, outdoor camping and rallies;
- v. Conducted tours of Makkah, Madinah, Quds, Spain and other places of Islamic importance;

- vi. Qur'anic studies, debates, discussions and workshops;
- vii. Personality development programs: Practice speeches, public speaking; character building; learning etiquette and manners; personal interviews and involvement in dialogues etc.;
- viii. Active involvement in fighting against Munkar and helping the poor, needy, oppressed and elderly people of the society, irrespective of color, race, religion or language.

6. A very important note must be added. All these programs for youth will be arranged, managed and controlled by themselves in consultation with the Dawah Committee and the Moderator. The senior brothers will come to their rescue only upon request. The Moderator will go with them as an observer and come to their help, if they so desire at any stage for guidance.

7. There will be separate programs for Muslim boys and Muslim girls. Each will have independent programs of its own. A Muslimah Da'ee also will be the moderator of girls and women's programs. She will attend their programs as an observer and follow the guidelines as stated above.

8. The problems pertaining to Muslim community will also be taken up by Muslim youth as soon as the team of dedicated and devoted Da'ees starts formation and gains strength.

VIII. Fight against Munkar

This is another Dawah program of mass contact at the grass roots level. Its salient features can be discussed here for our understanding regarding the benefits it carries in its wake and how it can be turned into a boon for Dawah work in this

country on large scale. Its broader spectrum can be discussed as follows.

1. Munkar in the form of drug addiction, alcoholism, nudity, gay lifestyle, pornography etc., is rampant everywhere in the permissive society of America. Boys and girls, men and women, all are buried in its filth - tank up to their necks. The Munkar is well organized in this society and is pouring its filth into the privacy of our homes through programs depicting nudity and sex oriented features and materials. Outside, everywhere the environment is surcharged with sex exhibitions, lewdness and nudity. Streets are infested with drug and alcohol addicts. At every corner and market places there are liquor stores with ads 'Liquor For Sale'. People are found absorbed either in drinks or drugs or watching commercial games and x-rated movies. This has become the life-style of the general public. This is an easygoing life lost in the quest of pleasure and personal comfort up to the brim. Wild disco-dance and music are adding only fuel to the highly combustible situation created by nudity, alcohol and sex oriented movies, magazines and commercial ads.

2. This situation needs a change - a drastic change, if this nation wants to play its dominant role in the annals of history for sometime more to come. As Muslims, we are raised to fight against Munkar in whatever shape and form it appears. Muslims living in America must accept the challenge as an obligation from Allah. They will have to carry out a well thought-out program to get these Munkar eradicated as much as possible with the help of millions of people of the land who equally do not like the perpetuation of profane and filthy things in the society but have no courage to come forward and fight it out. If Muslims take the initiative, meet the people with the program, publish educative material, involve the police and political forces against it and organize

public opinion, the response from the indifferent and lethargic sectors of the society will be very encouraging, positive and constructive.

3. Muslims will provide an exemplary role for the people of the land to follow and emulate. The education of the masses and organizing opinion against the agents of evil forces will be the first step in this direction. Educating and organizing people's opinion is very essential. It will prepare and incline the masses to come forward and fight against the Munkar in every nook and corner of the country in due time.

Through this process Muslims will meet, talk, and discuss innumerable problems of the people as well as of the land. Muslims as ambassadors of Islam (peace) will be able to explain at each and every such occasion how Islam deals with the situation. Dawah work can then be carried out in its wake on thousands of people on a mass scale. This will be a unique opportunity for Muslims to deliver the message of Islam to the people of the land and bring them nearer to their heart as friends and co-workers fighting for the same cause and then to the fold of Islam gradually by implementing the programs discussed earlier.

4. Muslims cannot ignore their responsibility to American people while living on American soil. If they neglect, both they and their progenies will have to reap the evil consequences of ignoring their duty, here and in the Hereafter. The Muslim community, Alhamdulillah, has already some experienced brothers in this field. Through their expertise, we can start it, as early as possible, along the lines suggested earlier in this book. Allah will pave the way for the rest. This will turn into an ideal Dawah project of mass contact. Muslims will thus prove to be a useful and benevolent community in America. It will help in removing gradually many prejudices and bad feelings of the people

against Muslims and Islam. The Islamic Movement will have to initiate, sponsor, guide, coordinate and continue the fight against the Munkar until it is totally eradicated from the society as its paramount obligation from Allah (SWT).

5. This project will need a great deal of homework to make strategies, prepare educative materials, produce thought provoking posters, banners, slogans, catch-words suiting the occasion. The Movement in collaboration with respective communities will select the area or areas to begin with, train the workers and volunteers for the initial work in the selected areas and plan the strategies on how to proceed. Every possible detail must be worked out before a program to fight against Munkar is put into operation. If the Muslims of America can handle this program efficiently with clarity of objective and determination to fight the evils out, it will open an ocean of opportunities to deliver the message of Islam both extensively and intensively to the masses at the grass roots level. These opportunities otherwise would not be available to us, even working for decades on the pattern the Dawah projects are conducted in some of our Muslim communities and Islamic centers.

IX. Service to humanity

This is another very potential program of direct contact with the people on a person-to-person basis on a large scale. I will just mention some of its important aspects only and leave the rest to the ingenuity of the Da'ee and the creative efforts of the Islamic Movement to work out its details and what should be taken up at what time.

1. Rasulullah (S) was the best social worker for all time to come. He (S) was taking care of the poor, the needy, the orphans, relatives, neighbors and wayfarers. He (S) stands today as the best model for all of us. Through service to

humanity in his neighborhood, and in the locality where he resides, a person improves his sense of responsibility, develops love for humanity, cultivates a sense of humility and shows that he is not master but servant of the people. This kills personal arrogance, feelings of pride and keeps a rich person equal to the ordinary citizen of his country. This creates equality and brings the poor and rich together at par.

2. A Da'ee needs these qualities of heart and mind more than anyone else in this world. Service to humanity is the best means to cultivate these attributes. This brings the Da'ee very close to the person whom he renders humanitarian services, not for name, fame or any worldly gains but only for the pleasure of Allah. This habit should be developed in the Da'ee. The Moderator should look into this aspect of a Da'ees life in his personal interview discussed earlier. The format of Self- Evaluation will also help a great deal in reminding and cultivating this habit. A Da'ee has to do it secretly, without any pomp and show or any fanfare. This is between him and Allah. His reward will also be forthcoming from Him.

3. However, it may be added that at the initial stage the Da'ee has to do it in his individual capacity. This is for his personal training and Tarbiyah. Later on, when the number of Da'ees increases and the Movement gains strength, it will go deeper into the society for humanitarian services. However, the Dawah Committee may take up some of the service-oriented programs at an early stage of the Movement for the benefit of the community where the Islamic workers are available in sufficient number to undertake the program as a team. Just to give an idea as to what kind of programs can be taken up now or at a later stage, some are listed below.

- i. Counseling to battered wife or husband.
- ii. Counseling for reconciliation between husband and wife.

- iii. Hostels and shelters for runaway youths – separate for boys and girls.
- iv. Once a week service to elderly people, especially those who are underfed, sick, confined to bed and incapacitated.
- v. Adult education.
- vi. Tutorial classes for High School and college graduates.
- vii. 'Feed-the-poor' campaign with the help and cooperation from general public.
- viii. Collection and distribution of Zakah and Sadaqah on large scale for the poor and needy of the Muslim community of America. Etc. Etc.

X. A model Muslim community

Centuries have passed since the world first saw a model Muslim society in the true sense of the term. When we discuss in our talks about the society that Islam creates, we either refer to the society established by our beloved Prophet Muhammad (S) and Khulafa-e-Rashideen (the first four Caliphs) or draw an abstract format in the present context of the world. This does not satisfy our contactees very often. It is, therefore, desirable that when the Islamic Movement builds up a dependable, devoted and dedicated team of Da'ees and their number is sufficient; it can build an economically independent Muslim community to present as a model to non-Muslims. Non-Muslims will be invited to stay there as guests for a few days and see for them a living model of an Islamic society. When such a community is established, it will be instrumental in serving the cause of Dawah Ilallah in the American perspective. As such, it is a potentially important project of Dawah when, Allah willing, it becomes a reality.

Chapter 6

Technique of Dawah

Development of Dawah technique is a very practical question and needs extensive experience in fieldwork. As mentioned earlier, a Da'ee has to apply various methods through the process of 'trial and error' and will then decide what technique will suit what kind of people. It will differ from person to person, from group to group and from ethnicity to ethnicity.

As mentioned earlier, each Da'ee will submit a progress report of his individual and group contacts and will especially mention the technique which he has applied in each case and with what result. Thus, each Da'ee will benefit from the experience of the other. The Dawah Moderator will discuss its feasibility and practicality with the workers and ask them to continue to apply that technique for some time through individual and group contact programs till its usefulness is proved.

When the usefulness of a technique of Dawah is proved, should be properly recorded and published in a Dawah journal for the benefit of other Da'ees scattered all over the country. The Islamic Movement of America will publish a manual on the techniques of Dawah with practical examples in due course.

However, the salient features of the technique and the methodology of Dawah Ilallah have been discussed by the author in his book, 'Methodology of Dawah', Chapter - VI page 116 - 148 (Published by the Forum for Islamic Work, 265 Flatbush Avenue, Brooklyn, N.Y. 11217). Interested brothers and sisters, specially the Da'ee, can benefit from it to

begin with the Dawah work. It is now available also on this website.

Recapitulation

I have discussed in this Dawah Program in detail those items that are essential to establish an effective Islamic Movement in this country. At the initial stage the emphasis is laid on individual and group contacts, open Dawah meetings, youth programs, display at public places, training and Tarbiyah of the Da'ee, producing effective Dawah literature, and taking up a special Dawah program for the Spanish-speaking people. These programs, if properly organized, efficiently carried out and effectively coordinated, will, Insha Allah, produce that team of Da'ees that is essential for building the Islamic Movement of America. When such a team of dedicated and devoted Islamic workers is available, the Movement will take up the other programs of mass contact like ' Celebration of Prophet Days, fight Against Munkar, 'Service to Humanity, 'Issue Oriented programs' etc., as discussed earlier. In fact these will be the programs of the second stage of the Movement. Other service oriented programs, as listed above, for mass contact deep in the society on a grass roots level will attract the attention of Da'ees in the third stage of the Movement when a good team of Da'ee is available in hundreds, if not in thousands, and substantial resources are forthcoming within the country.

The Islamic Movement of America through effective implementation of these programs at different stages as discussed in this book will pave the way towards the establishment of Allah's Deen (the Kingdom of Allah) in this country or in the emergence of the 'Kingdom of God' that the Qur'an envisages as did the Torah and the Gospel.

"Lo! Allah has bought from the believers their lives and their wealth in return for the Gardens; they fight in the way of Allah, they kill and are killed. The promise (of Gardens) is the true pledge of Allah made in the Torah, the Gospel, and the Qur'an and who is more true in fulfilling his promise than Allah?"

(The Qur'an 9:111)

"He is Allah who has sent His Messenger with Guidance and the Right Way so that He may make it prevail over all other ways, even though the Mushrikin (idolaters) be much averse it"

(The Qur'an 9:33 & 61:9)

Chapter 7

The Key Point

It may be added that the priorities of the programs to be taken up will depend on the response of the people towards Dawah Ilallah, the organizational strength of the workers, the quality and spirit of sacrifice of the Da'ee, political environment of the country, the intensity of the need, the broader interest of the Movement and availability of resources, etc. Besides these considerations, the ingenuity of the Da'ee, his endurance, the magnitude of his patience, his dependence on Allah, his practical wisdom, his sagacity to assess the situation, his response to the call of time and his preparedness to accept the challenge will set the course of action of the Islamic Movement in this country. In its joint and concerted effort, the Movement will take up what will accelerate its pace and bring nearer and nearer to the people of the land. Allah's Will will play its part simultaneously. It will come during the course of the struggle for His Deen, sometimes secretly, sometime openly.

"As for those who strive in Us, We surely guide them to Our Path, and lo! Allah is with the good."

(Al-Qur'an 29:69)

I would like to add, further, that the responsibility of Dawah Ilallah is a joint and collective obligation of this Ummah; irrespective of where Muslims are living and through what circumstances they are passing. They will have to meet this commitment as a challenge to their Iman. But every Muslim is equally accountable to Allah (SWT) in his personal capacity as His Khalifa on earth. He has to bear in mind that he has to fulfill the obligation and the mission of his life, come what may. If he wants to succeed in his struggle and

lifelong pursuit to get the Deen of Allah established in this world, he will have to cement it in his mind and heart that even if he is alone on this earth and nobody is fulfilling this obligation, he will have to do it single-handedly. This should be the determination of each and every Muslim and Da'ee Ilallah. Then there is every possibility that Allah may pave the path towards the establishment of His Deen early in the next century.

This positive approach, which is nothing but the urgent call of his Iman will keep a Mumin or a Da'ee always determined, encouraged, devoted and extremely active in his undertakings in the field of Dawah Ilallah. This determination will transform him into a model Muslim Da'ee and a source of inspiration for others to follow. He will always be regular, punctual, cooperative and willing to share the responsibility to be entrusted to him. He will stand by his commitment to Allah even under very trying and oppressive circumstances. If every Muslim feels and acts in this way, the required team of Da'ee Ilallah will soon emerge to struggle for the establishment of Allah's Deen in this country. This is the key point and a very motivative concept to keep the Da'ee fit and ever ready for the mission of his life.

I pray to Allah (Subhanahu Wa Ta'ala) to make this Dawah Program a success. On it hinges not only the fate and future of the people of America but the entire mankind which stands bewildered at a threshold, where communism has given up altogether as a system of life and humanity is frightened to the call of Mr. Bush's New World Order. This situation is likely to be maintained by President-elect, Mr. Bill Clinton in the greater interest of America as the only Superpower for sometime to come. The horrors of capitalistic imperialism are reminding the under-developed world of the emergence of a new era of neo-colonialism in the name of 'liberal democracy' and 'open market economy' by the so-called 'Seven Giants.'

[The post September 11 era has shown the US advancing towards the same policy more aggressively by demonstrating extreme arrogance and highhandedness on the part of the sitting President G W Bush Jr.]

If the Muslims of America resolve to rise to the occasion, accept the challenge and play their part as the 'Best of the Nations, along the lines proposed in this book, they will create a third and balancing force in the 'New World Order' to counteract the forces of oppression and repression and deliver justice to an extremely exploited humanity. This is the will of Allah and we have to fulfill it. All sacrifices will pale into insignificance, if we can get through this process for the pleasure of Allah in this world and in the world Hereafter.

May Allah bless all of us to play our part to the brim of our capacity, make this Dawah Program a grand success and enable us to build the desired Islamic Movement in this country for the establishment of His Deen. Only through this process, can the fate of the Muslim Ummah that currently lies in the quagmire of disgrace and ignominy be resurrected and restored to the position of glory. May Allah help all of us to achieve this cherished goal of our life! AMEEN!

Chapter 8

The Needs – The Pre-requisites Of The Dawah Program

1. **A Dawah office with modern utilities and prop facilities at an accessible locality by subway, bus or car.**
2. **Telephone with answering system.**
3. **Two office tables, 50 folding chairs, two filing cabinets and one lectern, to begin with.**
4. **A reference library with bookshelves and two study tables.**
5. **IBM latest computer with laser printer for producing camera-ready Dawah literature.**
6. **One fast copier.**
7. **TV set with VCR and a slide projector.**
8. **Tape recorder**
9. **Transport facilities for the mobility of the moderator and for keeping prompt contact with working units.**
10. **At least two youth from each Masjid / center / community to be trained as Da'ee.**
11. **A moderator of Dawah programs and two additional teachers.**
12. **Active cooperation and involvement from Muslim community, Masajid and centers.**

Comments:

1. A three-room apartment at some central locality in a city may suffice for a Dawah office and Tarbiyah needs to begin with. If any Mosque or Center can offer this space voluntarily, it will save a big expenditure on account of rent.
2. The Moderator of the Dawah Program and the teachers will be on a voluntary basis. They will devote most of their time for the Tarbiyah of the Da'ees. Suggestively, they should have no responsibility other than the Dawah work
3. Other learned scholars and Imams of the community will be frequently requested to take up the classes at the Dawah center.
4. Transport cost of die students and teachers will be borne by themselves or by the respective community.

APPENDICES

In The Name Of Allah, The Beneficent, The Merciful

Appendix A

Questionnaire

Questionnaire for Dawah project for Muslim community

1. Name of Masjid/center
2. Address.....
Street.....City.....Zip.....
Phone: HomeWork
3. Imam/President
- Phone: HomeWork
4. Person responsible for Muslim education
- Phone: HomeWork
5. Person responsible for Dawah Program
- Phone: HomeWork
6. Community's human resource . . . Male . . . Female
Youth/Adults (Between 13 - 21) Children
7. No. of persons involved in Dawah work
- Male Female
8. Dawah activities:
 - i. What days in a week workers go-out for Dawah
.....
 - a. Individually.....Y/N
 - b. InGroup.....Y/N
 - c. How many
 - d. Among MuslimsY/N
 - e. Among non-MuslimsY/N

- ii. What section of population they visit
Af-Am/Whites / Spanish / Ethnic minorities /
Educational / Institutions / Hospitals / Parks / Public
places / Correctional facilities or ALL
- iii. Do they deliver the message verbally..... Y/N
- iv. Do they distribute literature to contacteesY/N
* If answer is Yes, please enclose one sample of each
piece of Dawah literature.
- v. Dawah contacts: How many in a day
in a week in a month
- vi. Do you have program for:
- a. Group MeetingsY/N
- b. LecturesY/N
- c. Open Dawah Meetings.....Y/N
- d. Seminars/ConferencesY/N
- e. Comer/St. MeetingsY/N
- f. Mass campaignsY/N
* If answer is Yes, please give details separately:
- i. Average no. of participants in each case
- ii. Effectiveness of each program briefly
-
* If answer is No, please give causes of failure in
brief for each case separately:
-
- vii. How many people took SHAHADAH through Dawah
efforts of the community: Daily Weekly
.....MonthlyYearly
- viii. Have you published any Dawah material
- a. Literature.....Y/N
- b. Video.....Y/N
- c. Audio.....Y/N
* If the answer is Yes, please send a sample of
each.
- ix. Are the Muslims doing Dawah work in their
neighborhoodY/N
* If the answer is Yes, with what methodology and with

what results. Please give your brief comments separately.

- x. Is the community involved in Block activitiesY/N
* If answer is Yes, with what methodology and with what results. Please give your brief comments separately.
- xi. Is the community involved in mobilizing public opinion to fight against MunkarY/N
* If the answer is Yes, with what program, methodology and success. Please give your brief comments separately.
- xii. Is the community involved in social welfare activities among Muslims/non-Muslims in its areaY/N
* If the answer is Yes, please give details separately.

9. Tazkiyah/Tarbiyah program for Da'ee/Islamic workers:

- i. Do you hold programs for:
- Learning/Reciting the Qur'an regularly
.....Y/N.....D/W/F/M
 - Study of The Qur'an (Tafseer) regularly
.....Y/N.....D/W/F/M
 - Study of Hadith regularly
.....Y/N.....D/W/F/M
 - Study of Fiqh regularly
.....Y/N.....D/W/F/M
 - Study of Prophet's life regularly
.....Y/N.....D/W/F/M
 - Study of Prophet's companions life
.....Y/N.....D/W/F/M
 - Study of the History of Islam
.....Y/N.....D/W/F/M
- ii. Have you developed any training program for Da'ee
..... Y/N

- a. No. of Da'ee trained so far
 No. under training
- b. Is it casual or regular or on-going basis
- c. For the Program of Tarbiyah and Tazkiyah, please
 give details on a separate sheet of paper.
- iii. Have you developed any program of character building
 Y/N
 * If answer is Yes, please give details separately.
- iv. Have you undertaken any program of Tarbiyah and
 Tazkiyah for Muslim women to make model Muslim
 families Y/N
 * If answer is Yes, please give details separately.
- v. Have you developed any special/ regular program for
 the Islamic education of the new Muslims (New
 Converts) Y/N
 * If answer is Yes, please give details separately.
10. Are you running any youth program Y/N
- i. Separate for boys and girls Y/N
- ii. No of youth participating: BoysGirls
- iii. Are you giving priority to martial arts program
Y/N
- iv. Are you running any special youth training program
Y/N
 * Please give summary of youths' program
 separately.
11. Dawah methodology:
 Has the community developed any methodology for Dawah
 work among:
- a. Immigrant Muslims Y/N
- b. Afro-Am Muslims Y/N
- c. Afro-Am non-Muslims Y/N
- d. Whites Y/N
- e. Jews and Christians Y/N

- f. Ethnic minorities Y/N
 - * If the answer is yes in any case, please give brief comments on each item separately.
 - * Do you adopt different methods for different sectors of the society or one particular method for all?

.....

- 12. Details of any other Dawah program not specified above

.....

- 13. Suggestions, if any, for inclusion in the Dawah project of the Muslim community

.....

- 14. Yours and your community's quantum of commitment for the ensuing Dawah project in terms of time, availability of human resources and material help

.....

DateSignature of Imam/President

Note:

- 1. Separate sheet of paper may be used for additional information by giving serial number of the Questionnaire where the space provided with the item is not sufficient.
- 2. Abbreviations:
 D = Daily
 W = Weekly

F = Fortnightly

M = Monthly

Y=Yes

N = No

Afro-Am = African-American

3. Please circle the choice that is applicable to you.
4. Please print your comments or write in capital letters.

Appendix B

Individual Study Program

I. Study of the Qur'an:

A. Objectives:

To understand the message of the Qur'an regarding the basic concepts of Islam and to note the reasons and arguments advanced by Allah (SWT) towards understanding:

1. Tawheed - Oneness of God, against Shirk;
2. The Prophethood - Its importance;
3. The Life Hereafter - Its impact on individual and collective life;
4. The Guidance - The greatest need of man;
5. The continuity of Prophethood.
6. Prophets' mission - their efforts; peoples response; extent of success.
7. The concept of Amanah (Trust) and accountability in the Akhirah as emphasized in the Qur'an.
8. How the Qur'an prepares you as a Da'ee; Development of personality, characteristics of a Mumin and a Da'ee Ilallah.
9. The technique, methodology and developmental stages and the process of Dawah work
10. The obligation of Iqamatuddeen (establishing Allah's Deen) in its totality as a way of life.
11. What does Allah (SWT) demand from us as Muslims?

12. The socio-economic-political principles and teaching of Islam as laid down in the Qur'an.
13. The principle of Al-Qist (Justice and fair play) as ordained by Allah.
14. The concept of Shahadah Alannas (witness to mankind) as emphasized in the Qur'an.
15. The obligation to eradicate Munkar and establish Maroof.

Note: These studies must be made and presented in the American perspective.

B. Selection from the Qur'an

1.	FATEHA	COMPLETE	
2.	AL-BAQARA	AYAH	1 to 39; 122 to 157; 177; 208 to 216; 244 to 257; 262 to 286.
3.	AL-IMRAN	AYAH	14 to 20; 102 to 110; 133 to 148; 190 to 200
4.	AL- NISA	AYAH	58, 59; 70 to 87.
5.	AL- MAIDAH	AYAH	33 to 50; 67 to 77; 116 to 120.
6.	AL-ANAM 154	AYAH	74 to 82; 151 to 160 to 165.
7.	AL-ARAF	AYAH	163 to 166; 189 to 206.
8.	AL-ANFAL	COMPLETE	

9.	AL-TAWBAH	COMPLETE	
10.	YUSUF	AYAH	36 to 41.
11.	AL-NAHAL	AYAH	120 to 128.
12.	AL-ISRA	AYAH	23 to 40; 77 to 84.
13.	AL-KAHAF	AYAH	1 to 31.
14.	AL-AMBIYAQH	COMPLETE	
15.	AL-HAJJ	AYAH	39 to 41; 73 to 78.
16.	AL-MU'MINUN	AYAH	1 to 11; 115 to 118.
17.	AL-NUR	COMPLETE	
18.	AL-FURQAN	AYAH	61 to 77.
19.	AL-SHUARAH	AYAH	69 to 103.
20.	AL-NAMAL	AYAH	60 to 66.
21.	AL-ANKABUT	AYAH	1 to 13; 41 to 46; 52 – 69.
22.	LUQMAN	COMPLETE	
23.	AL-AHZAB	COMPLETE	
24.	YASEEN	COMPLETE	
25.	HA'MIM		
	AL-SAJDAH	AYAH	26 to 36.
26.	AL-SHURAH	AYAH	13 to 19; 30 to 43.
27.	AL-DUKHAN	COMPLETE	
28.	MUHAMMAD	COMPLETE	
29.	AL-FATH	AYAH	1 to 10; 17 to 29.
30.	AL-HUJRAT	COMPLETE	
31.	QAF	COMPLETE	
32.	AL-WAQIAH	COMPLETE	
33.	AL-HADID	COMPLETE	
34.	AL-MUJADALAH	AYAH	9 to 19.
35.	AL-HASHR	COMPLETE	
36.	AL-MUMTAHANA	COMPLETE	

37.	AL-SAF	COMPLETE	
	AL-JUMAH	COMPLETE	
38.	AL-MUNAFIQUN	COMPLETE	
39.	AL-TAGHABUN	AYAH	11 to 18.
40.	AL-TAHRIM	COMPLETE	
41.	AL-MULK	COMPLETE	
42.	AL-MA'ARIJ	COMPLETE	
43.	NUH	COMPLETE	
44.	AL-MUZZAMMIL	COMPLETE	
	AL-MUDDATHIR	COMPLETE	
45.	AL-QAYAMAH	COMPLETE	
46.	AL-DAHAR	COMPLETE	
	AL-MURSALAT	COMPLETE	
47.	AL-NABA and the rest of the Surah of Chapter 30		

C. References

1. *Tafhimul - Qur'an* by Sayyed A. A. Maudoodi (English/Urdu/Bengali)
2. *Tafseer Ibn Katheer* (Arabic/Urdu/English)
3. *Fi Zilal Al-Qur'an* by Sayyed Qutub (Arabic/Urdu)
4. *Tafseer Majidi* by A. Majid Daryabadi (English/Urdu)
5. *Tadabbur Al-Qur'an* by Amin Ahsan Islahi (Urdu)
6. *Ma'arif Al-Qur'dn* by Mufti Mohd. Shafi (Urdu/Bengali)
7. *Ahkam Al-Qur'dn* by Qurtubi (Arabic)
8. *The Holy Qur'an* by Abdullah Yusuf Alt (English)
9. *The Message of the Qur'an* by Muhammad Asad (English)
10. *The Qur'an* by T. B. Irving (English)

Note:

1. Any Muslim can refer to one or two Qur'anic commentaries in the language of his or her choice.

2. For a Da'ee any three or four commentaries at least in the language of his or her choice.

II. Study of Hadith

1. *Bukhari* (English/Arabic/Urdu)
2. *Muslim* (English/Arabic/Urdu)
3. *Riad Al-Saliheen* by Nawawi (English/Arabic/Urdu)
4. *Zad Al-Ma'ad* by Hafiz Ibn Qayyim (Arabic/Urdu)
5. *Mishkat-Al-Masabih* (English/Arabic/Urdu)

III. Study of Prophet Muhammad (s) life Reference books:

1. *Prophet Muhammad (S)* by A. Hamid Siddiqui (English)
2. *The life of Muhammad (S)* by Muhammad Hussain Haykal (English/Arabic)
3. *Lectures of Madras* by S. Sulaiman Nadvi (English/Urdu)
4. *Seerah Ibn-i-Hisham* (Arabic/English/Urdu)
5. *Tabaqat Ibn-i-Sa'd* (Arabic/Urdu)
6. *Muhammad - The Benefactor* by Naeem Siddiqi (English/Urdu)
7. *The Spirit of Islam* by S Amir Ali (English)
8. *Seerat-Un-Nabi* by S. Sulaiman Nadvi (English/ Urdu)
9. *Seerat Sarwar-E-Alam* by S. A. A. Maudoodi (Urdu)
10. *Al-Rahiq-Ul-Makhtum* by Saifur Rahman Mubrakpuri (Arabic/Urdu)

IV. Study of the Prophets Companions

1. *Tabaqat by Ibn Sa'd* (Arabic/Urdu)
2. *Usdul-Ghaba* by Al-Hassan Ali Al-Juzri (Arabic/Urdu)
3. *Companions of the Holy Prophet (S)* by Rafi Ahmad Fidai (English)

4. Companions of Prophet (S) by Talib Hashmi (Urdu)

V. Study of Islamic History

1. Age of Ignorance
2. From Prophet Muhammad (S) till Caliph Umar Bin- Abdul Aziz: Upto 102 Hijrah

Books recommended:

1. Tarikh Tabari (vol. 1 to 5)
2. Tarikh ibn khaldun (vol. 1 to 5)
3. Futuh Al-Baldan – Baladhuri
4. Tabaqat Ibn Sa'd (vol. 1 to 4)
5. Al-waqidi (Oxford University press, London, 1965)
6. Al-Bidayah Wa Al-Nahayah Ibn Kafhir, vol. 1 to 8 (Arabic/Urdu)

VI. Study of Contemporary Islamic Movements

1. Muslim brotherhood;
2. Jamaat-e-Islami of India, Pakistan and Bangladesh;
3. Sanusi Movement;
4. Masjumi & other Islamic parties of Indonesia;
5. Noorsi, Milli Salamat and others in Turkey;
6. Hizbut - Tahrir;
7. Black Muslims - Nation of Islam.

Books recommended:

1. History of Jamaat-e-Islami by A'bad Shahpuri Vol. I & II (Lahore)
2. Ikhwan Al-Muslimun by Prof. Sayeed Hawai (Arabic/Urdu)
3. Badiuzzaman Noorsi by Sarwat Sulat (U)
4. The Way For Revival by Hizb ut- Tahrir

5. Malcolm X by Alex Haley Etc., etc.

VII. Modern Civilization

A comparative study with Islam as a way life:

1. Its concept, origin, growth and its internal shortcomings.
2. Nationalism - Its development in Europe; its problems.
3. Secularism - Its concepts, demands and inherent weaknesses.
4. Communism and its causes of failure - Socialism - Fascism - Nationalistic Socialism.
5. Existing Political Trends; Pressure Groups.
6. Hot Nerve Centers of World Politics and their strategic importance.
7. Growth of Mini, Multi and mono Super Power (s):
World Peace & New World Order
8. Growth and decline of Capitalism- Its Problems and Defects.

References

1. Economics of Social Issues - Leftwich & Sharp, 1980. Business Publications, Dallas, Texas 75243
2. The People May Be Seeking Democracy in America - Lamb, Karl A 1971, Wadsworth Publication Co. Belmont, California.
3. This Land of Promise - Mauss & Wolfe, 1977 or later edition. Lippincott Co., New York.
4. Crisis - Ed. Collier, 1969, Harcourt, Brace & Worldline, New York.
5. Social Crisis: A Case Book - Robert Hyball, 1974, Thomas Y. Crowell Co., New York.
6. What is Happening - Teresa Forster Glazier, 1970, Hold Rinehart & Winston, New York

7. Case Studies on Human Rights and Fundamental Freedom; A World Survey, Vol.1 & 2- Veenhover, William A. and Eiving, Wrinifred Crisis, 1975, Marinus Nijhoff, The Hague.
8. Clash of Civilization – Samuel Huntington
9. Europe, America and the world order after death of communism and the end of Cold War.
10. The Tragedy of September 11, 2001 and its aftermath.

VIII. American Civilization

1. Its colonial power - War of Independence- Growth to this time.
2. Study of resources, potentialities, fields of negligence
3. Study of the people - their trends, likes and dislikes, taste and behaviors, etc.
4. Problems of depressed and deprived minorities; racial tension; Black and Hispanic Communities.
5. Civil Rights and Liberation Movements.
6. Social problems - Family life; Old age; Juvenile Delinquency; Battered husband/wife; Homosexuality.
7. Political trends; Economic malaise; Pressure groups Deficit financing; Debtor/Creditor countries problems, etc.
8. Lobbies; think tanks; global economics; global environment; IMF; World Bank; etc.

IX. American and European Civilization References

1. Issues of Western Civilization - Vol. I & II Leon J. 1974 Halbrook Press. Boston.
2. Now and Tomorrow - Kaknois and Wilcose, 1971. D.C. Heath and Co. Lewington, Mass.
3. Negro Protest Thought in 20fh. Century - Broderick Meir, 1965. Bobbs Merrill & Co., New York.

4. The Human Side of Afro-American History - Branson & France 1972. Ginn & Co. Lavington, Mass.
5. Politics in Transitional Societies - Kebschull, 1968, Appleton Century Crofts, New York.

X. Study of Contemporary Religions

1. Judaism & Christianity: where both deviated from the path of ISLAM.
2. Different sects and cults
3. The Abrahamic Faiths – origin, growth, deviations: why, how with what consequences?

References

1. The Bible, The Qur'an and The Science by Maurice Bucaille, 1978 N.A.I.T. Indianapolis.
2. Does God Exist? By Hans Kung Tr. E. Quim / 1980. Doubleday and Co., Garden City, New York
3. Social Problems by Kenneth Henry, 1978. Scott, Foresman and Co. Glenview, 111.
4. The Religious Factor by Gerhard Leuski, Rev. Ed., 1980. Achor Book, Doubleday and Co., Garden City, New York.
5. Patterns in Comparative Religion by Mirces Eliade, 1966. The World Pub. Co., Cleveland, New York.
6. The New Community: Religious Life in an Era of Change by Gabriel Moran, 1970. Harder and Harder, New York
7. The Marks by Engels Reader-Tweker, Rober C., 1972. W. W. Norton and Co., New York.
8. The Gospel of Barnabas by Lonsdale and Laura Ragg, Oxford Clarendon press -1907.
9. A History of Christianity by K. S. Latourette, H. Bros. New York.

XI. Dua for Memorization

A. From the Qur'an

- i. Al-Baqarah Verses 201, 286
- ii. Al-Imran Verses 193-194
- iii. Al-Isra Verse 24
- iv. Al-Furqan Verse 74
- v. Al-Hashr Verse 10

B. Prayers of Rasulullah (S)

Five prayers from the book, 'HASIN-HASEEN' by Muhammad Al-Juzri (Arabic/Urdu)

XII. List of Islamic literature for the study of Da'ee and Islamic workers and distribution among the Dawah contactees

1. Towards Understanding Islam by S.A.A. Maududi
2. Fundamentals of Islam by S.A.A. Maududi
3. Islamic Way of Life by S.A.A. Maududi
4. A Short History of Revival Movement by S.A.A. Maududi
5. In The Shade of The Qur'an, Part-30 by Sayyed Qutub
6. An Introduction to the Qur'an by S.A.A. Maududi
7. Four Basic Qur'anic Terms by S.A.A. Maududi
8. Commandments by God in the Qur'an by Ch. Nazar Mohd
9. Al- Muwatta by Imam Malik
10. Siratun Nabi - Vol. I to VII by Shibli Naumani
11. Marvelous stories from the life of Muhammad by M.A. Tarentino.
12. The Greatest Need of Man by Shamim Siddiqi
13. Methodology of Dawah Ilallah by Shamim Siddiqi

14. Islam - The Misunderstood Religion by Muhammad Qutub
15. The Family Structure of Islam by Hammudah Abd Al Ati
16. Ulumul Qur'an by A.V.Denffer
17. A day with the Prophet by A.V. Denffer
18. Muhammad Rasulullah (S) by Hamidullah
19. The Benefactor by F.S. Wahiduddin
20. Jesus: A Prophet of Islam by M Ataur Rahim, London
21. The Meccan Crucible by Zakaria Bashier
22. Hijra: Story and Significance by Zakaria Bashier
23. Islam: Beliefs and Teachings by Ghulam Sarwar, London
24. Introduction to Islam by Hamidullah, London
25. Islam: Its Meaning and Message by Khursheed Ahmad, London
26. Ideals and Realities of Islam by S.H. Nasr, London
27. Islam: Faith and Practice by M.M. Ahsan, Leicester
28. The Duties of Brotherhood in Islam by Muhtar Holland, Leicester
29. Islam at the Crossroads by Muhammad Asad
30. Islam and Modernism by M. Jameela, Lahore
31. Islam in Theory and Practice by M. Jameela, Lahore
32. The Evidence of Truth by S.A.A. Mawdudi, Lahore
33. Islam and Ignorance by S.A.A. Mawdudi, Lahore
34. Milestones by Sayyed Qutub, Delhi
35. Islam: The Religion of Future by Sayyed Qutub, Kuwait
36. The Religion of Islam by Sayyed Qutub, Kuwait
37. Call to Islam and How the Prophet preached it by A.Ahsan Islahi, Kuwait
38. How to attain True Piety and Righteousness by A.Ahsan Islahi, Kuwait
39. Modesty and Chastity in Islam by M. Zafeeruddin, Kuwait
40. Islamic Way of Life by S.A-A-Mawdudi, Lahore
41. The Religion of Truth by S.A.A.Mawdudi, Lahore

42. Ethical View Point of Islam by S.A.A.Mawdudi, Lahore
43. Finality of Prophethood by S.A.A.Mawdudi, Lahore
44. Women in Islam by A'ishah Iemu, Fatima Heeren, London
45. Family life in Islam by K. Ahmad, Leicester
46. Purdah and the Status of Women in Islam by S.A.A.Mawdudi, Lahore
47. Status of Women in Islam by J. A. Badawi, Indiana
48. Polygamy in Islam by J. A. Badawi, Indiana
49. Ideal Woman in Islam by M. Imran, Lahore
50. Islamic Law and Constitution by S.A.A.Mawdudi.
51. The Lawful and Prohibited in Islam by Yusuf Al-Qardawi
52. Islamic Jurisprudence by Majid Khadduri
53. Shariah: The Way to God/Justice by K. Murad, Leicester
54. Social Justice in Islam by Sayyed Qutub
55. Islamic Economics by M.A.Mannan, Lahore
56. Islam and The Theory of Interest by A. Iqbal Quraishi, Lahore
57. Banking without Interest by Nijatullah Siddiqi
58. Islamic Economics by M. A. Khan, Leicester
59. The Bible, The Qur'an and The Science by Maurice Bucaille, Indianapolis, 1978
60. What Is The Origin of Man ? by Maurice Bucaille, Seghers, Paris
61. Social and Natural Science by Ismail Faruqi & Dr. A.O. Naseef, London
62. Islam and the Origin of Science by K.A. Wahid, Lahore
63. The Philosophy of Islam by Khaja Khan, Delhi
64. Muslim Contribution to Science and culture by M.A.Rahman Khan Lahore, 1973
65. Muslim Contribution to Civilization by Haider Bammate, Indianapolis
66. Outlines of Islamic Culture by A.M.A. Shustery

67. Religion and Civilization by A. H. Ali Nadavi, Lucknow, 1975.
68. Gospel of Barnabas Edited by Lonsdale & Laura Ragg., Karachi
69. The Muqadimah (The Introduction to History) by Ibn Khaldun, London
70. Humanism in Islam by A. A. Ghafur Attar, Beirut, 1980
71. Muslims in Europe by S.M. Darsh, London
72. Teach Yourself Arabic by A.T. Ayyad, London
73. Arabic for English Speaking Students by M.A. Rau Cairo, 1972
74. Etiquette of Life in Islam by Yusuf Islahi
75. Islam - The Commitment, How to fulfill it? by Shamim Siddiqi, New York

Appendix C

Extended Study Program

Topics for individual and group study, open Dawah meetings, seminars & symposium, joint discussion in workshops and writing booklets, fliers, handbills & posters etc.

I. Kalimah (La Ilaha Illallah)

- * What is Islam?
- * Who is a Mumin? (Definition of Islam and Mumin in the light of the Qur'an and Hadith)
- * Kalimah - Its revolutionary aspect.
- * What are its demands?
- * IMAN - a commitment to Allah.
- * Kalimah - a political slogan.
- * Kalimah - a motivational force.

II. Tawheed (Oneness of God)

- * Arguments given in the Qur'an
- * Why we need God? Or Is God our need?
- * Characteristics of Ta wheed.
- * Tawheed - How to protect it from Shirk?
- * Shirk and its condemnation
- * History of Christianity: How & when Jesus was made son of God?
- * Trinity and its shortcomings.
- * Vicarious atonement
- * Original sin.
- * Christianity and its dogmas.
- * Role of Jews in destroying Torah and the Bible

- * Judaism and Christianity - are deviations from Islam

III. Akhirah (The Hereafter)

- * The need for Akhirah
- * Its importance in character building and remodeling the society.
- * Is Akhirah a possibility?
- * Are we prepared to meet the ultimate reality?
- * Concern for Akhirah.
- * Maximization of personal pleasure and comfort possible only in the life Hereafter.
- * Models of Iman in Allah and Iman in Akhirah.

IV. Prophethood

- * Its concept, need and continuity.
- * Why and when Prophets were appointed?
- * Prophet - a model in every walk of life.
- * Prophet Muhammad (S)- a perfect model for mankind.
- * Guidance - the greatest need of man.
- * The mission of the messengers of Allah.
- * The last Prophet, his mission and how he accomplished it.
- * Muhammad in the Bible.

V. Fundamentals of Islam

1. EBADAH

- * Meaning and concept of Ibadah in Islam.

2. SALAH

- * Meaning, concept, obligation and its correct format
- * Taharah & Wudu- Its importance.
- * Al-Fateha, Al-Tahiyat, Qunut - meaning and short commentary.
- * Meaning and concept of Iqamah Al - Salah.
- * Importance of Salah in building character and shaping society on Islamic lines.

3. ZAKAH

- * Its meaning, concept, obligation, Nisab and method of computation.
- * Heads of distribution, their flexibility and problem of Tamleek (possession).
- * Zakah - a comprehensive system of social justice in Islam.
- * Zakah - its impact on Muslim / human society.

4. HAJJ

- * When obligatory, its importance, Manasik and universality of this Ebadah.
- * Contribution of Hajj in building Muslim Millah.

5. SAWM

- * Its meaning, concept, obligation and different problems.
- * Importance of Sawm in character building and modeling of society on the basis of Taqwa and sacrifice.

6. JIHAD

- * The most important Ebadah in Islam,
- * Exhortation for Jihad in the light of the Qur'an and Hadith

- * Concept of Jihad is the concept of Islam.
- * Culminating point of Jihad fi Sabil Allah is Qital - the last resort.
- * The obligation of establishing Allah's Deen is a constant struggle (Jihad) in the way of Allah.
- * No place of terrorism in Islam.
- * Jihad is not terrorism at all but an Ebadah

VI. Islam - a way of life

1. General

- * Islam - the only acceptable way of life to Allah.
- * Islam - in comparison with socialism, communism, capitalism and all other man-made cults
- * Islam not 'Liberal Democracy' is the need of man.

2. Social System of Islam

- * Its fundamentals - respect for parents, obligations to family, relations and importance of Sila-e-Rhami.
- * Rights and obligations of parents and children, wives and husbands.
- * Ideal husband / wife / father/ mother / children / family as prescribed by Islam.
- * Status of women in Islam & liberation movements - a comparative study; equal opportunities.
- * Concept of social justice in Islam.
- * Process of resolving family feud in Islam.
- * Taqwa is the criterion of excellence in an Islamic society.
- * Concept of crime and punishment in Islam.

3. Economic System of Islam

- * Fundamental principles of Islamic economy - scope and limitations as regards to: Income, earnings, consumption, expenditures, and distribution to different factors of production.
- * Interest and its total prohibition.
- * Measures to eliminate accumulation of wealth
 - i. Zakah;
 - ii. Infaq fi Sabil Allah & Sadaqah;
 - iii. Inheritance Law.
- * Saving, investment and principle of Mudarba (P & L sharing)
- * Interest free banking - its features and feasibility
- * Insurance - Its limitations in Islamic society; Trade wide Insurance to replace existence system.
- * Islamic society - a welfare society of its own.

4. Political System of Islam

- * Guiding principles of political system of Islam.
- * Sovereignty belongs to Allah alone.
- * Sanctity of life and property.
- * Protection of the oppressed classes of the society.
- * Human rights and privileges.
- * Concept of justice and equality.
- * Consultation and method of election.
- * Concept of Freedom and liberty - its scope, guarantees and limitations, if any.
- * Rights of minorities (non- Muslims) - scope and comparison with secular societies.
- * Status of legislature, executive and judiciary in Islam.
- * Characteristics of Islamic state.
- * Goals and strategies of International relation and Foreign policy of an Islamic state.
- * Khilafah - Its need and restoration. How?

5. Our obligation towards establishing Allah's Deen
 - * Our obligation in the light of the Qur'an, the Prophet (S) traditions, Islamic history and jurisprudence.
 - * Is it obligatory or non-obligatory?
 - * Our responsibility in American and international perspective vis-a-vis the Muslim world.
 - * Islam - the only way of life for mankind to follow.
 - * The message (Dawah) of Islam and its universality.
 - * The characteristics of Da'ee Ilallah.
 - * The key to success - "For you will overcome, if you are indeed Mumineen." (The Qur'an 3:139)

VII. Characteristics of the Mumin

- * Fears Allah.
- * Concern for the Akhirah.
- * Leads a life between hope and fear.
- * Is a Da'ee Ilallah.
- * Is a Mujahid-fi-Sabil-AUah.
- * Manifests a life of endurance and thankfulness.
- * Abides by and fulfills his or her commitment to Allah and the people.
- * Is ever ready to sacrifice his or her time and resources for Allah and His Deen.
- * Is a servant of humanity.
- * Behaves with justice and fairplay,
- * Is a good neighbor, an affectionate father or mother, a loving husband or wife an honest worker, a benevolent employer, and a responsible citizen etc.;
- * Is a dedicated, devoted and disciplined worker of the Islamic Movement;

- * Avoids pitfalls: lewdness, lies, pride and arrogance, showing off, oppression, anger, bad temperament, bearing false witness, jealousy, hypocrisy, etc., etc

VIII. Knowledge about the U.S.A.

- * Its land; people's mood, nature, temperament, behavior, likes and dislikes, slangs & etiquette;
- * Its government & pressure groups, economic & social problems; individual and national qualities & weaknesses; global interests, involvements and commitments;
- * Moral decadence & technical superiority; vested interests & Jewish-Zionist lobby, etc., (A Da'ee must have a total picture of his addressees - the land, the people and the problems of America)

IX. Methodology of Dawah - (a synopsis)

- * Door to door personal and group contact by knocking at doors or
- * By mailing literature to be followed by personal contact and appointment on phone;
- * Open Dawah meetings with wide publicity;
- * Corner meetings, display & distribution of literature at market and business places;
- * Introduction of self as "servants of God" or "Wards' People";
- * To be soft-spoken; showing good behavior; be nice and courteous; not pursuing or haranguing disinterested individuals; always wishing well to everyone;
- * To follow up all programs with strict regularity, survey, scrutiny and adjustments where necessary.

X. Methodology of Tarbiyah through - (a synopsis)

- * Lectures, seminars, symposiums;
- * Group study and discussion;
- * Workshops on different topics and issues.
- * Addressing different problems and issues raised and encountered in the field of Dawah.
- * Practice speeches by workers on different topics
- * Memorizing of short speeches, effective arguments Qur'anic Ayah, useful data and quotations and references from the Bible and the Qur'an.
- * Self-evaluation and frequent personal interview by the Dawah Moderator and Murabbi.

Appendix D

Self – Evaluation

I. Matters to think

- A. **As a Muslim** - What is the first priority in your life?
- i. Worldly gains.
 - ii. Pomp and show in life.
 - iii. Earning dollars and enjoying luxuries of life.
 - iv. Be happy and enjoy life in easy going way.
 - v. To achieve success in this life.
 - vi. To struggle throughout the worldly life to get Allah's Deen established in this country in order to get His pleasure as priority number one of your life
- B. Having selected the objective and fixing the priority in life:
- i. What talents, efforts and energies are you sparing for it
 - ii. Are these sufficient?
 - iii. To what extent are you ready to forego other interests for this priority?
 - iv. Have you made your objective the only source of inspiration in your life?
 - v. Have you made up your mind to live and die for it?
 - vi. What are the obstructions in making it the number one priority of your life?
 - vii. How far are you prepared to remove these obstacles from your life?
- C. How far?
- i. Are you obedient and trustworthy to your parents?

- ii. Have you succeeded in creating the impression that you are:
 - a. a loving son or daughter.
 - b. a loving brother or sister in your family.
 - c. a loving husband or wife.
 - d. a dedicated and devoted Muslim Da'ee Ilallah.
- iii. If the image is not perfect, how are you going to improve it?

D. What impression are you creating as a Muslim?

- i. On your neighbors.
- ii. On your friends.
- iii. On your teachers and classmates.
- iv. On your relatives.
- v. In your neighborhood.
- vi. At your work place:

i. As a neighbor

ii. As a youthful boy or girl

iii. As a student

iv. As a member of the society

v. As a job holder

vi. As a social worker

vii. As a Da'ee Ilallah.

NOTE: If it is good, be thankful to Allah (SWT). If not, what measures are you taking to improve yourself in respective field

- E. How, where and in what manner are you utilizing:
- i. Your precious time.
 - ii. Your talents and capabilities.
 - iii. Your physical energies.
 - iv. Your parents' or your money (all are trust in your hands):
 - a. In getting worldly pleasures.
 - b. In idle gossip, loose talk and aimless wandering.
 - c. In serving forces other than Allah (SWT).
 - d. In the pursuit of knowledge.
 - e. In preparing yourself to meet your objective-priority number one of your life.

NOTE: Please check where you stand under each category of questions and think: Is it a correct place for you to stand as a Muslim?

- F. How far have you succeeded?
- i. In educating yourself to be a true Muslim
 - ii. In preparing yourself to be an efficient and effective Da'ee Ilallah.
 - iii. In educating your spouse to be a true companion of your life.
 - iv. In educating and giving Tarbiyah to your children to be trustworthy and Allah-conscious citizens of an Islamic society.
 - v. In making your home a model for others to follow.

II. Deeds to perform

A. Studies

1. The Qur'an

- a. Do you understand it? Yes/No
- b. Are you studying daily? Yes/No
Regularly Yes/No
How much in a week/month
- c. What commentaries are under study?
Tafhim/Ibne-Kaseer/A-Yusuf/...../...../...../.....
- d. What portion have you memorized this
week/month?/.....
- e. Are you attending any class or program of
Qur'anic Studies Regularly? Yes/No
Casually..... Yes/No
- f. Have you any other means to understand the
message of your Creator, Allah (SWT)
..... Yes/No

2. Traditions of Prophet Muhammad (S) (Ahadith)

- a. Are you studying them regularly? Yes/ No
- b. How many times in a week/month?
With what compilation? Bukhari/ Muslim/ Riad
Al-Saleheen
- c. Number of Hadith memorized this week/month
.....
- d. Are your attending any Hadith sessions regularly
..... Yes/No
- e. If not, how are you going to learn Hadith of
Rasulullah (S).....

3. The life of the prophet (s) and his companion

- a. How many pages you read in a week
What book of Seerah
- b. The Companions lives - How many pages?
.....
What books/...../...../...../...../...../.....
- c. What inspiration are you getting from their lives

- d. Islamic/General History- How much
 What books/...../...../...../...../...../.....

4. General studies

- a. Islamic Literature - How much
 What books/...../...../...../...../...../.....
- b. Al-Fiqh - How much
 What books/...../...../...../...../...../.....
- c. Social Sciences - How much
 What books/...../...../...../...../...../.....
- d. Contemporary Islamic Movements - How much ...
 What books/...../...../...../...../...../.....
- e. Current events – What papers
 Which periodicals/...../...../...../...../.....

B. Prayers

- i. Are you regular and punctual? Yes/No
- ii. In time Yes/No
- iii. How many times a day by Jamaah
 iv. Do you try to offer Tahajjud ?
 Daily/weekly/casually Yes/No
- v. Are you fasting regularly? Yes/No
 once or twice a week Yes/No
 or 3 days of Yawmul-Abyad, 13th, 14th and 15th
 of a lunar month Yes/No
 or casually Yes/No

C. Service to humanity:

- i. Have you visited this week/month:
 a. any patient Yes/No
 b. any elderly person Yes/No
- ii. Have you rendered any help this week/month to:
 a. Relative Yes/No

- b. Neighbor Yes/No
- c. Passer-by Yes/No
- iii. Is your image developing as a social worker in your area? Yes/No

D. Spending in the way of Allah (SWT)

- i. Are your means of earnings just and honest? Yes/No
- ii. If dishonest, are you making any effort to switch over to rightful means of earning? Yes/No
- iii. Have you arranged for poor/needy this week/month?
 - a. any financial help Yes/No
 - b. any food Yes/No
- iv. Have you contributed this week/month?
 - a. to Islamic Movement Yes/No
 - b. to Muslim communities Yes/No
- v. Can you satisfy Allah (SWT) that your spending in His way is compatible with your earnings or sources? Yes/No
- vi. If not, are you willing to spend more or increase the frequency of your spending? Yes/No
- vii. Do you pay the Zakah regularly every year Yes/No

E. Individual Dawah efforts

- i. Do you have adequate Islamic literature at home? Yes/No
- ii. Do you have a program to contact at least two persons in a week?
 - a. in your neighborhood Yes/No

- b. in your family circle Yes/No
- c. in your school/college/office
..... Yes/No
- d. Are you regular in your contact program
..... Yes/No
- iii. Do you deal with contactees?
 - a. by writing letters Yes/No
 - b. by visiting their homes Yes/No
 - c. by inviting them to your home Yes/No
 - d. by talking on the phone Yes/No
 - e. by entertainment and offering gifts etc
..... Yes/No
 - f. individually or through collective programs
..... Yes/No
- iv. Do you carry out your message?
 - a. by verbal discussion Yes/No
 - b. by distributing books/Islamic literature
..... Yes/No
 - c. by both methods Yes/No
 - d. by inviting to Open Dawah Meetings
Programs Yes/No
 - e. by inviting to group discussions, etc
..... Yes/No
 - f. by reciting the Qur'an Yes/No

F. Collective Dawah efforts:

- i. Are you attending group contact program
regularly Yes/No
- ii. Are you attending open Dawah meetings
regularly Yes/No
- iii. Are you inviting your contactees & others attend
Open Dawah meetings on regular basis
..... Yes/No

- iv. Are you attending any other collective Dawah programs such as:
 - a. Display at public places Yes/No
 - b. Youth programs Yes/No
 - c. Service-to-humanity Yes/No
 - d. Meet-the-people campaigns Yes/No
 - e. Fight Against Munkar Yes/No
 - f. Any other Yes/No

G. Suggested Guidelines:

1. Establishing Allah's (SWT) Deen in this world is obligatory and incumbent on each Muslim male and female.
2. This format of Self-evaluation has been structured, keeping the above objective in mind, expecting a minimum of efforts from a Muslim or Muslimah in this society, as the maximum has no limit.
3. If the format is properly studied and followed every week if not every day, it will make the reader conscious of his or her responsibilities. Insha Allah, it will encourage him or her to make more and more efforts in achieving the objective of his or her life.
4. If you complete this format every week, you can review your image or developments in different fields of Dawah activities in a systematic and scientific order. The progress report will reflect by pinpointing the areas where you need further improvements.
5. Every individual, if he or she is not a part of the Islamic Movement or an organized Muslim community must fix his/her own target in each field on daily/weekly/monthly/quarterly/ half-yearly/annual basis and compare the target with the achievement he or she makes in different fields, thanking Allah (SWT) for the success and begging His mercy and help for fulfilling the

target with renewed determination in the next target period.

6. All efforts are to be made with faith in Allah (SWT), applying maximum possible Hikmah (wisdom) in each field with patience and, Insha Allah, success in this life and the life Hereafter will grace his or her efforts.

...“And the conclusion of their prayer will be: Praise be to Allah, Lord of the worlds.”

(The Qur'an 10:10)

THE END

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