

**A book included in the curriculum
of Kanz-ul-Madaris Board**

A book, for scholars and preachers, based on the principles related to call to righteousness

Important Principles regarding Call to Righteousness



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

A book included in the curriculum of Kanz-ul-Madaris Board on the
topic of call to righteousness

أُصُولُ الدَّعْوَةِ وَالْإِرْشَادِ

Important Principles regarding Call to Righteousness

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Presented by

Al-Madina-tul-'Ilmiyyah

Islamic Research Centre

Publisher

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An English translation of
Important Principles regarding Call to Righteousness



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
 أَمَا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, بِإِذْنِ اللَّهِ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us,
 O the One Who is the Most Glorious and Honourable.

(Al-Mustatraf, vol. 1, p. 40)

Note:

Recite Salat upon the Last Prophet ﷺ once before and after the Du'a.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

20 Intentions for reading this book

The noble prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "يَتِيَةُ الْمُؤْمِنُ خَيْرٌ مِنْ عَمَلِهِ" i.e. The intention of a Muslim is better than his deed.¹

Madani pearl

The more righteous intentions one makes, the greater reward one gets.

(1-4) Every time I read this book, I will start by reciting Hamd, Salat, Ta'awwuz, and Tasmiyah. (By reading the two Arabic lines given at the top of this page, all four intentions will be fulfilled.)

5. I will read this book from beginning to end to seek the pleasure of Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will read it whilst in the state of Wudu
7. and facing the Qiblah.
8. I will look at the Quranic verses
9. and blessed Hadiths.
10. Whenever I find the blessed name of the holy prophet, I will recite صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
11. Whenever I find the name of a saint, I will read رَحْمَةُ اللهِ عَلَيْهِ or رَضِيَ اللهُ عَنْهُ.
12. Acting upon this narration "عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِيلُ الرَّحْمَةِ", i.e. mentioning good people brings mercy,² I will reap the blessings of mentioning the righteous.

¹ Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942

² Hilyat-ul-Auliya, vol. 7, p. 335, raqm, 10750

13. I will act upon the points of training given in this book and also share them with others.
14. I will persuade Muslims to read this book.
15. With the intention of acting upon the Hadith "تَهَادُوا تَحَابُّوا" 'Give gift to each other, it will enhance affection amongst you,'¹ I shall buy (one or as many copies of this book as I can afford) and gift them to others.
16. I will send the reward of reading this book to the entire nation.
17. I will preach the call to righteousness according to the methods given in the book.
18. I will travel with Madani Qafilahs of Dawat-e-Islami, the Madani movement of the devotees of the prophet, to preach the call to righteousness.
19. I will note important points on the pages designated for this purpose.
20. If I find any Shar'i mistake in composing, etc., I will inform the publisher in writing. (Informing the writer or publisher verbally is usually ineffective.)

¹ *Muwatta Imam Malik, vol. 2, p. 407, Hadith 1731*

AL-MADINA-TUL-'ILMIYYAH

(Islamic Research Centre)

The great religious movement of the world of Islam, Dawat-e-Islami, established a research institute named Al-Madina-tul-'Ilmiyyah in Jamia-tul-Madinah, Gulistan-e-Jauhar, Karachi in 1421 Hijri, 2001. This institution is dedicated to providing correct Islamic literature to Muslims and working towards the great objectives of individual and societal reform. The main purpose was to publish the books of Imam Ahmad Raza Khan Qadri رَحْمَةُ اللهِ عَلَيْهِ as per contemporary requirements. In July 2003 (Jumad-il-Awwal 1424 AH), it was shifted to the global Madani centre, Faizan-e-Madinah, old Sabzi Mandi, University Road, Karachi. With the intention of promoting the call to righteousness, reviving the Sunnah, and spreading the knowledge of Shari'ah, the founder of Dawat-e-Islami, Allamah Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ established this institution, dividing it into six departments. Subsequently, gradual expansion took place, and in addition to its branches in Karachi, a branch of the Madani Centre, Faizan-e-Madinah, was also established in Madinah Town, Faisalabad, Punjab. In both branches, more than 120 scholars are busy with tasks such as writing, compilation, translation, research, etc. By 2021, twenty-three departments have been established.

1. Department of Faizan-e-Quran
2. Department of Faizan-e-Hadith
3. Department of Faizan-e-Fiqh (Fiqh Hanfi and Shafi)
4. Department of Seerat-e- Mustafa
5. Department of Faizan-e-Sahaba and Ahl-e-Bayt
6. Department of Faizan-e-Sahabyat and Saulihat
7. Department of Faizan-e-Auliya and Ulama
8. Department of Kutub-e-Ala Hazrat
9. Department of Graduation

10. Department of Academic Textbooks
11. Department of Reforming Books
12. Department of Weekly Magazine
13. Department of Dawat-e- Islami Speeches
14. Department of Books Translation
15. Department of Faizan-e-Ameer-e-Ahl-e-Sunnat
16. Monthly Faizan-e-Madinah
17. Department of Religious Writings and Magazine
18. Day and Night of Dawat-e-Islami
19. Department of Children's World
20. Department of Dawat-e-Islami Magazines
21. Department of Graphics Designing
22. Liaison Department for Authors and Researchers
23. Department of Administrative Affairs

The aims and objectives of Al-Madina-tul-'ilamiyyah are:

- To provide a platform for capable scholars to enhance their abilities in research, compilation, and authorship
- To presenting Quranic teachings in accordance with contemporary needs to the general public
- To write books containing the knowledge of Hadith, especially the exegesis of Hadith, for the benefit of scholars and general people
- To publish articles containing the biography of the prophet, era of the prophet, laws of the prophet, medicine of the prophet, etc.

- To inform about the lives and services of Ahl-e-Bayt and the companions of the holy prophet and religious scholars
- To present the books and magazines of elders in a modern style, especially publishing Arabic manuscripts (unpublished), books, and writings in line with contemporary research methodologies in a way that resonates with the present era.
- To provide authentic content to those inclined towards the call to righteousness.
- To provide authentic and healthy material to the students of religious and secular educational institutions as well as to meet their needs by publishing textbooks for teaching students and teachers with good explanation and features.

اَلْحَمْدُ لِلّٰهِ It is the outcome of the compassion and grace of Ameer-e-Ahl-e-Sunnat رَاحَتِ رَبِّكَ اِنَّهُمْ اَلْعَالِيَةِ and acting upon his training and principles that Al-Madina-tul-'Ilmiyyah has set an example through the work it has undertaken from its inception until now for the success in this world and in the hereafter, educating the new generation about the truth of Islam, making them practising Muslims and members of a healthy society, making parents, teachers, and guardians aware of the correct methods of the manners of training, and protecting the theoretical boundaries of Islam and safeguarding religious beliefs.

May Allah grant further progress to the religious works, institutions, and departments of Dawat-e-Islami, including Al-Madina-tul-'Ilmiyyah through His benevolence.

امين بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Date: 15 Shawwal-al-Mukarram 1442 AH/ 27 May 2021

Gift for the readers

The religion of Islam has a complete system of education and upbringing regarding the invitation to righteousness to enlighten those individuals who wander in the darkness of disbelief and immoral deeds. Through this, those living in the darkness of deviation, far from the straight path, can be guided towards the illumination of guidance. It can also provide a peaceful and satisfactory life to the people of the world by creating a peaceful society. The teachings of religion are not honorary or optional; instead, it is the collective responsibility of every Muslim that every fortunate heart illuminated by the light of guidance should become a means of enlightening the lives of others. Thus, from one lamp to another, the light keeps shining until the world, diverting from the quest for ephemeral pursuits, turns its attention towards the eternal and can discover its purpose.

The basis of the successful calling to righteousness

It is crucial to be successfully trained and educated for the effective calling to righteousness. No matter how beautifully crafted and appealing the content of the call to righteousness is, if the preacher's approach lacks proper structure or if the way of delivering the calling is not tailored appropriately to the understanding and psychology of the invitee, its success may become an illusion. What is not understood from one aspect, if the same thing is delivered in some other way, it gets into the heart. It is very important to have this quality in the character of the preacher. A preacher is considered successful only when friends and foes testify in unison that he has fulfilled the duty of delivering the message and striving wholeheartedly for the cause of calling to righteousness. This is the thing that has been interpreted in the narrative verses in the terminology of the holy Quran, so the Almighty says:

وَكَذَلِكَ نَصْرَفُ الْأَيَاتِ وَلِيَقُولُوا آدْرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

Translation: And thus, we repeatedly state Our signs, and so that the disbelievers say, "You have studied", and so that We clarify for the people of knowledge.¹

The greatest preacher Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ provided systematic teachings and

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 07, Surah Al-An'am, Verse 105)

guidance to his noble companions رَضِيَ اللهُ عَنْهُمْ regarding the methods and approaches for calling people to righteousness and explained the principles of guidance and righteousness with elaboration. This is a uniqueness of the religion of Islam that is not found in any other revealed and non-revealed religion besides Islam. The holy Quran, with its unique miraculous style, presents the principles of calling to the religion in the following manner:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Translation: Call towards the way of your Lord with wisdom and good counsel and argue with them in the best manner. Your Lord knows best he who has deviated from His way, and He knows best those who have attained guidance.¹

In this Qur'anic verse, three basic principles of the call to righteousness are described:

1. Wisdom
2. Honour
3. Argument in the best manner

If the role of calling in Islam is examined in the light of the life of the last prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it becomes quite evident that he fulfilled the duty of calling and guiding, establishing the fundamental principles. Later on, his devoted companions رَضِيَ اللهُ عَنْهُمْ also embraced and adhered to these principles wholeheartedly. If a preacher steps into the field of calling towards righteousness by learning its fundamental principles, his calling will prove hundred percent successful. Conversely, if approached in any other manner, the caller may become disillusioned, ineffectual, and defeated, thereby causing more harm than good to the cause of religion. This is because their arguments will be feeble and weak. If the approach is harsh or provocative or if their heart lacks sincerity and spirituality, they will end up making the people they are calling go from them, inviting criticism and condemnation upon sincere preachers.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 125)

The purpose of writing

Recognising the importance of imparting practical training and complete awareness of the enlightened teachings of Islam, especially to the students of Dars-e-Nizami, builders of the nation, and the preachers who guide the nation and the people, Kanzul Madaris Board Pakistan has intended to include a comprehensive book on the subject of calling towards righteousness in the curriculum of Dars-e-Nizami.

The selection of author

When the intention to write this book was expressed before Maulana Abu Majeed Muhammad Shahid Attari Madani دام ظلّه, supervisor of the department of compilation and authorship of Dawat-e-Islami Islamic Research Centre Al-Madinah-tul-'Ilmiyyah and a member of central executive committee, he liked the idea and this responsibility was entrusted to Maulana Abdullah Naem Siddiqui Attari Madani of the Islamic Research Centre. Maulana Ahmad Amin Attari Madani and Maulana Hassan Hashim Attari Madani were appointed as assistants. The formal writing process commenced in October 2021 and concluded in the last quarter of February 2022.

From beginning to end

- A detailed review of previous work on the subject was conducted before the writing to ensure that the new book makes a comprehensive and beautifully crafted addition to the field in a cohesive and elegant style.
- The writing of the book drew upon more than a hundred books, along with over twenty research papers, and Arabic, Urdu, and English websites.
- The book has been written for the syllabi of levels 5 and 7. Since these levels correspond to the stage of cognitive development, the mental abilities and temperaments of students of this level have been taken into consideration.
- The text is enriched with beautiful and captivating similes, effective idiomatic expressions, and meaningful sentences to make it engaging. Additionally, its structure is tailored to modern demands so that the reader remains interested and can derive three times the benefit from the expression: understanding the

essence, avoiding monotony, and expanding their Urdu vocabulary as much as possible. Besides, numerous benefits can also be obtained according to one's aptitude **إِنْ شَاءَ اللَّهُ**

- The book is divided into a case and three parts. The case covers the necessity, importance, and fundamentals of the knowledge of calling. The first part provides explanation of the pillars of the knowledge of calling. The second section focuses on the writing and articulation of two essential foundations of calling towards righteousness. In the third section, useful techniques are included to facilitate the preachers at the beginning level.
- Exercises have been incorporated to make the book more beneficial from curricular perspective. However, an informal approach has been adopted for these exercises. For example, some questions are part of the exercises for which answers are not provided in the book or are only hinted at to a certain extent. Apart from achieving other objectives, an important goal is to encourage students to enhance their curiosity and attempt.
- A glossary has been included for the meaning of difficult words.
- Useful footnotes have been written on relevant passages for clarity.
- Maps have been prepared for the first and second parts of the book so that students can easily remember the topics.
- Translation of all the verses has been taken from the Quran 'Kanzul Iman' translated by Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**.
- Although this is a curriculum book, it can be highly beneficial for competent preachers as well as educated Urdu speakers.
- The title recommended by Sheikh-e-Tariqat Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is *Important Principles regarding Call to Righteousness*. The Arabic and academic title is "اصول الدعوة والارشاد" so that both the students and general preachers pay attention to this book.

- The Shari'ah examination of this book has been performed by the senior specialist of Dar-ul-Ifta Ahl-e-Sunnat Maulana Muhammad Majid Raza Attari Madani.
- The complete composition of the book was done by Maulana Abdullah Naeem Siddiqui Attari Madani, with assistance from Maulana Ahmed Amin Attari Madani and Maulana Hassan Hashim Attari Madani in collecting content and other necessary matters.
- To ensure that the book is free from all types of errors, the entire book has been proofread several times, with formal proofreading conducted three times. If any errors still persist, kindly fill out the form provided on the last page of the book and send it to the email address of the Islamic Research Centre.

May Allah Almighty accept this endeavor and bless the author and assistants with success and honour.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

First Part

About the Principles of the Science of Calling

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ رَحِمَ عِبَادًا بِحَاتِمِ النَّبِيِّيْنَ وَ صَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْاَنْبِيَاءِ
وَالْمُرْسَلِيْنَ الدّٰعِيْنَ اِلَى رَبِّهِمْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ وَعَلٰى اٰلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيْمًا اَمَّا بَعْدُ
فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The greatness of humanity

Allah Almighty has not only created humans as the greatest creation of all but also honoured them with the privilege of dominance over all creations. Indeed, just as physicality, animality, and spirituality revolve around humans, so too is the focal point of all their necessities the presence of human beings. It can even be said that "human is the summation of the subtleties² of all existence."³ Besides, Allah Almighty has granted human nature the ability to recognise goodness and evil and the desire to choose between good and bad. He came into this world with this high disposition and great nature.

Humanity is obliged to keep from the path that leads to evil and mischief by utilising the abilities granted by Allah Almighty, perfect intellect, and great nature, and should adopt the right and good path so that he becomes deserving of the blessings and rewards from the court of Allah Almighty. Conversely, despite possessing sound intellect, if a human does not choose the path of righteousness, he will be deserving of the punishment of hell.

Sayyiduna Imam Azam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ has said:⁴ لَوْلَمْ يَنْعَثِ اللهُ تَعَالَى رَسُوْلًا لَوَجَبَ عَلَى الْعُقَلَاءِ مَعْرِفَتُهُ بِعُقُوْلِهِمْ i.e. if Allah Almighty had not sent any messenger, it would still have been Wajib for those who had complete intellect to recognise (the existence of) Allah Almighty.

¹ *Al-D'awat, wal-dawayait, ale'al-salam*, p. 5,

² Time and space, appearance, needy of food and drink, and the protection of property, i.e. praise and worship, etc. (author)

³ *Tafseer-e-baydawi, Surah Al-Fatiha, under the verse 2, vol. 1, p. 54, extrated; Makalaat kazmi, vol. 3, p. 101*

⁴ *Kashf-ul-Israr, 'An asol fakhar-ul-islam, Al-Bazdoai, baab bayan-al-'Akal, vol. 4, p. 386: Asol-al-shashai, fasal fi-al-amre, p. 85,*

The great favour of the merciful Lord

The power to choose between goodness and evil was instilled into human beings and it was told that success lies in choosing the path of righteousness, while failure lies in choosing the path of evil.

It is mentioned in Surah Al-Shams:

فَالهَمَّهَا خُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۗ وَقَدْ خَابَ مَنْ دَسَّاهَا ۗ

Translation: Then He placed in its heart the understanding of its disobedience and its piety. Indeed, he who purified himself attained prosperity. And he who covered it in sin failed.¹

Allah Almighty has not confined the matter of human guidance, misguidance, reward, and punishment to mere nature. Rather, He established the continuum of prophethood and messengership to manifest human abilities and provide comprehensive guidance. Prophets and messengers were sent continuously according to the needs of every era to give a solid proof that a complete arrangement was made by Allah Almighty for the guidance of mankind. Despite this, if humans don't adopt the righteous path and if they continue following the misguided path, then certainly they will be responsible for their actions.

Allah Almighty has said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Translation: And certainly, we sent a messenger in every nation that you worship Allah and avoid Satan;²

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Translation: 'We sent' messengers as bearers of glad tidings and warners so that there is no excuse for people in the Court of Allah after the 'advent of' messengers—and Allah is Almighty, Most Wise.³

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 30, Surah Al-Shams, Verse 8-10)

² [Kanz-ul-Irfan (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 36)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Nisa, Verse 165)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ
فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٦﴾

Translation: O People of the Book! Indeed, there has come to you Our messenger to clearly relate Our commands to you after the era without Prophets lest you say: "No bearer of glad tidings has come to us, nor a warner." So there has come to you a bearer of glad tidings and a warner. And Allah has power over everything.¹

Wisdom behind the end of prophethood

The chain of prophethood began from Sayyiduna Adam عَلَيْهِ السَّلَام and ended on the final prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There are several wisdoms behind the end of the prophethood. One of the reasons is that Allah Almighty, by His perfect power, sent the holy prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time in human history when humanity, passing the phases of life, reached such a stage that whatever system would be established could be applicable to all their needs until the Day of Judgment.

As it is stated:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

Translation: This day, I have perfected your religion for you, and completed My favour upon you, and chosen Islam for you as a religion.²

In other words, such a religion is associated with the prophethood of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which is the only way to fulfil upcoming needs till the Day of Judgement. The prophethood and messengership of the holy prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is sufficient and necessary for every individual. It is beyond imagination that prophethood will be conferred on someone after him.³

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 19)

² [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 03)

³ Maqalat-e-Kazmi, vol. 3, p. 104,

The inheritors of the prophets

After the final messenger, the holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the responsibility of calling towards righteousness was given to the people of Muhammad. This was carried out sincerely by the trustworthy companions, Mujtahideen, scholars, and Sufis, still continues, and will continue until the Day of Judgement. This is because the system of prophethood is the trusted means of human salvation and success, and its inheritors are the scholars of Shariah and Tareeqah. The evidence from the Quran, Hadith and history testifies that from the birth of Sayyiduna Adam عَلَيْهِ السَّلَام till today, only those individuals succeeded in the world and the hereafter who were associated with the blessed court of prophethood. Those who disconnected from the teachings of prophethood fell into the ditch of animality and brutality.

Read the next pages carefully to pass on prophetic inheritance and spread it widely. **إِنْ شَاءَ اللهُ** This study will bring you wisdom and contemplation.

Definition of the science of calling to righteousness

هُوَ عِلْمٌ تُعْرَفُ بِهِ مَنَاهِجُ الدَّعْوَةِ وَأَسَالِيْبُهَا وَطُرُقُهَا وَأَدَابُهَا إِلَى الدُّخُولِ فِي دِينِ الْإِسْلَامِ وَالْحَثِّ عَلَى فِعْلِ الْخَيْرِ وَاجْتِنَابِ الشَّرِّ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالشَّحِيْبِ بِالْفَضِيْلَةِ وَالتَّنْفِيْزِ عَنِ الرَّذِيْلَةِ وَإِتْبَاعِ الْحَقِّ وَتَبَيُّدِ الْبَاطِلِ

The knowledge of calling involves learning the method, manners, ways, and approaches of calling towards the religion of Islam, motivating for doing goodness and preventing evil, giving commands for righteousness and prohibiting from wrongdoing, fostering love for virtues and cultivating aversion to bad morals, following the truth, and staying away from falsehood.

Subject of the science of calling

أَلْمُكَلَّفُونَ بِحَيْثُ الْمَدْعُوُّ وَالْمُدْعَى وَالْمُدْعَى بِحَيْثُ الْمَدْعُوُّ إِلَيْهِ

The accountable one (whether a human or jin) should be called towards righteousness. Muslim (man or woman) should call towards righteousness. The religion is that calling towards it should be carried out.

Purpose and objectives of the science of calling

تَشْكِيْلُ النِّظَامِ الْإِسْلَامِيِّ فِي الْحَيَاةِ مُجْتَبِعًا وَمُنْفِرًا وَالْفَوْزُ بِسَعَادَةٍ الْعَاجِلِ وَالْآجِلِ

To mould the individual and collective life into the Islamic system and attain the benefit in the world and the hereafter.

Pillars of the science of calling

أَرْكَانُ عِلْمِ الدَّعْوَةِ أَرْبَعَةٌ: الدَّاعِيَ الْمَدْعُوَ الْمَدْعُوَ إِلَيْهِ مَنْهَجُ الدَّعْوَةِ

There are four pillars of the science of calling:

1. Call
2. Caller or preacher
3. One being invited
4. Methodology of call

Chapter 1

Pillars of the science of calling to righteousness

In this transient universe, every person has come for a limited time and will soon depart this world. In this world, only the who lives according to the will of the Creator of the universe is deserving of success and living a peaceful and everlasting life. However, only a few fortunate ones know this secret and sacrifice their desires for the sake of Allah's will. But their sacrifice alone is not sufficient. It is also the responsibility of those who Allah made aware of the real purpose of this life to make those who are unaware of this fact know about this. The pillar of calling towards righteousness is related to two types of individuals. Its detail is as follows:

Topic 1

Calling towards righteousness

The root¹ of the word دعوة is " د ع و ", which is a trilateral word with a detached " (ل) لام² in it. This root has an extensive and comprehensive meaning, encompassing various words within its scope. When used in conjunction with different Silaat³, this three-letter root yields a world of meanings. The meaning of a few famous words, related to our topic, comprising the same root, is explained below:

الدَّعْوَةُ: Calling people to gather them for a certain matter and motivating them for doing that task

الدَّعْوَى: It is used as a noun in the sense of making a claim

الدَّاعِيَّة: It is used in the meaning of a cause or reason. It is also used for a person who calls towards a religion or contemplation.

¹The original letters of the word

²The terminology of Ilm Sarf, i.e. the word with three original letters with *Used as a detached letter (writer)*

³This is the plural of Sila, which is the terminology of Ilm Nahw, i.e. the noun that gives another meaning with a vowel. *لام* and *في بَاء* *عَلَى*، *عَنْ*، *إِلَى*، *عِنْدَ*، *عِنْدَ*، *عِنْدَ* these 7 vowel letters are also called Sila. (writer)

الدِّعَايَةُ: The call that is given towards a certain point of view. In the letters, written by the messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the kings, there are words: ¹"أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلِمًا" (I invite you to embrace Islam. Accept Islam, you will be safe).²

The terminological meaning of "دعوت" (invitation)

(1) هِيَ حَثُّ النَّاسِ عَلَى الْإِيمَانِ بِاللَّهِ تَعَالَى وَبِمَا جَاءَ بِهِ رَسُولُ اللَّهِ وَالتَّمَسُّكِ بِالدِّينِ الْإِسْلَامِيِّ وَانْشَاءَ مُجْتَمَعٍ يَحْتَمِلُ بِالْإِسْلَامِ وَيَعْتَصِمُ بِهِ³

Translation: Inspiring people to believe in Allah and follow the Prophet's Shariah, adhering to the religion of Islam strictly and establishing a society that will follow the teachings of Islam is called calling towards righteousness.

(2) هِيَ تَبْلِيغُ الْإِسْلَامِ لِلنَّاسِ وَتَعْلِيمُهُ إِيَّاهُمْ وَتَطْبِيقُهُ فِي رَاقِعِ الْحَيَاةِ

Translation: Preaching Islam and its teachings to people and making others follow them in the life is called calling towards righteousness.

The targets of calling towards righteousness

For success and the best outcomes in any task, it's essential to first determine its objectives and targets. Then, efforts should be made according to the targets. Making efforts without determining the targets is not less than wasting energy. Therefore, some fundamental objectives and targets of calling towards righteousness are given below.

1. Right speech and conveying Allah's commandments clearly

One of the most important targets of calling towards righteousness is the right speech, i.e. to highlight the right thing, and preaching, i.e. conveying Allah's commandments very clearly. Hence, it was said to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Holy Quran:

¹ Bukhari, part 6, vol. 1, p. 11, Hadith 7

² Lisan-al-Arab, vol. 2, pp. 1279 to 1281

³ Al-Dawa wal Da'iyah ilal islam, p. 6

(1) يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ط

*Translation: Dear Messenger! Convey that which was revealed to you from your Lord.*¹

(2) وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

*Translation: And it is only incumbent upon the Messenger to convey clear preaching.*²

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: بَلِّغُوا عَنِّي وَلَوْ آيَةً

"Convey on my behalf even if it is one verse only."³

2. Establishment of the religion of Allah Almighty

Establishing the religion of Allah on the earth is the main target of calling towards righteousness. Allah Almighty has said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَ
لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

*Translation: Allah has promised the believers and those who do righteous deeds among you that He will most certainly grant them authority on earth, just as He granted succession to those who preceded them. And He will most certainly establish their religion for them, which He has chosen for them,*⁴

3. Reformation and purity of hearts

One of the objectives of calling towards righteousness is to reform people and purify their hearts. The purification of hearts and inner reformation is among the duties of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, the preacher should focus on the reformation of people's thoughts, concerns, hearts, and souls.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 67)

² [Kanz-ul-Irfan (translation of Quran)] (Part 20, Surah Al-Ankabut, Verse 18)

³ Bukhari, vol. 2, p. 462, Hadith 3461

⁴ [Kanz-ul-Irfan (translation of Quran)] (Part 18, Surah Al-Nur, Verse 55)

Allah Almighty has said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Translation: It is He who sent among the unschooled a Messenger from them who recites His verses to them, and purifies them, and teaches them the Book and wisdom.¹

4. Knowledge of divine recognition and commandments

One of the important objectives of calling towards righteousness is to make Allah's people understand the purpose of their creation and to make them know about recognition of true Creator and His rights.

As Allah Almighty has said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٢٦﴾

Translation: And I did not create jinn and mankind but to worship Me.²

5. Commanding what is right and forbidding from what is wrong

One of the objectives of calling towards righteousness is to guide people to the righteous path, make them habituated to doing good deeds, and instill hatred for evil into their hearts, thereby creating a society where goodness and righteousness prevail. Therefore, the preacher should play a key role, through calling towards righteousness, in promoting peace and eliminating the atmosphere of dispute or conflict.

Allah Almighty has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 28, Surah Al-Jumu'ah, Verse 02)

² [Kanz-ul-Irfan (translation of Quran)] (Part 27, Surah Al-Dharyat, Verse 56)

Translation: 'O Muslims, ' you are the best nation which was sent forth for the guidance of people; you command the good and forbid evil; ¹

Exercises and activities

1. Man is a collection of funny facts. Explain the meaning of this sentence.
2. What did you understand from the statement of Imam-e-Azam رَحْمَةُ اللهِ عَلَيْهِ on the role of intellectuality for faith?
3. Describe any one wisdom of the end of prophethood.
4. Write the definition, subject, purpose, and pillars of the knowledge of calling to righteousness.
5. What difference did you feel between calling to righteousness and the knowledge of calling?
6. How many are the purposes of calling to righteousness? Explain briefly.
7. What did you learn in this chapter? Explain it in 10 sentences.

Important note

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 04, Surah Ale-Imran, Verse 110)

Topic 2

Preacher and mentor

The second pillar of the science of calling is *preacher and mentor*. It is the most important part of this science because the addressee as well as the one learning is this preacher.

Definition of preacher and mentor

هُوَ مُؤْمِنٌ يَدْعُو إِلَى دِينِ الْإِسْلَامِ وَيُرْشِدُ إِلَى مَحَاسِنِهِ وَتَعْلِيمَاتِهِ بِفِكْرِهِ-

He is a believer who calls to the religion of Islam and guides to its virtues and teachings by using his intellect properly.

Types of preacher and mentor

Basically, the following people are preacher and mentor:

1. Prophets: These holy personalities preached through miracles, evidence, and if necessary, they preached by swords to eliminate the defiance of the disbelievers.
2. Islamic scholars: They perform the duty of calling towards Allah through intellectual and proven arguments.
3. Rulers: They fight the disbelievers with swords to end their rebellion until they enter the religion of Allah and become His obedient servants.
4. Muezzin's call to Salah.¹

Qualities of preacher and mentor

Besides the above-mentioned individuals, other Muslims also perform the duty of spreading the religion and calling towards righteousness. Every preacher wishes that

¹*Rooh-al-Bayan, Part.24, Surah Hā Mīm Al-Sajdah under the verse. 33, vol. 8, p. 258,*

people listen to his point and act upon it. Therefore, if the preacher wants to achieve effective and best results from his invitation and impress by his words, he should try to adopt the following qualities with sincerity:

- Ability to know people
- Action on his knowledge
- Good manners and affability
- Secrecy of people's faults
- Calling everyone towards righteousness without discrimination
- Ability to speak according to people's minds
- Sympathy for people
- Respect for people of knowledge and excellence
- Intelligence and wisdom
- Understanding of religion
- Trustworthiness in religion
- Well-versed in the method of calling towards righteousness
- Patience and sincerity
- Awareness of effective methods of calling towards righteousness
- Brave and quick-witted
- Follower and obedient to Quran, Hadith, and pious predecessors

****Religion, Religious, and Serving Religion****

- Islam is Allah's favourite religion.
- Religion is a guarantee of success. Whoever is religious can never be unsuccessful.
- Serving the religion is not by our strength but by the ability granted by Allah.
- Religion does not depend on anyone. Allah takes the service of religion from whom He wishes.
- Intelligence is required in worldly education, whereas passion is required more than mere intelligence in religious education.
- Religion does not hold anyone's credit. When we become servants of religion, in reality, we are not serving religion; religion serves us; religion blesses us.

Exercises and activities

1. In the definition of a preacher and mentor, which aspect is the author trying to highlight with the term intellectual strength?
2. Explain the means by which different preachers of religion call towards righteousness.
3. Give opinion on any three of the qualities of a preacher.
4. What are the characteristics of a preacher that have not become a part of your personality yet? Identify them and take practical steps to incorporate them into your personality.

Important note

Topic 3

The invitee

Invitee is the third pillar of the science of calling. He is also central part of calling towards righteousness. Therefore, the definition, types, and psychology of invitee and essential guidance related to each aspect are given below to study them carefully.

Definition of the invitee

هُوَ الَّذِي يُدْعَى إِلَى دِينِ الْإِسْلَامِ وَتَعْلِيمَاتِهِ لِيُفَوِّدَ الْعَاجِلَ وَالْآجِلَ

The invitee is the one who is invited to accept the religion of Islam and follow its teachings, so that he may succeed in this world and the hereafter.

Types of invitees

For calling towards righteousness, there are basically two types of invitees that one has to deal with:

1. Proponents

2. Opponents

The mental level and ability of these two invitees to understand and think are quite different, and it is very important for preacher to understand them. The division of invitees is elaborated step by step as follow:

1. Proponents

Those who accept the invitation towards righteousness have different temperaments. Amongst them, some immediately accept the invitation, thus the preacher succeeds in his objective. Sometimes, the preacher succeeds after making efforts. And sometimes the preacher remains under illusion that so and so has accepted my invitation and become the part of his mission, whereas the reality is quite different from it. However, regardless

of their status, those who accept call towards righteousness are proponents of the preacher. This is why they are referred to as *proponents*. Keeping the temperament of the proponents in mind, they are categorised into four types.

1. Pioneers

These are the sensible people with sound nature who don't get affected by the apparent aspects of the world. Instead, they are worried for one or another reason to determine the right path in perspective of inner signals of intellect and instinctive nature. They are highly receptive to the call towards righteousness and surpass all others in accepting it.

Attributes of pioneers

The identification of the pioneers is possible through their different characteristics and temperaments. If the preacher focuses and keeps the requirements of his time in mind, he can identify pioneers through his experience. For example:

- They do not care about those who criticise unnecessarily.
- They accept what they find according to intellect and nature.
- After accepting the right thing, they are ready to supporter what is right.
- They are filled with the support for the religion and honour of faith, so they give priority to practical services over verbal expression.
- They strive to lead life with good manners and ethics and distance themselves from social evils. They also stay restless to eliminate these evils.

Training of pioneers

Pioneers readily accept training. However, they give priority to the cause, over every command and wisdom, for which they have attained the rank of the pioneer amongst the ranks of the invitees. They always stay active for that and believe that the same nature and intellect will guide them in future by which they received the invitation. Therefore, the preacher should:

- Provide thorough training to the pioneers, give them the teachings of Islam, and explain the objectives and wisdom of Islamic laws to strengthen their faith.
- Instead of making himself the one to be followed or loved, strive to instil into their hearts and minds that the centre of devotion and the personality that should be followed is only Allah's final prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Train them with an inspiring way of communication, keeping in mind the mischiefs of the times and the possible difficulties that may arise due to these mischiefs.
- Pioneers are determined and have the best decision power. They have significant leadership qualities. Therefore, the preacher should ensure their necessary training, make them the preacher of his invitation, and select them for important responsibilities.

2. Followers

These are individuals of sound nature who do not possess the same level of understanding, intellect, wisdom, honour, and devotion as the pioneers do. But they want to accept the invitation and are also worried about the evils of society. However, due to a lack of strong decision-making abilities, they often hesitate to support the preacher actively. When they see the pioneers accepting the invitation and actively supporting the preacher, they become restless and accept the call to righteousness by following the pioneers.

Attributes of followers

Like pioneers, followers can also be identified through their attributes and nature. A preacher can do this on the basis of his experience. For example:

- Though followers support the call towards righteousness just by seeing pioneers' invitation, yet they don't have any grief, hypocrisy, and hesitation in their hearts.
- Although they are influenced by others due to societal obstacles, their hearts

don't support them unless they support what is right. Because they don't have courage to change the society by fighting against it.

- They go towards the right path due to their determination and the requirements of honour. So they have such provision of courage, sensibility, and insight that protects their religion and belief in the future and strongly supports them in difficult time.

Training of followers

The preacher has to make great efforts to make the mindset and good characters of followers because they don't have a high level of character and intellectuality, and without training they can't support what is right by sacrificing wealth and life, and they don't have leadership skills either. Therefore, the preacher should assess them, train them completely, and try to make them courageous, dignified, and well-mannered Muslim. Regarding this, some points are discussed as follows:

- A preacher should explain important aspects of religion so clearly before them that they don't have any confusion.
- Based on the experience and observation, the preacher should try to clear the questions or confusions that arise in the minds of followers in such best manner that his intellect and heart stick to the reality of the value of the call and objective of the preacher. Remember, the preacher is not fooled by emotions this way.

Missing Text

(3) The weak ones

The weak ones are individuals who, despite having a clear understanding of the truth of the call to righteousness and a desire to accept it, or even having the intention to live in accordance with it after accepting it, hesitate due to some reason. They may lack the determination or fear the trials and challenges that come in the path of righteousness. Even when they witness the determination of the pioneers, they can't overcome their own weakness.

Attributes and disposition of the weak ones

The identification of this group of people is also possible by their attributes and disposition. This can be done by the preacher with his experience.

- The weak ones acknowledge their weaknesses and want to remove them. But their fear and lack of determination hold them back from taking decisive actions.
- When they face any trial in the righteousness path, they need a strong support that can remove the confusion from their minds, although their heart is not disgusted with the truth and they also face trials. Otherwise, there is a possibility that they will follow the path of bad assumption and fall prey to any person of wrong belief.
- Generally, the weak ones' disposition changes like weather changes. That is why, sometimes they readily become supporters of the preacher, and sometimes they take time in doing so. Their real condition appears at the time of trial. At that time, their condition is like the peacock that closes its eye after looking at the cat, i.e. it can fly to save its life, yet it closes its eye in nervousness and feels I am saved. For this reason, they not only land themselves in trouble but can also cause great harm to the preacher.

Training of weak ones

Training of the weak ones is very necessary and important as they unintentionally destroy the objective and efforts of the preacher. Because lack of courage and fear are not accepted by anyone at any place. That religion and group are at risk which don't have determined manpower. Though this category of invitees has less courage, they are not totally passive, so they get the most out of education and training, etc. They are also less determined, which slows their progress, even though training will benefit them.

An organised and sincere preacher should train the weak ones and try to encourage them gradually and make them brave and determined Muslims. Regarding this, some points are given as follows:

- The preacher should find the root cause of the weakness of this group. For example, if they have mental and intellectual weakness, that might be caused by the lack of experience and less observation. Therefore, the preacher should tell them the points of wisdom.
- If they have less courage due to love and greed for wealth, he should keep motivating them to spend in the way of Allah Almighty.
- If they have less courage due to love for life and hate for death, he should mention that the death is certain and the bounties that will be granted in the hereafter. He should also mention the successful stories of Muslims.
- The preacher should pray for every invitee, especially the weak ones.

(4) Hypocrites

Hypocrites are mischievous individuals who have enmity in their hearts for the preacher, but they express extreme love and harmony for the preacher and his cause through flattering by tongue.

Characteristics and disposition of hypocrites

Identifying hypocrites is extremely challenging. Sometimes, even experts and experienced individuals are deceived in the matter of their identification. The preacher often categorises the weak ones as hypocrites. Therefore, it is essential for the preacher not to rush into labeling someone as a hypocrite. If suspicions of hypocrisy arise about someone, it is best to keep these thoughts to himself and avoid sharing them with anyone. However, he should be careful about him. Here are some common characteristics and dispositions of hypocrites:

- Sometimes, hypocrites may have vested interest in accepting the invitation. When they face difficulties in the righteous path, they regret their decision. And when they find no way out, they continuously support the preacher to suppress their fake shyness.

- At times, such individuals approach the preacher with malicious intent and act as agents of opponents by revealing the preacher's weaknesses and future plans to them. They also spread misconceptions among the invitees.
- They are zero in their actions. So they maintain their honour through baseless evidences, false oaths, and fake flattering.

Training of hypocrites

Since hypocrites intentionally spread discord and mischief and are well aware of their behaviour, they don't accept invitation of the preacher and don't reform themselves either. However, some amongst them are those who, for the time being, behave hypocritically due to misconception and heedlessness and feel greatly ashamed once the truth becomes apparent to them. Nevertheless, when it comes to the training of hypocrites, here are some important points:

- If the preacher has suspicion of someone's hypocrisy, he should first make an effort to understand the reason behind it. He should not directly engage with such individual regarding his reformation and training. Instead, he should openly discuss the consequences of hypocrisy and indirectly analyse the actions and behaviours of which he has suspicion.
- If the preacher is certain that someone is a hypocrite, he should address the matter before the reliable, honest, knowledgeable, and experienced person and try to find a solution by mutual understanding.
- Once there is clear knowledge about a person's hypocrisy and after the hypocrite is exposed from every aspect, the preacher should suppress his emotions and, with his wisdom, try to keep himself and the invitees away from the hypocrite.¹

(2) Opponents

The preacher and invitor get support from their followers in the path of Allah. They also have to face opposition from the opponents. There are different psychology and reasons

¹ *It is very difficult to be certain about someone's hypocrisy. If it becomes certain, the preacher should evaluate his own certainty, whether he is in haste or it's due to his inexperience, personal anger, or grudge? (author)*

of refusal of opponents. The success of calling to righteousness depends, to some extent, on understanding the differences among these opponents and handling them accordingly to their disposition. If the preacher remains ignorant about this critical matter and can't understand the different dispositions of the opponents, then he may fail in his objective. Therefore, keeping their dispositions, priorities, and psychology in mind, they are categorized into three groups.

(1) Enemies

These are individuals who realise the effects of calling towards righteousness and come forward as opponents due to some drive.

Characteristics and dispositions of enemies

Enemies are identifiable from the very start. However, the reason of their refusal and drives are not known immediately. After long thinking, reasons and drives of refusal are known. Amongst them, three are basic reasons which are explained below.

1. Honour and enthusiasm

This is due to the sincerity and devotion to the false religion, aim, or sect. The individual opposes the message of truth not by evil attacks and mischievous tricks but he perceives it as a threat to false beliefs and separation of his supporters from him. It is hoped that the one who refuses due to this reason will accept invitation of righteousness if his misconceptions are removed and his enmity is turned into love. Then, his love will remain as much as he had enmity. The one who refuses due to honour and enthusiasm can prove to be a very useful person. Therefore, the preacher should know the condition of his heart and pray to Allah Almighty for his acceptance of calling towards righteousness.

2. Jealousy and arrogance

This reason is caused by temporary grace and honour, positions of authority, or abundance of wealth. The arrogant and jealous people view the call to righteousness as a threat to their status and honour because they are totally engrossed in worldly honour

and status. They have the habit of leading people and making them follow them to the extent that they even want the truth to follow them. Their refusal grows severe when invitation to righteousness affects their desires. Such people are less likely to accept the calling towards righteousness because they consider the truth to be the thing under their possession. These people think that whatever they say will be right and that no one else is capable of stating the truth. They think that even if they lose the truth, no one can explain it but them.

The opposition caused by jealousy and arrogance continues up to the last moment. Every moment, they feel jealous due to arrogance. The preacher should not be disappointed, but rather make their opposing attitude as a source of his determination, inspiration, and practice for competition. He should fulfil his responsibility by calling them towards righteousness. Then he should consider them undeserving of their attention. If Allah wills, they will accept the truth or burn down in their fire of jealousy. Its examples in the history of Islam include some of the chiefs of Ta'if and Makkah who would say that if there were a prophet, he would have been amongst chiefs.

3. Selfishness

From character and social perspective, selfishness is an extremely bad cause that one develops by contemplating only about himself. A selfish person has nothing to do with the conditions of those who depend upon him for the basic provisions and those who live with him. He is careless about the effects of his actions on others. Instead, he thinks about himself only. He does what seems beneficial for him and forms a conspiracy against the thing that creates obstacles in his way.

A selfish person is deprived of every good attribute that can make anybody a gracious person. Selfishness in the context of righteousness is like demanding a weakling to chew an almond. A selfish person is so inferior in his disposition that it is very difficult for him to get rid of it. The preacher should not take more time for his reformation, rather he should search for an other useful person and polish him. An example in the history of Islam includes Abu Lahab.

(2) Awaiting people

These are individuals who have some awareness of the truth and the right path but, due to moral weaknesses and a lack of determination, they neither accept it nor openly oppose it like opponents. Instead, they watch the competition between truth and false until it ends, and they wait to sit in the direction of the dominant.

Characteristics and dispositions of awaiting people

The awaiting people are not identified quickly. The psychology of awaiting people is known after thinking about them and interacting with them. The mental condition of this group of invitees is explained below.

- They tend to postpone their commitment to the future. They wait for the result of the fight between the truth and false and then stand with it. Otherwise, they think it is okay what is going on.
- They follow the one who shines temporarily. They have nothing to do with the decline of shining that may happen at any time because they are certain that when one sun sets, the other sun will brighten whether the sun is right or wrong. Their condition in the group of opponents is that of hypocrites in the group of supporters.

If false is dominant, their support in the form of words will be with it, and they verbally deny the truth. If the situation is the opposite, their attitude will change accordingly.

- They have a burning desire that a reconciliation be brought between the truth and false by any way so that they may live peacefully. For this, they keep passing the chance up every time for the next one to accept the truth. They support the false unless it is difficult for them to support it.

Conclusive evidence for awaiting people

People of this group are materialist. They claim to believe in benefits and losses of a thing just by seeing it with their eyes. (Although the history has rejected this claim of

theirs.) Therefore, the preacher should give them a conclusive evidence while keeping in mind the perplexity of their mind. For example:

- Make them understand that supporting the truth with a view to get benefits and prevent harm is not the evidence of accepting the truth, rather it is selfishness and a sign of fear of harm.
- Present the historical facts before them and highlight the blessings received by those who sincerely supported the truth.
- Continue to give lecture effectively on spiritual benefits as compares to material benefits. Hopefully, their hearts will get impressed and change altogether.

(3) Heedless people

This group of people remains busy with searching for sustenance and fulfilling necessities of everyday life. They hand over religious and political matters to their predecessors and remain continuously heedless. Their life is like the crusher bull¹. It starts the journey from a point and remains there even after suffering all the hardships, and they do not even care about it.

Disposition and characteristics of heedless people

The majority of the world's population is comprised of such heedless individuals. They can be identified easily. Whether the preacher is right or wrong, they are like a field for any preacher. They make the one who reaches them first to be their leader. Here are some points regarding them.

- People of this group are extremely passionate and sensitive. They can distinguish well between good and bad, but they are so busy with their financial responsibilities that they do not find the opportunity to play a role in building or reforming the society.

¹ It's an idiom, i.e. the bull that helps run the crusher to extract juice or oil from different things. Since a strip is put on the eyes of the bull, it keeps revolving in the same circle. It starts from a point and ends there with no destination of its journey. This idiom is used for the person who works without any purpose and makes no progress despite working hard. (author)

- Some of them have good characters and ethics and treat everyone with respect, while others are extremely harsh; they do not greet anyone, let alone meet. Perhaps, this disposition is caused by doing the same type of work repeatedly, and they remain restless.
- They do not like to confine themselves to restrictions, but rather they want to enjoy the fruits of their financial endeavors.
- Majority of them are trapped in the leadership of their predecessors. They blindly accept what their leaders say. They do not tend to engage with those who are more powerful than they are.

Conclusive evidence for heedless people

It is imperative for the preacher to convey the message to heedless people as soon as possible and make a systematic approach that can fulfil this duty in a wise manner. In this regard, here are some important points for the preacher:

- Use fair ways and means to convey your message to the heedless people, even try your best to fulfil their needs for developing your love in their hearts.
- Since the heedless have different dispositions, so evaluate their dispositions and psyche before calling them towards righteousness, or else it may result in a high failure.
- The heedless do not understand through evidence, but rather they are motivated by love and good character of the preacher. Therefore, the preacher should pay special attention to this aspect.
- Avoid interference in the matters of the heedless, rather the preacher should show patience and tolerance. He should practise tolerance and focus more on practical preaching, as a good character has a greater impact on this group than words.

Dos and don'ts for the preacher

- Make your heart like an evergreen tree, then the birds of peace, tranquility, and love will naturally perch upon it.
- Relying on people who do not keep their word is like losing one's credibility.
- Being active for the truth or motivating others for the same is not a mischievous act, rather staying silent about fallacy is the real mischief.
- Those who seek greatness, want to set an example for others, and become beloved of Allah Almighty always have to make sacrifices.
- If you burden yourself with people's words, you will be crushed under them. It's better to crush their words under your feet and stand on them to rise. One day, you will touch the heights of success.

Exercises and activities

1. Illustrate the different types of invitees mentioned above.
2. On the basis of Islam and Ahl-us-Sunnah, give positive views about your surrounding people in the light of the attributes of supporters.
3. Express your views about how detrimental hypocrites can be to the religion and the Maslak.
4. State your strategy of conclusive evidence for heedless and awaiting people.
5. Besides those mentioned in the book, what are other types of invitees? State according to the scope of the book.
6. Name those five personages in the history of Islam who have attributes of the predecessors.

Important note

Topic 4

Calling to Islam

The fourth pillar of the science of invitation is calling to Islam, which refers to the religion of Islam. Since an inviter and a preacher spread the message of truth, it is highly possible that they are asked anything regarding facts and the foundation of Islam. Someone from another religion may also ask about preference of Islam over his religion. Therefore, some important points regarding the religion of Islam are stated here.

Elements of religion

The foundation of any religion is based on the following three elements:

1. System of beliefs
2. System of worship
3. System of good characters

Without these elements, no religion can exist, nor can any system be called a good system. This is why every person of religion presents these three elements as the foundation of his religion. However, the reality becomes clear when one pays attention to the explanation of these elements. Therefore, a preacher should remember a complete and accurate explanation of these elements with conclusive and credible evidences. A brief Islamic explanation of the elements of religion is presented as follows:

(1). System of beliefs

The system of beliefs in the religion of Islam is fundamentally based on three elements. Beyond these, all other theological concepts are connected to the perfect affirmation of these three beliefs. Thus, anyone who wholeheartedly accepts these beliefs comes into the fold of Islam.

1. Belief of monotheism

In Islam, the belief in the oneness of God has such importance as a diamond has amongst the stones. This belief in monotheism is the radiant core that illuminates all other beliefs in Islam. That's why the fundamental book of Islam, the holy Quran, explains the concept of monotheism very clearly. Here are some important instructions related to the belief in monotheism:

The belief in monotheism consists of two essential parts:

- (a) Existence of the Creator
- (b) Oneness of Allah Almighty

These will be discussed briefly and separately, **إِنْ شَاءَ اللَّهُ**

Existence of the Creator

Existence of the Creator means the Creator who brought the earth and sky into existence and everything between the sky and the earth. No any particle can exist forever, and its

existence is not accidental either. He is self-existent, His existence is absolutely necessary, and He is the ultimate cause of beings.

Evidences of the existence of the Creator

The following evidences are presented for the existence of the Creator:

1. **Nature:** The existence of the Creator does not require any external evidence, even denying His existence goes against one's sound nature and laws of the universe. Every person has intrinsic feelings of the Creator, and this is not easy to deny it. This is the reason that Satan and deviated person find it extremely difficult to weaken a person's belief in the Creator. This is why the billions and trillions of people of the world do not deny the existence of the Creator but only a few thousands of people. The holy Quran beautifully guides us towards this intrinsic disposition of human beings:

فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا^ط

Translation: 'this is' the natural disposition of Allah upon which He created mankind.¹

وَإِذْ أَخَذْنَا مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن

تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

*Translation: 'Dear Beloved Prophet, 'remember when your Lord brought forth from the loins of the children of Ādam their progeny and made them testify about themselves, 'and He said, 'Am I not your Lord?' All replied, "Of course, we testify." 'This happened 'lest you should say on the Day of Judgement, "Indeed we were not aware of this."'*²

2. **Intellect:** Sometimes, the abundance of appearance also becomes the cause of concealment, like the sun around the midday. But the meaning of concealment of One is by no means His absence because although the One is not visible, the intellect certainly tells about His existence by observing His impact.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 21, Surah Al-Rum, Verse 30)

² [Kanz-ul-Irfan (translation of Quran)] (Part 09, Surah Al-A'raf, Verse 172)

- The presence of sunlight indicates the existence of the sun.
- When a person in a closed room feels heat, his intellect tells him that the sun is present.

Similarly, the existence of Creator is evident through the signs and order in the universe. It means His existence is so evident that even a glance or thought of a person acknowledges his presence.

However, for some individuals, this proximity has become a cause for distance and the emergence of displeasing. When they observe stable and wonderful order of the system of universe, their intellect will undoubtedly feel a sense of the Creator's existence. This is why the true Creator has presented His signs as clear evidence of His existence in the universe.

(1) إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَتَصْرِيفِ الرِّيِّهِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Translation: Indeed, in the creation of the heavens and the earth; the alternation of night and day; the ships that sail the sea carrying that which benefits people; the rain which Allah sends down from the sky, granting life to the earth after its death; His spreading therein all kinds of animals; the motion of the winds; and the clouds which are bound `to drift` between the sky and the earth—in all `of this,` there are certainly signs for people of intelligence.¹

(2) سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

Translation: Soon We shall show them Our signs in the horizons and within themselves until it is absolutely clear to them that it is the truth. Does it not suffice that your Lord is a Witness over everything?²

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 164)

² [Kanz-ul-Irfan (translation of Quran)] (Part 25, Surah Hamim sajdah, Verse 53)

3. Unit:

Every multiplicity has a unit upon which the multiplicity ends. Recognising the Creator becomes easier when one reaches this unit. For example, the unit of human beings is Sayyiduna Adam عَلَيْهِ السَّلَام, from whom the lineage of human beings began, and now their number is in billions and trillions. We know this point by going through the past, as a population census tells us that the population was fewer a hundred years ago as compared to that of today and the population of the hundred years preceding the previous hundred years was very low. This process of going back in time will eventually lead to a single individual. That individual is Sayyiduna Adam عَلَيْهِ السَّلَام. When we reach Sayyiduna Adam عَلَيْهِ السَّلَام, a question arises: Who created him? Certainly, the intellect will answer: The Creator of the universe. Because there is no predecessor of Sayyiduna Adam عَلَيْهِ السَّلَام.

Remember, this journey to the past and the search for a unit will inevitably reach an end; otherwise, an infinite continuation in this would occur, which is universally wrong.

This reality is mentioned in the holy Quran as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَّنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

Translation: O People! Fear your Lord Who created you from one life and from it created its partner (wife), and from both of them He spread a multitude of men and women; fear Allah whose name you mention when you ask of one another; and 'observe' familial relations. Indeed, Allah is a Protector over you.¹

4. Existence of things

Something that previously did not exist and later on comes into being proves that some or other created what previously did not exist from the beginning. Certainly, there is some power that has preferred existence over non-existence for that thing. Once this concept is firmly established in the mind, the intellect cannot find peace without acknowledging the existence of the Creator.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 04, Surah Al-Nisa, Verse 01)

5. Time

Regardless of what time is, try to understand that something did not exist previously and later on comes into being even in a specific moment; this shows that there is someone with power who when wanted for that thing to remain nonexistent, it did not exist, and when the existence of that thing was wanted, it was created; when that power wants non-existence of that thing, it will go nonexistent by the influence of that power. This is such a reality that its understanding stops one from being disobedience.

Oneness

Oneness refers to the concept that the Creator of the universe is singular and absolutely free from partnership; and nothing and no one is similar to Him. Because the Creator of the universe exists absolutely and has attributes of perfection, and such glory is only for Him.

Evidence for oneness

Once it becomes clear that the Creator of the universe exists Who has various attributes of perfection and beauty all by Himself and all others are granted beauty and perfection by Him; if there was another like Him, the system of the universe would be chaotic and disturbed; but this is not the case and the system of the universe is continuously following the established principles from the beginning, this indicates that the Creator is only One and this system has been going on for decades by His power of perfection.

1. Reasoning for impossibility (Tamanu)¹:

The concept of multiple creators is inherently impossible and self-contradictory. If there were two creators, the system would not have lasted until the present. For example, one would not intend to rise the sun at a particular time, while another intended to rise the sun at the same time. Either desires of both would be fulfilled and the sun would rise and wouldn't rise at the same time. As a result, collective contradiction would occur, which is impossible, or one creator would overpower the other for his desire, which is

¹Reasoning behind the oneness of Allah in case of believing in two creators, thus becoming obstacle to the willingness of one due to the willingness of another (author)

disqualifying the one creator by the other one. However, the Creator is all-powerful and who is disqualified can't be a creator.¹

This is indirectly stated in the holy Quran:

(1) **لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾**

Translation: Had there been gods other than Allah therein, the heavens and the earth would certainly have been destroyed. So Allah, the Lord of the Throne (al-Arsh), is free from what they claim.²

(2) **قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْهُ ۝ لَمْ يُولَدْ ۝ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝**

Translation: Say, He is Allah, One. Allah is the 'forever' Independent. He did not beget nor was He begotten. And there is none equal to Him.³

2. System of the universe

In the system with more than one god, even if there is no civil war, doing the division of powers will be extremely difficult. If the universe and its small and large things are observed, then this will be clear that all systems are interconnected and interdependent. For example, humans need plants, minerals, animals, and stars, and all these things need help of each other in one or another way. Thus, the division of divine powers is not possible.

Summary

The Creator and Master of the Universe has bestowed a great favor upon human by placing the evidence of His existence within him and sending him into the world. Therefore, for someone, the existence of the Creator of the world may be beyond understanding due to the dusty heart, but it can never be against the intellect. If

¹ Dastur-ul-'ulama', kitab Al-baa', vol. 1, p. 325, derived

² [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Anbiya, Verse 22)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 30, Surah Al-Ikhlâs, Verse 1-4)

someone declares the existence of the Creator against intellect, then he is surely insane or a bigoted fool.

Belief in God is not a mere concept; it is a very clear affirmation. We can only receive the benefit of mental function with the help of our logical arguments or comprehensive definitions, otherwise it is possible with His grace only. He can bestow His recognition to even a small child if He wills or He may not grant faith even to a wise and world ruler like Pharaoh! لَا تَتَّبِعِ إِلَّا بِاللَّهِ وَرَبِّهِ الْحَمْدُ

It is stated in the Quran:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۗ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ط

Translation: So whomsoever Allah intends to guide He opens his chest for Islam, and whomsoever He decides to misguide, He makes his chest tight, most constricted as if he were 'forcibly' ascending into the sky.¹

2. Belief in prophethood and messengership

In Islamic beliefs, the belief in prophethood and messengership holds the same importance as water does in sustaining life. Love, emotions, distinction between humanity and animality, the system of livelihood and society's welfare, the completion of the purpose of creation, the attainment of the natural system of life, and achieving success in the Hereafter, all these depend on the practical implementation of this belief. Some points regarding this are discussed below.

(a) The reality of prophethood

A Prophet is the great human being who Allah Almighty sends to convey His commandments to His creation; and this position is entrusted through revelation. If a prophet is blessed with Shari'ah and book, he will be appointed for the position of

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 08, Surah Al-An'am, Verse 125)

messaging.¹

Question: How do the honourable prophets protect themselves from the misconception that the one bringing revelation to them is an angel and not a Satan?

Answer: The prophets appear to be ordinary humans physically, but in fact, their sources of knowledge, senses, intellect, and perceptions are not like those who are not prophets. They have them rather superior and strong. For example, just as an ordinary person can distinguish between a human and animal using his intellect and observation, the prophets are far more capable of distinguishing between angels and non-angels through their specific attributes. This can be learnt from the passage of Imam Ghazali رحمته الله عليه:

إِنَّ لَهُ صِفَةً بِهَا يُبَيِّنُ الْمَلَائِكَةَ وَيُشَاهِدُهُمْ كَمَا أَنَّ لِلْبَصِيرِ صِفَةً بِهَا يُفَارِقُ الْأَعْمَى حَتَّى يُدْرِكَ بِهَا الْبُصْرَاتِ، وَإِنَّ لَهُ صِفَةً بِهَا يُدْرِكُ مَا سَيَكُونُ فِي الْغَيْبِ إِمَّا فِي الْبَيْقُظَةِ أَوْ فِي النَّوْمِ.²

It means prophets have a special quality by which they see the angels and see them in their original form, just as a sighted person is different from a blind one and can see visible things. Prophets can learn about the unseen science of knowledge through their this quality either in dreams or in the waking state.

Imam Fakhr al-Din Muhammad ibn 'Umar ibn al-Husayn al-Razi رحمته الله عليه says:

إِنَّهُ تَعَالَى يَخْلُقُ فِي ذَلِكَ الْإِنْسَانِ عِلْمًا بَدِيهِيًّا هُوَ زُرِّيَابًا ذَلِكَ الَّذِي وَصَلَ إِلَيْهِ مَلَكَ صَادِقٌ لَا شَيْطَانٌ كَاذِبٌ.³

God instills the innate knowledge into the prophet through which he can know that the one who comes to him is an angel, not Satan.

Another reason to protect from the misconception is that just as the prophets performed prophetic miracles as proof of their truthfulness, the angel who comes to him with revelation is also an evidence.

¹ *Sharh maqased*, vol.3, p. 268

² *Ihya-ul-uloom*, vol. 4, p. 240, Selective

³ *Al-Muttalib-ul-'Aliyah-lilrazi*, vol. 8, p. 86

Commentator of Sharh-e-Bukhari, Allamah Badruddin Mahmood Ayni رَحْمَةُ اللَّهِ عَلَيْهِ, stated:

كَمَا نَصَبَ اللَّهُ لَنَا الدَّلِيلَ عَلَى أَنَّ الرَّسُولَ صَادِقٌ لَا كَاذِبٌ، هُوَ الْمُعْجِزَةُ كَذَلِكَ نَصَبَ لِلنَّبِيِّ دَلِيلَ عَلَى أَنَّ الْجَائِنَ إِلَيْهِ مَلَكَ لَا شَيْطَانَ وَأَنَّهُ مِنْ عِنْدِ اللَّهِ
لَا مِنْ غَيْرِهِ¹

It means, just as Allah Almighty has established prophetic miracles as evidence for the truthfulness of prophets and messengers for us, He has also established evidence for the prophet that the angel who brings them revelation is not Satan, but rather the angel is from Allah Almighty.

(B) Necessity of prophethood

If a person believes in the correct use of his intellect and a sound disposition, he will still need the guidance of prophets and messengers to know about the attributes of Allah and His qualities, His approval and disapproval, acts of worship, the nature of worship, and more. Just as a person cannot fully comprehend the effects and properties of herbs and plants merely by hearing their names, but rather he needs the guidance of an expert in the field, and even when experimenting, he may face unbearable harm, similarly, in understanding the attributes and qualities of the Creator of the universe, one needs a guide who imparts the correct knowledge about the true Lord and shows the way to His satisfaction and pleasure. Otherwise, there is a strong possibility that by observing the manifestations of certain attributes of the Creator, even a highly intelligent person may fall into anthropomorphism (attributing human characteristics to God). This is the condition of the person whose intellect is so mature and disposition is so active that he has come to believe in the Creator, but the one who has not believed in the existence of the Creator, based on his intellectual and innate foundation, needs the guidance of a prophet, and most people fall into this category. This fundamental need has been fully met by Allah, who sent prophets and messengers so that there is no excuse for any disbeliever. Therefore, Allah Almighty has stated:

لَعَلَّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٧٥﴾

¹ Umdat-ul-Qari, vol. 1, p. 106, under the Hadith 4

*Translation: so that there is no excuse for people in the Court of Allah after the 'advent of messengers—and Allah is Almighty, Most Wise.'*¹

This verse indicates that after sending messengers, there is no excuse left for disbelievers, and Allah's wisdom prevails.

﴿لَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذَلَ وَنُخْزَىٰ﴾

*Translation: And had We destroyed them with punishment before him (the Messenger), they would certainly have said, "Why did you not send a Messenger to us that we may have followed Your verses before being humiliated and disgraced?"*²

(C) 46 Attributes of noble prophets

Allah Almighty, in order to establish His divine revelations, chose human beings as the centre. Prophets are entirely different from common people. Their qualities, virtues, and abilities are adorned to the utmost perfection. Here, 46 attributes of the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are described, which further clarify their greatness, dignity, and significance:

1. Speaking to Allah directly without any intermediaries
2. Receiving divine inspiration from Allah without spoken words
3. Speaking to angels after seeing them
4. Receiving specific heart-to-heart revelations from angels
5. Possessing a pure and untainted intellect
6. Having a strong memory
7. Safeguarding against errors in religious matters
8. Understanding various methods of interpretation

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Nisa, Verse 165)

² [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Taha, Verse 134)

9. Having sharp vision to see distant objects
10. Having keen hearing and the ability to hear distant sounds
11. Having a strong sense of smell
12. Having a robust physique
13. Ascending towards the heavens
14. Receiving revelations in the form of a bell's sound
15. Conversing with a goat
16. Conversing with plants
17. Conversing with date-palm trees
18. Conversing with stones
19. Conversing with sheep
20. Conversing with camels
21. Speaking to humans without seeing them.
22. Having access to the observation of Jinns
23. Witnessing the disappearing things
24. Knowing the reasons behind sudden incidents
25. Having a reasoning behind work on behalf of someone
26. Having a reasoning behind a terrestrial incident by looking at a celestial thing
27. Looking at one's own back
28. Knowing someone's condition before his death
29. Manifesting things indicating achievements
30. Being informed about heaven and hell in this world

31. Perception
32. Obedience by the trees
33. Complaining by the doe
34. Interpreting dreams truthfully
35. Counting the number of fruits by looking at the tree
36. Guiding on rules
37. Guiding on religious and worldly matters
38. Guiding on the structure and functioning of this world
39. Guiding on the well-being of the human body
40. Guiding on the methods of offering worship
41. Guiding on profitable industries
42. Predicting future events
43. Being informed about unknown events from the past
44. Being acquainted with people's secrets
45. Teaching the methods of argumentation
46. Being familiar with the best ways of life

Among these attributes, some can potentially be found in individuals other than prophets. However, there will always be a concern of error for non-prophets in these characteristics. Nonetheless, there can be no error in any of these attributes when it comes to a prophet.¹

(3) Belief in the hereafter

The belief in the hereafter means having unwavering faith in the idea that ‘after death, we will be resurrected, and before God, we will be held accountable for all our deeds in

¹ *Fath-al-bari*, vol. 13, p. 313, under the Hadith, 6983

this life. We will face the consequences of our actions, both in terms of rewards and punishments.’ This day of accountability is referred to as the Day of Judgement in Islamic terminology.¹

The need for belief in the hereafter

The necessity of believing in the hereafter is evident to every conscious individual for the betterment of society, a peaceful and prosperous life, maintaining peace and security, and preserving rights. However, efforts have been made under various topics to shed further light on the importance of this belief. Let’s see.

Demand for justice

When we consider human perspectives, thoughts, psychology, consciousness, intellectual dimensions, natural desires, limited lifespans, and ways of life, it becomes evident that this world is not sufficient as a reward for the human life spent with ups and downs. Under the vast canopy of this world, there are those who are benefactors, some are malefactors, and some are needy and poor. In this world, where people live their lives differently, there are those who lead a life of purity and piety, given the special qualities inherent in their nature. Among them are those who dedicate their lives to the comfort of others, with the divine providence, and their sustenance is provided by the efforts of others, not by anyone's need.

On this vast land created by God, where there are people to improve human lives, there is no dearth of people who destroy lives either. Many people live in luxurious mansions, adorned with exquisite clothing, stepping on fine carpets and eating all kinds of delicacies. However, their clothing is made from the fabric taken from the bodies of other humans, and the food they eat is prepared from the flesh of others. Therefore, it is necessary that there be a stage in this world where the accountability of human life is assessed, considering the variety of actions. Indeed, this stage is referred to as the belief in the hereafter, Day of Judgement, and Resurrection in Islam. Belief in the hereafter is

¹ *‘Aqidah A`khrat, p.27*

what prevents humans from living a purposeless and hopeless life. Otherwise, the intellect, which seeks to understand the spectacle of life, repeatedly asks these questions:

- What will one gain after living a life full of toil and hardship in this world?
- What will a person achieve by accumulating wealth and possessions for their family, providing them with a comfortable life, cars, and houses?
- Eventually, death will knock on the door of this biological life, and all the things gathered in this world will be left behind. Where will this human traveler go after leaving behind all the worldly possessions?

The restlessness of a human can find tranquillity only through belief in the hereafter, and this belief is essential to deter people from all kinds of purposeless actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا
كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ
الْفٰلِحُونَ ﴿٢٠﴾

Translation: O you who believe! Fear Allah! Every soul must look at what it has sent forth for tomorrow. So fear Allah; certainly, Allah is aware of all that you do. And do not be like those who forgot Allah, so He made them forget themselves. It is they who are the disobedient. The people of the Fire and the people of Paradise are not equal. The people of Paradise, they are the successful.¹

Demand for reason and conscience

Since God Almighty has endowed human beings with intellect, discernment, and the power of choice, undoubtedly, He will also be aware of their actions and conduct. He will observe how they exercise the faculties and capabilities granted to them by God on this earth. Therefore, there is a need for a time when all the choices and actions of humans will be scrutinised and they will receive the reward of their actions. This cannot

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 28, Surah Al-Hashr, Verse 18-20)

happen without the Day of Judgement, and it is beyond the wisdom of any wise being to fulfil these demands without it.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠٠﴾

Translation: That He may reward the people who embrace faith and do righteous deeds; for them there is forgiveness and sustenance of honour.¹

Demand for ethics

In every era, there have been various forms of ethics for humans, and everyone has chosen an ethical philosophy and an ethical approach according to their perspective. Ultimately, there should come a time when the ethical consequences of all of this are manifested in the form of reward or punishment. If the system of this world is not capable of bearing the burden of correct and complete ethical outcomes, then there should be another world where these outcomes can be manifested.²

The evidence for the belief in the hereafter:

The belief in the hereafter is established through rational, factual, and historical evidence. Among these, some of the arguments are as follows:

(A) Factual evidence

During the Makki period of prophethood, the deniers of the message ridiculed the belief in the hereafter more than anything else. They not only expressed astonishment and amazement at this belief but also considered it beyond reason and possibility. This is because without accepting the belief in the hereafter, a person's thinking cannot be considered serious, the standard of good and evil cannot change in matters of destiny, and one cannot abandon worldly desires to walk on the path of Islam. Therefore, in the Makki period of prophethood, the Quranic verses that were revealed placed greater

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 22, Surah Saba, Verse 04)

² Akedah A `kahrat, pp.16-17, Batasirf

emphasis on strengthening the belief in the hereafter in the hearts. Below, I present some Quranic verses related to this:

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَحْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

*Translation: Certainly the Hour is coming. It is near that I conceal it so that every soul is recompensed for its endeavour. So he should certainly not turn you away from it, he who does not believe in it and follows his desire, otherwise you will perish.*¹

وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْيَبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿١٨﴾

*Translation: and because He will resurrect the dead and because He has Power over everything. And because the Hour is coming, there is no doubt in it; and because Allah will raise those who are in the graves.*²

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿١٩﴾ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٢٠﴾ لَقَدْ وُعِدْنَا خُنُوعًا مِنَّا وَإِنَّا لَنَاقِلُونَ ﴿٢١﴾ هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٢﴾

*Translation: Rather, they said what the earlier people said. They said, "When we have died and become dust and bones, will we 'then' be resurrected? We and our forefathers, previously, were warned of this, these are only fabricated accounts of previous nations."*³

ذِكْرُ اللَّهِ رَبِّكُمْ فَأَعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا أَنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ﴿٢٤﴾ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٥﴾

Translation: This Allah is your Lord so worship Him, do you not comprehend? To Him you all will return. 'This is' Allah's true promise. He originates creation, then 'after its

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Taha, Verse 15-16)

² [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 6-7)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 2, Surah Al-Mu'minun, Verse 81-83)

*term, ' He will create again to recompense those who believe and do righteous deeds with justice. And those who disbelieve, there is the drink of boiling water for them and painful punishment due to their disbelief.'*¹

(B) Rational evidence

If we ponder upon the arrival of humans in this world, a secret will be revealed that humans did not suddenly come into existence; rather, they passed through various realms before setting foot in this world.

The first realm is the 'realm of souls' where the human soul existed. The evidence for this is that after a certain period of gestation, when the baby's soul enters the body and starts moving within the mother's womb, the question arises as to where the soul was before entering the baby's body. Regardless of wherever it was or came from, that realm is referred to as the 'realm of souls'.

After the realm of souls, there is the second realm called the 'realm of wombs' where a human spends around nine months. Here, consider the astounding arrangement of nature: a baby stays alive in the moving, cramped space of the womb for nine months. This means all the necessary provisions for human life are provided to the baby right there.

If, after emerging from the mother's womb, all the scholars and wise men of the world wanted to transport the baby back to that place by tearing open the abdomen, it is certain that the baby could not survive even for a short while there. From this, we can understand the difference between God's arrangement and human capabilities. What is impossible for humans is not only possible but also real in the face of God's power. Here it also becomes clear that there is a separate environment and need for every realm. One cannot be speculated based on the other one.

What deserves attention here is that before coming into the world of humans, if a person has to pass through different stages, then even if there were to be a fourth realm after the world, what rational objection could there be? The name 'realm of the hereafter' is given

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 11, Surah Al-Yunus, Verse 217)

to this fourth realm for now. If there is a disagreement with calling the belief in the hereafter by this name, another name can be chosen, but accepting a fourth realm is inevitable. This is because after death, when the soul departs from the body, the same question will arise: where has the soul gone? Wherever it goes, that place is called the 'realm of the Hereafter'.¹

(C) Contemplation of the world

History: When you study the history of the world, you will realize that the concept of the afterlife is ingrained in human nature in such a way that since ancient times, all nations of the world have been associated with the belief in rewards and punishments after death in one form or another. The evidence for this is that after death, all people, in one way or another, observe some religious rituals for the salvation and forgiveness of the deceased. Their methods may vary, but the fundamental concept is common for all.

Vocabulary: If you examine the vocabulary of different languages in detail, you will find that synonyms for 'heaven' and 'hell' exist in every language, and this principle is common among speakers of each language that words are coined for the sake of 'common understanding' that already exists in the minds of native speakers. From this aspect of the discussion, it becomes clear that the concept of the 'hereafter' is not exclusive to the beliefs of Muslims alone, but it is in harmony with the innate nature of all human beings in the world.

Consensus of nations: It can be said about certain classes and people of specific eras that they may have fallen into erroneous thoughts and beliefs. However, from the dawn of human history to this day, it can never be claimed without distinction that by including the concept of the hereafter in their religious beliefs, they have continually fallen for a persistent deception. Especially in cases where those who impart the teachings of the afterlife include not only prophets and messengers but also personalities who are considered to be of utmost integrity and honor not only among the people of Islam but also among the nations of the world. They are also the individuals respected in their respective circles for their religious and spiritual leadership. Therefore, it can be

¹ *Aqida A `khrat, pp.31 to 33,*

said that if all people from every era of history were deemed to be dishonest, then who in this world would be considered truthful?

In conclusion, it is appropriate to emphasize that ‘the rejection of the belief in the hereafter is not exclusive to the denial of a single class, but rather it seeks to prove falsehood from the beginning to the present for all people of every era’. Surely, any sensible person in the world will not agree with such a confrontational style of thinking.¹

(2) System of worship

After believing in Allah, the Creator and Sustainer, it is a natural inclination of a Muslim's heart to strive to please their Lord through worship. This involves supplication, making Allah the center of his intentions, and embarking on a journey from the world of creation to the world of spirituality. However, every person needs the divine revelation about the correct ways of obtaining the will and pleasure of the Almighty. He cannot determine on their own through their intellect and senses what rituals and actions can lead them closer to Allah and purify their souls. This is because the power of human thought has its limitations, and matters of spiritual purification and nearness to God are beyond those limitations. Only the one who receives divine revelation, the prophet and messenger, can provide accurate guidance in these matters. This is why the fundamental source and reference for the Islamic system of worship are the Quran and the Hadiths.

While this book does not delve into the detailed explanations of worship due to its scope and focus, below are some important considerations regarding the Islamic system of worship:

The concept of worship in Islam

In the religion of Islam, worship is essentially the practical expression of Islamic beliefs, stemming from the heartfelt affirmation of faith. It is the act through which a person, for the sake of sincerity and servitude, worships Allah. This is why every action of a Muslim

¹ *Aqida A`khrat*, pp.37 to 39

performed for the pleasure of the Lord of the worlds is considered an act of worship. In essence, a person's relationship with their Creator has two dimensions: one is directly oriented towards the Creator and the other is seemingly directed towards His creation. The former is of a spiritual nature, while the latter is social. For both of these aspects, the term 'worship' is used in the holy Quran. Based on this broad understanding of the Islamic system of worship, we will discuss it in two parts:

1. Direct worship

This term refers to a specific form of worship that is common to all religions. It involves particular acts of worship that are directly related to the worshipper and the deity, without any intermediary. In this form of worship, a person humbly submits and demonstrates his servitude and devotion to the Almighty for His omnipotence and greatness. In Islam, direct worship encompasses four essential acts: Salah (prayer), Zakat (charity), Sawm (fasting), and Hajj (pilgrimage).

Four Worships

1. Salah (Prayer)

Salah is obligatory for every adult and sane Muslim, whether they are male or female, resident or traveller, provided they fulfill all the conditions.¹ Neglecting prayer is considered disbelief.²

2. Zakat (Charity)

Zakat, with all its conditions, becomes obligatory on the wealth of a Muslim when it reaches the prescribed threshold after fulfilling essential needs. It is then distributed among the deserving recipients within the Muslim community.³ Refusing to pay Zakat is also considered disbelief.⁴

¹ *Durr-e-Mukhtar, m'a Radd al-Muhtar, vol. 2, p. 6*

² *Durr-e-Mukhtar, vol. 2, p. 8*

³ *Tirmizi, vol.2, p. 126, Hadith 625*

⁴ *Fatawa Hindiya, vol. 1, p. 170*

3. Sawm (Fasting)

Fasting is obligatory for every adult and sane Muslim man and woman, with its all conditions. These are one-month fasts in the month of Ramadan every year. ¹Denial of its obligation is considered disbelief.²

4. Hajj (Pilgrimage)

Performing Hajj is obligatory once in a lifetime for every adult and sane Muslim who can meet the conditions for the journey. Neglecting this obligation is also considered disbelief.³

Apart from these four worships, there is no other fifth thing that is 'obligatory' in the religious teachings of Islam for the satisfaction of soul and nearness to the Almighty. Other teachings of Islam primarily focus on the individual's way of life, social interactions, and ethics, which are crucial aspects of this comprehensive religion.

(2). Mediated worship

This type of worship is not limited to the four acts of worship, but it encompasses a broad concept, emphasizing the universal teachings of the religion of Islam. Since the purpose of human creation as a whole is worship, it will certainly be a worship and will bring reward for a Muslim to fulfil his natural needs, economic responsibilities, and social values within the circle of Islam with the intention of seeking the divine pleasure.

This is a worship that is done keeping the relationship with the creature. This form of worship is vital because it elevates everyday actions to acts of worship, provided they are done with the intention of seeking Allah's pleasure. It includes following divine guidance in economic matters, sacrificing personal interests for divine commandments, upholding the rights of fellow human beings, and aligning every aspect of life with the pleasure of Allah. It is through this form of worship that an individual can purify his heart, find tranquillity in their soul, and begin the journey towards drawing closer to Allah.

¹ *Noor-ul-Aizah*, p.315

² *Fatawa Ridawiyah*, vol. 14, p. 356

³ *Fatawa Hindiya*, vol. 1, p. 126

Concept of worship

The concept of worship in Islam entails that in fulfilling all responsibilities and religious obligations relevant to life, an individual should rightfully fulfil the duty of being a servant to the true Almighty. In this regard, immerse yourself in the fountain of wisdom and contemplate the blessed Hadiths:

1. Abu Umamah رضي الله عنه narrates: "One of our companions from the army passed by a cave where there was water and vegetation. He thought to himself, 'Why not detach from the world and settle here?' He presented this idea in the court of the prophet صلى الله عليه وآله وسلم seeking permission and expressing his willingness to serve in sacred duty. He said, "I have found an excellent secluded place, where I have provisions for sustenance. I am thinking of detaching from the world and starting to live there." (What do you say?) The messenger of Allah صلى الله عليه وآله وسلم said: "I came into the world not with Judaism or Christianity but with a straightforward and easy religion. By that being, in whose control lies my life, spending morning or evening in the way of Allah is better than the world and all that is in it, and for any of you to offer prayer in a row is better than praying for sixty years."¹
2. Saad bin Abi Waqqas رضي الله عنه said: "During the year of victory, I fell so ill that I was near death. The messenger of Allah صلى الله عليه وآله وسلم came to visit me. I said to him, 'O messenger of Allah, I am in great pain, as you can see. I am a wealthy person, and besides my daughter, I have no heir. Should I give two-thirds of my wealth in charity?' The prophet Muhammad صلى الله عليه وآله وسلم forbade me from doing so. Then I asked, 'Can I give away half of my wealth in charity?' He صلى الله عليه وآله وسلم forbade me from doing so either. Then I asked again, 'Can I give away one-third in charity?' He صلى الله عليه وآله وسلم replied, 'One-third is permissible, but even that is too much. Keep in mind that leaving behind wealth for your heirs is better for them than leaving them needy and having to beg from others. Whatever you spend for the sake of Allah earns you a reward, even the morsel you put in your wife's mouth.'²
3. Abu Zar رضي الله عنه narrated: "Some of the noble companions expressed to the prophet Muhammad صلى الله عليه وآله وسلم that the wealthy people have taken away the rewards by

¹ *Musnad Ahmed, vol. 8, p. 303, Hadith 22354*

² *Bukhari, vol. 3, p. 142, Hadith, 4409*

spending their wealth in charity, despite the fact that they pray like us, fast like us, and give charity from their extra wealth. Beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Allah has also provided you with numerous ways to earn rewards through charity. Every praise is charity, every glorification is charity, saying الْحَمْدُ لِلَّهِ is charity, saying لَا إِلَهَ إِلَّا اللَّهُ is charity, and enjoining what is good and forbidding what is evil is charity. Even fulfilling the rights of your spouse is charity.' The companions asked, 'If someone fulfils his desires, is there still a reward?' The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Consider if he fulfils his desires through unlawful means, won't it be a sin? Similarly, if he fulfils his desires through lawful means, he will be rewarded.'¹

4. Abdullah bin Amr رَضِيَ اللهُ عَنْهُ narrated: "One day, the messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited my house and said: 'I have learned that you stand in prayer at night and observe fasts during the day.' I replied: 'Yes, indeed, I do.' Then, the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised: 'Also, make sure to sleep, stand in prayer, observe fasts, and break your fasts, for your eyes have a right over you, your body has a right over you, your wife has a right over you, your guests have a right over you, and your friends have a right over you.'²

3) Ethical system

Islam is a comprehensive ethical system. Its moral teachings are rooted in the essence of human nature and the fundamental principle of respecting not only human dignity but also the sanctity of all living beings. Islamic ethics encompass every aspect of human life, and there is no corner of life, from a mother's lap to the grave, where Islamic ethical guidance does not apply. Just imagine the level of ethics in the canvas of a religion offering ethical teachings even about a soulless body. In order to shed light on the detailed teachings of Islamic ethics, we will attempt to elucidate three fundamental aspects of its ethical system.

¹ Muslim, p. 390, Hadith 1006

² Nasa'i, p. 391, Hadith 2388

(1) Motivating force

Good ethics are closely related to human well-being. A good society, successful economy, and a splendid family life all depend on good ethics. Even if a single person of the world is a victim of immorality, the entire society will face its consequences. Therefore, merely providing education or listing material benefits is not enough for such an important thing. There is a need to awaken a passion that every person demonstrates manners and even considers it a privilege. Even if there is no material benefit, he must not walk the path of immorality. In the Islamic ethical system, this passion is the 'desire for the pleasure and approval of the Creator, the Almighty'. This only passion is the focus of all morals for Muslims.

- Why does a Muslim forgive those who harm him rather than seeking revenge? Because their ultimate goal is to seek the pleasure of their Lord.
- Why does a Muslim raise their voice against injustice? Because helping the oppressor is forbidden by the Lord.
- Why does a Muslim refrain from bribery, embezzlement, theft, and other unethical activities, even if they seem to offer personal gains? Because their Lord is displeased with such actions.

Arrange a list of ethics of any degree, and you will find that a practising Muslim embodies them. His motivating force is solely and exclusively the 'pleasure of the ultimate Judge'. Even if there is no apparent worldly benefit, they still choose the path of ethics. This is why the connection of the Islamic ethical system is not with a tribe, nation, or a specific religion; rather, its ethical teachings have a transcendent dimension, and they are related to anything that is concealed in the pleasure of the Lord. Whether it is in a living, breathing society or in burying the lifeless body of an unspoken animal under the earth, the influence of Islam's ethical system will be apparent everywhere. In this regard, consider some verses from the Quran and blessed Hadiths.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَوْفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

اَرْحَمَهَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٧﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ
 غَفُورًا ﴿٣٨﴾ وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرُوا نِعْمَتَ اللَّهِ إِنَّا لَنُؤْتِيهِمْ مِنْهَا نِعْمَةً جُودًا ﴿٣٩﴾ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ
 الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٤٠﴾ وَإِمَّا تَعْرِضْ عَنْهُمْ فَانصَبْ عَنكَ رِجْلَكَ وَلَا تُخَاطَبْ بِهِمُ إِنَّ الَّذِينَ اتَّخَذُوا
 الشَّيْطَانَ أَوْلِيَاءَ فَهُمُ الْإِنْسَانُ الْمَقْتُولُ ﴿٤١﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٤٢﴾ إِنَّ رَبَّكَ
 يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٤٣﴾ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ
 نَنْزِقُهَا وَإِن يَكُن مِّنْ أَهْلٍ لَّيَسَّرْنَا بَكَرَّتِكُمْ أَهْلًا لَّهَا ۗ وَلَا تَقْرَبُوا الرِّبَا بضعفًا مضاعفًا ۚ إِنَّهُ كَانَ مُجْتَنِبًا ﴿٤٤﴾ وَلَا
 تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَيْهِ سُلْطٰنًا فَلَا يَسْرِفُ فِي الْقَتْلِ
 إِنَّهُ كَانَ مَنصُورًا ﴿٤٥﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ
 كَانَ مَسْئُولًا ﴿٤٦﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۗ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٧﴾ وَلَا
 تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مَسْئُولًا ﴿٤٨﴾ وَلَا تَمْشِ فِي الْأَرْضِ
 مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٤٩﴾ كُلُّ ذٰلِكَ كَانَ سَيِّعُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٥٠﴾ ذٰلِكَ مِمَّا
 أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٥١﴾

Translation: And your Lord has decreed that you worship none but Him, and be kind to (your) parents; if one or both of them reach old age in your presence, then do not even say "Uff!" to them, and do not scold them, and speak to them with courteous words. And lower your wing of humility to them out of affection and say, "O my Lord! Have mercy on them (both) as they raised me when I was a child." Your Lord knows best that which is in your hearts. If you are righteous, then indeed He is Most-Forgiving for those who repent. And fulfil the right of relatives, and the destitute (miskīn), and the traveller, and do not spend wastefully. Indeed the squanderers are brothers of the devils. And certainly Satan is most ungrateful to his Lord. If you must turn them down, but still seek the mercy of your Lord, 'at least' speak to them with words of kindness. Do not shackle your hand to your neck nor

open it fully lest you sit censured, regretful. Indeed, your Lord increases sustenance for whomsoever He wills and He lessens 'too'. Surely, He is Most-Aware, All-Seeing concerning His people. Do not kill your children for fear of poverty. We shall provide them with sustenance and you too. Indeed killing them is a major sin. And do not go near fornication, indeed it is indecency, and a most evil path. And do not unjustly take the life which Allah has prohibited. Whosoever is killed unjustly, then We have given authority to his inheritor, so he should not exceed the limit in retaliation of the killing; indeed he will be helped. And do not go near the wealth of the orphan except in the best way until he reaches the age of maturity. And fulfil your oath; the oath will be questioned. And measure fully when you measure and weigh with a correct scale. This is better and an excellent outcome. And do not pursue that which you have no knowledge of. Indeed the ear, and the eye, and the heart; all of these will be questioned. And do not walk upon the earth arrogantly, indeed you will never split open the earth, and you will never reach the height of mountains. The evil of all these matters is disliked by your Lord. This is from the wisdom revealed to you by your Lord. And 'O listener,' do not ascribe another god to Allah lest He should cast you into Hell blamed, forsaken.¹

Blessed Hadiths

1. Sayyiduna Muaz رَضِيَ اللهُ عَنْهُ asked the prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the best form of faith. The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "The best form of faith is to love for the sake of Allah, to be angry for the sake of Allah, and to keep your tongue engaged in the remembrance of Allah. Then he asked, "O messenger of Allah, what comes after that?" He replied, "To love for people what you love for yourself and to dislike for them what you dislike for yourself. When you speak, speak good or remain silent."²
2. The prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who possessed exemplary character and dignity, said: "Whoever has these three qualities, Allah will take an easy account of them and take them to Paradise by His mercy." The companions asked, "O

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 15, Surah Bani-Israel, Verse 23-39)

² Musnad Ahmad, vol. 8, p. 266, Hadith 22193

messenger of Allah, may our parents are sacrificed for you, what are these qualities?" He replied, "These are the qualities: Give to the one who deprives you, join ties with the one who cuts you off, and pardon the one who wrongs you. When you act upon these qualities, Allah will take you to Paradise."¹

3. The prophet Muhammad ﷺ, possessing great character, instructed: "In the hereafter, those among you who will be the most beloved to me and closest to me will be those with good manners. And those most disliked by me and furthest from me will be the ones who talk too much and are boastful and مُتَفَيْهِقُونَ." The companions asked, "O messenger of Allah, we understand those who talk too much and are boastful, but who are مُتَفَيْهِقُونَ?" He replied, "Those who are arrogant."²
4. The prophet Muhammad ﷺ described the characteristics of a person who will enter Hell: "Everyone who is arrogant, proud, impolite, greedy, and deceitful will be in Hell."³

(2) Personal ethics

In the Islamic system of ethics, there is a comprehensive education available for individuals ranging from their hearts and minds to the manners of their physical bodies, all aimed at improving personal development and conduct. This education, which encompasses every aspect, is the means to reach the pinnacle of ethical refinement.

Consider a few blessed verses related to this:

Intellect: The intellect is not lesser than any material weapon for humans. Through its proper use, one can excel in creating a better place within society. Therefore, Allah Almighty invites reflection and contemplation in the Quran:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠٠﴾

¹ *Mustafraq-ul-Hakim*, vol. 3, p. 362, Hadith 3968

² *Tirmizi*, vol. 3, p. 409, Hadith 2025

³ *Musnad Ahmad*, vol. 2, p. 672, Hadith 7030

Translation: We have certainly revealed a Book to you in which there is your renown. So do you not have intelligence?!

Heart: Normally, when someone exhibits bad behavior or displays manifestations of poor ethics towards another person, it can lead to harbouring resentment and hatred in one's heart towards that individual. Therefore, Allah Almighty has provided guidance in the Holy Quran to refrain from this quality:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٦﴾

*Translation: He knows the deception of the eyes and that which the hearts conceal.*²

Eyes: Due to the improper use of one's gaze, a person can fall into moral corruption sooner or later. Therefore, Allah Almighty has provided guidance in order to block this major source of ethical degradation.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ

*Translation: He knows the deception of the eyes*³

Ears: Engaging in backbiting or seeking someone's weaknesses for malicious purposes, such as finding faults to gain superiority over them, is an extremely reprehensible and vile act. Therefore, Allah Almighty has prohibited such actions to prevent this kind of unethical behaviour:

وَلَا تَجَسَّسُوا

*Translation: and do not spy on each other*⁴

Countenance: During a conversation, not paying attention to the speaker's words or treating him with contempt while looking around in a disrespectful manner is against good ethics. Therefore, Allah Almighty has provided guidance to discourage this bad habit.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Anbiya, Verse 10)

² [Kanz-ul-Irfan (translation of Quran)] (Part 24, Surah Al-Mu'min, Verse 19)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 24, Surah Al-Mu'min, Verse 19)

⁴ [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 12)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

Translation: And do not turn your cheek away when you talk to people¹

A few verses are mentioned about personal ethics. In addition, the holy Quran provides teachings on good conduct at various points. This includes guidance on how to communicate with people, the tone of voice during conversations, behaviour, attire, and even guidance on personal habits such as eating. Indeed, these teachings are a special aspect of Islam.

(3) Social ethics

In the Islamic system of ethics, the best teachings of good conduct are available for the improvement of human natural desires, the betterment of civil society, and a harmonious social life. This is because a society enriched with good ethics is the guarantor of a peaceful existence. Therefore, consider a few blessed verses related to this:

Verification of news: Spreading false information and believing in rumours is a significant cause of social discord. Therefore, Allah Almighty, blocking this fundamental cause of societal corruption, has emphasized the verification of every piece of information:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿١٨﴾

Translation: O you who believe! When a transgressor brings news to you, verify it, lest you should offend a people unknowingly, then you become regretful for what you have done.²

Mediation: If two groups or individuals are in conflict, it becomes moral and social responsibility of a third party not to be aside by declaring it the personal matter of others and not to pursue selfish interests either by adding fuel to the fire, but rather he should make efforts to reconcile the parties according to his capacity. He may also show strength against the aggressor group to deter them from further aggression. Therefore, the guidance from Allah Almighty is:

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 21, Surah Al-Luqman, Verse 18)

² [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 06)

وَأِنْ طَافَتَا مِنْ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي
حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٣٧﴾

Translation: And if two Muslim groups fight one another, then make peace between them. So if one of them transgresses against the other, fight the transgressors until they return to the Command of Allah. Then if they return, make peace between them equitably and be just. Indeed Allah loves the just.¹

Forgiveness: One of the reasons for societal deterioration is making decisions under the influence of anger and acting on that anger, which often leads to the violation of the rights of others and the erosion of their self-esteem. Allah Almighty has commanded to avoid this harm and emphasized the act of forgiveness.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَيْنِ الْعَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٨﴾

Translation: Those who spend in the way of Allah during 'financial' ease and need, and control rage, and forgive people—and Allah loves the righteous.²

Assistance in good deeds: Strongly condemning wrongdoing and unethical actions while promoting and encouraging good deeds is fundamental for a better society. Therefore, Allah Almighty has stated by commanding for it:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٨﴾

Translation: And help one another in matters of good and righteousness, and do not help each other in sin and transgression—and be mindful of Allah. Indeed Allah is severe in retribution.³

Fulfilment of promises: In a society where commitment and fidelity to promises are valued, there is nothing that can hinder its progress. And a society deprived of these

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 09)

² [Kanz-ul-Irfan (translation of Quran)] (Part 04, Surah Ale-Imran, Verse 134)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 02)

exemplary ethics is prone to rapid deterioration and ruin. Therefore, Allah Almighty has stated by commanding the fulfilment of promises:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

Translation: O you who believe! Fulfil all oaths.¹

Exercises and activities

1. Present the elements of religion stated in the book in the form of a diagram.
2. Develop a dialogue with at least 10 questions and answers on the evidence of the existence of the Creator and the oneness of God.
3. Write a note on the necessity of prophethood and state how the prophets get to know that the one bringing revelation is an angel, not Satan.
4. State 15 attributes of prophets and write answer to the possible forms.
5. State the significance of belief in the hereafter and its effects on the human life.
6. Evaluate the Islamic system of ethics and express your emotions on it.

Important note

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 01)

Chapter 2

The Methodology of the Noble Prophets' Call

By conducting a profound study of the holy Quran and examining the lives of the honorable prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ it becomes evident that there were several common things in the call to righteousness made by all the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. These shared elements were the foundation due to which these chosen individuals were sent. Below, these shared elements are elucidated in the light of the clear guidance of the holy Quran.

Topic 1

Call to Monotheism

Allah the Almighty sent numerous prophets and messengers, each of whom instilled into their respective communities the belief that there is one and only one Creator and Master of this universe. He alone holds sovereignty over the entire universe, and He is the true Administrator of the universe. He is One, eternal, and indeed deserving of worship.

Hence, the Almighty has said:

(1) وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٢١﴾

Translation: And certainly, We sent a messenger in every nation that you worship Allah and avoid Satan; and among them there are some whom Allah guided, and among them there are some for whom misguidance was established. So explore the earth and see what became of the liars.¹

(2) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

Translation: And We did not send any Messenger before you except that We revealed to him, "There is no god but Me, so worship only Me."²

Guiding principles for a preacher

The primary purpose of the religion of Islam and the mission of every prophet sent by

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 36)

² [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Anbiya, Verse 25)

Allah is to incline the creation towards the Creator and affirm His Oneness. Therefore, it is imperative that a preacher possesses the following attributes:

1. The preacher must have a deep understanding of the Islamic belief, including all aspects of belief in Allah, i.e. His existence and attributes.
2. The preacher should be well-versed in both rational and textual evidences regarding the existence of Allah.
3. The preacher should be aware of those who deny the existence of Allah and possess the ability to do technical analysis of their erroneous beliefs.
4. The preacher should wholeheartedly accept the holy Quran as the definitive proof of monotheism over and above any rational evidence.
5. The preacher should be capable of discussing the existence of Allah and monotheism in a manner that is relevant to the needs of his era.

Exercises and activities

1. State in the light of the holy Quran an incident of any prophet عَلَيْهِ السَّلَام of calling towards monotheism.
2. Present an Islamic theory regarding the attributes of Allah Almighty.
3. Identify some misconceptions regarding monotheism in the present era.
4. Evaluate the arguments of those who deny the existence of Allah Almighty and analyse their false beliefs in your class.

Important Note:

Topic 2

Call to belief in the hereafter

The second principle of calling towards righteousness as per the religion of Islam and the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ was to have faith in the hereafter and convince the creature to believe in the life after death and resurrection, as this belief is what enables a person to lead a civilised life while adhering to a moral code. It is this belief that instills into one's heart the inclination to perform good deeds and refrain from evil actions, with the understanding that 'for doing good deeds, Allah the Almighty will bestow great rewards, and for engaging in evil, one will have to face severe punishment'. Without this belief, a person would be like a beast without reins. The significance of this belief can also be understood from the fact that Allah the Almighty mentions that the noble prophets held the concept of the hereafter dear to their hearts and consistently reminded others of it. Thus, Allah the Almighty states:

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿١١٣﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ ﴿١١٤﴾

*Translation: Remember Our people Ibrāhīm, Ishāq, and Ya'qūb, possessors of might and insight. We specified them through a pure word, it is the remembrance of the abode 'in the Hereafter'.*¹

The prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ taught their communities about the belief in the hereafter in various ways.

Sayyiduna Noah عَلَيْهِ السَّلَامُ said to his people:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۗ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٦٨﴾

*Translation: And Allah brought you forth from the earth like vegetation. Then He will return you therein and bring you forth again.*²

Sayyiduna Shoaib عَلَيْهِ السَّلَامُ said to his people:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ فَقَالَ يَقَوْمِ اعْبُدُوا اللَّهَ ۖ وَارْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَتَعَنَّا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

Translation: And to Midian 'We sent' their kinsman, Shu'ayb. He said, "My nation! Worship Allah and have hope in the Last Day and do not roam around the earth spreading discord."³

Guiding principles for a preacher

The belief in the hereafter is an extremely impactful belief not only for a Muslim but also for all of humanity. Therefore, it is imperative for a preacher to be well-versed in the following aspects:

1. Have knowledge of faith in the hereafter and all related Islamic beliefs along with their evidences.
2. Be familiar with rational and textual evidence regarding resurrection after death.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 23, Surah Al-Sad, Verse 45-46)

² [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Nuh, Verse 17-18)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 20, Surah Al-Ankabut, Verse 36)

3. Understand Islamic theories about Paradise and Hell.
4. Analyse the arguments of the deniers of resurrection scholarly and factually.
5. Comprehend the potential societal impacts of the belief in the hereafter and possess knowledge in this regard.

Words of wisdom

- Dignity and integrity are the ornaments of knowledge for scholars.
- Acquiring knowledge with good manners and righteous deeds is a part of prophethood.
- Someone who avoids sitting in his neighbourhood gains more knowledge and purity in his actions.
- Even if all the world's knowledge and wealth were accumulated, it will not equal a single word of the holy Quran.
- The calling towards righteousness through actions carries greater impact than mere verbal persuasion.
- Scholars are like stars on the ground; when people are in need of guidance, they seek them out, and if they hide themselves, people lose their way.

Exercises and activities

- Provide 2 rational reasons for being raised after death.
- Find 2 Quranic verses that address skepticism about resurrection.
- Present a comprehensive content on the belief in the hereafter in the light of Chapter Noah.

- Engage in a conversation about resurrection after death in the light of Chapter Yaseen.
- Refute the false theories of those who deny the belief in the hereafter using the illumination of Chapter Qaaf.

Important Note

Topic 3

Reformation and Education

One of the common responsibilities of the honourable prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ was to pay significant attention to the rectification of the morals of their communities, ensuring proper education, upbringing, and self-purification. This is because any form of social and administrative reform ultimately revolves around self-purification. It is this magnificent concept that enables a human to become free from all forms of deceit and fraud. The desire for true understanding awakens in him leading him towards a purposeful life.

Hence, the Almighty has stated:

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا

عَبِيدِينَ ﴿٤٢﴾

Translation: We made them leaders who guide with Our command and We sent Revelation to them of doing virtuous deeds, and establishing the prayer, and giving zakat; and they worshipped Us.¹

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿٣٢﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿٣١﴾

Translation: Indeed, he who purified himself will prosper. And he remembered the name of his Lord and prayed.²

Guiding principles for a preacher

Purification of the self is a beautiful aspect of Islam that has also influenced non-Muslims. Many non-Muslims are drawn towards Islam after studying its teachings on self-purification. Therefore, it is imperative for a preacher to cultivate the following attributes in themselves regarding self-purification:

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Anbiya, Verse 73)

² [Kanz-ul-Irfan (translation of Quran)] (Part 30, Surah Al-A'ala, Verse 14-15)

1. Study the literature of mysticism extensively
2. Keep himself from sinful actions
3. Adopt virtuous deeds that guide towards salvation
4. Adhere to the teachings of mysticism
5. Be a follower of a perfect spiritual guide and follow his teachings

Exercises and activities

1. Regarding the purification of the self, what responsibilities does a preacher have?
2. What things has Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ included in the categories of perils and salvations? Present the fundamental outline.
3. Assess the shortcomings occurring in the realm of mysticism.

Important note

Topic 4

Preventing evil

One of the common responsibilities of all the honoured prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ was to prevent their people from engaging in non-Shar'i deeds, immoral behaviours, and activities that would lead to corruption on Earth, so that a pure and peaceful society could exist. Therefore, Allah mentioned in the noble Quran the words of His chosen prophet, Sayyiduna Hud عَلَيْهِ السَّلَامُ, who admonished his people as follows:

تَبْنُونَ بِكُلِّ رِيحٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

Translation: Do you build a sign upon every elevated place to ridicule 'travellers'? And you make palaces with this hope that you will live forever. And when you seize, you seize mercilessly. So fear Allah and obey me.¹

Sayyiduna Shoaib عَلَيْهِ السَّلَامُ guided his people and attempted to prevent corruption on Earth in the following lines:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ط قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ط قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذِكْرٌ خَيْرٌ

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 19, Surah Al-Shu'ara, Verse 128-131)

تَكْمُرَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَ
تَبْغُوتَهَا عَوجًا ۖ وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

*Translation: To 'the people of 'Midian, 'We sent' their brother in nation, Shu'ayb, he said, "O my nation! Worship Allah! You have no god other than Him, indeed there has come to you a clear proof from your Lord, so measure and weigh fully, and do not decrease the belongings of people, and do not spread discord in the earth after its reformation. That is better for you if you believe. And do not sit along every path to instil fear and to prevent, from the way of Allah, those who believe in Him, and desire to make it crooked. Remember when you were fewer so He increased you in number; and observe what became of those who spread discord?"*¹

Guiding principles for a preacher

One of the crucial responsibilities for a preacher is to identify and eliminate the manifestations of disbelief and corruption in society. Therefore, it is essential for a preacher to prepare by considering the following:

1. Before initiating the call towards righteousness at a particular place, first understand the local laws, customs, and norms.
2. Acquire complete information about the factors that could lead to corruption in society and seek appropriate solutions for them.
3. Cultivate effective communication skills, delivering your message with wisdom and understanding, aiming to touch the hearts of your audience.
4. Establish connections with influential individuals and strive to involve them in spreading the message of righteousness.
5. Continuously practise the ability to respond effectively.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 08, Surah Al-A'raf, Verse 85-86)

Three sayings of the holy prophet ﷺ

- Whoever impresses a wealthy person solely because of his wealth will end up losing two-third of his religion.¹
- The worst people are those who are respected (by the people) just to be kept from the harm of their tongues.²
- Whoever teaches someone knowledge will receive the reward of that person who acts upon it, and the reward of that (learner) will not diminish either.³

Exercises and activities

1. The nations of Sayyiduna Hud and Sayyiduna Shoaib عَلَيْهِمَا السَّلَام were suffering from what evils? Explain in the light of verses.
2. What role did the last prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ play before the declaration of prophethood to end the corruption on earth?
3. What is the importance of peace and stability? Evaluate their impact on society.
4. Describe the incident of one of the preachers of Islam regarding calling towards righteousness and prohibition of the evil.
5. Identify one of the social evils and state your plan to eliminate it.

Important note

¹ *Shu'ab al-Iman*, vol. 6, p. 298, Hadith 8232

² *Abu Dawood*, vol. 4, p. 330, Hadith 4793

³ *Ibn-e-Majah*, vol. 1, p. 156, Hadith 240

Topic 5

Common worship of the prophets

Allah Almighty sent numerous prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, who shared the core and foundation of their religion, including monotheism, prophethood, belief in the hereafter, and fundamental ethical principles. However, there were some differences in the means of achieving the purpose of life and obtaining divine knowledge, i.e. worship. Thus, the Almighty has stated:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ
 أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَى اللَّهِ
 مَنْ يُنِيبُ ﴿١٣﴾

Translation: He has specified for you the very same path of religion which He emphasized for Nūḥ, and which We revealed to you and emphasized for Ibrāhīm and Mūsā and ʿĪsā that establish the religion, and do not cause division therein. Most burdensome to the polytheists is that to which you call them. Allah chooses for Himself whomsoever He wills and guides to Himself whosoever returns 'in obedience'.¹

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 25, Surah Al-Shura, Verse 13)

بِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا^ط وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ^ط

Translation: We have made a canon 'of law' and a 'clear' path for each of you. Had Allah willed, He would have made you all one nation. However, (He did not) so that He may test you with that which He has given you. So, excel in acts of piety.¹

Sayyiduna Ali al-Murtaza رَضِيَ اللَّهُ عَنْهُ said: From the time of Adam عَلَيْهِ السَّلَام until now, the faith has been the declaration of لا إِلَهَ إِلَّا اللَّهُ and acknowledging whatever Allah has sent, while the Shari'ah is specific to each nation.²

In addition to the fundamental principles of religion, some principles of worship were also common among the honourable prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, which these honourable beings continued to preach. For example, prayer, fasting, pilgrimage, charity (Zakat), etc. Regarding this, consider the Quranic verses:

1. **Fasting:** While informing about previous nations, it has been instructed:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٧﴾

Translation: O you who believe! Fasting was made incumbent upon you, as it was made incumbent upon those who preceded you that you may become pious.³

2-4. Hajj, circumambulation of the Ka'aba (Tawaf), and seclusion (I'tikaf): It was stated to Ibrahim عَلَيْهِ السَّلَام:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْعًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢١٧﴾ وَ
أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢١٨﴾

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 48)

² Tafseer-e-Khaazin part 06, Surah Al-Maidah, under the verse 48, vol. 1, p. 501

³ [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 183)

Translation: And 'remember' when We clearly showed Ibrāhīm the correct location of his house, (and ordered) "Do not ascribe anything to Me as a partner and keep My House exceptionally clean for those who circumambulate (the Ka'bah), stand 'in prayer,' and bow and prostrate 'in worship'. And announce the hajj among the people, they shall come to you by foot and (mounted) upon every lean camel coming from every distant route.¹

5-7. **Prayer (Salah), Zakat, and ethics:** It was stated about Isa عَلَيْهِ السَّلَام:

قَالَ إِنِّي عَبْدُ اللَّهِ طُ اثْنَى الْكِتَابِ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَاتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ

Translation: He said, "Indeed I am a servant of Allah. He has granted me the Book and has made me a Prophet. And He has made me blessed wherever I may be, and He has enjoined prayer and charity upon me as long as I am alive. And 'made me' one who is kind to my mother; and He did not make me arrogant, ill-fated.²

8. **Upbringing of the family:** It is stated about Sayyiduna Isma'il عَلَيْهِ السَّلَام:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ۖ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۖ

Translation: And he would command his family to pray and give zakat (alms); and he was highly regarded by His Lord.³

Summary of the discussion

In calling towards righteousness, the honourable prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام shared the above five principles, and every prophet called for them. However, those who accepted this call were few, and among those who did accept, their number couldn't even be described as *many*. For example, Sayyiduna Noah عَلَيْهِ السَّلَام preached for over nine

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 26-27)

² [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Al-Maryam, Verse 30-32)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Al-Maryam, Verse 55)

hundred years,¹ but the number of those who responded to his call could not reach even a hundred². A similar situation persisted with other honorable prophets as well. Despite the clarity of the truth, people turned away from it. Sometimes they embraced polytheism, at other times they fell into idol worship, and if they were fortunate enough to avoid these pitfalls, they often turned to the worship of celestial bodies, the sun, the moon, stars, and fire. If by chance they escaped these corruptions, they took pride in their lineage and considered themselves superior to other nations, thinking that they were the *chosen ones* and that they would not be held accountable for the injustices committed against other human beings. Thus, these people, by forgetting the message of truth, found themselves perpetually in disgrace.

Guiding principles for a preacher

Worship is a golden topic of the religion of Islam, and generally, Muslims are called towards this act. Therefore, a person in the role of a preacher should adhere to the following guidelines:

1. Memorise the intricacies of the rulings of worship along with the obligatory knowledge.
2. Memorise the Hadiths with reference regarding the virtues and rulings of worship.
3. Memorise authentic sources of the method of worship wherever possible.
4. During the days of specific worship such as fasting or Hajj, make sure to study about them.
5. If working in a particular region, stay informed about the local rulings and consult respected scholars when needed.

¹ Part 20, Surah Al-Ankabut, verse 14

² Sawi, Part 12, Surah Al-Hud, under the verse 40, vol. 3, p. 913

Exercises and activities

1. What was the situation of the prayer and fasting of previous nations? Search for them and ask the esteemed teacher for verification.
2. State the pillars of Hajj and the conditions of I'tikaf.
3. Identify at least three textual references used to support the practical methods of prayer and discuss them briefly.
4. Memorise at least two Hadiths with Arabic text related to the pillars of Islam.
5. Compile a list of the specific issues related to prayer and fasting in various countries and write down the Shari'ah solutions for these issues.

Important note

Chapter 3

The methodology of prophet Noah's call

The principles and foundations established by the religion of Islam are indeed a continuation of calling towards righteousness done by the past noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. These principles are the foundation of every caller and preacher until the Day of Judgement. Since summarising the methodologies of all the noble prophets in this book is a challenging task, we will focus solely on the methodology of prophet Noah عَلَيْهِ السَّلَامُ. Please take note:

Noah عَلَيْهِ السَّلَامُ

The mention of prophet Noah's عَلَيْهِ السَّلَامُ method of calling and his people's behaviour towards him is found at multiple places in the holy Quran. If we ponder upon it, we find numerous hidden insights and guidance for callers and reformers. Let's try to understand prophet Noah's method of calling in the light of the Quranic verses.

Here, prophet Noah's عَلَيْهِ السَّلَامُ method of calling is presented in three sections for better comprehension.

Topic 1

The foundation of Noah's call

Prophet Noah's call is based on three principles:

1. Calling towards monotheism
2. Rejection of polytheism
3. Brotherhood and equality

1. Calling towards monotheism

As previously stated, all the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ called their nations towards the belief in monotheism. However, the people of Noah عَلَيْهِ السَّلَامُ adopted a defiant and obstinate attitude towards the call to monotheism, manifesting their disobedience to the truth with a catastrophic and audacious display. In response, the way prophet Noah عَلَيْهِ السَّلَامُ made extraordinary efforts to convey the message to his people carries colourful flowers for compassionate and rightful preacher.

Noah عَلَيْهِ السَّلَام was appointed as a messenger at the age of 40.¹ Since his people were idolaters, he endeavoured to guide his people away from the worship of false deities and towards the worship of the one true God. He also admonished them of divine punishment for not accepting the message.

Hence, the Almighty has stated:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ

عَظِيمٍ ﴿٦٦﴾

*Translation: Indeed, We sent Nūḥ to his nation, so he said, "O my nation! Worship Allah. You have no god other than Him. Indeed, I fear for you the punishment of a momentous Day."*²

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي نَكُومٌ تَذِيرٌ مُّبِينٌ ﴿٦٧﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ

أَلِيمٍ ﴿٦٨﴾

*Translation: We certainly sent Nūḥ to his nation. 'He said, "Indeed I am a clear warner for you. That you worship none but Allah. Indeed I fear, for you, the retribution of a painful day."*³

Calling towards piety alongside monotheism

Noah عَلَيْهِ السَّلَام commanded his people to embrace piety and also obey the messenger sent by Allah, alongside calling them towards monotheism. This command is stated in the Quran as follows:

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١١٦﴾ إِنِّي نَكُومٌ رَسُولٌ أَمِينٌ ﴿١١٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلَكُمْ

¹ Mustadrak, vol. 3, p. 412, Hadith 4059

² [Kanz-ul-Irfan (translation of Quran)] (Part 08, Surah Al-A'raf, Verse 59)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 12, Surah Al-Hud, Verse 25-26)

Translation: When their kinsman (Nūḥ) said to them, “Do you not fear? Indeed, I am a trustworthy messenger for you. So fear Allah and obey me.”¹

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٦﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ
مُسِينٌ ﴿١٠٧﴾ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرِي ﴿١٠٨﴾

Translation: We sent Nūḥ to his nation, “Warn your nation before painful punishment comes to them.” He said, “My nation! I am a clear warner for you. Worship Allah, fear Him, and obey me.”²

2. Rejection of polytheism

In the light of the holy Quran, it becomes evident that the first instance of polytheism was committed by the people of Noah عَلَيْهِ السَّلَام.³ Due to this, they faced severe criticism and were commanded to abstain from idol worship. Instead of heeding the words of the first messenger of God, they persisted in their transgression and their elders prevented them from abandoning idol worship. Ultimately, they had to endure a harsh punishment.

Thus, Allah the Almighty conveyed their story in the following manner:

وَقَالُوا لَا تَدْرِنَ إِلَهَتِكُمْ وَلَا تَذَرُنَّ وُدًّا وَلَا سِوَاءَهُمْ وَلَا يَعُوثُ وَيَعُوقَ وَنَسْرًا ﴿١٠٩﴾

Translation: And they said, “Do not abandon your gods, especially Wadd, Suwā‘, Yaghūs, Ya ūq, and Nasr.”⁴

3. Brotherhood and equality

For the well-being and success and a prosperous hereafter of humanity, it is highly

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 19, Surah Al-Shu'ara, Verse 106-108)

² [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Nuh, Verse 1-3)

³ Tafseer-e-Khaazin, Part 29, Surah Al-Nuh, under the verse 23, vol. 4, p. 314

⁴ [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Nuh, Verse 23)

essential that individuals do not consider themselves superior to others but establish an environment of mutual equality, brotherhood, and harmony. This is to prevent any kind of discord and division, as human life is often plagued by corruption and the refusal of truth due to the satanic notion of 'I am better than him!' whether it be on a personal, national, or linguistic level. In any case, this mentality results in severe damage and turmoil. This is why the prophets عَلَيْهِ السَّلَام advised their communities to distance themselves from this mindset and emphasized that the criterion for virtue lies solely in faith and piety.

One reason behind the rejection and disbelief of the people of Noah عَلَيْهِ السَّلَام was this same satanic mindset.

They would say, "O Noah! The people who believe in you are lowly. How can we sit with them in a gathering? First, remove yourself from them, and it's not only about your followers; we don't even consider you any better than us!"

Despite their rude behaviour and disbelief, Sayyiduna Noah tried to make them understand, attempted to ensure his sincerity and divine consciousness, and warned them about their ignorance. However, when someone is not willing to improve their condition, no amount of effort from others can bring about any change.

All these aspects have been elucidated by Allah the Exalted in the holy Quran:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرِيكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرِيكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِإِدْنِنَا بِأَدْيِ الرَّأْيِ
وَمَا نَرِيكَ نَكْمًا عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكَ كَذِبِيًّا ﴿٢٤﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي
رَحْمَةً مِنْ عِنْدِهِ فَعَبَّيْتُ عَلَيْكُمْ أَنْلَزْتُ مَكُومَهَا وَأَنْتُمْ لَهَا كَرِهُونَ ﴿٢٥﴾ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَآ
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٦﴾ وَ
يَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٧﴾

Translation: So the chiefs of the disbelievers from his nation said, "We do not see you except as a human being like us, and we do not see anyone following you except the most inferior of us without reflection. We do not see in you any excellence over us. Rather, we

consider you liars.” He (Nūḥ) said, “My nation! Do reveal, if I am upon evidence from my Lord and He has endowed me with mercy from His Court to which you remain blind, should we force it upon you while you are averse to it? My nation! I do not ask you for wealth for this. My reward is with Allah, and I will not exclude those who believe; surely, they will meet their Lord. However, I consider you to be an ignorant nation. My nation! Who will save me from Allah if ever I exclude them? Do you not attain advice?”¹

Guiding principles for a preacher

The primary goal of the preachers of righteousness is the propagation and dissemination of the religion of Islam and conveying the message of the founder of Islam to every individual of the human race. Therefore, in the light of the teachings of the call of Noah, important principles for preachers are elucidated as follows:

1. Strive to embed the belief in monotheism so deeply in the hearts and minds of their audience that they would not hesitate to go to any extent to safeguard it.
2. Alongside the belief in monotheism, continue to call for piety and righteousness.
3. Provide complete education about polytheism and enlighten the audience on all aspects related to it.
4. Avoid boasting about lineage or status and include everyone without discrimination in the circle of call to righteousness.
5. Maintain a sense of fear of divine punishment while also mentioning divine mercy in the appropriate context, and kindle the desire for eternal blessings.

Exercises and activities

1. Why is prophet Noah عَلَيْهِ السَّلَامُ referred to as the ‘second Adam’?
2. What was the similarity between the idols of the people of Noah and the disbelievers of Mecca and what were their characteristics? Write after conducting research.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 12, Surah Al-Hud, Verse 27-30)

3. Define polytheism and its types and also state the reasons why the nations fell into polytheism.
4. What is the cause of corruption and the denial of the truth and what efforts did Noah عَلَيْهِ السَّلَام make to eliminate it?
5. Assess the effects of brotherhood and equality in society.

Important note

Topic 2

The manner of Noah's call

The manner of Noah's call comprises three elements:

1. Compassionate demeanour
2. Expansiveness in the manner of call
3. Encouragement for contemplation and reflection

1. Compassionate demeanour

In calling towards righteousness and the preaching of faith, the manner of conveying the message is of paramount importance. This is because the objective of calling others towards righteousness is not only to persuade them with words but also to incline their hearts towards it and prepare them to accept the call with sincerity. This can only be achieved when the manner of the preacher is gentle, compassionate, and empathetic.

It is often said, "Sweet language conquers even the hardest hearts, while harsh words turn everyone into an adversary."

The people of Noah عَلَيْهِ السَّلَام were extremely obstinate and resistant to the truth to the extent that even the eloquence of his words could not soften their hearts. Nevertheless, despite their stubbornness, Noah extended his call with utmost compassion, tenderness, and clear evidence, taught them, and fulfilled his duty. But those unfortunate ones did not accept his call and became the victim of the divine wrath. Hence, the Almighty has stated:

قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَا كَيْفِي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١١﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢﴾ أَوْحَيْتُم أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَيَتَذَقُّوا وَأَعْلَلَّكُمْ تُرْحَمُونَ ﴿١٣﴾
فَكَذَّبُوهُ فَأَخْبَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿١٤﴾

Translation: He said, "O my nation! There is no misguidance in me, however, I am a messenger from the Lord of the all the worlds. I convey to you the messages of my Lord and

I seek goodness for you, and I know, from Allah, what you do not know.” And are you amazed that advice from your Lord has come to you through a man from among you, so that he may warn you, and that you may fear, and that you may be endowed with mercy? So they denied Nūḥ, so We granted salvation to him and those who accompanied him in the Ark, and We drowned those who denied Our verses, indeed they were blind people.¹

2. Expansiveness in the manner of call

Human nature tends to favour diversity. When we repeatedly encounter the same thing, we either become weary of it or habituated to it, and both of these factors can hinder the acceptance of call towards righteousness. Therefore, wisdom and knowledge dictate that the preacher of righteousness should introduce a variety in his approach and make every effort to employ every permissible method that can capture people's attention.

The call of Noah عليه السلام had diversity. He spared no effort in explaining and inclining his people towards the truth. Day and night, he was engaged in both collective and individual efforts to call them towards the right path. However, the unfortunate nation always chose the path of evasion. Hence, his manner of call is stated in the holy Quran as:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۗ فَلَمَّا يَازِدُهُمْ دُعَاءِي إِلَّا فِرَارًا ۖ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۗ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ۗ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۗ

Translation: He said, “O my Lord! Indeed I have invited my nation day and night; so my inviting only increased their aversion. Whenever I called them that You may forgive them, they placed their fingers in their ears and wrapped themselves with their clothes and became staunch and resorted to extreme arrogance. Then I certainly invited them aloud. Then I certainly spoke to them in public and in secret.²

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 08, Surah Al-A'raf, Verse 61-64)

² [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Nuh, Verse 5-9)

3. Encouragement for contemplation and reflection

Allah Almighty has bestowed upon humanity the greatest blessing 'intellect', which, when used correctly, can bring about a revolution in a person's life. This is why the holy Quran encourages contemplation and the use of intellect with various words and phrases throughout its verses. It not only advises believers but also instructs disbelievers, particularly the polytheists, to contemplate the universe. This command is given so that they observe the power, uniqueness, and extraordinary blessings of God in the unparalleled cosmos and acknowledge their Creator as a person with good intentions.

According to the same law of nature, Noah عَلَيْهِ السَّلَام also called his people to contemplate how they were created, how this vast sky is standing without pillars, how the earth was made smooth so that travelling upon it is easy. Certainly, all of this has been done by the same God who sent me as a messenger to you. So, what reason remains for denial?

Therefore, it was guided:

مَا نَكُفِّرُكُمْ لَاتَرْجُونَ لِلَّهِ وَقَارًا ۗ وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا ۗ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۗ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۗ ثُمَّ يُعِيدُكُمْ فِيهَا وَ
يُخْرِجُكُمْ إِخْرَاجًا ۗ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۗ لِيَتَسَلَّكُوا مِنْهَا سُبُلًا إِخْرَاجًا ۗ

Translation: What is the matter with you? You have no hope of honour from Allah. And yet, He created you through many stages. Did you not see how Allah created the seven heavens, one above the other? And made the moon a light in them and made the sun a lamp. And Allah brought you forth from the earth like vegetation. Then He will return you therein and bring you forth again. And Allah made the earth a spread for you 'so' that you may walk through its regions."¹

Guiding principles for a preacher

In the light of the method of Noah's عَلَيْهِ السَّلَام call, preachers should adopt the following principles:

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Nuh, Verse 13-20)

1. Avoid contentious manner in calling towards righteousness and prioritise persuasion over convincing.
2. Incorporate benevolence in his language and speech.
3. Call towards righteousness on individual and collective levels.
4. Utilise various methods for presenting the calling towards righteousness.
5. Discuss the wonders of nature and encourage contemplation in the one being called towards righteousness.

Exercises and activities

1. How long did Noah عَلَيْهِ السَّلَام preach righteousness and how many people did eventually embrace faith?
2. In the holy Quran, there are several instances where contemplation and thought are encouraged about the universe. Identify and three of these instances.
3. What are the benefits of delivering the call towards righteousness in a gentle and compassionate manner?
4. What are the diverse means available for preaching. On a scale of importance, list the most significant ones with an introduction. Also, mention your personal interest in preaching methods.

Important note

Topic 3

The steadfastness of Noah

The title of steadfastness in Noah's call is based on three elements:

1. Continuous effort
2. Entrusting the matter to Allah
3. Trust in Allah

1. Continuous effort

To achieve a goal, the most fundamental thing is steadfastness and continuous effort. Without these, the destination will always remain distant, and the despair of not reaching it will persist.¹ The objective of calling towards righteousness is the greatest of

¹ The Urdu proverb means 'the destination is still far' or 'achieving the goal is not within reach yet.' It implies that if one does not make continuous efforts, reaching the destination becomes difficult. (Author)

all objectives. For this, maintaining steadfastness in your efforts is highly essential because it is not easy to achieve this objective in mere one or two days. It is the kind of goal for which Noah عَلَيْهِ السَّلَام strived for over nine hundred years, yet his people did not accept the call. Instead, they insisted on the very punishment that they had been warned about.

Thus, the holy Quranic states:

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣٢﴾

*Translation: They said, "O Nūh! You have certainly disputed with us, and you have disputed with us excessively, so bring forth upon us what you have warned us of if you are among the truthful."*¹

2. Entrusting the matter to Allah

One of the highest qualities of a believer is that he chooses the means to achieve his goals while entrusting the matter to Allah. He also prioritises Allah's pleasure over his pleasure, whether the outcome aligns with his desires or not, because his ultimate objective is to seek Allah's pleasure.

Sayyiduna Noah عَلَيْهِ السَّلَام also explained everything to his people, made every effort, and entrusted all matters to Allah's pleasure. He told them that if Allah wills, his advice will have an impact on them, but if Allah intends deviancy for you, his relentless efforts will not benefit them.

Thus, it is mentioned in the holy Quran:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

*Translation: And my counsel shall not benefit you even if I want to advise you if Allah wills to send you astray. He is your Lord; and to Him you will be returned.*²

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 12, Surah Al-Hud, Verse 32)

² [Kanz-ul-Irfan (translation of Quran)] (Part 12, Surah Al-Hud, Verse 34)

3. Trust in Allah

Calling towards goodness is a task that cannot be accomplished without putting trust in Allah. It is because inclining the hearts of people towards the call is solely in the hands of Allah, and this trust becomes the source of a preacher's determination and courage. This is because the audience of a preacher can vary widely, including supporters, admirers, as well as opponents, detractors, and individuals driven by worldly ambitions. Therefore, putting trust in Allah can assist a preacher in delivering the message of truth even when faced with fear, as it instils into their hearts and minds the belief that the one who calls towards righteousness is extremely powerful. Against such power, there is no room for anyone to contend, and that powerful entity is the one who can alleviate their difficulties and is the true provider and controller of life and death.

When the people of Noah عَلَيْهِ السَّلَامْ conspired against him, he beautifully demonstrated his trust in Allah. This is mentioned in the Holy Quran as follows:

وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَاكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
فَاجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

Translation: And relate to them the account of Nūḥ when he said to his nation, "My people! If my presence and my reminders to you of Allah's signs are burdensome on you, then 'know that' I have placed my trust in Allah alone. So decide your plan with your associate-gods—let not your plan remain secretive—and 'openly' proceed against me without delay.¹

Guiding principles for a preacher

Steadfastness plays the most crucial role in calling towards righteousness. Under the topic of Noah's call towards righteousness, the essential guiding principles for a preacher are as follows:

1. Remain steadfast in calling towards righteousness, never allowing their heart to

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 11, Surah Al-Yunus, Verse 71)

waver, even in the face of Satan's countless efforts to distract them.

2. Do not give attention to those who try to break your spirit; instead, keep your focus on the mercy of Allah.
3. Have divine trust more than reliance on and confidence in your efforts.

Exercises and activities

1. What impact does trust in Allah have on one's life?
2. Clarify the difference between entrusting one's matters to Allah and relying on Allah.
3. "How much essential is continuous effort for a preacher?" Three groups of students should discuss this topic in front of the teacher.

Important note

Chapter 4

The last prophet's call to religion/call to righteousness

The noble prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ graced this diverse universe as the guide of creation and the messenger to everyone. With his supreme qualities, excellent character, and impeccable strategy, he fulfilled all the responsibilities of prophethood in such a gracious manner that within a span of 23 years, he not only successfully initiated his mission but also provided such training to his followers that they did not only confine his message to themselves, but they also carried it forward with faith and unwavering determination. This is why his call to guidance and preaching continues even after one and a half thousand years and will persist until the Day of Judgement. It is imperative for a preacher to adopt the blessed *methodology* of the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the call to righteousness. They should contemplate this from various perspectives and define their objectives in its light. **إِنْ شَاءَ اللهُ**, this will lead to success in their endeavours.

The methodology of the great preacher

The great preacher صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final prophet sent to all of humanity. After him, no prophet will come; rather, his Shari'ah will continue to prevail until the Day of Judgement. Therefore, the important responsibility of this noble mission demanded the adoption of a preaching methodology that is not only strong and stable in its foundation but also magnificent enough to become a guiding light for generations to come. Let us try to understand this great preaching methodology in the light of the Holy Quran, Hadiths, and blessed biography.

Basically, the methodology of the blessed prophet's call is explained under two main subjects:

Subject 1

Gradual progression

Gradual progression means 'the gradual advancement of something'. This is a universal

principle that applies both in the natural world and in the world of legislation.¹ Experience bears witness that anything that progresses according to the principle of gradual progression and gradually passes through stages becomes stronger and more robust compared to things that have advanced without gradual progression. The most prominent and vital aspect of the methodology of the prophet ﷺ is this very 'gradual progression'. Below, the blessed prophet's call consists of two topics under this gradual progression.

Topic 1

Gradual progression in the call to religion

When Allah, the sovereign of all rulers, commanded the call to religion, the prophet ﷺ adopted the principle of gradual progression. This choice was made because the area he was sent to was the epicenter of disbelief, polytheism, and idolatry. It included tribes that were deeply entrenched in idol worship, and even those living in the Indian subcontinent considered Mecca as the centre of their worship and assumed it as a privilege to journey there for their religious rituals.² The situation was not limited to disbelief and idolatry only but also included ethnocentrism, moral degradation, and tribal conflicts. On top of all, the tribal chief ruled Mecca which was more precious to them than their own lives.

In such circumstances, when the command for the call to religion came from the Lord Almighty, the great preacher ﷺ began his mission with wisdom, intellect, and

¹ Keep in mind that 'gradual progression' is not a principle of Shari'ah; rather, it is a matter that occurs by the utmost wisdom of the Lord and exists step by step in the world of creation. However, the manifestation of this matter is not everywhere in the realm of Shari'ah legislation. Instead, in the legal rulings, the principle of gradualism is present on the basis of the descent, meaning it was revealed gradually based on important benefits. But it varies in terms of implementation and compliance. Some rulings are gradual, for example, the prohibition of alcohol was gradually revealed. In some cases, gradualism is not found, meaning the ruling was revealed at once and continues without any change, for example, the punishment for theft. Sometimes gradualism is also applied in reverse, meaning the purpose of gradual principles is to transition from easy rulings to more challenging ones. However, in reverse gradualism, the ease is taken towards difficulty. For example, the performance of fasting. (author)

² Tarikh-Farishta, vol. 4, p. 655

knowledge. He understood that there were two big obstacles in his way: ‘To prepare for combat and sacrifice for the sake of self-made deities’ and ‘To be ready to go to any extent to protect the authority of tribal chiefs.’ With these and many other considerations in mind, the noble prophet employed strategic planning and the principle of gradual progression in fulfilling his mission. The efforts he made to fulfil the divine command and the stages of his call are explained here under different phases:

The 1st phase of the call to religion

The great planner, the beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, initially began by discreetly inviting trustworthy individuals to the call to righteousness for three years. This phase of his mission started from his sacred home and subsequently moved to the house¹ of Arqam, son of Abu Arqam.² This practical strategy had the benefit that within three years, approximately 40 men and women embraced Islam. “It was as if 40 preachers were trained in three years for the call to the truth.”³ This phase can be aptly termed as the ‘Arqamite phase’. The initiation of this phase was marked after the revelation of the following verses:

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۗ

*Translation: O cloaked one! Arise and warn.*⁴

The 2nd phase of the call to religion

Then, Allah, the Most High, commanded to make an open call. To fulfil this, the great preacher صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ initially started by presenting the call to righteousness to his relatives and then others in Mecca. This series of spreading the message commenced. Many fortunate individuals turned away from idol worship and embraced the message of truth, seeking refuge in the generous shade of the prophet. However, a significant

¹ The place known in history as ‘Dar al-Arqam’ became the first centre of Islam.

² Al-seera-tul-halbeah, baab istakhfaihi wa ashabihi fi daar arqam...Al-kha, vol. 1, p. 402,

³ Al-seera-tul-halbeah, baab-ul-hijraht-ul-Ulai ilal-habshht...Al-kha, vol. 1, p. 472

⁴ [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Muddathir, Verse 1-2)

number of people were still deprived of the cool shade of mercy. When his noble heart was distressed by this stubbornness and injustice of his people, the generous Lord comforted his heart. This phase can be seen in relation to the following verses:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٢﴾ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٣﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي
بِرَأْيِي مِمَّا تَعْمَلُونَ ﴿٢١٤﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٥﴾

*Translation: And Dear Beloved Prophet, 'warn your close relatives. And lower your wing (of mercy) towards those Muslims who follow you. So if they disobey you, then say, "Indeed I denounce your actions." And place your trust in the Most Exalted, the Most-Merciful.*¹

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٢١٦﴾

*Translation: Just proclaim what you have been commanded and turn away from the polytheists.*²

The 3rd phase of the call to religion

Just as it is not easy to stop the rays of the sun when they shine, similarly, it was impossible to limit the radiant rays of the message of truth. A situation arose when the disbelievers of Mecca imposed a social boycott on Banu Hashim, and these noble individuals were confined to the Shi'ab-e-Abi Talib for three years.³ However, in the absence of the prophet, the preaching of the message still continued through non-verbal means based on human curiosity. Whenever people arrived in Mecca for pilgrimage, trade, or other reasons, they would hear about the boycott, and their human nature led them to enquire about this call and the personality of the caller. Through these interactions, they gained knowledge about the fundamental beliefs of Islam, revolutionary teachings, the noble character of the preacher, and the disgraceful treatment by the disbelievers of Mecca. The sufferings and adversities were like a beacon

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 19, Surah Al-Shu'ara, Verse 214-217)

² [Kanz-ul-Irfan (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 94)

³ Subal-ul-huda wa-al-reshad, Al-baab-ul-khamis a'ashar, vol. 10, p. 59

guiding those who were affected by it, and they did not allow them to remain silent. Therefore, some people would reach the prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Among them, whose fate was destined to be illuminated by the light of faith, they became recipients of divine blessings. And those who remained deprived in their regions and cities would also mention this call. Thus, the Almighty enabled the call of His beloved to spread openly.¹

The 4th phase of the call to religion

The caller to salvation and deliverance صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to present the call to truth to the people of Mecca for ten years. Instead of accepting it, they increased their oppression and cruelty. When his uncle, Abu Talib, passed away, these dishonoured ones crossed all boundaries. Whenever an opportunity for persecution arose, they did not let it slip from their hands. Whenever someone heard about the call of the prophet, they started to make noise as if they were preparing for a strong reaction.

It was as if they said, “We will not let this pass without a fight.”²

This stubbornness and opposition to the call to righteousness were making it difficult. However, in the hands of the high-spirited and determined personality of the preacher, this call was like a banner of truth. He believed in its sincerity, the truth of Islam, and the power and might of the Lord of the worlds with unwavering faith. When he felt that it was becoming difficult for the tree of Islam to bear fruit in these circumstances, he decided to move his missionary activities outside Mecca and went to Ta'if, the famous city of Arab.³

When the people of Ta'if heard this call, instead of feeling privileged about their good fortune and accepting this message of mercy, they used offensive words for the preacher and resorted to cruel actions such as making fun, throwing stones, and causing

¹ *Al-sirat-ul-nabawiyah libn hashamm qisat-ul-Islam-ul-tufail bin amr al-dosi, vol. 10, p. 151 Summarized*

² *Urdu idiom, i.e. a person who doesn't do anything, brags for free, or shows bad temper / obstructs someone's work. (author)*

³ *Mawahaib-ul-laduniyat muqsad-al-awal, hijrat, vol. 1, p. 135, Summarized*

suffering. As a result, his blessed feet bled. Finally, after staying there for some time, he returned.¹ This journey to Ta'if became a prelude to a great victory for the guide صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was on his return that he stayed at the place of Nakhlah for some time. One day, he was reciting the holy Quran in the morning. When the jinns heard the fascinated words in his pleasant voice, they kept hearing it. Then they came to his court, embraced Islam, and returned to their nation as a caller and preacher of this call to the truth.²

This entire incident is stated in the following verses.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّندِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابِ آلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

Translation: And 'remember, dear Beloved Prophet, 'when We turned a group among the jinn towards you who listened to the Quran attentively. Then when they arrived in the presence of the Prophet, they said (among themselves), "Be silent (and listen)!" So when it ended, they returned to their nation as warners. They said, "O our nation! Indeed we have heard a Book which has been revealed after Mūsā confirming the earlier Revelations, guiding to the truth and towards the straight path. O our nation! Respond to the caller of Allah and believe in him, He will forgive your sins and grant you salvation from painful punishment. And whosoever does not answer Allah's caller then he is not one who can escape in the earth, and he has no helper other than Him. They are in clear misguidance."³

¹ Muwahaib-ul-daniyat-ul-muqsad-al-awal, hijrat, vol. 1, p. 136, Summarized

² Sharah-al-zarkani Alal-mawahab, zikar-ul-jin, vol. 2, p. 62, Summarized

³ [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Ahqaf, Verse 29-32) subal-ul-huda wa-al-rashad, Al-baab-ul-sa'ani wa-al-salasoon, vol. 2, p. 443, Summarized

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً
مِّن نَّهَارٍ بَلَّغْنَا فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٥١﴾

*Translation: So, 'dear Beloved Prophet, ' be patient just as the resolute Messengers were patient and do not seek 'punishment' for them in haste. The day they will see what they have been promised, 'they will think' it is though they only resided in the world for a moment of the day. This is preaching. So it is only disobedient people who are destroyed?'*¹

The 5th phase of the call to religion

After his preaching journey, when the caller to the truth صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ put his blessed footsteps in Haram-e-Khalil, the months of Hajj had started. Even this time, he intended to make a call to the truth to those coming for Hajj from far away. He took Abu Bakr Siddique and Maula Ali رَضِيَ اللهُ عَنْهُمَا with him and visited the places of stay of different tribes. He read out the holy Quran to them and presented the call to righteousness to them, but they did not accept the call to Islam due to their bad luck. He also attempted to spread Islam during the months of Hajj by going to the markets and gatherings, but again, he did not find success at that time either.² However, through the people coming from different areas, the message of truth reached different regions due to curiosity and enquiry, not by the call. It can be seen from historical accounts that this curiosity and publicity eventually proved beneficial for Islam in the future.

The 6th phase of the call to religion

After ten years of gradual effort and struggle, the darkness of misguidance is fading away, the dawn of victory is approaching, and preparations for the rising sun are being made. The cool breeze of hope is refreshing the hearts and the sun of success is about to shine. The beginning of the cool morning winds occurs in the eleventh year of prophethood at the place of Aqabah in Mina when the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visits Mina

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Ahqaf, Verse 35)

² Serat-ul-nabawiyah le ibn kaseer, vol. 2, p. 163, Summarized-sharah zurkani Ali-al-mawahaib, zikar 'Arz Rasool-Allah...Al-kha, vol. 2, p. 73

with the intention to call the people coming for Hajj to Islam. It is at this place that a delegation of six fortunate people from the city of Medina comes to his court and embraces Islam.¹

The sacred personalities from Medina who have gathered at Aqabah listen to the call to Islam with devotion and take the pledge of allegiance. On their return, they convey the message to their family members and relatives. As a result, the following year, during the Hajj season, twelve representatives from Medina, along with the assistance of the people of their city, come to the prophet Muhammad ﷺ in Mina² and pledge allegiance to him at the same place. Upon their return, these sincere individuals request the prophet ﷺ for a teacher who can educate them about Islam. In response to their request, the prophet ﷺ sends his well-educated companion, Sayyiduna Mus'ab bin 'Umair رضى الله عنه to Medina. Sayyiduna Mus'ab bin 'Umair رضى الله عنه becomes the first teacher and preacher of Islam in Medina.³

Sayyiduna Mus'ab bin 'Umair رضى الله عنه initiates the preaching of Islamic teachings in Medina. With utmost dedication, he conveys the message of Islam to the tribes of Medina. Through his efforts, the leaders of the tribes eventually accept Islam, and the common people follow suit. One year after the pledge of allegiance at Aqabah, the thirteenth year of prophethood witnesses seventy-two individuals from Medina embracing Islam and taking the pledge of allegiance at the same place.⁴

When the atmosphere in Medina becomes supportive of Muslims and the number of Muslims increases significantly, the prophet ﷺ grants permission to Meccan Muslims to migrate to Medina.⁵ After some time, this makes Medina a safe place for the followers of Islam.⁶

¹ Mawahib-ul-laduniyah, Al-maqsad-ul-awal, hijrat, vol. 1, p. 141, Summarized

² Muwahib-ul-laduniyah, Al-maqsad-ul-awal, hijrat, vol. 1, p. 141, Summarized

³ Mawahib-ul-laduniyah, Al-maqsad-ul-awal, hijrat, vol. 1, p. 142, Summarized

⁴ Sharah-al-zurkani Alal-mawahib, zikar 'Arz Rasool Allah Al-kha, vol. 2, p. 85, Selective

⁵ Al-seerat-ul-nabawiyah li ibin hashaam, nuzool-al-amar li Rasool Allah fi al-qital, p. 186

⁶ Bazal-al-quwat, al-qasam-ul-awal, Al-fasal-ul salis 'Ashar, p. 299, Summarized

Guiding principles for a preacher

If the element of gradual progression remains intact in the call of the preacher, then the call becomes revolutionary and remains for centuries. Therefore, under the gradual progression, a few points are presented here in the light of the phases of the prophet Muhammad ﷺ:

1. The preacher should incorporate his message and outreach into various stages and determine their objectives.
2. When setting goals, the preacher should analyse his endurance and potential objections from those he is inviting.
3. When working towards his goals, the preacher should avoid hasty actions and instead keep their objective flexible based on the current situation.
4. The preacher should adopt an appealing manner when presenting the call to righteousness.
5. Avoid stagnation in the call to righteousness. If anything in the method of invitation or style becomes an obstacle to achieving the goal, assess and make necessary changes.
6. Continuously study the psychology of those invited, as well as read books on biographies and psychology from this perspective.
7. Pay attention to the upbringing of those who accept the call to righteousness and strive to make them the preacher of your call.
8. Maintain a loving and caring relationship with those you invite, making every effort to fulfil their advice or legitimate demands.
9. Never let despair come close. Rely on trust and prayers, as they are strong tools for any preacher.
10. The preacher should be colder than ice, sweeter than honey, and broader than the ocean. Therefore, maintain patience in every difficulty and adversity and never let anger become a tool of the devil.

The fundamental principle of understanding religion

The intended meaning of verses and Hadiths is exactly what the earlier scholars understood as they were the experts in language and the nuances of the religious texts and had a deep understanding of Shari'ah, even though the apparent meaning may sometimes seem contrary to this understanding. It is a big and comprehensive code to understand the holy Quran and Hadith and determine the meaning. (*Ash'at-ul-lam'at, kitab-ul-iman, vol. 1, p. 40*)

Exercises and activities

1. What do you know about the concept of progression?
2. What was the situation in Mecca during the time of the prophet's mission and what practical wisdom was adopted for it?
3. Discuss the details of the social boycott of Banu Hashim.
4. Explain the practical strategy behind the call of Sayyiduna Mus'ab bin Umair رضي الله عنه to Medina.
5. Read out the incident of jinns embracing Islam from the books of Seerah in the class and state how many times such incidents occurred.
6. What were the effects of human curiosity on the Muhammadan call? And evaluate to what extent human curiosity can be beneficial or harmful for a preacher.

Important note

Topic 2

Gradual progression in Shar'i rulings

In the same way that the holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exemplified the principles of gradual progression in the course of his mission for spreading the religion, these principles are also evident in the descent and enactment of certain legal rulings. Those who accepted the call to Islam were not burdened with all the legal rulings at once. Instead, the rulings were revealed based on their psychology, natural inclinations, societal conditions, and the objectives of Shari'ah, and religion evolved through all these stages to completion.

It is worth considering how this progression took place in various actions. Deliberation and understanding the duration and timing of the revelation of rulings reveal that the gradual progression was mainly applied to actions related to the acts of worship in order to make people habituated to them gradually, e.g. prayer, fasting, etc. Or the people at that time had become so ingrained in these acts that it would have been extremely difficult for them to abandon these habitual practices abruptly, e.g. the habit of drinking alcohol. Therefore, these negative habits were discouraged gradually.

Furthermore, the essentials of religion, such as beliefs, were not introduced gradually. Instead, the initial call was to accept fundamental beliefs and doctrines, like the belief in the oneness of Allah and His exclusive right to worship, embracing faith after resurrection, and accepting the prophethood of the holy prophet, among others. Similarly, matters related to human rights, like settling disputes through arbitration,

prohibiting theft, adultery, highway robbery, and the killing of offspring, were instantly enforced.

To understand the concept of gradual implementation in Shar'i rulings, the following are some progressive stages of certain rulings. Pay close attention to them.

Progressive rulings of prayer (Salah)

The obligation of prayer consists of two stages:

1st stage: When Allah Almighty commanded the holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to call people to Islam, along with this, the obligation of performing the night prayers (Qiyam al-Lail) was also given.¹ This is mentioned in the Quran.

يَا أَيُّهَا الْمَرْءُ الْقَلِيلُ ۖ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۖ

*Translation: O enwrapped one, Stand to pray at night, except for a small part,*²

2nd stage: The Night of the Ascension (Isra and Mi'raj) marks the second stage, during which Allah Almighty bestowed upon His beloved prophet the gift of the five daily prayers.³ This is mentioned in the Quran.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝

*Translation: Establish the prayer from the declining of the sun until the darkness of night and the 'recitation of' Quran at dawn; 'recitation of' the Quran at dawn is attended by angels.*⁴

Initially, although the pillars of prayer were the same as they are in the present form, there was no prohibition against speaking during prayer. This prohibition was introduced after the migration. It seems that just as the obligation of prayer progressed

¹ Tafseer-e-Khaazin, Part 15, Surah Bani-Israel, under the verse 78, vol. 3, p. 185

² [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Muzzammil, Verse 1-2)

³ Bukhari, kitab munaqib-ul-ansaar, baab-Al-m'airaj, vol. 2, p. 586, Hadith 3887,

⁴ [Kanz-ul-Irfan (translation of Quran)] (Part 15, Surah Bani-Israel, Verse 78)

in stages, performing it also went through gradual phases, as it can be understood from the following Quranic verse and Hadith:

وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Translation: and stand for Allah submissively.¹

Sayyiduna Abdullah bin Masood رضي الله عنه narrates: "We used to send our greetings to the noble prophet صلى الله عليه وآله وسلم while he was in the state of prayer, and he would respond to our greetings. However, when we returned from the court of Najashi and greeted you (in the state of prayer), you did not respond. Then we expressed, 'O messenger of Allah! We used to send you greetings during prayer, and you would respond. What is the reason for not responding this time?' He replied, 'Busy in prayer.'"²

Progressive rulings of fasting

If we observe the order of the verse related to fasting and the opinions of exegets, it becomes evident that the obligation, timing, and duration of fasting were also implemented gradually. In general, the current form of obligatory fasting evolved through three stages:

1st phase: When the chosen one among all, the leader of the messengers صلى الله عليه وآله وسلم, arrived in Medina, they used to observe fasting for three days every month and on the tenth day of Muharram.

2nd phase: These fasts were made obligatory for the Muslims, but they were given the choice to either observe the fasts or give the expiation for not fasting. Whoever wanted to fast, they fasted, and whoever wanted, they gave the expiation, but fasting was preferable. Thus, it is the guidance of Allah, the Most High.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 238)

² Bukhari, Kitab manaqib-ul-ansaar, baab hijrat-ul-habshiah, vol. 2, p. 581, Hadith 3875,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
 أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
 مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

Translation: O you who believe! Fasting was made incumbent upon you, as it was made incumbent upon those who preceded you that you may become pious. Specified days 'of fasting'. So whosoever from among you is ill or travelling, he may make up the same number of fasts on other days. And those who are incapable, then for them there is the feeding of a destitute individual (miskin) as expiation. Then, whosoever does more good of his own accord, so that is better for him. And fasting is better for you, if you realize.

3rd phase: In this phase, fasting during the blessed month of Ramadan was made obligatory, and the option of expiation was limited only to those who were genuinely unable to fast.² However, the sick and travelers were granted to abstain from fasting during their illness or journey. This divine guidance is as follows:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
 فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ
 وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Translation: The month of Ramadan is that in which the Qur'an was sent down; guidance for people and clear directions and the Criterion; so whosoever from amongst you attains this month should most definitely fulfil its fasts. And whosoever is ill or travelling, so he should make up the same number of fasts on other days. Allah only intends ease for you and He does not intend difficulty for you, so that you complete the prescribed number 'of

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 183-184)

² Wo burha jis ke umar asi ho gai ke ab wo roz bruoz kamzor he hota jaye ga

fasts¹ and that you glorify Allah as He granted you guidance, and so that you may be grateful.¹

After passing through these three phases, the obligation of fasting in its current form was established. However, initially, the duration for its fulfillment was quite lengthy, i.e. one could eat whatever food was left after Iftar until he slept. Once he got to sleep, the fasting would start again. Later, this ruling was relaxed.²

Gradual prohibition of alcohol

When something becomes a part of one's routine, giving it up naturally becomes challenging. If that habit involves a harmful substance, quitting becomes even more difficult. Complete self-control over the desire for that addiction, both mentally and physically, is necessary. Sometimes, it requires enduring physical discomfort and pain. Furthermore, if that substance becomes a source of livelihood for society and many individuals are involved in its trade, then strong faith plays an essential role in abandoning it. Considering the delicate nature of human beings, the mental agony, and economic dependence, the Most Wise and Merciful Creator, Allah, revealed the prohibition of alcohol after strengthening the believers' faith. This prohibition was introduced in three stages to make it easier for Muslims to stay away from this destructive substance and safeguard their intellects forever.³

1st phase: Initially, Allah, the Most High, analysed the benefits and harms of alcohol and highlighted that the hidden harms of alcohol far outweigh its apparent benefits, whether it is the profit received from the trading of alcohol or having a sense of enjoyment in one's nature. The most significant danger is that it destroys a person's intellect, a great blessing, and impairs his ability to distinguish between right and wrong. After this admonition, some individuals began refraining from alcohol. Thus, it was revealed under the guidance of the Most High.

¹ *Musnad Ahmed, Musand-ul-ansaar, vol. 8, p. 264, Hadith 22185, [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 185)*

² *Bukhari, kitab-ul-soam, baab qaol Allah jalla zikruhu ahalal ahkam Al-kha, vol. 1, p. 631, Hadith 1915,*

³ *Tafseer-e-kabeer, Part 02, Surah Al-Baqarah, under the verse 219 vol. 2, p. 395, Summarized*

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ

Translation: They ask you about alcohol and gambling. Say, "In them there is major sin and some worldly benefits for people, and their sin is greater than their benefit."¹

2nd phase: Among some individuals who were still engaged in alcohol consumption, one recited Chapter Al-Kafirun during the prayer and instead of saying لَا أَعْبُدُ مَا تَعْبُدُونَ, he mistakenly said أَعْبُدُ مَا تَعْبُدُونَ. In his intoxicated state, he approached the prayer area, but the Wise Lord prevented him from coming closer in that condition. As a result, people refrained from drinking during prayer times. Thus, it was revealed under the guidance of the Most High.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

Translation: O you who believe! Do not go near the prayer (Salāh) while you are intoxicated until you understand what you say,²

3rd phase: When the command to abstain from prayer while under the influence of alcohol was revealed, some individuals who had not given up drinking until then decided to avoid what was keeping them away from prayer. They made the decision that they would not go near that substance which was preventing them from attending prayers. However, there were still some people who had stopped drinking during prayer times, but they would consume alcohol after the prayer of Isha and Fajr, as there was a long gap after these two prayers, allowing them to become sober. During this time, an incident occurred due to alcohol consumption in which a companion of the prophet was severely injured. Allah, the Most High, then revealed the blessed verse prohibiting alcohol due to this incident.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 219)

² [Kanz-ul-Irfan (translation of Quran)] (Part 05, Surah Al-Nisa, Verse 43)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَ
عَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Translation: O you who believe! Indeed, alcohol and gambling and idols and the (casting of) arrows to determine fate are impure, satanic deeds. So, refrain from them that you may attain success. Indeed, Satan only desires to instil enmity and extreme hatred between you through alcohol and gambling and to prevent you from the remembrance of Allah and the prayer, so do you abstain?¹⁻²

Guiding principles for a preacher

In the light of above-mentioned words, although the principle of gradualism is not a fundamental principle of Shar'i rulings, it is found in many situations and its importance and benefits are evident. Here are some guidance points for the preacher in the context of gradual approach.

1. When calling people to Islam, it is essential to prioritise the religious and mental qualities of the invitee while presenting the invitation on solid foundations.
2. In the beginning, do not expect a hundred percent acceptance from the invitee. Instead, give them time and continue your efforts.
3. In all matters related to the call, focus on Shari'ah requirements rather than personal biases and opinions.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 07, Surah Al-Maidah, Verse 90-91)

² Tafseer Baghawi, Part 02, Surah Al-Baqarah, under the verse 219, vol. 1, p. 140, Tafseer kabear, Part 02, Surah Al-Baqarah, under the verse 219, vol. 2, p. 395, Tafseer-e- Khaazin, Part 02, Surah Al-Baqarah, under the verse 219, vol. 1, p. 156

4. If the invitee is engaged in a non-Shar'i activity, evaluate his bad habit with wisdom and, finding an opportunity, try to reform it, avoiding haste and confrontation.¹ Remember, changing someone's bad habits is not easy, and some preachers, due to their lack of practical wisdom and emotional response, end up causing more harm than good.
5. A preacher often deals with born Muslims, but sometimes he also has to educate new Muslims who have recently embraced Islam. The upbringing of these new Muslims is a delicate matter, akin to peeling the layers of an onion. Like the layers of an onion, they must be handled carefully, as rushing the process may negatively affect their faith. Therefore, before training the new Muslims, ensure you have received proper training. Then start training them.

Master of the divine system

Shar'i rulings are entrusted with Rasoolullah ﷺ. Whatever he commands for whatever thing becomes Shari'ah. He can declare anything Haram (forbidden) or Halal (permissible) as they see fit. He can grant forgiveness for obligations. That will be Shari'ah. In reality, he possessess complete sovereignty over the divine system and even the rulers of the world are dependent on him. (*fatawa Ridawiyah, vol. 29, p. 348*)

Exercises and Activities

1. What did you learn about gradual progression in Shar'i rulings?
2. Describe in your words the gradual stages of obligation of and performing prayer and fasting.

¹ The term in mysticism refers to the act of showing weakness or lack of courage in upholding what is right and preventing oneself from stopping prohibited or sinful actions despite having the ability to do so. It also encompasses displaying weakness or cowardice in providing assistance or support in religious matters or choosing to remain silent or passive in religious matters for the sake of any worldly gain.

(*Al-hadiqat-ul-nadiyat, al-khuluq-ul-tas'ai wal araboan...al-kha, vol. 2, p. 154, Tafseer-e-saawi, Part 12, Surah Al-Hud, under the verse 113, vol. 3, p. 936,*)

3. What is your strategy for the upbringing of a Muslim who is away from Shar'i rulings? Share your thoughts with the respected teacher.
4. In the context of the prohibition of alcohol, what practical wisdom should be imparted for the upbringing of Muslims afflicted with sins?
5. Evaluate the Islamic perspective on human rights.

Important note

Subject 2

Education and upbringing

The fundamental objective of human creation is the recognition of the Almighty.¹ The

¹ *Tafseer-e-Khaazin, Part 27, Surah Al-Dhariyat, verse 56, vol. 4, p. 185,*

responsibility for conveying this message lies with the preacher, who should provide awareness with wisdom and reflection, assisting the addressees in achieving this objective, even in the face of challenges and obstacles. The true purpose of a preacher is, in essence, ‘to guide the creation onto the path of truth, educate them comprehensively, and adorn them with the ornament of knowledge so that the light of their call remains illuminated for a long time’. This is the reason why the teacher of the universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ illuminated those lost in the darkness of ignorance with the light of guidance. He elevated them with the great blessing of proximity to the Lord and made them travellers on the path of knowledge and recognition. He provided spiritual, intellectual, moral, and ethical upbringing to those who had fallen into moral degradation, endowing them with heightened senses, intellectual strength, and insight. He established such a towering lighthouse that in every age, humanity turns to its intellectual and scholarly capabilities to overcome challenges, restore political stability, and surmount ethical heights.

The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established an extraordinary approach to education, upbringing, and the preaching of religious knowledge. This unparalleled educational approach is summarised under two topics below.

Topic 1

informal education and upbringing

The teacher of humanity, prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, adopted a method of nurturing and educating people living in distant regions by guiding them through the fountain of prophethood. People from various tribes would come to serve him, stay for a few days, and then return to their respective areas and tribes as teachers.¹ This approach can be understood from the following blessed traditions:

1. Sayyiduna Malik bin Huwairis رَضِيَ اللهُ عَنْهُ narrates: "We, a group of young boys, came to the court of the holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and stayed there for twenty days. He was extremely compassionate and kind. When he felt that we were missing our families, he asked us about them. We expressed our longing. Then he advised us: "Go back to your homes and continue to offer prayers there. Teach others and

¹ The individuals associated with this category of the education system are referred to as ‘pledging allegiance to the Arab’.

(Muskal-al-asaar, baab bayan muskal marwai an Rasool Allah fi bai'at-ul-mahajir wa fi bai'at-ul-a'rabi, vol. 2, p. 204, undr the Hadith 1872)

instruct them to do so. Offer prayer the way you have seen me offering prayers. When it is time for prayer, one of you should give the call to prayer, and the eldest among you should lead the prayer.”¹

2. A delegation led by Abd al-Qais came to the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He asked them who they were. They replied, "We are from Rabi'ah tribe." The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ welcomed them and said, "People who come without disgrace and embarrassment." Then they said to the prophet: "O Rasoolullah! We live in an area, on which way is the area of the harmful disbelievers. Due to them, we cannot come to your court except for the sacred months. Please tell us essential teachings that we can convey to our people, follow them, and thus enter Paradise." They also enquired about the containers for drinking. The noble prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded them to act on the four things: "(1) Have faith in Allah alone, associating no partners with Him, (2) Offer prayers, (3) Give alms, (4) Observe fasting during Ramadan." He also instructed them to pay a fifth of their war booty and asked them if they knew what faith meant. They replied, "Allah and His Rasool know better." He said, "Testify that there is no one deserving of worship but Allah and Muhammad is His messenger." He then forbade them from our things: (1) Hantam, (2) Dubba, (3) Naqeer, and (4) Muzaffat. Sometimes he said Muqaiyar. ² He added, "Remember these and convey them to your people as well."³

¹ Bukhari, *Kitab Al-azan, baab-ul-azan-il-musafir-Al-kha*, vol. 1, p. 228, Hadith 631,

² Hantam refers to a clay pot, usually red or green in color, used for storing liquor. Dubba refers to a type of vegetable, often a pumpkin, whose flesh is scooped out, leaving a hollow shell that is used as a container or vessel. Naqeer is a term referring to the root of a tree, hollowed out to serve as a container for storing alcohol. Muzaffat refers to a drinking vessel for alcohol that had a stopper attached to it. During that era, such vessels were used for drinking alcohol because at that time, alcohol had recently been declared forbidden. If these vessels continued to be used, there was a possibility that they would remind people of the forbidden alcohol. Therefore, the use of these vessels was also prohibited. Later, this prohibition was lifted after some time.

(*mirqat, kitab-al-iman, fasal-ul-awal*, vol. 1, pp .172-173, under the Hadith 17)

³ Bukhari, *kitab-al-iman, baab adaai-al-khums min al-iman*, vol. 1, p. 33, Hadith 53

Exercises and activities

1. What status and rank did the companions **رَضِيَ اللهُ عَنْهُمْ** of the holy prophet Muhammad **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** achieve through his teachings and upbringing? Explain briefly.
2. Describe the background of the Arabian pledge in the light of Hadiths.
3. Compile a list of Muslim delegations that came to the court of the prophet and research into their movement in Medina.
4. What consideration did you give to the temporary prohibition of alcohol containers and its subsequent abrogation?

Important note

Topic 2

Permanent education and upbringing

The system of permanent education and upbringing was extensive, encompassing the companions of Suffa, those who migrated from different regions to settle near the beloved prophet's place, and the fortunate residents of the holy Medina, both men and women.¹ Therefore:

System of education and upbringing for men

The prophet ﷺ of humanity established an excellent system for the education and upbringing of men according to the needs of his time. The companions of Suffa and the residents around Medina received education and upbringing through this system. It included learning the Quran, reading and writing, and other rulings. The system was sustained by other teachers too alongside the prophet ﷺ. Some relevant narrations and examples are:

1. Once, Sayyiduna Abu Talha رضى الله عنه came and saw that the prophet ﷺ was standing and teaching the Quran to the companions of Suffa. He had tied a stone to his stomach due to hunger to straighten his back.²
2. When the prophet ﷺ would finish teaching and advising, Sayyiduna Adullah bin Rawaha رضى الله عنه would continue the educational sessions. When he would return, the people would fall silent. He would sit and say, "Continue with the

¹ After migration to Medina, prophet Muhammad ﷺ would invite distant tribes of Muslims who lived far away to settle in Medina. The purpose was to provide them with a safe haven from the hostilities of the disbelievers and enable them to reside in the vicinity of the prophet's mosque, where they could receive education and training. Among them were those who had migrated from their tribal areas and were prepared to settle in Medina, pledging allegiance to the prophet Muhammad ﷺ for establishing their homes in Medina. However, after the conquest of Makkah, the Arab environment became fully conducive for Muslims and the series of migration pledges came to an end. Instead, various delegations would come, receive education and training, and then return to their homes. (Author)Top of Form

² *Hilyat-ul-Auliya, zikar ahal-ul-suffah, vol. 1, p. 419, raqm 1208,*

same work and keep it up." It is also narrated that Sayyiduna Mu'az bin Jabal رضي الله عنه also managed an educational circle.¹

3. Sayyiduna Ubada bin Samit رضي الله عنه reported: "I taught Quran and writing to some of the companions of Suffa. One of them gifted me a bow as a token of appreciation."²
4. Sayyiduna Abdullah bin Sa'eed رضي الله عنه was skilled in handwriting and was famous as a scribe even in the time of ignorance. He used to teach the people of the Suffa how to write.³

System of education for women

The prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of humanity made it obligatory not only to educate men but also to educate and nurture women. He established a special system for women's education and upbringing. Women of Islam would gather in Suffa women's section of the Mosque Nabawi, where the beloved prophet would deliver sermons and advice. Additionally, the prophet designated one day each week exclusively for the education and upbringing of women. His blessed wives who received education from him would teach other women. In this regard, it is narrated in a Hadith:

Women said in the court of prophethood, "O messenger, men have learnt (regarding knowledge and wisdom) from you more than us. Please designate a day for us (our education and upbringing)."

He agreed with them for a day, when he would meet them, give them advice, and provide them with appropriate teachings.⁴

Guiding principles for a preacher

Teaching and upbringing are excellent means to achieve the goals of calling people

¹ *Qoot-ul quloob, al-fasal-ul-hadi wa-al-salasoona, zikr wasaf-al-ilm...al-kha, vol. 1, p.259*

² *Abu Dawood, kitab-ul-ijaarat, baab fi kasab-ul-muallim, vol.3, p.362, Hadith 3416,*

³ *Usd-al-Ghabah, abdullah bin saeed, vol. 3, p. 266, raqm 2978,*

⁴ *Bukhari, kitab-ul-ilm, baab hal yaja'al-lil-nisai...Al-kha, vol. 1, p. 54, Hadith 101,*

towards righteousness. This is the reason why the religion of Islam has emphasised it. In the light of the above-mentioned words under the subject of education and upbringing, here are some points for guiding a preacher:

1. The preacher should encourage the audience to receive the religious knowledge and state its excellence as per occasion.
2. The preacher should tailor the teachings to the individual's circumstances and their religious requirements.
3. Regular gatherings and educational events should be organised for Muslims residing in distant regions.
4. Emphasise Quran and Sunnah education and establish an all-encompassing education system as much as possible.
5. Consider socio-economic factors in the educational system.
6. Establish a structured system for women's education and, if possible, marry a woman who can help run the system of education and upbringing of women.

Exercises and activities

1. Arrange a list of companions of Suffah and find the names of the teacher companions.
2. What was the method of educating women during the time of prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?
3. Why was the pledge of migration taken during the Medina period and why was it annulled?
4. Evaluate the educational needs of your era and describe how much you can contribute to it.

Important note

Chapter 5

The methodology of the call of companions

The garden cultivated by the greatest caller **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** with his blood was lush and vibrant on the occasion of the last Hajj (performed by him). In this garden, there were also the flowers of truthfulness of Siddique Akbar, the fragrance of justice from Farooq-e-Azam, the colors of generosity from Usman Ghani, and the courage of the lion of God that had captured everyone in its enclosure **رَضِيَ اللهُ عَنْهُمْ**. On this splendid occasion, the beloved prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** delivered a comprehensive sermon known in history as the Farewell Sermon. This sermon can be regarded as the cornerstone of Islamic teachings.

In this comprehensive sermon, the last prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** asked all those present: "Have I delivered Allah's message to you?"

Upon the affirmation of the attendees, he bore witness to Allah, and while entrusting the responsibility of calling to righteousness and preaching the faith to his nation, he stated:

لِيُبَيِّدَ الشَّاهِدُ الْغَائِبَ فَإِنَّ الشَّاهِدَ عَلَى أَنْ يُبَيِّدَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ¹

"It is the responsibility of those present to convey it to those who are absent. It might be probable that they are more efficient in protecting the message of truth."

The lives of the companions رَضِيَ اللهُ عَنْهُمْ of the noble prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were profoundly impacted by this sermon. Since these noble personalities were the primary audience of this sermon, they took it upon themselves to carry the message of goodness and support for Islam more dearly than their lives. While they were already engaged in the service of the religion during the blessed life of the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the responsibility became directly incumbent upon them after the apparent demise and they elevated this entrusted duty above everything else. They even staked their lives to spread the message of Islam and protect the faith.

To understand the zeal of the companions of the prophet for the call to righteousness, consider the following Hadith:

وَقَالَ أَبُو ذَرٍّ لَوْ وَضَعْتُمُ الصَّمْصِمَةَ عَلَى هَذِهِ وَأَشَارَ إِلَيَّ فَقَالَ لَمْ تَكُنْتُمْ أَتَى أَنْفَعُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَبْلَ أَنْ تُجِيرُوا عَلَيَّ لِأَنْفَعِ نَهَائِهَا²

Sayyiduna Abu Dharr Ghifari has said: "If you place a sword on my neck and I am certain that I will be able to deliver even a word heard from the prophet, I will recite it even before the sword does its work."

The methodology employed by the companions رَضِيَ اللهُ عَنْهُمْ for calling to righteousness is described briefly under two subjects. Let's see.

Subject 1

Publication of the holy Quran

The holy Quran is not only the source of Islamic teachings but also an unparalleled miracle that will remain strong until the end of time. Its preservation is entrusted to Allah and the first custodians were the noble companions رَضِيَ اللهُ عَنْهُمْ, who spared no effort to safeguard,

¹ Bukhari, kitab-ul-ilm, vol. 1, p. 41, Hadith 67

² Bukhari, kitab-ul-ilm, vol. 1, p. 42

disseminate, and implement it. The efforts made by the companions of the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in disseminating the holy Quran are discussed in the following sections:

Topic 1

Compilation of the holy Quran

The holy Quran is the word of Allah, a source of guidance and righteousness, whose brilliance surpasses even the radiance of the most precious gem. Until the apparent demise of the holy prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, since the holy Quran was preserved either in the hearts of a few companions or scattered in various things what was written on his saying, when a fierce battle erupted at the place of Yamamah against the false claimant to prophethood and many memorisers of the holy Quran among the companions رَضِيَ اللهُ عَنْهُمْ were martyred, concerns arose that the Holy Quran might be lost if this continued.

They decided to compile the holy Quran. During the caliphate of Amir-ul-Mumineen Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, the holy Quran was compiled on the basis of solid principles. Later, it was preserved in the caliphate of Umar Farooq رَضِيَ اللهُ عَنْهُ. After his martyrdom, it remained with Sayyidatuna Hafsa رَضِيَ اللهُ عَنْهَا.¹ When Islam expanded rapidly during the caliphate of Usman Ghani رَضِيَ اللهُ عَنْهُ and people from different linguistic backgrounds embraced Islam, variations of Quranic recitation began to form. Realising the severe consequences of this in the future, he called on Sayyidatuna Hafsa رَضِيَ اللهُ عَنْهَا to bring that compiled Quran, got prepared its copies based on the dialect of Quraysh, on which dialect it was initially bestowed by the people of Quran, and sent to Islamic countries. Thus, based on his foresight, a terrible door causing discord among Muslims was closed.²

Topic 2

Quranic education

During the era of noble companions رَضِيَ اللهُ عَنْهُمْ, while efforts were made to preserve the Quran, extensive initiatives were also undertaken to educate people about it. However, after

¹ Bukhari, kitab Fazail-ul-Quran, vol. 3, p. 398, Hadith 4986

² Bukhari, kitab Fazail-ul-Quran, vol. 3, p. 399, Hadith 4987,

the apparent demise of the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Muslim community faced various trials and external threats. Since the era of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ was relatively shorter, it passed suppressing the temptations alone. Hence, after the compilation of the holy Quran, no focus could be put on its education. It was Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, who, during his extended caliphate, emphasised the importance of Quranic education and initiated widespread measures to promote it. He made the teachers of Quran visit different areas to quench the thirst for knowledge among the Muslims living in the Islamic state and give them Quranic teachings that guarantee the eternal success.

Appointments of the teachers of Quran

During the caliphate of Umar Farooq رَضِيَ اللهُ عَنْهُ, remarkable initiatives were taken to spread Quranic education. For instance, systematic efforts were made to manage administrative affairs in recently conquered regions, newly established cities, and the entire population of newly converted Muslims. Dignified individuals, well-versed in contemporary wisdom and knowledgeable in Quranic teachings, were appointed to manage administrative affairs. This approach aimed at promoting the widespread dissemination of Quranic knowledge and ensuring efficient governance in all aspects of life. These individuals undertook the responsibility of managing state affairs in those regions and provinces, imparting teachings of Quran, Sunnah, and Fiqh to the local population.

As an example, when Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ was appointed as the governor of Basra, he addressed the people, saying: بَعَثَنِي إِلَيْكُمْ عُمَرُ بْنُ الْخَطَّابِ لِأَعَلِّمَكُم كِتَابَ رَبِّكُمْ وَسُنَّتَهُمْ i.e. Umar bin Khattab has sent me to teach you Quran and Sunnah.¹

When the region of Syria and its adjacent areas were conquered, Umar رَضِيَ اللهُ عَنْهُ sent various noble companions to teach the newly converted Muslims there. In this regard, the following narration is observed:

¹ Darimi, vol. 1, p. 149, Hadith 560

وَكَانَ عُبَادَةُ يُعَلِّمُ أَهْلَ الشَّقْفَةِ الْقُرْآنَ وَلَمَّا فَتَحَ الْمُسْلِمُونَ الشَّامَ أَرْسَلَهُ عُمَرُ بْنُ الْخَطَّابِ وَأَرْسَلَ مَعَهُ مُعَاذِ بْنَ جَبَلٍ وَأَبَا الدَّرْدَاءَ لِيُعَلِّمُوا النَّاسَ الْقُرْآنَ
بِالشَّامِ وَيُقَفِّهُوا هُمْ فِي الدِّينِ وَأَقَامَ عُبَادَةُ بِحِمصٍ وَأَقَامَ أَبُو الدَّرْدَاءُ بِدِمَشْقٍ وَمَضَى مُعَاذٌ إِلَى فِلَسْطِينَ ثُمَّ صَارَ عُبَادَةُ بَعْدَ ذَلِكَ إِلَى فِلَسْطِينَ¹

It means Sayyiduna Ubada bin Samit رضي الله عنه provided Quranic education to the companions of Suffah. When the Muslims conquered the land of Syria, Sayyiduna Umar رضي الله عنه appointed Sayyiduna Ubada bin Samit, Sayyiduna Muaz bin Jabal, and Sayyiduna Abu Al-Darda رضي الله عنهم to visit the people of Syria. The purpose was to provide them with Quranic education and foster an understanding of religion. Among them, Ubada stayed in the city of Homs in Syria, Abu al-Darda settled in Damascus, and Muaz bin Jabal proceeded to Palestine. Later, Ubada also left for Palestine.

Determination of salaries

During the era of Sayyiduna Farooq, when Quranic education was spread, a system for compensating teachers was also introduced.² Aside from the teachers, scholarships were also announced for the students to motivate them and facilitate their acquisition of knowledge.³ This system continued even in the time of the fourth caliph Sayyiduna Ali رضي الله عنه.⁴

Commitment to learning Quran

For Quranic education, where the state made the arrangement of teachers, it was made obligatory for citizens to access it. To ensure this commitment, the practical strategy of caliph Umar رضي الله عنه was exemplary. He appointed individuals to the position of authority, such as governorships and ministries, who possessed both governmental acumen and Islamic knowledge.

Thus, caliph Umar رضي الله عنه declared in a sermon:

¹ *Usd-ul-Ghaba*, vol. 3, p. 159, Raqm 2789

² *Shu'ab-al-Iman*, vol. 2, p. 536, Hadith 2634

³ *Kanz-ul-Ummaal*, vol. 1, p. 146, Hadith 4175,

⁴ *Shu'ab-al-Iman*, vol. 2, p. 556, Hadith 2705,

اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأُمُصَارِ وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيُعَدِلُوا عَلَيْهِمْ وَيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقْسِمُوا فِيهِمْ فَيَتَّقُوا
وَيُرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ¹

i.e. Allah, I bear witness against the governors of cities. I have appointed them to ensure justice among your servants, to teach them their religion, to teach the Sunnah of prophet ﷺ, to distribute the wealth among them, and to raise to me any matter that is difficult for them.

Imam Ibn Aseer رَحِمَهُ اللَّهُ عَلَيْهِ wrote: ² كَانَ عُمَرَا إِذَا اجْتَمَعَ إِلَيْهِ جَيْشٌ مِنَ الْمُسْلِمِينَ أَمَّرَ عَلَيْهِمْ أَمِيرًا مِنْ أَهْلِ الْعِلْمِ وَالْفِقْهِ. i.e. When a gathering of Muslims came to Umar, he would appoint a person of knowledge as their leader.

Umar issued a directive for Muslims stating that the Arabic grammar of Quran should be taught in the same way it is memorised.

He advised: تَعَلَّمُوا إِغْرَابَ الْقُرْآنِ كَمَا تَعَلَّمُونَ حِفْظَهُ. i.e. Just as you memorise the Quran with its pronunciation, learn its grammar in the same manner.³

In the era of Farooq, the curriculum for the teachings of Quran was also developed, aside from the recitation of Quran.

Sayyiduna Miswar bin Makhrama رَضِيَ اللَّهُ عَنْهُ stated: I heard Umar advising, 'Learn Chapter Al-Baqarah, Chapter An-Nisa, Chapter Al-Ma'idah, Chapter Al-Hajj, and Chapter Nur because all the obligatory rulings from Allah are mentioned in them.'⁴

This beautiful system of Quranic education did not end with caliph Umar رَضِيَ اللَّهُ عَنْهُ; it continued even after his martyrdom in the same way. It is because Sayyiduna Umar was not the sole contributor to this system; other esteemed companions رَضِيَ اللَّهُ عَنْهُمْ also actively contributed to its establishment and implementation.

¹ Muslim, p. 224, Hadith 567,

² Al-kamil fi Al-Tarikh, vol. 2, p. 445,

³ Kitab-ul-Idaah, p.35

⁴ Shu'ab-al-Iman, vol. 2, p. 477, Hadith 2451

Guiding principles for a preacher

Considering the services provided by the companions رضي الله عنهم, there are several guiding principles for a preacher:

1. A preacher should focus on the quality of his recitation and delivery.
2. Integrate Quranic education in the call to righteousness.
3. Make Quran the foundation of the call to righteousness and include Quranic verses in discussions as appropriate.
4. Make the audience aware of the rights of the holy Quran and keep encouraging them to fulfil them.
5. Encourage invitees to memorise specific chapters, and if possible, personally assist them in this endeavour.

Exercises and activities

1. Explain the responsibilities of the nation of Muhammad in the light of the last sermon.
2. No formal system of spreading Quranic teachings could be established in the era of Siddique. What were the reasons and causes? State with arguments.
3. Describe the periods of the compilation of Quran and state which companion is known as the *Compiler of Quran* and why.
4. What did Sayyiduna Umar رضي الله عنه keep in mind when appointing people to state positions?
5. Which chapters did Sayyiduna Umar make it obligatory to learn and what is the reason behind it?
6. Which sources are useful in the publication of the holy Quran? Compile a list and share your strategy with the respected teacher.

Important note

Subject 2

Preaching the religion

After the departure of the great caller **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the guardians and preachers of his legacy were the first-hand companions **رَضِيَ اللهُ عَنْهُمْ**. Their dedication and contribution to spreading Islam are unparalleled. The teachings of the prophet had such a captivating effect on their character that even non-Muslims, upon witnessing their way of life, felt drawn to Islam and sought refuge in it. It was the impact of the teachings of the prophet that made knowledge and awareness prevalent worldwide even in the era of the companions. The strong plan and perfect thought of those bestowed on by the blessing of the prophet clouded a shadow over the people of the Islamic world.

The calling feats of the companions are diverse and enumerating them is akin to counting the stars. Therefore, only a few aspects are stated under two main topics.

Topic 1

The role of companions

The personal conduct of a preacher plays a pivotal role in changing the perception of the audience because calling to faith or calling to action both involve moulding the character. The role of the preacher is not only to convey a message but also to exemplify it. The companions رَضِيَ اللهُ عَنْهُمْ of the prophet are noted for their remarkable missionary lives. When we look at the history of their triumphant missionary work, we find their towering personalities, exemplary roles, and noble character traits standing out. They practised what they preached and their words and deeds were harmonious. They did not lead double standards of lives. They were privileged to become sincere Muslim. All their economic, social, domestic, and external matters were aligned with Islamic teachings. They ingrained Islam in their very beings, and their unwavering adherence to Islamic values was so compelling that people from all walks of life, influenced by their conduct, would seek refuge in the folds of Islam. This is why a significant number of those who embraced Islam did so after getting inspired by the character of Muslims. Hence, a few instances are stated below regarding the character of companions رَضِيَ اللهُ عَنْهُمْ and their impact.

1. Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُ once heard the sound of musical instruments and so plugged his ears with his fingers, moving away from the source. His servant asked if he is still hearing the sound (He kept replying. When there was no sound, he told now there is no more sound), he removed fingers from the ears and said: كُنْتُ مَعَ النَّبِيِّ فَسَبَّهَ مِثْلَ هَذَا فَصَنَعَ مِثْلَ هَذَا i.e. I was with Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He had done the same when he heard a similar sound.¹
2. Once, Safwan bin Umayyah رَضِيَ اللهُ عَنْهُ brought food in a large pot and placed it before Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. After they had invited the poor and slaves to join them and shared the meal, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ remarked: لَكَ اللهُ قَوْمًا يَرْغَبُونَ عَنَّا فَكُلُوا

¹ Abu Dawood, vol. 4, p. 367, Hadith 4924,

مَعَهُمْ i.e. May Allah distance those from His mercy who are averse to eating with slaves.¹

3. Upon the conquest of Egypt, when Sayyiduna Amr bin Aas رَضِيَ اللهُ عَنْهُ was appointed as its guardian, Shata bin Hamuk, the famous leader of Egypt, got inspired by the fame of Islam and the exemplary conduct of Muslims and embraced Islam along with two thousand of his people.²

Topic 2

Consideration of psychology

To transform a seed into a tree, it is essential to pay attention to its inherent abilities, along with thoroughly assessing the soil in which the seed is planted. Is the soil capable of developing the seed into a tree or does it need further preparation? The location of the soil and its impact on the season and climate also play a significant role. Similarly, in preaching, it is crucial to consider all these factors because just like lands have seasons, so do souls and hearts. Simply relying on the innate virtues of the call to righteousness and presenting the call without understanding the psychology, preferences, and religious thoughts of the audience is not the method of an intelligent and well-educated preacher.

The call to righteousness is truly the character development, directly linked to psychology. The noble companions رَضِيَ اللهُ عَنْهُمْ placed it at the top of their agenda in every aspect. This made their call produce such results whose effects will prevail forever. The noble companions utilised various aspects of psychology for calling to righteousness. Out of them, one important aspect should be noted:

Reasoning and politeness

Although humans are naturally argumentative, when something is presented with evidence and decency, it impacts their hearts even if they resist. There is an inherent sense of decency in their hearts, and despite their reluctance, they continue to express

¹ *Al-Adab-al-Mufrad*, p. 60, *Hadith*, 201,

² *Al-mawaiz-wal-Aitbaar*, vol. 1, p. 629

acceptance of well-reasoned arguments. It is essential for a preacher at such times to present their evidence in a mature and respectful manner. The noble companions رَضِيَ اللَّهُ عَنْهُمْ utilised this approach while calling people to righteousness, and even the kings of their time could not dare to deny them. Below is an incident in this regard:

When Sayyiduna Haatib bin Abi Balta'ah رَضِيَ اللَّهُ عَنْهُ reached Muqawqes of Egypt with the noble letter from the prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the following conversation took place between them:

Muqawqes: Describe to me the condition of your master. Is he truly a prophet?

Haatib: Yes, indeed. He is certainly the prophet of Allah and His Messenger.

Muqawqes: Despite his claims of prophethood, why did he not curse his people? Even when his people expelled him from the city of Badr?

Hatib: About Isa bin Maryam عَلَيْهِ السَّلَام, you say, "He is the messenger of Allah." When his people intended to crucify him, why did he not curse his people, even Allah raised him to the sky?

Muqawqes: You have given a good answer. You have indeed acted wisely. It seems you have come from a wise person.¹

Guiding principles for a preacher

The detailed account of the services rendered by the noble companions رَضِيَ اللَّهُ عَنْهُمْ for the religion is beyond the scope of a single book. Therefore, with brevity, two aspects are stated above regarding the guidance of a preacher. In the light of these aspects, some guiding principles are presented below:

1. A preacher should maintain the purity of his character and should not engage in actions that could tarnish his reputation.
2. Exercise restraint in speech and cultivate patience in his nature.
3. Never make baseless claims. Instead, only speak with evidence.

¹Urd-ul-Ghabah, vol. 1, p. 529, raqm 1011

4. Before initiating the calling process, analyse the psychology of the audience and prepare a list of potential questions or objections they might have, along with their solutions.
5. If the audience has an affiliation with another religion, prepare thoughtful answers to possible questions related to that religion.
6. Approach the audience with empathy and show kindness while staying within Shar'i boundaries. Use his wealth as a means to win hearts.

Exercises and activities

1. Respond to the objections raised by critics regarding the calling methodology of noble companions *رضي الله عنهم*.
2. Explain the importance of considering psychology while delivering the call to righteousness with a clear example.
3. Discuss the significance of psychology in the calling methodology of noble companions *رضي الله عنهم*.
4. Elaborate on the role of a gentle tone and decorum in calling towards righteousness, using examples.

Important note

Chapter 6

Methodology of the call of revivalists

After the noble companions رَضِيَ اللهُ عَنْهُمْ, the responsibility for serving the religion and safeguarding the Muslim community was passed on to the followers, scholars, and righteous individuals. The heirs of prophetic knowledge carried out this responsibility with great care and dedication, ensuring the continued dissemination of the prophet's message to upcoming generations. However, due to the distance from the era of the prophet, evil tendencies began to emerge. Attempts were made to intrude into the religion, deviating from the way of the blessed ones. Some individuals deviated from the right path, misinterpreted religious texts, and distorted Islamic teachings to fulfil their desires. In response, the righteous and guided individuals confronted them, exposing their distorted ideologies and, at times, isolating them from the community. The revivalists of Islam opened all these fortresses, purified the faith, and provided a correct interpretation of religion.

The great guide صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us about the religious examination and divine favour in the coming times, saying: إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ دِينَهَا¹ i.e. Verily, Allah will raise someone for this nation at the end of every century who will renew its religion.

The revivalists served the religion according to the needs of their time. It should be noted that providing a detailed account of the efforts of each individual would be quite lengthy. Therefore, we will briefly highlight the services and calling methods of the revivalists. Please pay attention.

Topic 1

Revival of beliefs and theories

To eliminate the distortions that had crept into beliefs and theories, the revivalists typically used three main methods and worked diligently to eradicate all deviations:

¹ *Abu Dawood, vol. 4, p. 148, Hadith 4291*

(1) Writing and compilation

The revivalists made writing, compilation, letter-writing, and issuing of fatwas essential elements of their religious service, which proved to be highly effective. For example:

Umar bin Abd al-Aziz رَحْمَةُ اللَّهِ عَلَيْهِ: He رَحْمَةُ اللَّهِ عَلَيْهِ is considered the first revivalist in Islam.¹ His era marked a historical period for the Islamic world. Before him, various rulers had mixed religious and moral systems in the Islamic state. Umar bin Abd al-Aziz made extensive efforts to remove these evils. He strived to eliminate the distinctive features of the elite. He removed the distinction between rich and poor, the signs of tyranny, and the oppression of rulers and established justice. The greatest achievement of Sayyiduna Umar bin Abd al-Aziz was the re-establishment of the righteous caliphate, bringing back the principles of Abu Bakr and Umar. His era is counted among the times of the rightly guided caliphs due to his achievements in the field of revival and reform.²

Imam Muhammad bin Muhammad Ghazali: He رَحْمَةُ اللَّهِ عَلَيْهِ was a revivalist of the fifth century Hijra.³ In his time, philosophers attempted to distort Islamic beliefs and theories, raising various objections and confusing Muslims. Imam Ghazali responded by writing books and refuting the philosophers' theories. He authored different books on anti-philosophy, answered the theories of philosophers with arguments, and clarified their misconceptions. As a result, the Muslims, who were considered the Islamic principles weak and thus were led astray, repented and several others were safeguarded from misleading.

Imam Jalal-ud-Din Abd-ur-Rahman bin Abu Bakr Suyuti: He رَحْمَةُ اللَّهِ عَلَيْهِ was a revivalist of the ninth century Hijra.⁴ In his era, some people attempted to point finger at the faith of the parents of the last prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and tried to lead the community astray. Imam Suyuti authored six books on their their faith.

¹ *Tareekh ibn Asakir, vol. 51, p. 339, Raqam 6071*

² *Hazrat Sayyiduna Umar Bin Abdul Aziz Ki 125 Hikiyaat, p. 110*

³ *Al-tanbia'ah, p. 30*

⁴ *Hawashi ala maqaasaid Al-hassanah Al-imam ahmed raza khan, p. 2, mukhtatu,*

(2) Debate

Debating is also a means of preserving beliefs and theories and serves as a formidable challenge to opponents. It is an effective method for reforming those who have been ensnared by the plots of evildoers. The revivalists of Islam also used this method extensively and confronted the misguided with great eloquence. Hence:

Imam Abu al-Abbas Umar bin Suraij al-Shafi'I: He رَحْمَةُ اللَّهِ عَلَيْهِ was a revivalist of the third century Hijra.¹ He debated with Muhammad bin Dawood Zahiri for the rejection of Zahiriyah sect and refuted his views.²

Imam Fakhr ud-Din Abu Abdullah Muhammad bin Umar Razi: He رَحْمَةُ اللَّهِ عَلَيْهِ was a revivalist of the sixth century Hijra.³ During his era, deviant sects attacked Islamic beliefs and theories from all sides, attempting to sow doubts and misconceptions in Muslim beliefs. Imam Razi confronted them in every arena, especially by engaging in debates with Mu'tazilah sect, ultimately defeating them to the point that he became dominant over their entire community and restored their condition.

The great Imam Ahmed Raza Khan: He رَحْمَةُ اللَّهِ عَلَيْهِ was a revivalist of the fourteenth century Hijra.⁴ In his time, strange and bizarre heresies and sects emerged, atheistic theories were disseminated about Allah, attempts were made for the dishonour of prophethood, the honour and dignity of the blessed saints were denigrated. Wrong and arbitrary interpretations were made about the last prophethood. In fact, falsehoods were spread to an extent that was not done by any false sect in previous centuries. Imam Ahmed Raza Khan faced all these misled and even misled groups and asked them for debates, but none of them had the courage to face this pioneer of Islam. This is the reason that we find the challenges of debates made by him in his life, but we do not find any formal debate done because of the absence of the opposing party. Nevertheless, he did not leave this field empty; instead, he prepared individuals who competed with those interrupting the way of Islam and non-Muslims in such a way that the enemies of religion and the community faced defeat.

¹ *Al-tanbia'ah*, p.31

² *Wafayaat-ul-aa'yan*, vol.1, p. 89

³ *Al-tanbia'ah*, p. 62

⁴ *Hayat-e-Ala Hazart*, vol. 3, p.143,

(3) Speeches

Speech is one of the most effective means of safeguarding beliefs, exposing the dangers of deviation, and keeping Muslims safe from the harm of evildoers. Everyone benefits from it and remains safe from the trap of those misleading. The revivalists of Islam also employed speeches for the reformation of people and made significant efforts for the protection of the belief of Muslims with its help.

Shaykh Abdul Haq Muhadis Dehlawi: He رَحْمَةُ اللهِ عَلَيْهِ was a revivalist of the tenth century Hijra.¹ When he came to India, there were various heresies and Islamic beliefs and theories were discredited. Through writing and compilation as well as speeches, he identified these heresies and guided the nation.

Topic 2

Revival of the state of Muslims

The Islamic revivalists examined the religious state of their people, found them mired in either non-practical or ill-practical things, and sensed a laxity in adhering to Shar'i rulings. Their attention was directed towards reform, raising awareness about the dangers of one's own self and satanic influences, emphasising adherence to Shari'ah and Sunnah, and strengthening the love for Allah and the prophet in the hearts of Muslims.

To rectify the state of Muslims, the Islamic revivalists generally adopted two primary means and earnestly guided them along the path of blessed individuals.

1. Writing and compilation

In addition to safeguarding beliefs and theories through their writings, Islamic revivalists authored books to improve the religious state of Muslims. They actively engaged in disseminating knowledge, exposed societal vices, and reformed their state through their writings. Hence:

Umar bin Abdul Aziz: During his caliphate, he رَحْمَةُ اللهِ عَلَيْهِ would write a letter to local administrators, whenever he observed wrongdoing or shortcomings in adhering to

¹ *Hawashi ala maqaasaid Al-hassanah Al-imam ahmed raza khan, p. 2, mukhtatu,*

Islamic principles, reforming them and warn them to avoid it. He even addressed the issue of some people becoming lax in their prayers by sending letters to the local officials and emphasising the importance of adhering to prayer times.¹

He also pioneered the compilation of Hadith literature, initiated the documentation of authentic Hadiths, and encouraged scholars to write and propagate them, thus disseminating the treasures of prophetic knowledge to the Muslim community.²

Mujaddid Alf Sani Sheikh Ahmad Sirhindi: He رَحْمَةُ اللَّهِ عَلَيْهِ was among the reformers of the eleventh century Hijra.³ During his era, besides the trials of apostasy and major theological issues, significant practical deviations had also arisen. He focused on the spiritual upbringing of Muslims, writing books and treatises on various subjects, to protect them from (evil) innovations and denials. Through his writings and teachings, he continued to guide the Muslim community.

2. Preaching and advice

Preaching and advising were regarded as powerful tools for saving the community from wrongdoing and keeping them on the straight path. Therefore, the Islamic revivalists turned to these means of imparting understanding and guidance. Hence:

Ghaus-ul-Azam Sheikh Abdul Qadir Jilani: He رَحْمَةُ اللَّهِ عَلَيْهِ is the revivalist of the fifth century Hijrah. He adopted writing and teaching for disseminating knowledge and made preaching and advice a source of the reformation of people. A majority of people benefited from his preaching and advice. He also played a role in reforming ignorant saints.

Allama Noor ud-Din Ali bin Sultan Muhammad Qari: He رَحْمَةُ اللَّهِ عَلَيْهِ belonged to the tenth century Hijrah.⁴ He used his writings for the dissemination of knowledge and art during his time. He rejected (evil) innovations and deviations through his writings and continued to guide the Muslim community.

¹ *Hiliyet-ul-Awliya, umar bin abdul Aziz, vol. 5, p. 349, raqam 7351*

² *fatha al-bari li-bin hijar, vol. 2, p.176, jamia bayan, p.107*

³ *Akhbar-ul-Akhyar, p. 323*

⁴ *Hayat-e-Ala Hazart, vol. 3, p. 130*

Taj al-Fuhood Mahboob-ul-Rasool Abdul Qadir Badayuni: He رَحْمَةُ اللَّهِ عَلَيْهِ is among the revivalists of the thirteenth century Hijra.¹ He also adopted the method of preaching and advice for the reformation of the nation. The impact created by his speeches was rare to find in the speeches of others.²

(3) Teaching and learning

Teaching and learning is an essential tool for the reformation of the nation and the dissemination of knowledge and skills. Not only the addressees are reformed by this, but it also prepares the reformers for the reformation of the nation who visit different places and spread the revival work of the revivalist. This is the reason why several reformers also engaged in teaching and learning. Hence:

Imam Muhammad bin Sirin: He رَحْمَةُ اللَّهِ عَلَيْهِ was among the early revivalists from the first century Hijrah.³ Through his extensive knowledge, he influenced many seekers of knowledge and understanding.⁴

Ata bin Abi Rabah: He رَحْمَةُ اللَّهِ عَلَيْهِ was also from the first century Hijrah.⁵ He initiated the teaching and learning of Islamic knowledge in the sacred mosque of Makkah after the demise of his teacher Abdullah bin Abbas and ensured the satisfaction of several seekers of knowledge.⁶

Muhammad bin Abdul Baqi Zarqani: He رَحْمَةُ اللَّهِ عَلَيْهِ is the revivalist of the eleventh century Hijrah.⁷ Numerous seekers of knowledge benefited from his fountain of knowledge. Students travelled from distant places would visit him to gain knowledge. His institution was a centre of research and development. Many great scholars and researchers learned there, becoming a beacon of guidance for future generations.

¹ *Hawashi ala maqaasaid Al-hassanah Al-imam ahmed raza khan, p. 2, mukhtatu,*

² *Akmal-ul-Tareekh, p. 333 derived*

³ *Al-tanbia'ah, p. 56*

⁴ *Wafayaat-ul-aa'yan, vol. 4, p. 35*

⁵ *Al-tanbia'ah, p. 55,*

⁶ *Hilyet-ul-Awliya, vol. 3, p. 357, raqam 4261*

⁷ *Hawashi ala maqaasaid Al-hassanah Al-imam ahmed raza khan, p. 2, mukhtatu,*

Guiding principles for a preacher

The revivalists offered excellent guidance for preachers. In the light of the aforementioned discussion, here are a few guiding principles for preachers:

1. Before embarking on the formal call to righteousness, preachers should assess their capabilities. Not everyone is fit for every task, so one should engage in activities that align with their strengths.
2. Study the lives of callers of Islam, particularly the revivalists, and take guidance from their life.
3. Initiate the call to righteousness, keeping in mind the intellectual state of the people of his era.

Exercises and activities

1. What wisdom is hidden in the revival of religion? Explain after contemplation.
2. Clarify the writing activities of the revivalists for the revival of beliefs and theories with examples.
3. How beneficial is writing and speech for the reformation of society? Explain.
4. Comment on the services of the revivalists for the revival of beliefs and theories.
5. Provide an overview of the revival services of Imam Fakhr-ud-Din Razi رحمته اللوعليه.

Important note

Second Part

About the Ways of Calling **to Righteousness**

Chapter 1

About writing

It is said, “The affairs of the world are carried out by s and p. By s, it means the sword, and by p, it means the pen.” The people of Islam have effectively employed the use of sword and pen. Whether restraining the followers of Satan or enlightening those who dwell in the darkness of ignorance, scholars and preachers of the highest calibre are actively serving everywhere. While the corrupt followers of Satan can disrupt the system of the world, they can never weaken the power of the pen. Whenever the tip of the pen starts moving across the page, it becomes no less potent than a sword on the battlefield. This is why scholars and preachers of every era have made pen the source of carrying out their service. The gardens of knowledge, awareness, and both ancient and modern sciences that they have created for humanity are beyond measure. Today, it is them that the lights of knowledge and art are shining, and with the light of their endowed consciousness, humans are liberated from diabolical thoughts and enlightened by the divine mercy.

The pen is an invaluable tool for a caller and a preacher. It can produce writings that emphasise the importance of freedom to those imprisoned by disbelief and ignorance. It can be a means of disseminating the divine heritage of knowledge and wisdom. It can unlock the secrets of the Quran and Hadith, connect the present with the past, and achieve the goals of the future through writing. Therefore, for a successful preacher, the proper use of the pen is essential so that the call to righteousness can reach as many people as possible. Writing is like a beacon for the hearts, the vehicle of the intelligent, the boots of those seeking to overthrow tyranny, the source of refreshment for the thirsty, and the tree whose fruits are wisdom.

Here, the information about writing and its principles are present in three chapters. Please see:

Topic 1

Before writing

No excellent writing is coincidental. It is the result of a continuous intellectual process

that emerges from the writer's heart and soul. Therefore, it is not possible that somebody just picks up pen and paper without careful consideration and writes continuously, and while writing, a masterpiece of brilliance emerges. To make writing good and successful, it is essential to consider four things:

- 1) Purpose
- 2) Selection of topic
- 3) Identifying the readership
- 4) Writing style

1) Purpose

A purposeless writing is like a soulless body. Therefore, before beginning the act of writing, it is essential for the writer to define their purpose, as this not only makes the writing meaningful but also effectively conveys the writer's thoughts and ideas to the reader. After having the noble intention of seeking Allah's pleasure and the reformation of people, the following questions can help determine the purpose of one's writing:

Will this writing contain new information or will it be a reiteration of previous work?

What benefit will readers derive from this writing?

Will this writing yield positive results? (Document these expected results; this is the fundamental purpose of this writing.)

A good writer, after obtaining suitable answers to these three questions, begins their work. If an aspiring writer neglects these aspects, they will likely face such coldness on their fervent feelings that they may end up becoming an unsuccessful author of their only book.

2) Selection of topic

Choosing a topic for writing is as crucial as selecting land for constructing a building. Without proper land, constructing a building is impossible, just as writing without a

suitable topic is unfeasible. The more remarkable, interesting, comprehensive, clear, and purposeful the topic is, the more the writing will thrive.

Generally, novice writers often struggle with selecting a topic. While their confusion may be somewhat justified, often the deprivation of producing great work stems from a lack of proper understanding of the topic. Indeed, choosing a topic may seem daunting, but it's often easier than one might even think. Every individual harbours countless thoughts, ideas, aspirations, or concerns day and night. If they desire, they can turn any of these into a subject for writing. The entirety of the universe, from the earth to the sky and everything between them, serves as a potential topic for a writer. (Perhaps for new writers, the emergence of the topic itself may be a cause of confusion.)

Before advancing towards the principles of selecting a topic, it is important to understand and thoroughly examine the definition of the topic. This can facilitate ease in various fields. Therefore, pay attention to the fundamental concept of the topic and internalise it thoroughly.

Definition of a topic

مَوْضُوعٌ كُلُّ عِلْمٍ مَا يُبْحَثُ فِيهِ عَنْ عَوَارِضِهِ الدَّائِمَةِ

i.e. The topic of any subject is something that is discussed concerning its personal aspects.¹

Explanation

If you read the definition of the topic at least twice more, it will become clear that ‘in any art, the discussion is not about the subject itself but about the ramifications of that subject's essence’.² In other words, the *subject* and its *central idea* are two separate things, but they are so deeply connected that sometimes they are understood as the same thing, which makes the selection of the topic extremely difficult. Let’s try to understand the difference between the subject and its personal ramifications, meaning the matters directly related to its essence but not part of it, or the central idea through an example.

¹ Al-Ta’rifat, p. 164

² Al-Tawdih li Matan Al-Tanqih, vol. 1, p. 44

Example 1

Consider any object among the things present in the sky and on the earth; whatever it may be, it can become the subject of a writer's penmanship. For example, *the sun* can be chosen as the subject, and its personal ramifications, or in other words, a list of central ideas, can be arranged. The situation would be somewhat like this:

Topics related to the sun

- The color of the sun
- Names for the sun in different languages
- The distance from the earth to the sun
- The effects of the sun on human life
- The role of the sun in the solar system
- The solar eclipse and its causes

Some of these personal aspects or ramifications are what a qualified writer can easily write about. The topic, in this case, remains *the sun*, but the central idea will be one of the listed subtopics.

Example 2

A vast range of topics can be derived from the myriad of thoughts that traverse a person's mind from childhood to adulthood, and any of these can become the subject of an extensive study. For example, the contemporary state of the Islamic world can be chosen as a topic, and a list of personal or central thoughts arising from its implications can be compiled. The situation would then be somewhat like this.

The current state of the Islamic world

- The conditions of Muslim countries under the domination of global powers

- The mutual relations among Muslim countries
- Assessment of the revolutionary history and current situation of Muslim countries
- Analysis of the diverse cultures within Muslim countries
- Boundaries of the past, present, and future of Muslim countries
- The rise and fall of Muslim countries and their causes

Some personal or central ideas related to the current state of the Islamic world have been mentioned, which a researcher, who is an avid reader, can easily incorporate into the subject of *the current state of the Islamic world*. However, there will be some central ideas from the mentioned list.

Example 3

Bringing to mind the names of the great personalities in the history of Islam can be the subject of a scholarly individual. For instance, *Imam Muhammad Ghazali* can be chosen as a subject, and a list of his personal reflections or central ideas can be arranged. In such a scenario, the situation might unfold in the following manner.

Imam Muhammad Ghazali

- Sayings of Imam Ghazali
- Various periods of Imam Ghazali's life
- Imam Ghazali's refutation of Greek philosophy
- Imam Ghazali's contributions to Sufism
- The status of Imam Ghazali in the eyes of scholars
- Contributions of Imam Ghazali to philosophy

Some personal or central ideas of Imam Muhammad Ghazali have been mentioned, which can be easily elaborated upon by a knowledgeable writer. So, the topic will be *Imam Muhammad Ghazali*, but there will be some central themes from the mentioned list.

Example 4

Take any word and start thinking about it. Then, see the charisma of your brain, and hundreds of titles will appear before you. For example, take the word *woman* as a topic and continue to contemplate the conditions of women. Only with this one word, many titles will start to form in your mind. For example:

Woman and veil

- Veiled woman
- Unveiled woman
- Shar'i veil
- Subcontinent and the veil
- Social benefits of veiling
- Woman behind the veil
- Drawbacks of unveiling
- Veil and free thought – analysis
- Chador and boundary

Woman as a wife

- Good wives
- Wives who make men better
- What do wives know?

- Household affairs
- Wise wives and naïve men
- Wise men and naïve wives
- Famous wives
- Wives of famous people
- The need for a wife
- Bad wives
- 4 wives
- One without a wife

Woman as a mother

- Good mothers
- Famous mothers
- Mother of famous people
- Mother's affection
- Raising children
- Mother's love

Woman and work

- Capable woman
- Revolutionary woman
- Woman and haste

- Mysterious woman
- Masculine woman
- Ancient woman
- Practical woman
- Woman and interpretive services
- Woman and Hadith services
- Teachers
- Midwives
- Woman and medical science

This is just one example to demonstrate the creativity and the power of thought of the human mind. The list of topics is something that no single person can ever complete. Mentioning so many topics and focusing on the central idea was done only to show that if the essence of a topic is established in mind, a topic can be chosen with ease from any field, from sciences to autobiographies at any stage.

Mentioning the list of topics does not mean that you should start writing on all these titles right away, saying **بِسْمِ اللَّهِ**. Instead, pause, read all the upcoming instructions carefully, and understand how topics are selected and what fundamental conditions are necessary for it. Maybe, after reading our instructions, you reject the topic that your curiosity is making you write about.

External sources for choosing a topic

Even though the above-mentioned fundamental discussion about choosing a topic is kept in mind, sometimes many topics are available, but the writer does not feel that their mental ideas are presenting a new topic or they want to write something new but his flight of imagination does not have the power to fly there. In such a situation, they should pay attention to external means and resources. It is hoped this will satisfy him.

Conversation with scholars: Conversation with people is the cause of the emergence of many research topics. New questions and their answers begin to appear when you talk to someone. It is possible that during a conversation, a topic arises that you did not have knowledge of before, and you can write such an influential article on it that it becomes a means of ending social evils. Or you may feel the need for a book that has not yet been written by anyone, and by writing that popular book, you can become a successful author.

Reflection, contemplation, and thought: After listening to, seeing, or reading whatever you come across in your daily life, take some time to reflect on it, especially when you encounter an unusual event or an unusual behaviour of someone. You will start to see many important topics emerging in front of you that you can start writing about, and you will be amazed at the flow of your writing when you see its fluency.

Reading and observation: Weekly, monthly, quarterly, semi-annual, and annual magazines, excellent research journals, and books are always available on the market. If an intelligent person evaluates those magazines and books and makes a habit of reading their favourite reliable magazine or book, then be assured that they will never complain of a shortage of topics at any time.

Official platforms on social media are also the best means of obtaining information and providing new, strange, and researchable topics. However, it is essential that you seek guidance from your respected teacher, lest you become a victim of this proverb: "A goat went for horns and ended up getting ears cut off!"

Guiding principles for choosing a topic

Choosing a topic, while not difficult, is not something that anyone can do. Picking a topic and addressing it appropriately is not within everyone's ability. In fact, those who take up the pen and pay its right are even less than the fingertips. The secret to a writer's success is realising their ability. After understanding their ability, they should arrange a list of harmonious topics, testing them against the principles of topic selection. Once a topic is chosen, gather your thoughts and begin the work. Here, some principles for selecting a topic are explained:

Interest and competence: It is crucial to have an interest in the chosen subject matter. Just like breathing is essential for the body, having interest in the topic is necessary for success, especially in written work. The interest in the topic should be akin to the relationship between breath and body. Without genuine interest, tackling a topic can become quite challenging.

Having the ability to write on a topic and having an interest in it are two separate things. Sometimes, a writer may have the capability to write on a topic but lacks interest in it. For example, your personality can serve as an example of this. Suppose your interest lies in Islamic Fiqh, but you decide to write about history. During this process, you may find yourself struggling significantly due to the conflict between your interest and the subject's requirements. Eventually, you might find yourself leaving the topic incomplete.

The same situation arises when someone lacks the ability to write on a topic but starts writing due to interest. For instance, imagine that someone interested in literature and composition decides to make the explanation of Hadith their subject. Imagine the plight and outcome of this decision. Therefore, it is essential to pick a topic where your ability and interest intersect before you begin writing.

Novelty and necessity: The beauty of a topic is multiplied when it is discovered by the author. Choosing a topic that has already been extensively covered in books, read by many, or not required can waste both time and effort. Always strive to choose a new topic that nobody has written about before. If a topic has been covered previously, find an aspect of it that is worthy of attention and beneficial to write about. Your choice of topics will increase your readership.

Definition and limitation: Just like it facilitates a traveller to know the destination, the ups and downs of the path, and the signs along the way, defining and limiting your topic is also essential for ease. Without setting the limit, it becomes difficult to reach the conclusion. The limitation of a topic can be set by considering its various aspects. For this, see the content under the definition of topic again.

Writing objectives of saints: The writer on the mission of calling to righteousness does not always need to write on new topics. Aligning the scholarly heritage of the past with the present is also part of this mission. In other words, reviving the services of saints and

making them accessible and useful to contemporary readers is a commendable literary endeavour. The services rendered by saints of the Muslim community in the context of writing can be categorised into seven main objectives:

1. To write a new book
2. To complete an incomplete book
3. To explain a difficult book
4. To summarise a lengthy book
5. To compile a book by collecting material on a single issue
6. Arranging scattered material into a book
7. Identifying mistakes in a book by the author.¹

1. To write a new book

An author writes such a book that has not been written before, e.g. Imam Malik bin Anas's رَحْمَةُ اللَّهِ عَلَيْهِ book *Mautta Imam Malik*, which is a compilation of Hadiths organised by subject. Attaining the opportunity to write a new book is a great blessing.

2. To complete an incomplete book

Sometimes, an author passes away before completing a book, and later, someone else completes the book. For example, Sheikh Kamal-ud-din Muhammad bin Abdul Wahid Siwasi رَحْمَةُ اللَّهِ عَلَيْهِ initiated writing exegesis of Hidayah from the beginning to Kitab al-Wakalah, titled *Fatah-ul-Qadeer*. Later, its completion was done by Qazi Zadah Shams-ud-din Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ by the name of تَتَائِبُ الْأَفْكَارِ فِي كَشْفِ الرُّمُوزِ الْأَمْرَارِ.²

¹ Kashf Al-Zunun, vol. 1, p. 35

² Kashf Al-Zunun, vol. 2, p. 2034

Abu al-Ula Mufti Muhammad Amjad Ali Aazmi رحمته اللہ علیہ passed away before the completion of the encyclopedic work *Bahaar-e-Shariat* in the Hanafi Fiqh. Later, his disciple completed the work.¹

3. To explain a difficult book

Some religious scholars compose texts or concise books. Later, either they or other scholars provide explanation for them. There are such books in the fields of Fiqh and arts.

In the field of rhetoric, Mohammad bin Abdul Rahman Qazvini رحمته اللہ علیہ provided an excellent summary of the third part of Abu Ya'qub Yusuf Sakka's book *Miftah al-'Ulum*. Later, Saad al-Din Mas'ud bin 'Umar Taftazani رحمته اللہ علیہ wrote two detailed and concise exegeses on it, titled *Talkhis al-Miftah*.

In Hanafi sect, a notable example is the excellent text *Tanwir al-Absar* by Sheikh Shams al-Din Muhammad bin Abdullah Tumurtashi رحمته اللہ علیہ. Its exegesis was written by Sheikh Ala al-Din Muhammad bin Ali Haskafi in the form of *Durr-e-Mukhtar*.

In mysticism, an example is the book *Ahsan-ul-Wi'ah* by the leader of the theologians, Maulana Naqi Ali Khan رحمته اللہ علیہ. Its exegesis was provided by His Eminence Imam Ahmad Raza Khan رحمته اللہ علیہ by the title *Zeil-ul-Mudda'a*.

4. To summarise a lengthy book

Some religious scholars write an extensive and voluminous book and then either they or other scholars, while keeping the essence intact, summarise the book. For example, among biographies, there is a book *وفاء الوفايا أخبار ادر البصطاني* by Nur-ud-din Ali bin Ahmad Samhudi رحمته اللہ علیہ and its summary is *وفاء الوفايا أخبار ادر البصطاني*.²

It is narrated about the author of *Lisaan-ul-Arab*, Muhammad bin Mukarram bin Manzoor Afriki رحمته اللہ علیہ: he used to summarise any book that came before him from among the books of literature.³

¹ Bahar-e-Shariat, vol. 3, p. 1021, Juz:19 Muqaddamah

² Wafa` Al-Wafa, Khutba Al-Muallif, vol. 1, p. 1

³ Al-Wafi Bil Wafyat, Harf Al-Meem, vol. 5, p. 38, Raq:2046

5. To compile a book by collecting material on a single issue

Various details and evidences related to a particular issue are collected from books and then compiled to write a book. Scholars have compiled many such books and treatises. For example, Sheikh Noor al-Din Abu al-Hasan Ali bin Sultan Qari رَحِمَهُ اللهُ عَلَيْهِ authored the treatise *الْفَضْلُ الْمَعْوَلُ فِي الصَّفِّ الْأَوَّلِ*. In this treatise, verses, Hadiths, and Fiqh issues regarding the virtues of the first row have been compiled.

The book *مُنِيرُ الْعَيْنِ فِي حُكْمِ تَقْيِيلِ الْإِبْهَامَيْنِ* by His Eminence Imam Ahmad Raza Khan contains various Hadiths and narrations collected to provide evidence for the reverence and kissing of thumb upon hearing the blessed name of the prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Similarly, in the book *Gheebat ki Tabahkariyan* by Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Rizvi رَضِيَ اللهُ عَنْهُ الْعَالِيَهُ، Hadiths, narrations, details, and anecdotes related to this topic have been collected.

6. Arranging scattered material into a book

Sometimes, a scholar writes a book in which there may intentionally or unintentionally be delays and rearrangements. Then another scholar compiles it. For example, the narrations of Imam Azam Abu Hanifa Nu'man bin Sabit رَحِمَهُ اللهُ عَلَيْهِ were arranged by Sheikh Abdullah bin Muhammad Harisi رَحِمَهُ اللهُ عَلَيْهِ by the name of *Musnad al-Kabir*. Then Sheikh Musa bin Zakariya Huskafi رَحِمَهُ اللهُ عَلَيْهِ compiled it under the names of sheikhs of Imam-e-Azam. Since it was difficult for a person who did not know the names of sheikh to benefit from it, Imam Abid bin Ahmad Sindhi Madani رَحِمَهُ اللهُ عَلَيْهِ compiled *Musnad-e-Imam-e-Azam* on the topics of Fiqh and provided its exegesis.

7. Identifying mistakes in a book by the author

Sometimes, mistakes occur in a book from the author's side. Then someone else corrects those mistakes so that the book can be used effectively.

Difference between compilation and authorship

Question: In the context of the authors' intentions, the terms *compilation*, *authorship*,

and *arrangement* are mentioned. Were these words used to maintain the reader's interest or were they presented as technical terms referring to different types?

Answer: These three are used as technical terms because there is a distinction between compilation and authorship, while arrangement is synonymous with authorship. These terms are defined as follows:

Authorship: A book that consists of the author's research and writing.¹

Compilation: A book in which various materials are gathered in such a way that they are all attributed to the same name, even though some topics may not be related.²

(3) Identification of readers

Before a writer starts writing, it is essential to identify their readers, just as a hunter must aim at their target before shooting. Identifying readers has several benefits, such as specifying the writer's writing style and the nature of arguments. Readers can be categorised into two types:

1. Collective readers

These are people before whom the writing will be read out. The reader may be the one and the others will be the listeners, all of them will be counted as the readers. It is necessary to specify a crowd for this type. For example,

- Materials presented to the general public
- Articles read at conferences
- Scripts for any religious programmes
- Educational materials prepared for specific social groups
- Statement between the students of an educational institution

¹ Al-Frooq Al-Laghwiyyah, p. 164, Derived from

² Dastoor Al-Ulama, Kitab Al-Taa` vol. 1, p. 366

- Textbooks for students, etc.

The writer should analyse the psychology and needs of their readers after identifying them, then commence their writing.

2. Individual readers

These are individuals who regularly read with the intention of gaining knowledge. If they get hooked on the writing of a good writer once, they tend to read all of their writings and even recommend them to others. This way, a writer gains the title of a *successful writer*. Individual readers vary, e.g.

- Readers of books
- Readers of newspapers and magazines
- Readers of journals

It will also be helpful if the readers are categorised by field and gender, e.g. students of Madrasah, school, college, or university, researchers, teachers, new readers, old readers, men, women, or children, etc. If a writer pays attention to this categorisation before writing, they will be able to effectively target their audience. By doing so, they can achieve their goal with confidence, experience a unique satisfaction during writing, and have the conviction of success in their writing, which will provide immense help with achieving success through the fluency, variety of topics, and interesting techniques of their pen.

(4) Style of writing

Style is the name of the author's specific way of expression, through which they express their thoughts and ideas in such an effective way that the intensity of the expression captivates the reader's heart. Arranging the bouquet of meaning in a new way and tying a flower's theme with a hundred colours is the glory of a conscious-minded author with style. It is an undeniable fact that when the author starts to fulfil the duty of nourishing the tablet and pen, they nurture it from the depths of their heart and soul. In the meantime, such themes enter their mind that are in need of a beautiful mould. If they

are given a shapeless mould, the central idea will be affected, and if they are left, the writing will become lifeless. At this time, the author should not let these themes go to waste, but they should make them subordinate to the central idea and try their best to put them in a beautiful dress because these are the themes that will make the style beautiful, but this is what is called writing.

The author should keep in mind that the more clear and colourful the *style of writing* is, the more readers it will have. Some books, despite being based on general information, attract the attention of readers with their excellent style. The connection between their themes, the use of rhetorical phrases and metaphors in place, is so interesting that the reader does not want to come out of its spell. Therefore, a good writer should not only be a writer, but they should also try to become a writer with style, because the secret of their success lies in the powerful style of writing.

Here, the style of writing is explained under two headings:

1. Formation of the style of writing

Making a draft of the writing before writing saves time and protects from repeated mental fatigue. Therefore, the writer should make a comprehensive draft keeping in mind the topic, completion period, and desired volume of the book or article. For example, if they are writing a technical or research book, divide the themes into chapters, sections, and topics and complete it gradually. Sometimes, the writer's purpose is not to research a problem but to highlight its importance. Even here, the order of themes and titles should not be arbitrary but according to the regularly agreed draft so that during writing, confusion and mental dispersion cannot enter and the themes appear more beautiful like pearls strung on a thread.

In general, there is a need to make two drafts of a book - the first draft before collecting information on the topic and the second after the information is collected and before starting writing.

1st draft

Before gathering information on the topic, the first draft is prepared by arranging the

writer's existing knowledge on the subject and a cursory review of a few books. This draft will have ample room for changes and will not be final in any sense. Its only benefit will be to compile the writer's existing information on the subject in one place as a reference point. This draft will prove helpful in organising the collection of information, facilitating research and investigation, and preventing diversion from the topic. If this draft is not structured, the initial writer might feel overwhelmed, feeling that they are not aligned with the subject. Consequently, they may not achieve their goal within the specified time frame, spending all their time collecting information without actually writing.

2nd draft

The first draft should be reviewed to determine the classification of writing genre after passing through the stage of compiling materials. Then, considering all the information, the writing process should commence, focusing on the methodology and stylistic approach. A final draft should be compiled, based on which the book or article will be organised. It is beneficial to consider the following aspects during the drafting process:

- Consult in detail at least two senior authors regarding the style before compiling the materials and drafting.
- Not all the information you have gathered needs to be included in your writing. Instead, consider the volume and completion time of the book and prepare the draft based on the most essential and relevant points.
- Your writing draft should align with the genre of writing. Avoid attempting to divide a two-page essay into chapters and sections or arranging a book of hundreds of pages solely based on titles.
- While preparing the draft, keep your readers in mind, just as an author has expectations from their readers, readers also have certain rights over the author.
- The purpose of a draft is to provide a reasonable structure for the book, not to complicate it.

2. Elements of writing style

The writing style is pertinent to any genre and defined by three key elements that serve

as the essence throughout the entirety of the composition. Below, these three elements are elucidated:

A. The author's individuality: A good style requires a good author, one who can weave the flow of their thoughts into elegant expressions like pearls strung on a thread. This style will distinguish them from other writers. This is why a unique style is so effective.

The beautiful prose and poetry style that Ahmad Raza Khan رحمته اللہ علیہ adopted to explain Islam and extol the virtues of holy figures is unparalleled in the world.

Mufti Ahmad Yar Khan Naeemi's رحمته اللہ علیہ style of writing is so mesmerising that readers cannot rest until they have drunk from all of his cups of wine and they remain intoxicated by it for years.

The passionate style of writing of Rais-ul-Tafseer Maulana Arshad-ul-Qadri رحمته اللہ علیہ is known to every reader of books. He can extract a hundred topics from a flower.

There are many scholars whose style is distinct and unique, each being the sole owner of their individual approach. So much so that when a vigilant reader comes across a passage, they can discern the distinctive style of a particular religious scholar.

B. Human behaviour: The owner of a good style also has high moral values. The most subtle thing that comes into style is everyday human behaviour. The environment in which a writer grows up affects their living, dressing, habits, speech, and words. Therefore, a writer who aspires to a good style should be mindful of the environment around them and the purity of their company. They should also avoid the evil motivators of human behaviour such as envy, arrogance, self-promotion, and pride, which will cause confusion in their style and significantly affect their writing taste. These qualities will prove to be poison to the writer's magnificent style and sourness to the spell cast on the readers.

C. Words and ideas: The most important element of a well-written style is words and ideas. The thoughts and ideas stored in the author's heart and mind are eager to reach the destination of certainty through the tip of the pen. If these ideas are embodied in the bonds of soft words and delicate phrases, they are no less than the fragrance of a flower. The fragrance of a flower perfumes the nostrils of the soul, and the subtle idea perfumes

the mind, present, and future. Therefore, it is important for the writer to give space to useful information instead of loading information, so that useful ideas can be generated and, in beautiful tones, descend and perfume the garden of life through words washed with the water of Kauthar and Tasnim.

When the writer continues to shape their writing in the light of the mentioned elements, one day their style will be recognised by the phrases like *simple, effortless, harmonious, and beautiful* **إِنْ شَاءَ اللَّهُ**.

How to develop a good style

Beginners should not consider themselves owners of a style as soon as they step into the field of writing. They should prepare themselves patiently for the fact that ‘you have to create your own style that will be a reflection of your personality in front of the readers and introduce you in your absence’. Of course, no person with a purpose wants to introduce themselves in a vague way but will try to make their introduction clear and unambiguous. Therefore, it is very important for the author to be serious and mentally prepared for the improvement of style. Here are two effective ways to adopt a good style. When practiced, **إِنْ شَاءَ اللَّهُ** an excellent style will emerge.

1st way: The beginner should try to identify the style ingrained in his temperament, thoughts, environment, and education with the help of a skilled writer. Write and write well, and whatever you write, be sure to check it with your respected teacher and request them to evaluate your writing from every aspect of the art of writing and practise it in a suitable style. This is the most powerful way to adopt the best style.

2nd way: The style can also be improved through writing. The meaning of writing is: take a specific part of an article, column, magazine, or book by your favorite writer of style and read it twice; the first time for harmony with the article and the second time for highlighting the elegant words, unique phrases, and interesting idioms and proverbs used by that writer. Then write these underlined phrases on a separate page in order.

Now take a topic similar to this topic or its central idea, write an introduction, similar to the introduction of this article, and complete your article following the footsteps of your

penman. After doing this a few times, the beginner's pen will start running and **إِنْ شَاءَ اللَّهُ** very soon they will start moving towards the rank of styled writers.

2 valuable things

The one who waits for a suitable time to write will leave the world without writing anything.

To achieve mastery in something, one has to go through a long journey of patience and perseverance, only then can they achieve their goal because the attainment of mastery depends on continuous repetition, and this repetition is very difficult on the soul due to its long-term nature.

Exercises and activities

1. Explain the objectives of writing and create a chart of its positive results.
2. Why do novice writers often struggle with the selection of their topic?
3. What is the relationship between the topic and the central idea?
4. Add more information to the stated sources for selecting the topic and provide clarification.
5. How many and which principles are mentioned for selecting the topic?
6. What were the purposes of the writings of religious leaders? Explain beyond the given examples.
7. Describe the method of adopting the writing style.
8. What role does the author's individuality play in improving the writing style?
9. What significance do words and ideas hold for an excellent writing style?
10. Provide five exemplary instances of summarising a lengthy book with the names of the authors.

11. Write what you learned from this chapter in 12 lines.
12. Note down your favourite words, sentences, structures, and idioms from the topic on a separate page.
13. Prepare a list of ten topics while keeping in mind the principles of selecting a topic and create a basic draft for one of them.

Topic 2

During writing

Once all the elements mentioned in the first topic are prepared, a writer who is passionate about serving the religion will now practically focus on their goal and begin the writing process. During this phase, the writer should strive to present a composition that can enrich readers' knowledge, contribute to individual and social improvements, and serve the cause of religion. This can only be achieved when the writer takes into consideration other aspects of writing alongside communication. Below are some important points under four headings that a writer must consider:

1. Words, sentences, and paragraphs
2. Reader engagement
3. Beginning and end
4. Titles/headings

1. Words, sentences, and paragraphs

The effort to write without having a vocabulary is akin to sailing a boat without an engine, without sails, or without oars. It is evident that the benefit can be taken only through the medium of words. Words are the units of a book or an article. From words, we form sentences, from sentences, paragraphs, and from paragraphs, articles and content. Essential matters related to words and sentences are mentioned in the form of headings:

Methods of developing a vocabulary

There are various means to develop a vocabulary. Some of them are mentioned below:

Reading: "The writing starts from reading, not writing!" Reading provides the writer with numerous topics as well as enhances their expressive power and widens their vocabulary. The importance of reading increases even more when developing vocabulary for writing. Exploring various subjects and thoughts and conveying them in different words requires referring to literary works. One will have to study several literary books along with poetry work of the poets possessing an excellent taste. Excellent literary works include poetry, travelogues, history books, and fictional stories, among others. During reading, taking note of beautiful sentences and new words will build the vocabulary.

It is extremely important to seek guidance from one's esteemed teacher for the study of literature because there are books by such literary figures that have promoted romanticism and metaphorical love in the pursuit of *literary service*. It is possible that one ends up merely collecting beginner-level vocabulary and deviates from their piety and devotion.

Speeches of scholars: When you pick up your pen to write, initially, the words that come to mind are those you hear or use in daily conversation. These words are not usually suitable for writing. If you want to impress the reader by writing those few moments at the start of writing in eloquent words when ideas flood your mind, then listen to the speeches of scholars and pay careful attention to how they express their ideas in eloquent words and wonderful tone facing the storm of the ocean of knowledge. This will not only enrich your vocabulary, but you will also find courage and enthusiasm at the time of writing and speaking and the knots of tongue and pen will start to untie.

Associating with elders: Another common way to develop vocabulary is to sit in the company of elderly individuals who are in the phase of life when the language is mature and ideas reach the level of certainty. The words that come out of their mouths are not only the most commonly used and easily understood words of their time but are also eloquent. However, it should be noted that the words obtained through interactions with the elderly may sometimes change due to their specific dialect. Therefore, after selecting words, it is essential to cross-reference them with the dictionary.

Using words: It is essential to have radiance and life in writing, and this is possible only when the writer chooses words for their writing that convey the desired meaning in the most suitable manner, and the reader picks them like flowers and moves forward, instead of trampling on them like sand. The more exquisite and beautiful words in writing, the more popular the content and book will be.

In writing, rather than using archaic or obsolete words or new unfamiliar phrases, one should use clear and familiar words that are in current usage. Using tangled sentences and exaggerated similes not only makes the writing dry, lifeless, and ineffective but also puts the writer in a state of mental distress. This situation affects not only the writer but also the reader.

The use of a language other than the primary language in writing is considered self-deprecation. Therefore, every effort should be made to avoid the use of another language throughout the writing. For example, in an Urdu book, the inclusion of English or Arabic phrases is not commendable. However, if resorting to another language is necessary to facilitate the understanding of a word used in the original text, then it is a different matter.

Having diversity in a piece of writing is a quality thing. However, repetition of words or using the same sentence repeatedly is a sign of a weak and limited vocabulary, even if it is due to the carelessness or laziness of the writer. The repetition can be in words, sentences, and even the meaning, hence a good writer should avoid all three. To avoid word repetition, a straightforward method is to use synonyms. Sometimes, a writer gets trapped by repeating the same word in different forms, and it becomes challenging to avoid it. In such cases, it is advisable to use at least two words with a minimum difference in meaning and use them in the same sentence. For example:

(1) I completed my military training in 2016. (2) In 2016, I completed my military training.

Both of these sentences have a similar meaning and an equal number of words, but the first sentence flows more smoothly compared to the second one. This situation is also evident in other phrases. However, there is ample room for this in poetry.

Technical terms: This passage discusses the importance of being familiar with the terminology of the subject you are writing about in order to maintain a grasp on all the concepts and scientific discussions related to the topic. During the writing process, it is essential to mention the terminology, and if a new term is introduced, it should be explained clearly using one of three methods:

1. Wherever in an ongoing sentence, there is a technical term needing explanation, write its explanation there. Its method is to write the explanation in parenthesis or quotation marks.
2. Wherever in an ongoing sentence, there is a technical term needing explanation, write the explanation in footnote.
3. Wherever in an ongoing sentence, there is a technical term needing explanation, write its explanation in the next sentence in the form of a sentence. It does not affect the flow of the text and the explanation is also provided.

Sentence/Phrase: After carefully selecting words, incorporating them into sentences is a skilful task. After thorough consideration, the writer should express their conscience through selected words in sentences. They should adhere to the rules, principles of composition, and trilateral elements of language being written. Additionally, the use of punctuation marks, including pauses, should be considered.

Length of sentences: The length of sentences can vary, and there is no fixed rule. Some topics require longer sentences, while others can be effectively conveyed with shorter ones. A good writing should be a balanced mix of long and short sentences. One must consider the following instructions regarding the length of sentences.

1. If you are not familiar with punctuation marks like commas, colons, semicolons, inverted commas, etc., it is essential to gain proficiency in their use or opt for shorter sentences.
2. If there is a need to lengthen sentences, they should be extended to only as much as required. Rather than elongating them by force through the letters of affection, it is better to increase the number of sentences without using affection.

3. If a sentence is naturally longer, try not to force it into smaller sentences arbitrarily. Instead, give it its rightful place while maintaining its structure.

The ability to make the right decision about the natural or unnatural length of sentence develops by reading the writers' work and enough practice. Until then, use the following method to gauge whether a sentence is naturally or unnaturally long. If a sentence flows seamlessly from its beginning to its end without interruptions and serves a clear purpose, it is naturally long. If the flow is disrupted at any point, there are only two reasons: either the reader does not know how to read properly or the sentence does not follow its natural structure.

It doesn't matter whether the cat is black or white, the important thing is whether it can catch mice or not. Leave this debate for the literati and connoisseurs of art. Write only the sentence that can effectively convey the intended meaning, whether it is long or short.

Paragraph

Paragraphs are composed of multiple sentences that relate to a single idea or fact. They should have a strong and clear connection between them, allowing the reader to reach a specific point through the paragraphs.

A paragraph should consist of comprehensive and permanent meaning which makes it possible to reach a desired point. In fact, it should be interpreted as a short essay.

Short paragraphs are more suitable than lengthy ones. However, if a complex concept requires explanation, it is the writer's responsibility to provide it.

Multiple paragraphs combined form a coherent piece of content, and there should be some connection or transition between two paragraphs, so the topic is not found deviated from the subject.

2. Reader engagement

Whether it's writing, speech, or calling to righteousness, the most crucial aspect is that when delivering the call to righteousness, the audience should feel as if someone is speaking to them. As long as the reader perceives engagement in the writing, they will

remain attentive to your message and keep an open mind to understand all the points. This engagement is what a writer needs.

In writing, along with simple words, interesting idioms, and proverbs, quotes, anecdotes, and timely references should be used appropriately.

If the writing is in accordance with the reader's cultural, societal, and civilisational background, it will be warmly embraced. It will become the reader's best friend who understands the reader's surroundings and guides them in its light.

The author should present their mature and personal experiences in an engaging style. However, collective words and a wise tone should be adopted for this, rather than using individual speaker's dialects and authoritative language. Below, some additional things that pique readers' interest are mentioned. Let's see:

Conciseness and brevity

The phrase 'a needle in a haystack' is an example of writing or speech where there are few words but many meanings. Such writing attracts the attention of connoisseurs. However, the decision to use conciseness and brevity should be made by the writer, considering the genre of writing and the mental level of the readers. For brevity, the mental level of the reader should be elevated to a certain point. Otherwise, adopting for brevity may cause the writing not to produce the desired results.

Elegance/good-naturedness

It is experienced that if the element of humour is added to the writing, it enhances the impact and popularity of the text. Therefore, adding elegance or humour to writing is highly beneficial. It can be incorporated in the form of minor changes in couplets, changes in wordings, use of words, and complete sentences. Moreover, as much seriousness is there in humour, as much delightful it will be, for which the writer should have a sharp sense of humour and study the art of humour-writing diligently.

Imagery

Imagery is the most effective means of keeping the reader's attention and interest. Many

experts use imagery to increase the reader's interest. It is very rare that someone starts reading a piece of writing with good imagery and leaves it incomplete, so the one responsible for calling to righteousness should work diligently on imagery and create the best possible composition, so that the call to righteousness is completely infused in the heart and mind of the reader through the use of writing.

Imagery is the name of creating a picture in the mind of the addressee through words. Hence, the writer should learn to use words that can evoke ideas and thoughts in the mind of the addressee and use them well. For example, present their ideas with phrases that evoke visualisation, hearing, and senses and compile them in narrative sentences. This will create a wonderful composition with compelling imagery. If ordinary similes are added, then it is certain that the content will be greatly enhanced. The use of similes should be started as a practice. When there's a grasp over it, only then use similes in the writing of actual topic. The effort of using similes in the actual topic with practice may cause deviation from the topic.

2 Effective ways of imagery

During imagery, it is extremely important to consider the volume of the content. Generally, in lengthy content, relatively lengthy imagery is appropriate, and in short content, brief imagery is more beneficial. In the methods of imagery, let's see the examples of both brief and lengthy imagery:

1st method: Generally, writers who use imagery do it as a reference to an incident or develop a fictitious story, make it a part of their imaginative past, and then do imagery over it. This is also an excellent and commendable practice that the Islamic history and various events can be well explained through this method, and, in fact, can be deeply ingrained in hearts. The exemplary representation of this kind of imagery can be observed in the excellent work of Maulana Arshad al-Qadiri. Take a glimpse of it as a model.

Describing the scene of the departure of Imam Ahmad Raza Khan رحمۃ اللہ علیہ to attend an invitation, the author writes:

"The palanquin was parked at the gate for the ride of Imam-e-Ahl-e-Sunnat and hundreds of eager eyes were waiting. After making Wudu, he wore clothes, tied the

turban, and arrived outside with solemnity. The brilliance of nobility and piety radiated from the face. The night was witnessing the sanctity of angels with wakeful eyes. The crowd was engulfed in a captivating trance by the charm and beauty. It seemed as if, in the crowd of butterflies, one candle was shining brightly, and in the gathering of enthusiastic larks, one sweet-voiced nightingale had begun to sing. After much difficulty, he could reach the ride."¹

2nd method: Imagery is employed to enrich the depth of a theory or idea. While it does rely on actual things, its primary purpose is not the real objects but to embed their causes and catalysts with details into the hearts and minds. This form of imagery is highly effective in engaging the reader with the call to righteousness, brimming with emotional appeal.

For instance, the statement 'Rain is Allah's great blessing!' can be delivered to the reader in a simple manner as follows:

"Allah, the Most High, has blessed us with rain, upon which the lives of every living being on Earth depend. Humans, animals, birds, all of God's creatures rely on rain for their well-being."

The intended message is conveyed and the writer's responsibility is fulfilled. However, the message may not be deeply ingrained in the reader's heart. This is where imagery can play a vital role. For example, the same statement can be transformed through imagery:

"As winter transitions into spring, the sun begins to display its radiance. In the cold season, the sun's warmth retreats like thorns. The only difference is that the thorns cause us to bleed, and the sun, in the middle of the day, draws sweat from our pores. The air, too, assumes a different role, becoming as hot as an iron poker. Children's playgrounds become deserted and the sun's intensity leaves the streets deserted. As the day passes remembering Allah, the betrayal of the night becomes evident. It, too, has accepted the influence of the sun. The winds are still warm, and the atmosphere is under the influence of the blazing sun. Thus, day and night have come under the grip of the sun. The system of life is affected, and even birds and animals suffer from thirst. No one has

¹ Tajalliyat-e-Raza, p. 34

control over the intensity of heat. Now everyone has genuinely started beseeching the Merciful Lord for His mercy.

Prayers are answered and the divine mercy wants to pour down on His creation. The intention to replace the dryness of their throats and livers with wetness has been made. As soon as the commandment of rain is made to Mika'il عَلَيْهِ السَّلَام, warm winds begin to blow in place of the heat. The sun is clad in black clouds. The surroundings are cloaked in dark clouds and the atmosphere turns cool and refreshing. Dewdrops, ready to fall, form on dry ground. These gentle drops scent the earth, and a strange, pleasant fragrance fills the senses. Suddenly, these drops transform into a torrential downpour, and the world is bathed in a shower of blessings. The thunder of clouds and the illumination of lightning are creating some strange situation. The bodies sweating from the heat a little while ago begin to feel the chill, and on the faces of children, smiles spread. They are seen playing in the streets, having come out of their homes. Now, life has blossomed in the lives of conscious beings. This beautiful season of rain is liked by everyone. How beautiful, pleasant, delightful, and charming it is when everything appears fresh and pure, and the greenery gives coolness to the eyes. Saplings, flowers, branches spread freshness in the air. This is the season in which hearts start dancing with joy.

By intoxicating the atmosphere with its beauty, the rain leaves its mark, making the weather delightful. When the rain stops dancing with the sun, the clouds dissipate, and the gentle clouds, holding onto each other, slowly drift away. Then, the gardens bloom, with yellow-coloured leaves and fields opening up, appearing lush and vibrant. The horizon clears up, the air turns pure, and every breath feels refreshing. Birds chirp and flowers begin to smile. A rainbow appears in the sky, swinging and giving hope for pleasant lives. And every drop of rain becomes gratitude, thanking God for this magnificent blessing. If it weren't for this rain, spring wouldn't have come into our lives.

Certainly, this form of imagery embeds the message deeply in the reader's mind. However, to excel in this type of imagery, one must be a keen observer and have the ability to convey their observations effectively.

3. Beginning and end

Before writing the conclusion, it is necessary to articulate the introduction. A good

article can be identified through its introductory paragraphs, and the strength of the article is evident from its conclusion. The beginning and end of an article should be logical; that is, when the reader starts reading your article, they should feel that the topic is genuinely starting. If the article begins abruptly, without any preamble or introduction, and the reader feels that something should have been there before, then understand that your article did not start logically. Consequently, the reader's confusion at the beginning will be the biggest obstacle to completing the article.

Like humans, writing also comes in different attires, with their topics, structures, and styles distinct and unique. These diverse elements in writing create a particular mood, just like in human personalities. Writing demands a certain demeanour from the writer and then from the reader. Their temperament seeks uniqueness more in the beginning and end than in the middle. If a writer pays attention to this delicate point and succeeds in starting and ending their writing logically, they will be considered one of the best writers. However, this requires more mental exercise than mere writing skill. Therefore, a writer should strive to enhance their intellectual abilities and consider five points regarding logical beginnings and endings:

1. The introduction of a short essay should ideally consist of 20 to 30 words. It is preferable that these words be contained within two to three sentences.
2. A comprehensive introduction to a long essay should contain two to three paragraphs. The total number of words should be approximately 150, with the number of sentences falling from six to fifteen.
3. Whether an essay is short or long, its introduction and conclusion should each comprise about three to five percent of the entire essay. This ensures that neither the introduction nor the conclusion overwhelms the rest of the content.
4. The conclusion acts like a declaration of war, announcing the end of the writing with authority. Its final sentences should be as decisive as a proclamation, preparing the reader mentally for the impending conclusion of the essay or argument.
5. Typically, writers conclude their arguments by reaching a complete conclusion, but sometimes an argument may not have a clear resolution, and according to experts, the issue remains under discussion. If such is the case, firstly, the author should

avoid framing the discussion as a topic. If it is unavoidable, they should clarify at the end that this point is also subject to differing opinions or further discussion among experts.

4. Titles/Headings

Every human being possesses an inherent essence. Along with it, they comprise a collection of various subsystems, such as the digestive system, respiratory system, and circulatory system, among others. Just as many systems are integral to their essence, the matter of an article is also similar. Its central idea is singular, but it may encompass numerous subtopics, especially in lengthy articles and books.

Subheadings serve as valuable aids to emphasise the connection with the central idea and make it clear to readers that a new point is commencing concerning the primary content. However, adding subheadings to every paragraph indiscriminately results from inexperience or can lead to mental conflict and scattered thoughts. This is especially true for lengthy articles and books. Therefore, it is crucial to exercise restraint in identifying subheadings. In this regard, here are some essential points provided for the guidance of beginners:

1. Instead of putting subheadings to every new paragraph, put them to new titles, provided that the title consists of 100 to 150 words. If the title has fewer words, mention it in a new paragraph without adding a subheading.
2. Every title containing 500 to 700 words should have at least one subheading.
3. In a 1000-word topic, it is beneficial to have two to three subheadings.
4. Editors should establish the subheadings during the composition, as ideas are in mind at the time of writing a paragraph or discussion and a comprehensive title can be put. Otherwise, there will be a risk of a decrease in the comprehensiveness of the title.

Remember that the mentioned points about subheadings are provided for the convenience of beginners. In reality, there is no solid rule that subheadings should be applied based on a specific word count. The writer should complete the content on the basis of their ability, keeping in mind that no crucial information should be presented

without a heading, and less important paragraphs should be presented within the context of important topics. There is no need to highlight this at every place.

Exercises and activities

1. What is the most suitable method for developing vocabulary? Explain with reasons.
2. How can technical terms be explained during writing?
3. What do you know about the conciseness and brevity of sentences?
4. Present a piece of text from the books and treatises of religious scholars that is rich in elegance.
5. Share your opinion on the beginning and ending of a composition.
6. Explain the fundamental principles of putting subheadings.
7. Note your favourite words, sentences, structures, and idioms from the topic on a separate page.
8. Present one of the following topics:
 - A. State the events of the night of the birth of Mustafa in a narrative form.
 - B. State the incident of Ascension in a narrative form.
 - C. Arrange a prose composition in the light of the saying: “کس کے جلوہ کی جھلک ہے یہ اجالا کیا ہے”.
 - D. Write a composition on any topic with beautiful words, excellent structures, and the best beginning and end.

Topic 3

After writing

After completing the creative phase of writing, the final and most crucial phase begins, in which the writer endeavours to make their writing publishable. This phase is known as proofreading. Here are some important guidelines regarding it.

Proofreading

After the writing phase, the proofreading is even more critical than the act of writing. It is unlikely that a manuscript is free of errors since the beginning and standardised. Instead, it involves multiple reviews and revisions to make it worthy of publication. However, it is possible that the revision process is minimised as the writer gains experience.

Objectives of proofreading

Proofreading process continues even in the writing phase in one way or another, in which the writer makes some revisions. However, formal proofreading after the writing is a phase of utmost patience, meticulousness, and hard work. It is not just about correction of words; it involves a few essential objectives:

- Precision, suitability, and the correct use of words
- Adherence to language rules and punctuation
- Eliminating unnecessary or unrelated information
- Coherence of sentences, phrases, and paragraphs and correction of style
- If metaphors are used, ensuring they are contextually appropriate, etc.

Stages of proofreading

For effective proofreading, it is recommended to break it down into several stages. Proofreading can be done by dividing it into the following three steps.

1st stage: After preparing the initial draft, the writer should perform the first proofreading themselves, reading it critically as if it were written by someone else. While it is a difficult thing to find errors in a piece that you have written with much effort and hard work, be sure that if you make a habit of reading in this way, then **إِنْ شَاءَ اللَّهُ** soon the writing will improve in the initial draft so much so that there will be no errors except for literal mistakes.

2nd stage: After addressing the issues identified in the first stage and correcting them, the second stage should focus on improving the language further. Although it may have been observed in the previous stage, this time special proofreading is required to catch errors, and the method for this is also very different.

Read the text in reverse order; yes, in reverse order. However, if the writing is in Urdu or Arabic, read each line from left to right. If it's in English, read from right to left and correct any spelling error, etc. This way, each word will receive full attention, which will help prevent inaccuracies.

3rd stage: This is the final stage and should ideally be done on a printed copy, rather than on a computer screen. It is recommended to seek the assistance of a professional proofreader at this stage. If the writer does this proofreading themselves, it's better to use a scale or anything that can hide at least three lines of the page. Use it during proofreading in such a way that the part below the line they are reading is hidden. This way, no line will be left unread, and the proofreading will be done in a standardised manner.

2 Important suggestions on proofreading

1st suggestion: It is proved that conducting the first proofreading after some time has passed since writing is more effective. This is because, with time, the writer's familiarity with the content diminishes, and mistakes become more apparent.

2nd suggestion: After the first proofreading and correcting the errors, it's advisable to have someone from the target audience read the topic or book and resolve the confusions they face, e.g. have a child read the children's literature, have a woman read the content written for females, etc.

Most important request

A well-written piece, no matter the genre, is a product of immense effort and dedication. It can be said that for a writer, whether they are composing poetry or prose, their work is like their offspring. And undoubtedly, regardless of the nature of their children, a person always holds affection for them.

Appreciate your writing, deem it suitable, commendable, good, or very good, but never label it as 'the best' or consider it 'best'. 'Best' is the epitome of excellence for anything. When you start considering your writing 'the best', you may cease striving for further improvement, leading to stagnation. And when stagnation sets in, decline begins. As creatures of God, we should refrain from arrogantly declaring ourselves or our efforts as 'the best', lest we become like the proverbial frog in the well.

Precious pearl

- History cannot be a matter of belief, no matter whoever has written it. Historians provide various perspectives: - moist, dry, supported, transmitted, severed, complicated.¹
- Do not state Shar'i excuses before the general public through which they can find a way to commit the impermissible or abandon the obligatory.²
- Speech is the easiest task, teaching is a bit difficult, and writing is the most difficult one.³
- Knowledge is decreasing and ignorance is increasing. The intellectual progress of the scholars of our time is only due to the decline of knowledge.⁴

Exercise and activities

1. State the importance and purpose of proofreading.
2. Write important suggestions from the lesson for proofreading.

¹ Fatawa Ridawiyah, vol. 26, p. 429

² Qurtubi, part. 2, under verse. 159, vol. 1, p. 141

³ Hafiz Millat Number, p. 411

⁴ Mirqaat Al-Mafatih, vol. 1, p. 507, under Hadith 247

Chapter 2

About speech

The great creation of the creator of universe, which is commonly referred to as 'human', has countless personalities in the universe. Among them, a few luminous personalities bring life to the universe. In the revolutions of nations, the pen of the author, the sword of the warrior, and the intellect of the planner, along with the language of the orator and preacher, play an extremely vital role. The rise of nations is linked to the fervent speeches of eloquent orators, while the decline is associated with the heedlessness of the speakers that makes the environment contaminated. History is replete with such examples, the present witnesses them, and perhaps these are repeated in the future.

While every sane person is inherently a communicator, the path to becoming a polished communicator is akin to the stages of cutting, grinding, and polishing a precious gem like a sapphire. In the same way, for a preacher to shine in the crowded gathering of humanity, they must endure the jests of hearts for a while, especially the preacher who aims to make preaching and discourse a means of calling to righteousness. For this purpose, they need much practice in speech and oration so that they can adopt the same method that the esteemed prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ adopted. Reflect on the way that the great preacher, the messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, made a means of calling to righteousness and Musa عَلَيْهِ السَّلَامُ, the honored prophet, made prayers for in the sacred sanctuary; how significant it is and carrying various characteristics.

To awaken the importance of speech and discourse and encourage the proper learning of this art, the above-mentioned paragraph is sufficient. However, some preachers, due to the limitation of prayers, speeches, or discourse in their lives, choke on the idea of entering this field and some consider it their natural attribute and start doing it like a spirited horse, just as a person keeps walking when they are unable to see a glass, causing damage according to their speed. However, now all grievances and misunderstandings have been overblown because the modern era's advancements have greatly enhanced the possibilities of delivering speeches. Now, the voice of mortal humans, preserved through scientific instruments, seems to become immortal. Along with thoughts and ideas, the speaker's tone can also be heard for an indefinite period. Apparently, the speech, which was previously beneficial only for the present audience for a certain time, can now be beneficial even for the absent ones for centuries. So the preacher should endeavour to cultivate their inherent and latent abilities of speech. They should pass through consistent developmental stages so that they can perform their work in every field of speech.

The fundamental information related to speech is categorised into different topics in this chapter. Let's see:

Topic 1

Types of speeches

From an artistic and thematic perspective, there are various types and methods of speech. Here are mentioned only those types and methods that a preacher requires. Mastering any one type of speech will help understand and improve all other types of speech.

1. Reformative speech
2. Educational and academic speech
3. General speech
4. Teachings of Quran and Hadith

1. Reformative speech

A reformative speech is a sincere attempt aimed at the reformation of beliefs, worships, and other matters, exercising human rights, encouraging societal interactions and adopting moral conduct, rejecting evil innovations and non-Islamic customs, and discouraging bad manners.

Audience of reformative speech: Since a reformative speech is generally delivered in Friday assembly and particular programmes, its audience is Muslims who invest their valuable time and gather in the court of the preacher, seeking the betterment of the hereafter and spiritual tranquillity. However, the choice of topic and the manner of delivering the speech may serve as an excellent means of presenting the virtues of Islam to non-Muslims. It is a possibility for a non-Muslim to see the spiritual and social training of Muslims on any platform and get inspired to embrace Islam.

Tone of the preacher: It is crucial for the preacher involved in a reformative speech to possess broad thinking, a heartwarming tone, and eloquence in their language. Their

conversational style should be so engaging that listeners are drawn in, and any objections or reservations melt away like dust particles in the sunlight.

If a preacher encourages someone to do a good deed while adopting the tone of a daughter who insists on getting something from their father, the audience will accept it willingly, and the persuasive tone will also have a greater impact on them than mere motivation. If the intention is to deter someone from something, then prohibit it in a manner similar to how a mother prohibits her children. Even the listeners' eyes will become moist.

2. Educational and academic speech

In educational and academic speech, the preacher aims to enlighten the minds of their audience by presenting historical and factual facts in a way that stimulates thought and knowledge. Through their comprehensive research, wide observations, and harnessing of exceptional mental faculties, they present facts in the light of history and geography. Their aim is to rejuvenate the intellect and promote new avenues of research and contemplation through their comprehensive comments and meticulous analysis.

Audience of educational and academic speech: Since the educational and academic speech is delivered in different training sessions and the gathering of scholars, its audience is not the general public; rather, it consists of individuals from various professions and the students, etc. from specific academic level.

Tone of the preacher: The preacher of the educational and academic speech should have a calm and serious tone, as if the sun is dispersing its lights on the horizon gradually in its specific style.

3. General speech

Various types of speeches delivered at gatherings and specific events fall under the category of general speech.

Audience of general speech: General speech is directed at a broader audience and bigger gatherings; hence every special and general person is its audience.

Tone of the preacher: The voice of the preacher should exhibit maturity and resonance, akin to the rumbling of clouds before the rain that every person walking on the earth leaves its job and is attracted to it. For a speaker who does not have the ability to address people of different mental and intellectual standards at the same time, delivering a speech is like pouring water on fire in order to heat the water. Nothing will be gained but wet ashes and long flames.

4. Teachings of Quran and Hadith

Delivering the points, wisdom, lesson, advice, and information derived from the translation and exegesis of a verse or Hadith is referred to as teachings of Quran or teachings of Hadith.

Audience of teachings of Quran and Hadith: These teachings are based on the fundamentals of Islam, so they attract Muslims' interest and enthusiasm. With the teacher's beautiful style and appropriate explanations, the participants of the lesson keep increasing.

Tone of the teacher: The tone of the teacher should be purely virtuous and scholarly. During the lesson, if there is a point of criticism that Muslims are not following something, then maintaining the style, the teacher should adopt a tone that a daughter does while complaining to a father about the mother. Believe me, there is no more effective and beautiful manner of complaining yet. At that moment, every daughter is a great teacher. Neither the mother is upset, nor is the father angered. Instead, both strive to please her. This is the most suitable tone that a teacher should adopt.

Exercises and activities

1. What are the effects of good and bad preacher on society?
2. On what occasions can a reformative speech be made? State beyond the occasions mentioned in the book.
3. What is meant by general speech? And what should be the style and tone of a preacher?

4. Name three individuals who have revolutionised people's lives through their speeches.
5. From the topic, note your favourite words, phrases, structures, and idioms on a separate page.
6. Describe an interesting event that happened at any programme or gathering.
7. List the benefits of the teachings of Quran and Hadith.
8. State your top three favourite preachers and explain the reason for your liking.

Important note

Topic 2

Modes of speech

Once, identifying the letters of the alphabet used to be as challenging for us as it is today to gain awareness from a few aspects of the mysteries of nature and be acquainted with the profound truths of nature. However, we have learned many things that we did not know before, and everything that has become a part of our consciousness after learning now appears simple and easy for us. Believe me, every swimmer keeps sinking initially, but later they learn to ride on the waves of the ocean. Every rider initially keeps falling, but one day, riding becomes second nature to them. Reading, writing, speaking, and communicating—we have learned all of these and gone through some degree of hard work and effort to learn these.

This is exactly how the situation unfolds for beginners in public speaking. Initially, the idea of speaking terrifies them. But as the beginner progresses, a sense of affinity for

speaking develops in their hearts, and there comes a time when the same beginner develops into a great teacher and preacher and feels fortunate about having gone through the initial apprehension. Below, the modes of expression are stated. By implementing them, it is hoped that learning to speak and present will become relatively easier.

1. Written speech
2. Memorised speech
3. Numerical speech
4. Impromptu speech

1. Written speech

This speech involves writing everything from the beginning of the speech to the final words and reading it out to the audience.

Method of writing a speech: If the following method is acted upon, even a booklet can be compiled alongside drafting an excellent speech.

- Before starting to write a speech, turn your thoughts to the field of the topic and begin gathering the scattered material.
- After accumulating your thoughts, if you have previously read a book or an article on the topic, it is fortunate enough. If you had prepared notes, immediately refer to those notes and reread the necessary material.
- Now, undertake the study of the subject, and while studying, mark any verses, narrations, stories, and couplets that are new and informative to the listeners so that they can be incorporated appropriately.
- Transcribe the marked findings onto a separate page, either in full or in the form of clues. This phase can be done during the study as well that the marked material is immediately written on a separate page.

- Create a comprehensive outline in the light of your study. Without creating an outline, attempting to write or speak is as futile as pounding one's head against the wall and does not lead to the intended outcome.
- In the light of the outline, start writing the speech. While writing, keep three points in mind:

1st point: You are not writing a book or an essay; instead, you are writing a speech. Therefore, instead of adopting the tone of a writing style, use a conversational style. Pay attention to the verbal and intellectual level of the listeners. Use simple words and expressions so that their meanings do not need to be explained since the audience will not be looking at a dictionary but will be immersed in the discourse. If you explain the meanings yourself, it may disrupt the flow of the speech.

2nd point: The writing should be clear and precise. There should be a suitable gap between each two words and lines so that every word appears distinctly as if each word is displayed separately in the mind. Although headings are not essential in the writing done for speech, the use of headings helps maintain the speaker's tone and style and ensures that the audience follows along effectively. Therefore, put headings in a manner that the content of the paragraph is clear from the heading alone.

3rd point: Write the speech considering the time limit. Make an estimate of how many pages the speech can be written in a given time frame and write accordingly.

Method of delivering a written speech: Although some people discourage to deliver a speech after reading it, experience shows that a written speech becomes more effective than even the impromptu speech if done in the following manner.

- Before delivering the speech, read it at least three times. First, to understand the content of the speech. Second, to ensure proper pronunciation of words. Third, to correct the tone required for the effective sentences included in the speech.
- Pay utmost attention to the required tone of the sentences, their emotional fluctuation, emphasis, and facial expressions and gestures. Otherwise, the effectiveness of the speech will fade away.

- If the speech includes poetry, recite the couplets in the appropriate accent required for the setting.
- Pay special attention to the articulation of letters and the required accent during the recitation. If this is not possible, practise extensively until mastery is achieved. Until then, read translation only.

Benefits of written speech: When a speech is delivered in the aforementioned manner, several benefits can be obtained, including:

- The speech will be delivered in a beautiful style with eloquent sentences and words.
- The audience's literary taste will be satisfied.
- The speaker will remain free from all types of errors, whether literal, religious, or linguistic nuances.
- The speaker's thought process will remain confined to a specific subject matter, which can be presented clearly and beautifully to the audience.
- The speaker will present all written material in the best possible manner within a given time frame.

2. Memorised speech

A speech that is memorised and delivered to the audience is also known as a *rote learning* speech.

2 Methods of memorising a speech:

1st method: The easiest way to memorise a speech is to break it into various parts and memorise each part separately.

2nd method: After writing the speech, review it and try to shorten it as much as possible. Then, read it several times so that specific parts become imprinted in your memory and the fear of forgetting the speech subsides.

After memorising the speech, deliver it frankly in front of an imaginary audience, a trusted friend, or a person skilled in the art. When confident, then deliver the speech in the actual gathering.

Method of delivering a memorised speech: During the delivery of a memorised speech, it is extremely essential to keep the following points in mind. Otherwise, the speaker will be laughed at a point that they will feel enveloped even by thinking of standing in a crowd again.

- While delivering the memorised speech, pay special attention to the delivery style, pronunciation, and pace.
- Deliver a memorised speech in a speech contest or special gathering only. Avoid such a speech in a public gathering.
- The memorised speech should not be too lengthy. Instead, it should be concise enough to be delivered in six to ten minutes.
- During the speech, it should not feel as if the speaker is reciting a part of the holy Quran or a student from primary classes is reading times table. This realisation can be overwhelming for the listeners, leading to their inattentiveness. This causes disappointment to the beginner. Therefore, the preacher delivering a memorising speech should not let people feel that they have memorised the speech.
- During the speech, if any part slips from memory, do not let the mirage of fear cast shadows over you. Instead of feeling embarrassed, summon courage, confidence, and self-assurance, maintain control over your physical movements, and immediately transition to the next paragraph. Do not entertain the thought that the connection is breaking. For the time being, the preacher has to deviate the thought of the listener that they have forgotten something. This is possible only by transitioning to the next paragraph and filling the gap with an appropriate sentence. For example, “Now, I want to draw your attention to the second point of my speech,” etc.

Different opinions on memorised speech: There are various opinions among experts regarding memorised speeches. Some strongly oppose them, while others endorse their use.

For example, John Bright said, "Those who deliver memorised speeches cannot be fit for the highest position of a teacher!"

However, the master of speech, Rufus, used to advise during his time, "If you want your speech to be captivating and interesting, write it down and memorise it."

When experts' opinions are observed through experience, the following conclusion emerges:

The habit of delivering memorised speeches can hinder one from becoming a good speaker. This is only effective for beginners when they lack the complete confidence to speak in front of audience. Once that confidence is gained, it is better to move away from memorised speeches and choose one of two approaches.

3. Numerical speech

This is a speech about which information is gathered, a draft is prepared in mind, and important points are noted to keep the focus on the topic and avoid unrelated discussions. This is a suitable method for speeches.

Method for preparing numerical speech: There are two stages of preparing a numerical speech.

In the first stage, gather information about the subject and create an outline in mind.

In the second stage, write the key points on a sheet or notebook according to the outline in mind, including informative points, verses, sayings, quotes, stories, and anecdotes that generate interest and excitement in the topic.

The points should be clearly and distinctly arranged. Avoid unnecessary repetition, as speaking too quickly can have a negative impact.

Method of numerical speech: It is useful for the preacher to consider the following points during numerical speech:

- Memorise well the outline of the speech and the noted points.
- Review the noted points and their implications at least twice.
- The beginner must write the concluding words or sentences in their numerical speech, in the form of complete sentences a few times and in the form of points after some time. Later, when the fear of speaking in front of others subsides, they can choose whether to write the conclusion or not.
- Focus more on the organisation of your speech, tone, and punctuality than covering all the notes points. Increasing the pace in obsession with covering all the points leaves a bad impression. So there is no problem if a few points are missed.
- When the beginner becomes intermediate, their practice grows stronger, and during the speech they start feeling that they may not be able to cover all the noted points within the allotted time. Note this feeling properly in two to four speeches. If it turns out as anticipated, gradually start omitting points from the middle of the speech and move towards the most important ones. For example, eliminate a couplet or a long anecdote, etc. However, this requires careful consideration. If, for the first time, they feel the shortage of time and try to omit the points, they may end up disrupting the entire sequence and the preacher may face embarrassment.
- Sometimes, the beginner starts feeling the shortage of time and the abundance of points. Then, without considering the pace and tone, they rush to complete the points quickly. Eventually, the time still remains and all the points are covered. Remember, this is not the realisation of the shortage of time on the part of the beginner but the anxiety over nerves that is gradually decreasing. Or it could be the beginner's hesitation that is now starting to unravel. It is just like the smoke rising before the snow melts, but as the melting process accelerates, the smoke diminishes, or there is a strong knot that, when untied, fingers begin to give up. Do not let this fear dominate oneself, but deliver the speech in an appropriate tone. Start by presenting your points in order, and when the time is up, conclude gracefully.

- A common complaint often faced by novice speakers is that *the points are exhausted before the time is up*. Its simple solution is that the beginners should not deliver lengthy speeches in the learning phase. Instead, they should make a seven-minute speech initially. Gradually, they can add more time and points. This approach will allow for better practice and experience with speech points and eliminate the complaint of either lacking points or having too much time. If the practice begins with a 15 or 20 minutes speech, this can deter the beginner from the speech, instead of having the complaint resolved.

4. Impromptu speech

This speech is delivered without the need for referring to books or notes. It can occur without prior preparation, but the effectiveness of this speech depends on the speaker's knowledge and experience.

Stages of learning impromptu speech: Impromptu speech is the pinnacle of the 'gift of speaking' bestowed on humans. It is an incredibly powerful way to influence people and is highly beneficial for conveying religious messages. A preacher should possess sincerity, faith, empathy, concern for the community, fervor of faith, and extensive knowledge to master this skill. Therefore, it is necessary for the speaker to acquire proficiency in impromptu speaking so that they can deliver extemporaneous speeches anywhere.

Here, the seven stages of learning impromptu speeches are mentioned. By the will of Allah, through diligent practice, one will eventually develop the ability to speak extemporaneously with ease.

1. To obtain mastery in impromptu speech, start with a humble prayer to the Almighty, expressing helplessness and humility.
2. Trust in Allah and maintain a strong belief that He fulfills the goals of those who trust in Him.
3. Listen to speeches delivered by experienced and skilled preachers and benefit from their experiences. As the wise say, *مَنْ لَاتَجْرِبَةَ لَهُ يَتَّقِيسُ مِنْ لَهُ تَجْرِبَةٌ*, i.e. "One who is not experienced should gain benefit from the experience of others."

4. After a good practice of numerical speech and achieving success in it, make an attempt to deliver the speech in solitude in the mosque for impromptu speech in a loud voice. If there is no fear of experimentation, then practising this skill while sitting on the pulpit will be more beneficial. Assessing the style, articulation, and graceful delivery of the speech can be done by recording it for review.
5. Once you have control over the topics you delivered a speech on in the mosque, make the same speech in front of the general public. This way, the knots in the language will untie and hesitation will continue to dissipate.
6. Develop the ability to express your thoughts and emotions beautifully and practise continuously conveying your emotions in an articulate manner. Emotional strength is crucial because it is the basic source of the success of a successful preacher. It is this strength that captures the hearts of people and captivates their minds through a magnificent style.
7. Beginners must practise whenever they have to deliver a speech. Many beginners hardly speak for two to four minutes in front of the audience because they neglect practice. Then their memory, voice, and pronunciation leave them standing in the field and become silent watchers.

Important instructions about impromptu speech

Impromptu speech is a dangerous way, which not every preacher can afford to walk on. Some important instructions regarding this are stated below:

- Deliver impromptu speech after an extended period of practice.
- Must master impromptu speech, but exercise caution about this too.
- Only a person who has complete control over their language and thought should engage in impromptu speech.
- There is a probability of deviating from the topic in impromptu speech. Take caution in this regard.
- It is mandatory to avoid personal exegesis of verses and Hadiths. Hence, take caution in this regard.

- Take extreme caution while narrating the saying of the prophet and state only the correct Hadith.
- To extend the speech, keep in mind to seamlessly transition from one point to another while ensuring that each point is fully elaborated upon before moving on to the next one.
- While narrating a saying, incident, or parable, mention some person only when there is 100% certainty. Otherwise, the anonymous form should be mentioned.
- Never state material that is uncertain or hearsay. Only relay information that you are 100% certain about. If there is even a slight doubt, it should never be forwarded.
- During any speech, one should refrain from inappropriate or disrespectful gestures. For example, avoid kicking or hitting objects nearby during the speech, as well as repeating the same gesture with hands or face unnecessarily.

Exercises and activities

1. State the principles and benefits of written speech.
2. What is your opinion on memorised speech?
3. What would be your course of action if the need for memorised speech arises?
4. What are the essential considerations for numerical speech?
5. Summarise the instructions provided in the lesson regarding impromptu speech.
6. From the topic, note your favourite words, phrases, structures, and idioms on a separate page.
7. Prepare a speech according to any one of the four methods of speech and deliver it in your level.

Important note

Topic 3

About speech

Undoubtedly, some speeches possess a magical effect that astonishes the souls of humankind. This is the reason that the ability to deliver a speech effectively can make an individual prominent and renowned in society, and no other activity can rival it. However, it is necessary for the elements, requisites, and essential components of a speech to remain like life-giving blood throughout the entire speech. Otherwise, the speech will be like withered leaves, incapable of receiving the lifeblood as its fundamental principle of 'rootedness' is missing. In this topic, the following headings highlight the requisites for a standard speech:

1. Elements of speech
2. Essentials of speech
3. Qualities of speech
4. Imperfections in speech

1. Elements of speech

In a good and standard speech, the following ten elements play a crucial role:

1. Sermon (Harmonious and comprehensive words)
2. Introduction (Unique and non-traditional)
3. Quranic verses
4. Blessed Hadiths
5. Explanation of verses or exegesis of Hadiths related to the topic
6. Authentic incidents and anecdotes (preferably lesser-known ones)
7. Lessons from verses and Hadiths and lessons from the incidents (in the form of points)

8. Point of view
9. Personal observations and experiences
10. Humour and anecdotes (related to the topic)
11. Meaningful verses related to the topic
12. Comprehensive and impactful conclusion

Although not all of these elements are necessary in every speech, a successful and standard speech revolves around these elements.

2. Essentials of speech

Keeping a correct tone, sweet language, and eloquent speech is among the finest things in the world. Those who possess these qualities have a unique attraction. Their mouth speaks flowers, not the words. Each word shines like a pearl of a necklace or a bridal ornament, gleaming beautifully due to its elegance, fluency, and graceful arrangement. Below, the essentials of such speeches are explained:

Language and expression

The job of wisdom is thinking and contemplating. The thoughts that emerge as a result are expressed by the intellect through language and expression. There is a close relationship between language and expression, just as there is between the body and the soul. Language is the soul of expression, which nurtures the body, so obtaining language for a preacher is as essential as breathing is for life.

A speaker should be well-versed in the language of their audience, its subtleties, correctness of words and pronunciation, and the expressions and style associated with specific emotions. There is a difference between removing a shroud from a dead body and lifting a veil from a bride's face that is unrelated to the emotions, sentiments, and expressions produced in such situations. For this, reading, observation, and even inherent talent are of no avail. For the awareness of the expanses and rules of language and expression, it is extremely beneficial to attend humble gatherings, read the works of established authors, and listen to the speeches of seasoned scholars. Otherwise, bear the

fact in mind that not being aware of the expanse and rules of the power of speech will never let you realise the dream of becoming the ‘queen of speech’.

Words and pronunciation

The human mind is a deep ocean in which emotions like joy and sorrow, love and hatred, comfort and discomfort, grief and happiness, pain and tranquillity, affection and aversion, wonder and delight, admiration and praise, and curses and blessings keep rising sometimes like waves and other times in defiance. To convey these emotions, words are available in every language and multiple types of words have been identified in this regard. For example, some words are delicate, refined, soft, clear, fluent, light, and sweet. Some words carry the weight, strength, seriousness, and dignity of emotions, while some words, in their progression towards a higher level, possess a sense of emotion that spontaneously creates strange commotion.

The background of these words is filled with events that are so painful, agonising, and tormenting that they cause a commotion in both the soul and the body. These words take the listeners from the realms of the present to the depths of past memories, where their conscience emerges with fresh ideas, high spirits, new aspirations, and firm resolutions. Thus, for a standard speech, the choice of words according to the occasion and the subject, along with proper pronunciation and the appropriate dialect, is extremely essential. This combination of words and pronunciation creates a mesmerising effect on the audience, which they can feel even after the speech.

Just as the scarcity of words diminishes the impact of a speech, incorrect pronunciation of words can also ruin the effectiveness of the presentation. For example, imagine an Islamic preacher delivering a highly intellectual and scholarly speech in Urdu but struggling with the pronunciation of certain Urdu words and having their local accent that dominates. If some of their Urdu words are mispronounced, it is immediately noticed by the audience, whose entire education has been in Urdu and English and they would end up developing an image of the preacher in their mindset just as a first-grader develops the image in their limited mind about a professor who makes mistakes in grammar or syntax.

For a standard speech, it is crucial to select words according to the occasion, context, and subject, ensuring correct pronunciation and desired dialect alignment. Because without words, speech is mute; without dialects, voices are nothing but the buzzing of bees. If words are not given the rightful place and framework in their delivery, matching the environment and the mold they have been nurtured in, then what difference will remain between the sounds of a stable and the noise of a teacher?¹

The voice

Just as there are tides in the sea every few hours, similarly, during speech, there should be changes in the voice. It is essential that the voice and its appropriate modulation during the speech are extremely important. Suitability to the subject, modulation, and resonance are the essential components of voice modulation, which create attractiveness in the speech. Instead of creating attraction, a loud, aggressive voice in a speech gives off an aura of dislike and negativity. This style of delivery contributes to negative reputation, which is detrimental to the speaker. The success of speech depends not on yelling, shouting, or forceful speech but on adjusting the voice according to the relevance of the subject and mental considerations.

Accent

The specific natural quality of sound is called accent. It varies from person to person. The undercurrent of accent has a significant influence on language and its dominance is highly affected by the speaker's emotional quality. Whether listeners pay attention to the content of the speech or not, when they hear good voices and mellifluous accents, they get lost in them. Their hearts and minds experience a unique emotional wave, and in a very short time, they liberate themselves from all sorrows. They find renewed energy in their nature and their mental dispositions freshen up. The speech to be made for hours seems like spanning a few minutes. They are astonished themselves about how the time flew. This is the very success that a speaker desires.

Eloquence

Eloquence is the art of thoughts pouring like an auditory waterfall. It is the pinnacle of

¹ To know about the vocabulary, see the writing of the chapter in the same book, page 155

elegance when it comes to expressing thoughts with fitting words during the act of conveying ideas. This frank expression through language is called 'eloquence'. To achieve eloquence, it is essential for the communicator to possess a vast repository of words and their synonyms and be capable of using them effortlessly. The path to frank expression in language requires extensive practice and wide-ranging reading.

3. Qualities of speech

While a speech inherently possesses various elements and accessories, there are additional qualities that elevate it. Here are stated five of such abundant qualities that embellish expression.

Fluency and rhetoric

The ability to reach the depths of one's thoughts in the heart without resorting to convoluted or lengthy expressions is known as 'rhetoric'. Being free of verbosity and reaching the essence of the matter is called 'fluency'.¹

Both eloquence and fluency are the essence of a successful speech. Clear and articulate speech is the key to successful communication. Ambiguity in speech can never serve as a means of communication; instead, it complicates already clear and understandable ideas. Therefore, avoid turning the speech into a puzzle or a riddle and deliver such a thing that comes from the heart and finds its place in the heart. To achieve eloquence and fluency in speech, the following points are crucial:

- The speech should be rhythmic, if not poetic. For this, seek assistance from eloquent words, brilliance of thoughts, and the blossoms of study. Constant practice and the study of eloquent and scholarly literature will not only refine the speech and make it eloquent and articulate, but it will also instill into the speaker a sense of eloquence that will prevent any non-elegant words from slipping out of their tongue. The use of offensive words, intricate vocabulary, violation of the principles of sentence structure, and statements filled with baseless assumptions are no less than the sounds of stones clashing in a tin box.

¹ Nihayat Al-Ijaz, p. 31

- Excessive repetition of a single word or phrase, unwarranted additions to sentences, the use of difficult and unfamiliar words, or speaking against one's previously stated viewpoint, all contribute to making the speech inelegant and damage the credibility of the communicator.
- For eloquence in speech, it is not sufficient for words to be refined. It is also necessary that after combining them with other words, the structure of the sentence, the arrangement and positioning of words, the style and gravity, and their special proportion and balance remain intact. Otherwise, eloquence and refinement in speech will not be maintained. This consideration is particularly crucial in Urdu compared to other languages because Urdu has a significant influence from other languages, especially Persian words and sentences. Due to the composition of sentences with words from different languages, the eloquence in speech often diminishes.
- Urdu has the unique characteristic of embracing words from other languages, which expands its domain. While this broadens the scope of eloquence in Urdu, it also allows Urdu speakers to exhibit richness and versatility in pronunciation and expression of words. Urdu words can easily compete with those of any other language in terms of fluency. However, to fully benefit from this feature, understanding the temperament of Urdu is essential; otherwise, it might be difficult to realize its potential.
- Rules of eloquence and syntax should be supplemented with an understanding of the audience's mental level, educational background, and lifestyle. Otherwise, the speaker ends up presenting a refined and eloquent speech that becomes a barrier to the audience's comprehension, either leading to rejection due to the complexity of the speech or resulting in admiration solely based on the speaker's charisma. The audience will not benefit anything else from the speaker. Just ponder and understand it.

Style of speech

The style of speech is the individuality that distinguishes a communicator from others.

The fusion of profound thoughts, graceful delivery, and expansive nature gives rise to a captivating style. Sometimes, the speaker's manner of expression is so magnificent that it transforms even scant material into something exceptionally engaging, captivating the audience's attention effortlessly. Conversely, mechanically delivering someone else's speech dulls the intellectual veins. The speakers should articulate their own thoughts. This approach will enhance their style and add brilliance to their speech.¹

Poetry

Poetry is naturally beloved to humans. At various times, they keep humming verses under their breath, drawing lessons from them. If, during communication, meaningful and impactful verses are recited, they captivate the audience. When choosing verses during the speech, the following two factors should be considered to enhance the impact of the poetry:

1. The speaker should avoid the habit of reciting the same verse in every speech. Instead, select a few verses relevant to the occasion and incorporate them into every speech. Make less-known verses a part of the speech. Even butterflies appreciate sitting on perennially fresh and blooming flowers, so the speaker needs to cultivate this taste in them.
2. If a verse has gained popularity due to repeated recitation by some other speaker, it is essential for other speakers to choose different verses. The verses that are famous because of others are like pebbles that have settled at the bottom of a deep pond; they are no more significant than the footprints in the sand.

Point of view

To spread fragrance, a fresh breeze is necessary. Likewise, to derive delight from pieces of evidence and arguments, there is a need for a point of view. If there is no point of view in the speech, the listeners start to feel isolated. Therefore, incorporating interesting points and intriguing topics relevant to the occasion into the speech is an excellent quality.

¹ For detailed information on style, read the chapter on writing on page 149

Frank style

If a speech includes the words that genuinely express emotions, heartfelt sentiments, and depths of the soul, the speech becomes more eloquent and impactful. On the contrary, verbosity and artificiality are hindrances to successful speech. They never allow one to become captivating and profound; instead, such a speech loses its impact and contributes to the isolation of sensitive listeners.

The most fundamental benefit of frank and natural style of speech is that the speaker's tone automatically adjusts according to the eloquence or simplicity of the words, which enhances the essence of address and the accurate expression of heartfelt emotions.

4. Imperfections in speech

Just as a blemish on a fruit that is delicious and has a pleasant taste can deprive it of the privilege of being consumed by a sophisticated individual, the same is the case with a speech. No matter how excellent its most part is, if it is marred by minor imperfection, then all effort goes to waste. The audience may appear silent for a while, but eventually, the snake will emerge from its burrow and inject venom, which will hurt the sentiments of the preacher. A speaker must take note of these imperfections and make efforts to rectify them during the practice. This ensures that the speech remains untainted by the venomous language and hurtful remarks of others. Below are some imperfections in speech that often arise subconsciously and go unnoticed by the speaker:

Hesitation / Lack of confidence:

The hesitation of the preacher makes the speech cumbersome. When the preacher is affected by hesitation, they cannot do justice to their position. A good speaker always exudes confidence, approaching every statement with poise, confidence, and a sense of responsibility. Usually, self-confidence is achieved after consistently expressing oneself. However, if the speaker keeps the following points in mind, then **إِنْ شَاءَ اللَّهُ** they will never be affected by hesitation in speech:

- The ability to speak is not a personal property but a divine gift given to you to reform the creations of God. Reformation, however, is like walking on a

battlefield, where hesitation is akin to stumbling on one's own feet. If you are not timid, then hold your dialect and tone just like your feet.

- You are blessed with the ability of making a speech so that people learn the religion from you. Consider this a divine gift and proclaim the message of faith with utmost confidence. The One who has granted you this ability will protect you from inadvertent errors.
- You are not speaking because you desire to; you are speaking because people need it and desire to hear something good from you.
- To gain confidence, believe in your heart that no one among your audience knows more than you.
- One who does not see above is compelled to see below and the one with a lack of courage is destined to be deprived. This is the law of life and this is the power that changes "I can do it" to "I will do it" and "I will do it" to "I have done it."

Unnecessary humility

Being overly humble or speaking apologetically is equivalent to injustice to one's abilities. This habit devalues the preacher in the eyes of the audience and their speech remains no less than the milk without butter. Some speakers have a habit of using phrases like "I won't take much of your time," "I admit my limited knowledge," or "Please ignore my mistakes during the speech." Such humility does not reflect the speaker's qualities but rather underscores their weaknesses. Should such unpretentious sentences exuding superficial concern be spoken by those who call to righteousness? Absolutely not. You are representing the divine message as a deputy of the prophet, which requires your thoughts to be mature, intentions to be strong, and words to be empowering enough to provide courage and encouragement to the listeners. It should not be that your words always evoke a sense of weakness. However, if there is a genuine mistake, it should definitely be corrected. Yet, expressing exaggerated views and unwarranted self-pity even in this does not suit a preacher.

Lack of psychoanalysis

Some speakers, without addressing the psychology of their audience, continue to speak, attempting to make their words rain with thunder and lightning. They do not even analyse whether our listeners are accustomed to getting drenched in such downpours or not. They are unaware of the fact that merely having control over the stage does not necessarily mean control over the audience. To them, transmitting their thoughts becomes more important than the interest of the listeners. Some are so immature that they cannot even discern the negative undertones hidden behind words of praise. They assume that their audience is appreciating what they are conveying, but in reality, they are inviting criticism and ridicule. However, they do not realise this, and as a result, their personality becomes a means of amusement for the audience. Therefore, it is essential for a good speaker to be aware of the psychology of the listeners and be a connoisseur of the audience's disposition.

Unnecessary repetition

Repetition can occur in two ways: repetition of words and sentences and repetition of meaning. In writing, there is no place for either of these repetitions. However, in speech, after a certain time, the repetition of meaning in the form of interesting words and beautiful similes and metaphors is not a bad thing. But it should not exceed one or two times either. Unnecessary repetition of a word is felt hard by the audience; even sometimes it causes disgrace to the preacher.

Some speakers develop a habit of using a certain word or phrase and unconsciously keep repeating it after a few words or sentences. They do not realise that by doing so, they are diluting the impact of their speech, and sometimes, this repetition can become the cause of embarrassment for the speaker.

To avoid repetition of words, a speaker should expand their vocabulary and avoid turning any word or sentence into a refrain. For this, they should record their speech or have someone act as a vigilant monitor, continuously pointing out any repetition.

إن شاء الله this unconscious habit will end after some time.

To minimise repetition and enhance the eloquence of speech, the use of similes and metaphors is very effective. It is a fact that, regardless of how extensive a person's

vocabulary may be, the frequency with which they think of words is less than the frequency with which they think of ideas. Therefore, poets and writers often use similes, metaphors, and other figurative language to express their ideas. By this, they avoid repetition and add beauty to their words. However, this skill can be developed only after a great deal of practice so that the speaker can effortlessly incorporate their thoughts in this manner.

Hardship

The choice of words should be commensurate with the level of the audience's knowledge. If the speech is taking place among the general public, then difficult words, complex sentences, intricate structures, and unfamiliar examples and analogies should be avoided. The speaker should keep in mind that the metaphors beyond understanding, complex similes, enigmatic expressions, intricate meaning, and ambiguous idioms can perplex not only the general audience but sometimes also scholars. The audience fails to benefit from them completely and the message of the preacher is not conveyed to them either.

Exercises and activities

1. How many elements of speeches are there and what are they?
2. How many components of speeches are there? Explain two of them beautifully in sentences.
3. Evaluate the qualities found in speech and identify a few imperfections beyond this list.
4. On a separate page, note down your favourite words, sentences, structures, and idioms from the topic.
5. Find various points and verses on any reformative topic and give a 10-minute speech.

Important note:

Topic 4

Characteristics of a preacher

The preachers and speakers of a nation are like the morning sun. With their rise, the dormancy in the world awakens. The darkness goes away and is replaced with illumination. Hence, through the speech of a preacher, a glimmer of hope emerges for the despondent. Hearts, once confessing their defeat in the race of life, begin to aspire to live. Lost in the abyss of disobedience, they find their way in the light of guidance. The storms of disbelief are transformed into the cool breezes of faith. The scholars of religion and preachers of Islam carry the responsibility as significant as the soldiers guarding the borders of their country. Just as the soldiers are the protectors of the national border, the religious scholars and preachers protect the theoretical borders. Just as a loyal soldier sacrifices his personal likes and dislikes for the sake of national and institutional laws and exerts himself to the fullest, the same dedication is required of the speakers and preachers. They must sacrifice their personal desires for the cause; even they desire such a sacrifice and step in the practical field with complete preparation for serving the faith.

Regarding the training aspects of speech, much has been discussed in relation to a preacher. Here are some additional details in this context:

1. Things that make a preacher successful
2. External and internal etiquettes of a preacher
3. Things that lead a preacher to failure
4. Practising materials for a preacher

1. Things that make a preacher successful

When a person, under the influence of sincere emotions, uses speech as a means to calling towards righteousness, their mental determination and heartfelt passion guide

them on various matters that ensure their success. They are adorned with such exceptional qualities, which effects continuously create a colourful impression. There is no need to identify the foundation of their brilliance; it falls into their lap like a divine gift. However, even for an enthusiastic speaker, it is essential to cultivate qualities and skills within oneself that assist in fulfilling the demands of their position. Below are some guiding points regarding certain things that are necessary for a speaker's personality.

Religious knowledge

Religious knowledge is essential for a speaker just as butter is essential for milk. Without it, the milk loses its benefits. Similarly, if a speaker lacks essential Islamic knowledge, their speech will not have an impact; rather, it may adversely affect the foundation of the religion. For a speaker, knowledge of the following ten things is crucial:

1. Be well-versed in the necessities of religion and the necessities of Ahl-e-Sunnah along with their evidence so that there is no lacking in preaching and encouragement.
2. Apart from obligatory knowledge, they should know the essential rulings of prayer, leadership, preaching, and calling towards righteousness.
3. If memorisation of the holy Quran is possible, it is like having a treasure; otherwise, at least memorise enough Quran that can be recited in all Raka'at of prayer. Also, regarding the topic to be discussed, memorise the relevant verses so that they can be easily recited in the sermon. This way, they will gradually be familiarized with many themes and verses of the Quran.
4. Study Quranic events in detail as they contain valuable lessons and insights. When Quranic events are presented along with lesson and advice, listeners take a keen interest.
5. Obtain knowledge about the circumstances, causes, and reasons of the prophetic battles and pay attention to the lessons derived from them.
6. Have sufficient knowledge of the biography of the blessed companions of the prophet and be able to articulate it as evidence.

7. Be aware of the achievements of the Islamic rulers as these pieces of information instill courage within.
8. Be well-versed in the accurate history from their time up to the beginning of Islam.
9. Be aware of the conditions of previous nations and the reasons for their rise and fall, etc.
10. Be knowledgeable about the circumstances of the Muslim world in their time, as all Muslims are like one body, and just as a person is aware of the condition of their physical organs, they should also be aware of the global situation. Also, be familiar with global perspectives and narratives, as this knowledge will add depth and weight to their conversation.

General information

It is essential for a preacher that they have a fundamental understanding of various fields of knowledge and disciplines beyond their field so that they can engage with audiences from diverse backgrounds. This becomes particularly important when the preacher needs to communicate with individuals associated with specific fields. Sometimes, due to a lack of knowledge about ordinary matters, all the preacher's efforts go to waste, and they may even face embarrassment. For example, if someone is not aware of the seasons for planting and harvesting while discussing the reasons for farmers' distress, saying a statement like "This year, the season of rain passed in such a way that crops couldn't be planted or harvested" might become the cause of laughter from even less-educated farmers, as they would know that crops like wheat and barley are not sown during the rainy season.

There is no limit to the range of general knowledge for a preacher, so they should continuously study the permanent books written on other subjects besides their regular studies. This consistent reading will enhance their general knowledge and broaden their understanding, enabling them to communicate effectively in their speeches.

Recognition of good and bad actions

It is essential for a preacher to obtain a complete understanding of actions categorised as good or bad at religious, social, and regional levels. This knowledge helps the preacher to choose

commendable actions and avoid detestable deeds and play their role in spreading them.

Recognising these actions is crucial because there are many actions that are permissible in Islamic law but are considered bad in society or in specific regions. Sometimes, the opposite is also true, where Islamic law may have strict rulings on one action and lenient ones on another, but society or regional people may have their way of dealing with them. Knowing when and how to exercise authority over these actions is of utmost importance for a preacher and a caller, so that their speech and, indeed, their character do not become the plaything for the ignorant and misguided. In this regard, the following guidelines should be kept in mind, as they will make it easier to handle many situations.

The great Imam, the repository of knowledge and wisdom, Imam Ahmad Raza Khan رحمته الله عليه says: Give precedence to fulfilling obligatory actions and avoiding forbidden acts based on pleasing the creation. Do not be concerned about anyone's absolute approval in matters. Prioritise respecting people and educating the hearts over engaging in recommended acts and avoiding disliked ones. Avoid causing strife, hatred, discomfort, and fear, which often result from such actions. Similarly, do not oppose or distance yourself from prevalent customs and traditions among people unless their sanctity and abomination are proven by clear evidence from Shari'ah. Be vigilant and attentive, for this is the beautiful point of wisdom and sublime commandment, which leads many ascetics astray and keeps the ignorant unaware. They become cautious and pious in their claim, but in reality, they stray far from the essence of wisdom and the purpose of Shari'ah. Beware and take heed; in these few lines lies vast knowledge

وَبِاللَّهِ الشُّوفِينِ وَالْيَهُ الْمَصِيرِ¹

Knowledge of influential things

The preacher should obtain the knowledge that can impress the audience and incorporate that knowledge into their speech. For example, keep obtaining knowledge about scientific inventions and wonders and describe them as simile, metaphor, or parable as per the occasion while discussing the wonders of nature. This has a profound impact on the audience. Likewise, paying close attention to the influence of historical

¹ Fatawa Ridawiyya, vol. 4, p. 528

places, personalities, and events, particularly the rise and fall of empires, is also useful for the preacher.

Regarding taking benefit from the influential information, it is crucial to have an understanding of the psychology and mental state of the audience. Just as there is a reality to everything and a path to every place, every person has their nature. Speaking in accordance with their nature and temperament will undoubtedly have an effect. Additionally, it is vital to recognise that individual and societal mental states can vary. Different age groups, professions, and segments of society have distinct mentalities. Influential information should be presented while taking these factors into account. It is evident that what impacts a child may not have the same effect on a young person and the temperament possessed by an experienced, mature individual cannot be possessed by an inexperienced, unqualified individual. Hence, if a preacher aims to benefit from the influential thing, they will have to analyse the psychology. Otherwise, their most crucial conversations will be lost.

Thought-provoking sentences

During the preparation of the speech, the preacher should include thought-provoking sentences from various experts in the field. They should even try to make thought-provoking sentences carrying logic and rhetoric in the light of their experiences and observations. Then they should express them in their required rhythm and tone in a manner that is appealing to the audience.

Instant response

It is crucial for the preacher and caller to be prepared for an instant response. They often encounter individuals who make arguments in defiance of their thoughts after hearing their statements or the jealous ones ask them absurd questions in an attempt to undermine their credibility. This is done to establish an impression on the audience that the preacher, who they like hearing and who they are accepting, presents false information to them. If the preacher promptly identifies such a situation and takes appropriate action in response, then they can control the conversation and gathering at that time.

The instant response can be academic, reprimanding, humorous, or of any kind according to the delicacy of the conversation. See two examples:

1. During a gathering, the supreme caliph, Allama Abu Yusuf Muhammad Sharif Kotliwi رحمۃ اللہ علیہ, was invited to deliver a speech. During his speech, he emphasised the importance of performing good deeds and avoiding evil deeds, especially for the noble lineage.

He said, "Especially the noble lineage should adopt good deeds and refrain from evil deeds."

Upon hearing this statement, a respected Sayyid stood up and asked, "Mr, is it permissible to eat chicken?"

Faqia A'zam replied, "Yes, it is permissible."

Then Sayyid asked, "If a chicken eats filth, will it become impermissible to be consumed?"

The purpose of his question was to highlight that the chicken is permissible to be consumed even if it eats filth. Similarly, if a Sayyid engages in evil deeds, they will still remain Sayyid.

Understanding the intention behind the question, Faqia A'zam replied, "Mr, just as a chicken accustomed to eating filth is kept tied up for a few days to remove the effects of filth before slaughter, similarly, those who engage in evil deeds will be restrained temporarily on the Day of Judgement to remove the effects of their evil deeds. Therefore, it is essential to be fearful of being restrained on the Day of Judgement for a short period and to refrain from evil deeds while performing good deeds."¹

2. In a gathering at a Pilibhit, Sayyiduna Mohaddis and Ala' Hadrat رحمۃ اللہ علیہ were present. Before spreading the dining cloth, the host picked up the pitcher to wash hands. Sayyiduna Mohaddis gestured to the host according to the common custom that the hands of Ala' Hadrat should be washed first.

Ala' Hadrat responded with respect, "You are Mohaddis and more knowledgeable in Sunnah. Your decision is absolutely correct and befitting your

¹ Sunni Ulama` Ki Hiqayat, p. 59

honour because it is the tradition that if there is a gathering of guests, the hands of the youngest should be washed first and the hands of the eldest should be washed last so that the elder does not have to wait for others to finish washing their hands. After the meal is finished, the hands of the eldest should be washed first. I will start initially, but after finishing the meal, you will have to begin.¹

Gracefulness/Good nature

With respect to the topic and its sensitivity, a little inclusion of humour in the speech works like a drop of fresh lemon in a bitter mouth. When the weight of evidence and arguments becomes burdensome, there is a probability of overloading the audience with an a little extra length of the speech, the listeners are to be drawn towards the speaker, there is a complaint about the shortage of time, and the preacher wants to complete their statement or create a weak point in the logical arguments of opponents, a little humour in the start, middle, or last moments of speech proves as the best assistance in achieving the desired purpose. Whoever is the audience appreciate appropriate humour as per the occasion. Let's see an example:

1. A spokesperson for the Indian Freedom Movement went to England to represent India. When they got a chance to deliver a speech, they had only five minutes. They realised that they could not present their case in such a short time. So they started the speech by saying, "I have come here after covering a distance of six thousand miles to represent a population of three hundred million. Now you calculate yourself how much time I have for representation, not in minutes, but in fractions of a second!" The entire assembly burst into laughter; from presidential chair to the parliament, everyone was inspired; and this speaker, using his wit, managed to get 30 minutes instead of five minutes.
2. Before the partition of India, making constant speeches had made the voice of a speaker very hoarse. So, they began a speech at a gathering in Lahore with a humorous tone, and, giving an excuse, they managed to induce the audience to listen to the speech with silence and attention.

¹ Hayat-e-Ala Hazrat, vol. 1, p. 202

He said, "After coming to India, my voice has completely turned hoarse, making speeches ... If you want my voice to reach you, you will have to ensure that your voice doesn't reach me!"

2. External and internal etiquette of a preacher

External and internal etiquette is, in fact, a symbol of thought, expression, and the honour of language. The honour of bodies is certainly important, but the preservation of intention, thought, and action is even more crucial. How can a preacher who cannot preserve the honour of their thought and speech can uphold the honour of the religion of Islam! This is a fundamental seed, without sowing which in the heart, the efforts of a preacher and guide can never bear a fruitful tree. Below are stated the external and internal etiquette that is necessary for a preacher.

Internal etiquette

By internal etiquette, we mean the etiquette and morals that are related to the heart and soul. Below are explained seven essential etiquette for a preacher. Let's see:

Sincerity: Calling people towards righteousness for the sake of Allah is the best form of worship and one of the most important acts of achieving proximity to God. Therefore, the preacher should have the intention of seeking Allah's pleasure only. They should neither have the desire for fame nor should they seek recognition from people. Seeking recognition from people will lead to disgrace and humiliation in both this world and the hereafter. The audience comes to listen to the speech with a wish to learn and gain something. Their intention is never to attend a spectacle just for the satisfaction of the preacher.

Piety and abstinence: A preacher, being the embodiment of piety and abstinence, adhering strictly to the dictates of Shari'ah and refraining not only from forbidden acts but also from doubtful matters, will have a greater impact on hearts through their conduct than through his words. In other words, "The true call to righteousness by a preacher and guide is their own practical life." Its numerous examples can be found in biographies and compilations, shining like stars in the sky.

Humility: When a preacher becomes humble, acknowledging their helplessness and feeling a sense of great responsibility for their servitude, their speech becomes so attractive that everyone wants to listen to them. Each word of their speech touches the hearts of those who listen, resonating with the overall qualities of humility. On the contrary, if the preacher becomes a victim of self-conceit upon seeing a gathering and falls into the trap of Satan due to the adulation of a few, their speech and tone emit an odour of arrogance instead of the fragrance of courage and bravery. In such a case, nobody would find it acceptable to listen to them because the stench of arrogance in their condescending tone outweighs the fragrance of humility. Indeed, nobody tolerates the degradation of self-respect and dignity.

Forbearance and a kind heart: If a scholar or preacher is not patient and forbearing, it becomes difficult for them to benefit others from their knowledge. In fact, without patience, knowledge may even subject a person to ridicule. Therefore, alongside knowledge, patience and forbearance should also be present in a scholar or preacher, as they enhance the perfection of knowledge and add beauty to the personality of the learned. Patience also serves temporary purpose of enabling someone with limited knowledge to tolerate even absurd statements with a smiling countenance, which is often necessary for those who frequently engage in public speaking. If a preacher lacks patience, they may become a subject of harsh criticism and find it challenging to deal with the peculiar and strange issues discussed by the public. Therefore, it is essential to pray to the Almighty for patience and forbearance.

Reliance on Allah and independence from creation: People love Islamic preachers and the callers to Islam and consider their service as an investment for the hereafter. However, it is a very delicate matter for the preacher. They should never seek anything from people's pockets or their services. Always demonstrating self-restraint and relying on their hard-earned income brings abundant blessings, and maturity and courage are evident in their speech. Preachers and scholars are like physicians of the community, while focusing on people's pockets is a disease. When a doctor themselves is sick, how will they treat the patient? Therefore, even a slight inclination towards wealth or any form of greed should not exist in the heart of a preacher, and they should live the life with real self-restraint and grace.

The truth of thoughts: The most important thing in a speech is that nothing should be artificial from the preacher to the speech. If anything seems artificial from any aspect, it will surely appear deceptive, especially in the speech being conveyed. If it is artificial and uncertain or if the preacher does not practise what they preach, then it will be perceived as hypocrisy, and believe me, it will not have any impact on anyone's heart. Temporarily, the charm of artificial excitement and fervour might be there, but it will eventually fade away like the intoxication of wine, leaving the listeners feeling tired and disorientated instead of invigorated.

Courageous spirit and bravery: For a preacher, it is essential to have high courage, bravery, and determination so that their speech can transform the coward into brave, the weak into strong, and the defeated into resilient. The beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who exuded the virtues of bravery and courage, had nurtured his companions in this manner. The fortunate ones were blessed with such courage from the court of the prophet that they would dominate any battlefield they stepped into, alongside the field of preaching.

External etiquette

External etiquette refers to the manners and ethics associated with one's outward appearance. Below is some essential etiquette for a speaker:

Appearance: The first thing that leaves an impression on people is a person's appearance. If the appearance is untidy, the preacher cannot make an impact of a standard speech however they try. A preacher is the centre of attention of people and is known as their leader. Therefore, before delivering a speech, the speaker should ensure that their appearance is presentable and in accordance with religious guidelines. For example, they should make ablution, oil their hair and beard, trim their beard, moustache, and nails of hands and feet, use perfumes, wear good and clean clothing, arrange a good mode of transportation, and adopt anything suitable for enhancing their personality. It is recommended more for a leader to adorn themselves than someone who is not a leader.¹

¹ Al-Majmo`, Sharh Muhazzab, vol. 4, p. 538

In external preparation, do not exceed moderation and also take note of the status of audience. If the audience is of average status, the preparation should be of an average level. Furthermore, pay attention to how the attire worn by the speaker is perceived by their audience. If it seems ostentatious in their culture, it should be avoided, as it may make the audience uncomfortable. If the listeners begin to feel strange with the speaker's demeanour, it will become challenging for their speech to make an impact on them.

Dignity and seriousness: A speaker should conduct themselves with dignity and seriousness in all their actions. Frivolous talk, purposeless conversations, mockery, unruly behavior, and sitting in inappropriate places diminish the dignity of the speaker and erode their respect in the eyes of people, making them humiliated like a dull dish. Conversely, a serious demeanour enhances the speaker's standing in people's hearts and influences their thoughts.

Seriousness does not mean that the speaker becomes arrogant or self-centred and considers the divine creature inferior **مَعَادَ اللَّهِ** or ends up becoming the only individual of an idealistic empire; neither he loves anyone nor people love him, thus making people have no courage to talk to him due to this unnatural behaviour. Instead, the preacher or guide should have an understanding of the difference between seriousness and arrogance, self-importance, and humility. They should continue to display seriousness and dignity in their actions and character, which can have a positive impact on the hearts of people. For this delicate and subtle phase, they should reflect on the dignified life of the holy prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Particularly, if they study the social aspects of his blessed life, it will become clear that the beloved of Allah possessed the most dignity and majesty. Even though he had influence on the most brave and courageous companions, the companions would come to him, get the privilege of handshake with him, and cherish his presence above all else.

Voice: A preacher's voice should be clear, composed, and suitable for the subject matter. A dull, monotonous, or excessively high-pitched voice is generally unsuitable for effective communication. Therefore, the preacher should take care of their voice and throat to ensure clear and effective delivery.

3. Things that lead a preacher to failure

The success or failure of a speaker depends more on their style of expression than on

their words and material. If the speech already made numerous times is delivered once again in a new style, the listeners feel protected and learn something new. Although it is a significant flaw to keep delivering the same content, it does not mean that hundred percent attention should be given to fresh content only, ignoring the improvement in the style of delivery and its consequences and impact. The three fundamental elements of a statement are the presenter, the style of delivery, and the content. The content holds the least importance, but the beginners always focus solely on the content. However, they should aim to improve the speech by eliminating flaws and imperfections that lead to its failure. Below are the things that lead a preacher to failure and a few imperfections under two topics. Let's see:

Inherent shortcomings

These shortcomings are inherent in a speaker's personality. Some of these can be eliminated through effort; while eliminating others is out of control. Let's see their details:

Inarticulate voice: A speaker's voice is the instrument through which their message reaches the audience. If there is a weakness in their voice, it can affect the delivery and the message may not be conveyed effectively. Having a heavy or thin voice alone is not detrimental, but if it is accompanied by a nasal tone, it is a significant flaw. Eliminating the heaviness or thinness of the voice is not in everyone's control. However, attempting to remove its peculiar oscillation, lack of clarity, or the quality of nasalisation may indeed prove beneficial.

Shortness of breath: This is a common issue for most beginners that their heart and mind become agitated during speech. Their tongue repeatedly becomes tied. They struggle to understand what is happening and experience an unusual trembling. They start to feel a sense of helplessness and become extremely restless. This situation often occurs with a speaker when they have not prepared for the speech themselves, have not practised for the occasion, or are under invisible pressure or the presence of a knowledgeable person. Sometimes, this situation can also occur for experienced speakers. For example, when they know that a certain person with personal or intellectual influence is present in the audience. However, this condition can be overcome through confidence-building exercises and continuous practice in front of mentors.

Impatience or laziness: Beginners are often unable to accurately gauge the pace of their speech, and their untrained pace becomes a habitual part of their speech, which is sometimes very fast, as if the pace of the recorded voice has been increased. In this way, listeners are unable to retain even a portion of the speech. Sometimes, it is faced with so much laziness as if the language has been swallowed. Consequently, listeners become disorientated and the nuances get lost between these two extremes. While maintaining a balance between these situations, the pace of speech should be such that each word shines like a pearl and every point is understood effortlessly.

Lack of adaptability with the topic: It is a significant flaw for the preacher not to be adaptable to the topic. The art of speech delivery is a product of various arts. Sometimes it requires motivation and training, other times it involves warning and exhortation, and sometimes it demands deep reflection. A speaker needs to meet the demands of the topic through their voice, tone, and gestures. If a speaker fails in this, their speech will not only be unsuccessful but may also result in a significant harm. Although it is a significant flaw, continuously delivering speeches will make it easier to align oneself with the emotions being conveyed during the speech.

Sore throat: This flaw often occurs due to a condition, but in some people, the throat always remains sore. When they speak, their voice sounds husky, which is not due to any condition but is congenital. They should offer their services in the field of writing rather than making the speech a source of calling to righteousness.

Speech impediment: This ailment is a significant cause of distress. A person afflicted with this condition finds it challenging to express themselves in casual conversations. Instead of verbal expression, they should make writing a means to convey the call to righteousness.

Acquired shortcomings

These shortcomings emerge involuntarily. If no effort is made to eliminate them, they tend to become habits gradually and then it becomes challenging to eliminate them. Such few defects are identified here. Every beginner must strive to avoid them or similar shortcomings.

Unnecessary movements: During the speech, some speakers repeatedly engage in various movements. These actions indicate their lack of confidence, weakness in grasp of the subject, or the dissemination of their thoughts. For example, touching their beard repeatedly, adjusting their turban or cap, rubbing their eyes, putting fingers in their ears, snapping their fingers, making the same gesture with their hands repeatedly, adjusting their spectacles, and so on. Such behaviours devalue the speaker, leading to a loss for them. However, effective gestures that complement words and communication are not considered a flaw. For instance, when a speaker says, "This point is proven with strong evidence", making a fist to emphasise strength would be beneficial.

Coughing and Sneezing: This is a defect when the speaker coughs or sneezes repeatedly. Excessive coughing has a very negative impact on the listeners. Therefore, any such condition that creates a disturbance in the speech should be addressed, and until complete composure is regained, the speaker should refrain from speaking.

Unnecessary delays: Some speakers elongate their speech to cover up deficiency in knowledge or poor reasoning. They need to understand that intellectual shortcomings cannot be compensated by the length of a speech. Such speakers may face a long-term failure. The speaker should broaden their knowledge and sit in the company of scholars and knowledgeable individuals so that their thoughts and ideas expand. Additionally, they should make an effort to conclude the speech within the designated time.

Copying another preacher: Some preachers copy the style of speech, the tone of voice, mannerism, and even the attire of another speaker. This indicates the weakness of the preacher or their liking of the preacher they are copying. Copying is detrimental for a speaker as the content takes the shape of a modal speech and the value of the preacher is just like of a conveyer and a representative and they focus more on copying than the speech. Consciously or subconsciously, they aim for their praise rather than the reformation of the audience or preaching the religion. In fact, if the one they are copying is a well-known preacher, then the audience is already aware of them. Seeing the same style, they become like an examiner and start discussing the correct or incorrect style of copy after the speech is over. Therefore, the preacher should refrain from copying others and instead focus on honing their skills to deliver content that aligns with their capabilities.

Demands from the audience: Certain preachers are part of mutual admiration association and expect applause and appreciation for whatever they say, even every minor sentence. If they are not satisfied, they tend to burst out on the audience unnecessarily. If such behaviour is a habit of the preacher, it is a significant flaw that needs to be eliminated. The preacher should strive to elevate their speech to such an intellectual extent that the stiff ink on dark corners of unwarranted thoughts begins cleansing itself. The preacher's each word should spread the fragrance like the drop of rosewater, prompting listeners to engage in praise and glorification spontaneously.

Personal use of position: It is an extremely vile, unethical, and worst trait for a preacher to use their position or the job associated with arch or pulpit for personal gain. Only those who are intellectually and mentally handicapped do such things. They use their platform to express personal grievances, engage in conflicts, fabricate baseless accusations, and exploit the virtues and blessings for their own pockets. These are despicable qualities that are worthy of condemnation. They are thieves who steal people's time. This thief is worse than a thief of material possessions. Due to such individuals, the effectiveness of preaching is compromised, there is disruption in fulfilling religious responsibilities, and the position of preaching becomes wounded. Such a person should either rectify their shortcomings or distance themselves from their position; otherwise, they will be no less than a source of trial for the religion.

A speaker who highlights the virtues of charity in the presence of the affluent, encourages scholars and preachers to spend on charitable causes, and wishes that the wealthy spend their money on them; similarly, a speaker who, while engaging in buying and selling, expresses their position with the intention that the goods be obtained at a cheap rate or even free of cost, such speakers make religion a means of earning. They have nothing to do with calling to the religion. Their ultimate goal is to serve themselves.

4. Practising materials for a preacher

Before embarking on any significant task, it is beneficial to practise its important aspects and make them part of one's style. Working on these essential points is undoubtedly a guarantee of success in all matters mentioned for a speaker. Apart from these, there are a few things that require practice and experience, which are very important for a speaker.

Experience can only be gained when a speaker takes up the responsibility of delivering speeches and sermons, addresses different gatherings, faces success in some places and failure in others, receives praise and commendation at some places, and faces criticism and censure in others. However, exercises are things that can be done before the speech, and one should not skip them. It is highly possible that what is stated after doing a ten-minute exercise gains many times more benefits than speaking without an exercise. Things that should be practised before the speech are explained. Let's see:

Practice of walking style

A speaker should practise the walking style that will take them to the stage or platform where they will speak. Some speakers walk or approach the stage in a very awkward and absurd manner. They do not have the correct knowledge of how to dress appropriately, nor do they have the awareness of moving their hands in a strange way while in the air. They walk like a tired labourer and reach the stage like a defeated combatant. This style is not appropriate. Rather, the speaker should have a walking style that reflects their confidence, agility, and enthusiasm.

Practice of fearlessness and self-confidence

Sitting on the stage with a well-founded sense of fearlessness and self-confidence, without any artificiality, is an essential practice. The fear of the stage is something that every expert and skilled preacher confronts in the beginning. You can also say that every expert and renowned preacher is considered an expert after skillfully overcoming fear, anxiety, and restlessness. Everything creates a sense of anxiety in the initial trials, but this fear is not due to any accident or trouble; rather, it arises from a natural apprehension. Every new experience engages the brain in such a struggle that the person's tongue stumbles and thoughts seem to hang or get stuck in the mind. However, after three to four trials, this situation begins to diminish. Therefore, the speaker should present the speech in front of their teachers and classmates to gain control over this peculiar quality and learn to dominate it.

Gesture practice during speech

To add strength, warmth, and emphasis to the speech, appropriate gestures with hands

and other body parts, such as eyes, eyebrows, and feet, should be reasonably practised. Otherwise, the speech will seem like it is directed towards the sky and the gestures will be towards the ground.

Practice of pleasantness and good humour

Practise speaking with composure, seriousness, and humour at suitable moments, incorporating small anecdotes and bringing smiles to others' faces without any artificiality. All this can happen when a speaker has a strong grip on the reins of their thoughts. Whether the reins are of horses or thoughts, practice is mandatory to have a grip on them. Sometimes, presenting the humour without grip causes embarrassment to the preacher.

Practice in using different words

Depending on the context, it is essential to practise expressing your thoughts in extremely fluent and simple or highly elaborate words, especially on occasions like the expression of ideas, etc.

Words of caution

The esteemed elders **رحمة اللوعليه** say: It is a tragedy that ignorant pseudo-scholars enter the field, deceiving the world with their numbers, and their self-opinionated ideas are equated with the opinions of scholars. The entire class of scholars sits silent, with neither a word on their lips nor movement in their hands or pens. Now this has gone beyond its limits, reaching the realm of neglect and apathy. And with this style of silence, Islam and Muslims are suffering harm. Now you should abandon this belief that your duties are fulfilled by delivering sermons in a gathering, teaching in a circle, or writing fatwas in your seclusion, and you do not need to look at what is happening in the world or what evil plans are being put into action against Islam. Surely, this is your duty and you will be questioned about it. Rise and fulfil your obligation.¹

¹ Maqalat-e-Sadr Al-Afazel, p. 393

Among various forms of speeches, 'Teachings of the holy Quran' holds great significance and is one of the most beautiful forms of calling people to righteousness in different ways. Whoever wishes to adopt a prophetic style of calling towards Islam and establishing the faith must learn the method of teaching the Quran and forward the call to the religion through this. The words **وَدَّ كُرِّيهِ**, **لِتُنذِرَ بِهِ**, and **وَجَاهِدْهُمْ بِهِ**¹ available in this prescription require the callers of Islam to do the same thing.

Below, essential and crucial information related to the teachings of the holy Quran under various headings are provided for your consideration.

1. Principles and regulations of Quranic teachings
2. Essential instructions for the teacher of Quran
3. Method of Quranic teachings
4. After Quranic teachings

1. Principles and regulations of Quranic teachings

By adhering to principles and regulations, a task that is well-organised and reliable and has multiple benefits becomes more durable. A task without organised principles cannot be started on a strong and solid foundation, and after the excuse of the one performing the task, no one can muster the courage to complete it. In view of the importance of principles, 12 principles and regulations are explained in the holy Quran, the consideration of which will be immensely beneficial for every Quran teacher.

Determining the purpose

A task without a purpose is fruitless. Therefore, it is essential for a Quran teacher to set the objectives of their Quranic teachings and recall them once before every lesson. The following are the ten objectives of Quranic teachings:

1. Disseminating the message of the Quran and the messenger of Allah

¹ Part. 7, Surah Al-An'aam, verse. 70, Part. 8, Surah Al-A'raaf, verse. 2, part. 19, Surah Al-Furqan, verse. 52

2. Strengthening the relationship of the divine creature with Allah and His messenger and making them obedient to their Creator
3. Strengthening the Quranic concept of the attributes of Allah and the rewards and punishments of the Hereafter in the hearts and minds of listeners
4. Incorporating the correction of beliefs, actions, and morality in accordance with the teachings of the Quran and the prophetic traditions
5. Striving for the purification of soul and cleansing of the heart for listeners and society
6. Promoting and disseminating good deeds and making sincere efforts to avoid sins.
7. Informing people about the secrets and symbols of the Quran
8. Presenting the Quran as a guide for life
9. Clarifying the harmony of human nature with Quranic teachings
10. Enlightening the world with the universal teachings of the Quran and encouraging to do general things in accordance with the Quranic framework

Defining academic status

For a teacher, it is essential to have a sense of their own and their listeners' academic standing. They must know that neither they are a diligent scholar of Islam, a great commentator, or an absolute jurist, nor are their listeners experts in precise sciences. Instead, both they and their listeners, as students, aspire to come near the shore of the vast ocean of knowledge and spirituality for the freshness of their soul. Moreover, the teacher guides people according to the guidelines of the waves of this ocean. A teacher's correct understanding of their academic status and a proper realisation of the depths of this ocean will safeguard them from numerous intellectual errors, practical shortcomings, and baseless claims with profound consequences.

Thorough preparation

Thorough preparation is necessary for Quranic teachings. Without it, even the courage to teach the Quran can become a means of distorting divine purpose **مَعَادًا** الله. One must

prepare for Quranic teachings with so much hard work and dedication that when students listen to it, they feel inner peace, spiritual comfort, and excitement. Every point mentioned in the lesson should be substantiated and should add to the value of the discussion. However, the style of referencing should not be like it is learnt by rote, but it should be expressed in a way that seamlessly integrates into the sequence of words, expressing the teacher's innovativeness and uniqueness.

Avoiding unnecessary discussion

The teacher should keep in mind the purpose of the Quranic teachings and avoid getting entangled in unnecessary discussions. For example, while narrating the story of Pharaoh and Prophet Moses عَلَيْهِ السَّلَام, Egypt is mentioned, and in the process, details about the construction of the pyramids in Egypt are brought up. From there, the narration continues to Cairo and eventually reaches Al-Azhar University. This may garner applause for the teacher, but it will not be a Quranic lesson because the entire conversation seems to be based on general information.

Choice of words

The most important thing is to know audience of the teacher. The choice of words should be based on the academic scope and literary taste of the audience. Do not use metaphors and quips before the audience who is not even aware of alphabet. This style of conversation can create an influence regarding your linguistic skills but will not benefit the general public. Instead, this conversation style may cause them to think that the Quran is not beneficial for them. Therefore, simple and easily understandable language should be used, and caution should be exercised to avoid heavy and pompous words.

Avoiding frankness

During the lesson, one should naturally be drawn to interesting things and the teacher may spontaneously mention a couplet, story, or serious joke, but never mention them in the speech.

Reiteration of key points

Key points should be reiterated three times, beginning with a brief mention at the start

of the lesson, followed by a detailed explanation during the discussion, and finally summarising the content under the lesson's theme. This repetition from three different aspects ensures that the information is firmly established in the minds of the listeners.

New topic

The teacher should introduce a new topic in each lesson, especially when they are getting privileged of Quranic teachings at the same place. Although various aspects can be discussed even on a single topic, overloading the listeners with too much information can be exhausting. Islam is a comprehensive religion that provides guidance in all aspects of life. Focusing on a single topic excessively may obstruct the promotion of Islam's broader teachings.

Objectives of (Quranic) chapters

Always consider the objectives Makki and Madani chapters. For example:

Objectives of Makki chapters: During the lesson of Makki chapters, the teacher should consider the following objectives:

- Establish the belief in monotheism, prophethood, and the hereafter firmly in the hearts and minds of the listeners.
- Clarify the attributes of Allah in a way that instills fear of His wrath into the audience, keeping them away from sins, and encourages them to hope for His mercy, desiring Paradise.
- Cultivate good manners and nurture the sense of courage, confidence, and steadfastness with patience and forbearance in the face of trials.
- Encourage to persevere in the face of discouragement due to following the religious rulings.
- Strengthen the concept of meeting the Creator in the hearts and minds.

Objectives of Madani chapters: During the lesson of Madani chapters, the teacher should consider the following objectives:

- State the rulings of society, legal issues, and public affairs, associating them with reward and punishment in the Hereafter.
- Encourage self-purification, righteous deeds, and adherence to religious laws.
- Clarify the guidelines for the listeners regarding Jews, Christians, polytheists, and hypocrites. Do not let it happen that people get what the Quran says about Jews and Christians, but they do not get what the Quran expects from them.

Discussion on current affairs

During Quranic teachings, it is extremely essential to present Quranic teachings in the context of current affairs and analyse them in the light of Quran. The teacher should state the glory of revelation refrain in front of the general public as per need only. This is often associated with scholars. The general public, oftentimes, if not most of the time, may not comprehend the delicate nuances of the glory of revelation. They leave aside what they have to learn and start gathering information. During the lesson, you must state the following things in the context of current affairs.

- How is the commentary of the Quran relevant to the ground realities of our time and what training has the Quran provided us with in this regard?
- What were the conspiracies of the disbelievers in past eras and what kind of conspiracies do the tyrants of today engage in? How has the Quran exposed them?
- How were the hypocrites of the early period and how are the hypocrites of today?
- How were the companions of the prophet and how is the condition of today's Muslims different from them?
- In difficult situations, what practical solution does the Quran offer?

Difference between Quranic teachings and a speech

A Quranic lesson and a speech are two distinct things. Keeping this in mind is the most

important rule of Quranic teachings. Following this rule proves that the teacher and preacher are brilliant and have a perfect understanding. Let's see the basic difference between a teacher and a preacher.

- The speech is like a story with various colours, while a lesson is like an article or an essay with a predominant colour. In the case of a lesson, there is a single dominant colour that represents sanctity, knowledge, seriousness, and consistency.
- In the speech, the use of vivid words, linguistic embellishments, rhetorical devices, humour, emotional appeal, poetic expressions, and sharp sentences creates emphasis in the conversation. On the other hand, in a Quranic lesson, attention is gained through clarification and understanding, providing summary and detail, logical reasoning, relevance to the contemporary context, and the literary flavour of language. It requires convincing the listeners with strong evidence.
- During a speech, things are mentioned that could be said in general public but not on a pulpit. A preacher states all those things, although it is the outcome of their high level of practice. However, it becomes challenging to keep the sanctity of the lesson if a teacher states such a thing in the lesson. The teacher should exercise caution in such matters, no matter how knowledgeable they may be. For the sanctity of the Quranic lesson, it is essential not to discuss things that are not worthy of speaking while sitting at the pulpit.
- The body language significantly contributes to the speech. A preacher relies heavily on the body language to create an emotional atmosphere in the gathering and turn people's opinions in their favour. When they succeed in this regard, the importance of the content diminishes to only 30%, while the style takes up to 70% of the work. In such cases, a speaker, through their passionate and spirited delivery, can elicit cheers from the audience. On the other hand, in a Quranic lesson, there is no need to create an emotional atmosphere. The Quran has the inherent power to influence the entire environment with spirituality, luminosity, dignity, and the blessings of love.

- The teacher is not free like a speaker but is bound by the teachings and explanations of the verses. The attraction of the Quran automatically draws the hearts, minds, and souls of people towards it. Here, the fragrance of the teacher's actions and the eloquence of their tone play a significant role in comparison to the body language.

Sincerity of intent

The teacher should ensure to keep their intention and sincerity from the fungus of show-off. Their focus should always be on the sincerity of intention, the preaching of faith, attaining Paradise, and seeking the pleasure of the Almighty through Quranic teachings. The teacher's inner self should be even better than their outward appearance. If the outward appearance is fine, but the inner self is full of vices like arrogance, selfishness, or love for worldly gains, they will be called a show-off. Conversely, the righteous inner self with good outward appearance will be considered the follower of Sunnah, instead of a show-off. The teacher of the Quran should always say the following prayer, given by the teacher of the universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً - 1

"O Allah! Make my inner self better than my outward appearance and make my outward self righteous."

2. Essential instructions for the teacher of Quran

Every aspect of the truths stated in Quranic teachings should be deeply explored and internalised through the teacher's study. This is only possible if the teacher is familiar with the journey of words being said by the tongue. The journey from realms of knowledge and awareness to thoughts, from thoughts to conviction, and from conviction to the expression of conviction. If thoughts arise unconsciously and come to the surface of the tongue without scrutiny, the purpose of Quranic teachings is lost. Below are a few essential guidelines for Quranic teachers to consider.

1Tirmizi,vol.5,p.339 Hadith 3597

Central theme of chapter

In each chapter, there are one or more central themes and the Quranic text elaborates on them from various angles, using subsidiary themes. It is essential for the teacher to identify the central theme of the chapter and the subsidiary themes related to it during their study. These themes should be firmly grasped and their significance should be illuminated through the eloquence of Quranic language. Only after comprehensive preparation should the teacher deliver the lesson, ensuring that the central theme of the chapter is imprinted on the hearts and minds of the listeners.

Correlation between Quranic texts

The teacher should contemplate the correlation of each word of the Quran with the next word, each verse with the next verse, and each chapter with the next chapter, and reflect on their arrangement. For example, for the teaching of chapter At-Teen, consider why **وَالَّذِينَ** came after **وَالَّذِينَ**. Then why was **وَالَّذِينَ** mentioned? What is the wisdom behind mentioning **وَالَّذِينَ** after that? Then what is the relationship of these four with **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ**? If the teacher contemplates these aspects while reflecting on the lesson, then **إِنْ شَاءَ اللَّهُ** they will be blessed with the invaluable blessing of the understanding of Quran.²

Attributes of the Most High

In the Quran, the divine attributes of Allah shine like pearls. It is the responsibility of the teacher to delve into the meaning of these divine attributes and explore the symbolism behind why these attributes are mentioned at specific places. The teacher should also search for the significance of mentioning these attributes at particular moments and evaluate their connection with what precedes and follows.

¹ Part. 30, Surah Teen, Verse. 1 To 3

² In order to understand the correlation of Quranic text, a careful study of the title 'Taaluuq' of Tafseer Naeemi and Tafseer Rizvi will be very useful. (author)

Top of Form

Admonition and glad tidings

The Quranic teacher should always present the Quran as a book of guidance. Listeners should not perceive it as merely providing general information. The holy Quran often connects its message to rewards and punishments in the Hereafter and also gives historical evidence for this purpose that mentions the cause of rise and fall of nations and the conditions of obedient and disobedient individuals. All of this is presented so beautifully that the Quran appears as an unparalleled masterpiece. The Quranic teacher should avoid unnecessary details and focus on the purpose and analysis of Quranic miracles. The purpose of the Quran is to give glad tidings of worldly success to righteous individuals and the promise of success in the Hereafter. It also aims to warn those who cross their boundaries about worldly and eternal destruction. This is to guide people towards a harmless and righteous way of life, encouraging them to adopt correct beliefs, proper conduct, and appropriate behaviour.

Quranic evidences

The Quran itself is clear evidence and an explanatory book, yet it mentions evidences while presenting several things. A Quranic teacher should understand the Quranic approach and equip themselves with the tools of evidence. They should not make any claim without providing evidence. A non-Muslim or someone educated in worldly matters quickly understands the language of evidence and logic. Quranic evidence is extremely appropriate to convince their heart and mind as it dispels any doubts that may arise in the minds of non-Muslims or the uninformed and presents the truth in such a compelling manner that no person with sound senses can deny it. For example:

The Quran itself confronts objections raised against it with evidence. It refutes doubts about the belief in the Oneness of God (monotheism) with strong evidence. When the deniers used derogatory terms like magician, soothsayer, possessed, mad, fabricator, and more for the holy prophet Muhammad ﷺ, the Quran provided such responses that silenced the deniers. Miracles were shown to those who demanded them from the prophet. Therefore, it is better to immerse oneself in the Quran, rather than collecting evidence from various sources. Develop a habit of contemplation and understanding the

Quranic evidence and try to explain it. **إِنْ شَاءَ اللَّهُ** this approach will lead to more success than expected. Below are some fundamental points related to Quranic evidence that teachers should read and understand.

In the Quran, five types of evidence are primarily mentioned:

1. Intellectual
2. Narrative
3. Innate or instinctive
4. Historical
5. Oath-based

The responsibility of the Quranic teacher includes being familiar with the nature of the evidence and gaining a level of recognition and confidence in presenting it. When articulating these points, the teacher should make an effort to use the same style and language that the Quran has given. For example, if terms like **إِنَّ فِي ذَلِكَ لَآيَةً¹**,

أَفَلَا تَتَفَكَّرُونَ², **أَفَلَا تَعْقِلُونَ³** are mentioned in a certain context, the teacher should pay careful attention to two essential aspects:

1. What is the nature of the evidence for which attention is demanded?
2. What has been proven through this evidence? Oneness? Power? Prophethood? Life after death? Or something else?

It is necessary to understand and contemplate the precision of the evidence for the claim. For example, in chapter Al-Inshiqaq, various oaths are used, such as the oath of the dawn, night, and the moon. These oaths are employed to establish the analogy that just as a person progresses from childhood to youth and then to old age, similarly, the journey of a day from sunrise to sunset is observed, with the sunrise appearing first, followed by the complete darkness of the night, and then the appearance of the moon.

¹ Part. 12, Surah Hood, verse. 103

² Part. 1, Surah Al-Baqarah, verse. 44

³ Part. 7, Surah Al-Ana'am, verse. 50

All living beings gather their strength during the darkness of the night, and as the day progresses, this journey continues until one day it comes to an end. Why, then, does one not have faith in the Lord who has established the beginning and end of the day and night as a basis for this daily observation?

Remember, the Quran is a precise and serious discourse with no room for laughter. If its meaning does not occur to someone with limited understanding, it does not mean it has no significance. Instead, it contains numerous meanings and understandings beneath each word. Under each word lies the potential for knowledge and wisdom. It is the duty of the teacher to contemplate all these meanings and wisdom and invite the listeners to ponder.

3. Method of Quranic teachings

The work that is done after learning it and with thorough preparation and practice is better than the one that is done without going through these stages. Doing work in a good manner is pleasing to Allah. Certainly, a Quranic teacher should also strive to achieve this honour by conveying the words of Allah to His creation with all the proper etiquette and manners. After obtaining systematic training, they should prepare themselves for this service. Below, important information regarding the types of Quranic teachings and their methods is provided.

1. Teaching a specific part

One method of Quranic teachings is to provide a lesson on a specific chapter or section where multiple topics are covered as part of the lesson.

Method for teaching a specific part

A typical lesson of a specific chapter or section of the holy Quran generally consists of 10 elements listed in order. Let's see:

1. Recitation

The teacher should begin their lesson with a sermon containing well-balanced words. After that, recite that verses that are to be taught maintaining a moderate

pace of recitation. If the voice is blessed with a melodious tone, utilise this blessing to attract attention and add charm to calling towards the religion.

It is essential that the teacher pays attention to the pronunciation and rules of Tajweed. It is even better if they are an expert in this field. Unfortunately, if the teacher lacks expertise in this matter, it is advisable to seek the services of a skilled Quranic reciter before Quranic teachings. This ensures that the recitation of the Quran is done with proper pace and correct pronunciation.

2. Translation

The translation of Quranic verses should be done in a conversational style, adhering to the language rules of the lesson, and it should be delivered aloud in the same tone as per the demand of the topic discussed. The translation that includes inappropriate, impolite, inhumane, or abandoned expressions, uses heavy words, and imposes unnecessary restrictions, presented in a low voice, indicates the inexperience of the teacher. It gives the impression that the teacher is suddenly reminded of something and is expressing it hastily.

The arrangement and style of words vary in every language, and sometimes the beauty of one language may be a drawback for another. Therefore, the teacher should have a complete understanding of their teaching language. It should not be the case that when translating the eloquent prose of the Quran into Urdu, it follows the same order, making it difficult for students to comprehend due to linguistic complexities.

During the lesson, it is advisable to avoid the style of translation that is tailored for students in religious schools who are familiar with in-depth Arabic grammar, syntactical analyses, and linguistic research to enhance their understanding. In front of the teacher, there are not only students but also the general public, who may not even be familiar with the basics of Arabic grammar. For them, the message of the teacher and the content of the Quran are more interesting than the 'additional knowledge' of grammar and syntax.

The best and cautious approach for translations in Quranic teachings is for the teacher to present the translation done by a religious scholar. For instance, the Quranic translation done by Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, titled 'Kanzul Iman', is highly commendable and suitable. Similarly, the Quranic translation done by Mufti Muhammad Qasim Qadri رَحْمَةُ اللهِ عَلَيْهِ, titled 'Kanzul Irfan', will also prove beneficial for this purpose.

3. Background and foreground

During the lesson, instead of emphasising the historical context or the circumstances of revelation, the focus should be on presenting the Quranic teachings in the context of the foreground and current situation. Incorporate the glory of revelation into the lesson only if it is clearly relevant to the current state of affairs. Otherwise, leave these discussions for scholars to explore. The actual responsibility of the teacher is to present the Quran as a living and timeless book, rather than as historical documents. If the audience does not perceive that the Quran is offering complete guidance for their current situation, it is the lacking of the teacher that can only be overcome by emphasising more on the practical message of the Quran.

4. Central theme

Although the lesson of a particular chapter or section discusses several topics, all of them relate to a central theme. For example, the central theme of chapter Al-Infitar is that it describes the signs of the Day of Judgement, with the following topics under discussion.

- Catastrophic changes occurring in the universe on the Day of Judgement
- Highlighting Allah's blessings in front of humans and questioning why they turned away from their generous Lord
- Mentioning the two angels *Kiraman* and *Katibeen*, who diligently observe and document every action and utterance of humans

These topics are related to the central theme that a draft map has been drawn for Judgement Day by describing its horrors, with each aspect having a fixed title. Now it is the responsibility of the teacher to imprint the horrors of Judgement Day, during the lesson on Infitar, on the minds of the listeners and draw their attention towards divine obedience, emphasising to improve their Hereafter by being steadfast in it.

5. Explanation of statements

If the audience has a passion for religious knowledge, then arrange the literal explanation of the holy Quran. Otherwise, it can be done as per need. For example, during the teaching of chapter Luqman, if the literal explanation of وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ in تُصَعِّرْ is explained, apart from increasing the audience's knowledge, a slight sensation may also be felt on the body. The substance of وَلَا تُصَعِّرْ is 'صعر' which is the name of a disease of camels. In this disease the camel's neck becomes crooked. In this blessed verse, a proud person is compared with a camel with a crooked neck.²

However, while explaining the statements of the Quran, it is essential to consider these three types.

Vocabulary of the Quran: Analyse the word that encompasses more than one meaning and determine its appropriate meaning at the relevant place. This is perfect for presenting the point of view. Excellent pearls of wisdom can also be obtained with the support of a sound nature and scholarly strength of the teacher. However, take caution to avoid exegesis based on personal opinion. Additionally, if the same word is used in the Quran with different meanings, those meanings should also be elucidated. For example, while discussing the

¹ Part. 21, Surah Luqman, verse 18

² Ibn-e-Kaseer, part. 21, Surah Luqman, under verse. 18, vol. 6, p. 303

verse **قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي**¹ of chapter Bani Isra'il, the following five Quranic uses of the word *spirit* can be mentioned:

1. *Spirit* is used in reference to breath because the breath is associated with the spirit. Hence, this is a case of **تسمية النوع باسم الجنس**, similar to the application of the term *animal* to humans.
2. *Spirit* is applied to something that sustains life and movement, from which benefits are derived and harm is avoided. For example **قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي**.
3. *Spirit* was used for angels and Jibrael Amin **تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ**².
4. Isa **عَلَيْهِ السَّلَام** was called *spirit*. **وَرُوحٌ مِنْهُ**³
5. The Quran was also called *spirit*. **وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا**⁴

Synonyms of the Quran: The Quran is the source of eloquence and rhetoric. If something is mentioned multiple times in it, it is used with synonymous words. This change in wording indicates the subtle nuances that are hidden within seemingly similar statements. If a teacher familiarises students with these synonymous words of the Quran, it will open many doors to understanding and perception. For example, sound, which is called **صوت** in Arabic, is a common word and everyone knows its meaning. Ibn Faris defined it as **كُلُّ مَا وَقَعَ فِي أُذُنِ السَّمَاعِ**, i.e. anything that strikes the ear of the listener is called sound.⁵ Obviously, this could be the sound of anything. Now this is the eloquence and rhetoric of the Quran that every time a different word was used for *sound* depending on the use, wherever it was mentioned. Eleven words were used for living beings, eight

¹ Part. 15, Surah Bani Israil. verse. 85

² Part. 29, Surah Al-Ma'arij, verse. 4

³ Part. 6, Surah Al-Nisa`, verse. 171

⁴ Part. 25, Surah Al-Shura, verse. 52

⁵ Mujam Maqayees Al-Lughat, p. 556

words were used for non-living being, while the word 'صوت' was mentioned in common. Let's see the examples of a few of them:

صريخ: This word is said for the sound used in times of calamity and distress. It is found in the Quran as **وَهُمْ يَصْطَرِحُونَ فِيهَا**

Translation: They will scream therein.

همس: This term is used for the sound of any movement made by a person and is also used for whispering. It seems to imply any soft and perceptible sound. It is mentioned in the Quran as **وَوَخَّشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا**

Translation: And all voices shall be lowered for the Infinitely Gracious, so you shall only hear a whisper.

حسيس: This word is said for the sound of footsteps, silence, or anything light. It is also used for the sound of crackling. Therefore, Allah Almighty says:

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

Translation: They shall not hear its slightest sound. And they will reside within that which their hearts desire, forever.

مكاء: It refers to the sound produced by blowing air through the mouth. It includes all musical beats and rhythms.

تصديه: It refers to clapping with both hands, including all types of musical instruments and beats. It is mentioned in the Quran as

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

¹ Part. 22, Surah Al-Fatir, verse. 37

² Part. 16, Surah Taha, verse. 108

³ Part. 17, Surah Al-Anbiya, verse. 102

⁴ Part. 9, Surah Al-Anfal, verse. 35

Translation: And their prayer near the 'Sacred' House was nothing but whistling and clapping; so taste punishment due to your disbelief.

ضبح: It refers to the panting sound made by a horse due to its fast galloping. Therefore, Allah Almighty says: **وَالْعَدِيدِ صَبْحًا**¹

Translation: By the galloping horses, panting.

خوار: This word is said for the sound of a bull, a cow, or a calf. It is mentioned in the Quran as **وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورًا**²

Translation: And the nation of Mūsā took (as a god), after him, an inanimate calf forged from their jewellery which made a bellowing sound.

زفير: It refers to the initial sound made by a donkey when it starts braying, which begins softly and increases gradually in volume.

شهيق: It refers to the final sound made by a donkey when it finishes braying, which starts with a high pitch and gradually decreases in volume. These two words are the opposite of each other. Therefore, Allah Almighty says:

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ³

Translation: As for those who will be wretched, they shall be in the Fire, they will bray and scream in it.

Words with dual meaning: There are words in the Quran whose meaning cannot be determined without understanding the context. It is essential for the teacher to take note of these words at the time of translation. Let's see two examples of words with dual meaning:

¹ Part. 30, Surah Adiyat, verse. 1

² Part. 9, Surah Al-A'raaf, verse. 148

³ Part. 12, Surah Hood, verse. 106

(1) **اسفار**: It is the plural form of a famous word **سفر**. It is mentioned in the Quran as **رَبَّنَا بَعْدَ بَيِّنَاتٍ أَسْفَارِنَا**¹

اسفار: Plural form of **سفر**, i.e. a big book, one of the components of the Torah, big books. It is stated in holy Quran: **كَمْثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا**²

(2) **جواب**: It is a well-known word; answer to a question. It is a singular word, with the plural **اجوبة**. It is stated in the Quran: **فَمَا كَانَ جَوَابَ قَوْمِهِ**³

جواب: Plural form of **جايبة**, i.e. a pond for camels for drinking water. It is stated in the Quran: **وَجِفَّانِ كَالْجَوَابِ**⁴

6. Exegesis of verses

While doing exegesis of verses, Quranic teachers can seek help from four things.

Quranic verses: The exegesis can be made beautifully with the help of other Quranic verses that are directly related to the subject of the lesson. This type of exegesis is called Tafsir al-Quran bil Quran.

Blessed Hadiths: Authentic and sound Hadiths directly related to the subject matter of the lesson can be cited for the exegesis of verses. This type of exegesis is called Tafsir al-Quran bil Hadith.

Biography of companions: The narratives of the blessed companions that are related to the subject of the lesson can be utilised to illustrate the topic.

Biography of religious personalities: This includes authentic biography of the predecessors of nation, their admonitions and advice, anecdotes and teachings,

¹ Part. 22, Surah Saba, verse. 19

² Part. 28, Surah. Al-Jumaa', verse. 5

³ Part.19, Surah Al-Namal, verse. 56

⁴ Part. 22, Surah Al-Saba, verse. 13

stories and incidents, as well as the passion for worship, etc. These things can prove extremely beneficial in following the rulings of Shariah.

While stating all these things, the sanctity of Quranic lessons should be maintained. It is not scholarly to add any artificial flavor to Quranic teachings, exaggerate it, or commit any unlawful act to present a biased exegesis. The Quran is a self-sufficient and timeless guidebook; there is no need for any artificial embellishment to make its impact.

It is permissible to derive meaning from the Quranic verses and prophetic Hadiths that do not contradict the Quran and Sunnah. For example, scientific points of verses, correct interpretations, responses to objections, etc. However, it is Haraam to state the things that are based on a reference with personal opinion, such as the glory of revelation, what is allowed and disallowed, rules of Tajweed, etc. The prohibition of biased exegesis is about these matters. Remember, Quranic exegesis based on personal opinion is Haraam, while interpretation in accordance with knowledge is a source of reward for the scholars of religion. This is the demand of **أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ**.²

7. Time

If the teacher can complete the selected verses or **chapters** within the allotted time, that is the first step towards success. The teacher should determine in advance the time required for each point of the topic so that the required part can be completed within the scheduled time. Engaging in a lengthy discussion on a single point without consideration can lead to the realisation of lack of time and may cause the teacher, especially a beginner, unnecessary anxiety, which may linger afterwards as well, i.e. something was missed.

8. Grasp on the subject

During the preparation of the Quranic lesson, several things cross the teacher's mind and the books of exegesis contain various discussions, such as grammatical research, jurisprudential opinions, and Sufi symbols. These discussions cannot be presented to the general audience, nor do they have any relevance to them.

¹ Part.26, Surah Muhammad, verse. 24

² Mira`at Al-Manajih, vol. 1, p. 208

Therefore, it is important for the teacher to prioritise completing the lesson by focusing on the topic without getting tangled in unrelated or unnecessary discussions and emphasise the aspect of calling. This way, beliefs, actions, ethics, and conduct can be rectified.

9. Summary of the lesson

Present a summary of the lesson in the final few minutes and repeat the central theme in such a way that all the topics of the lesson are felt connected to the central theme.

10. Message

After summarising the lesson, state what we have learned from the entire lesson and its central theme. What guidance is provided to us regarding our outward and inward selves? What societal-level reforms are required in the light of the lesson? And so forth.

2. Thematic Quranic lesson

Selecting a topic and teaching the verses related to it. This lesson requires detailed preparation. However, both the teacher and the audience get a lot to learn, understand, and act upon.

Method of thematic lesson

The most important and fundamental thing in a thematic lesson is its preparation. The better the preparation, the better the lesson will be. Below are ten headings under which the preparation of a thematic lesson is explained. Let's see:

1. Selecting a topic

In thematic Quranic lesson, the selection of the topic is the most important, and the foundation of the entire lesson rests upon its preparation. Therefore, the teacher should

consider time, place, and audience, along with their own scholarly expertise, to assess whether the selected topic aligns with their ability to articulate it effectively. Remember, if the container cannot hold the contents, valuable things will be at risk of being lost. It would also be beneficial to adhere to the following recommendations in selecting the topic.

A) Fresh topic

The topic should be something required by the audience. Sometimes, even the most important topics may not be required by the listeners or the time for discussing those topics may have passed. Obviously, if ‘Greek philosophy and its critique’ is selected as a topic, every sensible person can realise how useful it will be.

B) Diversity in the subject

The teacher should not stick to only one type of subject, but they should introduce diversity in their topics. Sometimes discuss theoretical subjects, another time practical ones. However, prioritise practical topics that can have positive effects on society.

C) Constructive topic

In their lesson, teachers should select a topic that strengthens faith, provides knowledge, and contributes to personal development. For example, topics like ‘Miracles of noble prophets, Quranic events, forgiveness and repentance,’ etc.

D) Prohibited topics

Never select a topic for lesson or speech that the Quran, Hadith, or Islamic scholars have prohibited to discuss. For instance, ‘Verses with similar meaning’, ‘Conflicts among the companions’, ‘Studies in theology’, etc.

2. Search for verses

After selecting the topic, the next step is to search for related verses. The following methods can be adopted for this:

- i. Refer to the books written on the topic and gather verses directly related to the topic in them as well as other verses.
- ii. Ponder if there is an Arabic word or a synonym or another word with a similar meaning and explanation to the selected topic in the Quran. Note if there is a verse in the books containing this phrase. Then, using 'Al-Mu'jam-ul-Mufahras', write down other verses containing this word and its derivatives.
- iii. Upon reviewing the word, extract its other derivatives from 'AlMufradat' and evaluate what other meanings are described there. Now, save the verses that are closely related to those meanings.
- iv. It is also beneficial to see the index of Quranic topics at the end of Kanz-ul-Iman ma'a Khazain-ul-Irfan published by Maktaba-tul-Madinah.
- v. You can also gain benefit from the content list of Quranic topics compiled by Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ.
- vi. Verses can be collected on the selected topic through various software and mobile applications.

3. Titles

After completing the first two stages with grace, converge all your abilities and focus on the compiled verses. Reflect on their translation, write the title and topic so producing, and write the related verse under it. Do this with all the compiled verses. This approach will enhance the teacher's abilities and also lead to countless new discoveries. Success in establishing titles based on the evaluation of verses is the evidence of profound revelations.

4. Collection of Hadiths

Collect correct Hadiths related to the topic of the lesson. For this purpose, consult authentic collection of Hadiths. In this regard, here are four suggestions.

- Prefer the Hadiths of Sihah Sattah related to the collected verses and the selected topic, especially compile the exegesis of selected verses if available under the book ALTafseer in Sihah Sattah.
- Use the exegeses compiled on Tafseer-ul-Quran bil Ma'sur, e.g. such as Tafseer-e-Tabari, Ma'alim-ul-Tanzil, and others.
- When Hadiths are taken from the books of exegeses, they must be evaluated for their authenticity and reliability. Although several exegeses are compiled on the method of Hadith, many interpolated narrations are found within them.
- Regarding Hadiths, the path of moderation is to prefer the exegeses that contain authentic Hadiths or identify them, e.g. Tafseer ibn-e- Kaseer, etc.

After gathering authentic and reliable Hadiths, compile and write them under various headings, similar to verses.

5. Biography of pious predecessors

To make the Quranic lesson a source of preaching, search for statements and incidents from pious predecessors that are relevant to the topic of the lesson. Then, compile them under appropriate headings of Hadiths or Quranic verses or create separate headings as needed. The book 'Hilyat al-Awliya' by Abu Na'eem Isfahani رحمته الله عليه is very useful for gathering authenticated and delightful statements and incidents of the companions and other pious predecessors.¹

6. Related information

After gathering sufficient amount of quoted material related to the verses, the teacher should contemplate and ponder on refining their topic and strategising how to disseminate it. For example, if the subject of the Quranic lesson is 'obedience', then evaluate all the gathered verses, etc. until now. This will

¹ The department of authorship and compilation of Dawat-e-Islami, 'Al-Madina-tul-Ilmiyah', has published the translation of 'Hilyat al-Awliya' in 10 volumes under the title 'Allah Walon ki Baten'. This can be purchased from Maktaba-tul-Madinah.

generate related ideas in the mind of the teacher. Transfer these thoughts from the mind to paper:

- It is commanded to obey some people.
- It is prohibited to obey some people.
- Principles of obedience are stated in some verses and Hadiths, etc.

After this transfer, if further consideration is given, it will be perceived that some are commanded to obey unconditionally, while others are restricted in their obedience. If the teacher reflects further, a few ambiguous contents will become clearer in their mind.

- Obedience to Allah
- Obedience to the ruler
- Obedience to the messenger of Allah
- Obedience to the honourable scholars
- Obedience to parents
- Obedience to husband for a wife

Similarly, there will be a list of those whose obedience is prohibited. If the teacher completes all this, 60% of the lesson will be ready.

7. Addition

Preparation for the lesson is still underway and further additions are required for these topics and collected material. Therefore, it is advisable to consult the exegesis of relevant Quranic verses and gather material that comprehensively covers the topic. For example, collect statements, stories, interesting scientific facts, etc. and store them with their title. For this purpose, you can refer to the following exegeses: Tafseer-e-Khazin, Ruh-ul-Bayan, Tafseer-e-Kabeer, and

Urdu exegeses, such as Tafseer-e-Naeemi, Sirat-ul-Jinan, Tafseer-e-Hasanat, and others.

If there is an issue of jurisprudence in the verses, consult jurisprudence books such as *Durr-e-Mukhtar ma'a Radd-ul-Mukhtar*, *Fatawa Alamgiri*, and *Bahar-e-Shariat*, *Fatawa Razawiya*, various Urdu Fatwa books, etc. in Urdu.

8. Initial draft

After going through the mentioned seven stages with excellence and diligence, sufficient material has been gathered. The teacher will have several verses, Hadiths, and sayings and narratives of religious predecessors by the topic. So far, the most important issue is the compilation of this accumulated wealth. However, if the teacher has been noting all the gathered material under a topic, this important issue has become quite easier. Now draft an outline by considering the gathered information and the intellectual capabilities of the audience. This requires some deletion, modification, or addition. After drafting the outline, get it ready for consultation with the competent people. For example,

1. Basic information about obedience
2. Types of obedience, such as absolute obedience, conditional obedience, etc.
3. Who should be obeyed?
4. Who cannot be obeyed?
5. The worldly and hereafter benefits of obeying who are commanded to be obeyed
6. Consequences of obeying those who are forbidden to be obeyed
7. The effects of obedience or disobedience on society
8. Scientific and literary points
9. Sayings, anecdotes, and quotes of predecessors
10. Developing the mindset and encouraging for taking action regarding obedience in the light of the Quran and Sunnah

9. Consulting the people of knowledge

After all the hard work done so far, the beginner teacher may feel as if they have become an expert in the subject they have studied and delved into so deeply; and that nobody possesses the amount of knowledge they possess. But that is not the case. Whatever the teacher has done so far has done so with their limited knowledge, inexperience, and limited resources. What is knowledge and how to utilise it cannot be obtained from books alone. For this, it is necessary to be present in the court of knowledgeable and wise individuals. Instead of considering themselves as the final word, the teacher should consider themselves only a single word. It is because the book is complete after the final word. Similarly, whoever assumes themselves the final word cannot progress, as they have set their boundary themselves and destroyed their progress by their own hands. A guide is never a final word but only a single word that combines with other words and forms a sentence, and combines with other sentences and forms an essay, and combines with an essay and forms a book of life. Hence, considering yourself a needy word, consult the teachers and engage in dialogue with them about the preparations you have made through hard work. Follow their advice and continue this consultation until they express their confidence in you.

10. Final arrangement

After completing the preparation of the lesson and having experts review it, the teacher should compile all the information in a numbered sequence according to their preference, ensuring that there is a coherent connection, integration, and the best possible presentation style.

After doing this solid preparation, read it at least twice. After memorising the arrangement, gain the privilege of delivering the lesson according to the principles and guidelines of Quranic teachings mentioned above.

Lesson of Hadith

The method of teaching Hadith, its principles and guidelines, the teacher's guidance, preparation method, etc. are all similar to what has been stated under Quranic teachings

with minor modification. The teacher should consider correct explanations while teaching Hadith. For example, *Shuruhat-e-Bukhari*, *Faiz-ul-Qadeer*, and Urdu texts like *Nuzhat-ul-Qari*, *Mirat-ul-Manajih*, *Faizan Riyaz al-Saliheen*, etc.

Exercises and activities

1. In your opinion, what is the importance of Quranic teachings?
2. What is the difference between Quranic teachings and delivering a speech?
3. What objectives should a teacher have in mind?
4. Present the rules and regulations of Quranic teachings in the form of an outline.
5. What factors should be considered when teaching Makki and Madani chapters?
6. Summarise the guidelines provided for the Quranic teacher in the lesson.
7. Explain the elements of Quranic teachings and write a brief note on any three of them.
8. Give at least two examples of synonyms, singular words, and words with dual meaning from the holy Quran.
9. What things can be used to help in the exegesis of verses? Explain in detail.
10. What meaning of 'افلا يتدبرون القرآن' is stated?
11. What is meant by personal exegesis and what is the ruling?
12. Write ten points on the method of thematic lessons in the light of the lesson.

13. Missing

Third Part

About Motivation

To clarify the unknown, understand the imperceptible, and make the difficult easy, the best thing is 'example'. The easiest way to explain something to a highly educated or less educated person is through examples. It is because the subject is fully understood through examples, which is why everyone presents complex or important things in the form of examples, and the listener immediately accepts it.

A guide and preacher can have an interaction with a person of any level. Therefore, under the topic of motivation, below are present examples with broad meaning from which an intelligent preacher can derive numerous lessons and deliver a speech. Although each example carries a lesson, it is not necessary to confine that example to that lesson only. Instead, the preacher should contemplate, extract the lesson according to their capability, and deliver the speech after seeking guidance from a Sunni scholar.

1. Importance of purpose

Wood and human can float in water, but there is a difference in their floating. Wood has no destination or purpose; that's why it drifts aimlessly here and there. In contrast, a human has a purpose—to achieve their goal and reach their destination. Therefore, they don't leave themselves at the mercy of the waves, but they make an effort and move in a specific direction. If they do not strive to achieve their purpose and instead surrender themselves to the waves of water, the currents of the sea will engulf them and this purposeless person will perish, succumbing to death and destroying their life.

Similarly, it is essential for a person living in the vast ocean of life to set their purpose and destination. If they lead a purposeless life, the beautiful and colourful waves of life will engulf them. Apparently alive, such a person will actually be living a dead life. It is because life becomes meaningful only when it has a defined purpose and destination. Otherwise, life without purpose is not life; it is mere existence.

O wearers of the crown of dignity and honour! Define your purpose, for one who leads a purposeless life, despite indulging in fine dining and wearing the best attire, is worse than a Halal animal that, despite its dry and rough diet, still serves humans through its meat and milk.

2. Importance of purpose

The person whose life has no purpose is like a traveller who sets out on a journey without a designated destination. Such a person neither cares about reaching the destination nor knows the purpose of the journey. If they only have the passion for travelling, they will eventually become weary of the hardships and tribulations along the way. This is because they are deprived of the essence that helps face the difficulties during the journey, which is 'setting the purpose and destination'.

O the elderly among Allah's creation! Set your purpose. Otherwise, walking the path of life will become difficult, even ordinary ups and downs will exhaust you, and Satan will drag you into the quagmire of despair.

3. Importance of purpose

A person living a purposeful life is like a train that does not stop even after getting entangled in temporary obstacles, highs and lows, dryness and moisture, colourful fields, and flourishing gardens along the way. Instead, it continues its journey towards its destination, leaving behind those obstacles, as reaching its destination is its ultimate goal. Similarly, a purposeful individual does not get distracted by the fleeting attractions of the world but keeps their focus on what they have set. They face every difficulty and hardship in the journey of life with great patience and when they reach their destination, success embraces them under the canopy of honour and dignity.

O the people of the beloved of Almighty! Understand the purpose of your life and put in the effort to achieve it. You will see that even a little effort made to attain the purpose will bring you great success.

Remember, as humans, the fundamental purpose of everyone's life is worship and recognition of Allah. This is why humans are created, and it is a fact that whoever dedicates themselves to fulfilling this purpose of their birth finds success both in this world and the hereafter. Therefore, always keep this purpose of your life in mind.

4. Tradition and reality

A person was once a guest in a village. The villagers showed great hospitality towards him. A variety of delicious dishes were laid out before him. He was enjoying seeing the

food when suddenly his attention drew to a utensil placed on the mat in which a strong stick was placed. He became quite apprehensive and strange thoughts began to arise in his mind as to why there was a stick placed with the food. Troubled by this, he couldn't eat the food properly. After finishing the meal, he continued to ponder over what might happen next with him, feeling uneasy.

Unable to contain his anxiety, he finally asked the host, "Why is there a stick placed on the table?"

The villagers explained, "We don't know the reason behind it, but it is our custom to place a stick with the food in front of the guest."

Hearing this, the guest was greatly astonished and decided to uncover the truth behind this strange custom. Someone told him there lived an old man for a long time and that he could enquire of him; maybe he could gain some information from him. In his quest to discover the truth, the guest approached the old man and explained the entire situation of hospitality.

After listening to the details, the old man revealed, "Due to the lack of knowledge about the actual reason behind the tradition, these people have distorted the original tradition. The original tradition was that the guest who stayed in the village, our ancestors used to keep straws in a pot for brushing their teeth. With the passage of time, this straw has been replaced by wood and wood by sticks."

O fortunate ones who seek refuge in the shelter of the religion of Islam! It becomes apparent from the fictitious tale describing the superficial mentality of those who dwell in the world that when a person abandons the habit of contemplation and reflection, their thoughts become confined to ignorant customs and practices, and they are unable to reach the truth. Therefore, instead of restricting our minds to mere customs and traditions, we should keep them open to seeking the truth.

It is unfortunate that many people in our society are bound by the constraints of tradition. They have no concern for the truth and instead adhere blindly to familial or regional customs. Such individuals do not think beyond customs and traditions. Even when they are cautioned about wrongdoing, instead of accepting the truth, they

continue to justify their mistakes by labelling them as norms. This approach often leads to significant harm and impedes acceptance of the truth.

5. Sincerity in action

The growth, blossoming, and freshness of living body depend on the soul. This is why when the soul departs from the body, its ability to grow and bloom ceases. Its freshness transforms into decay and the long, stretched-out body ends up being buried in the soil. The same is the case with worship and sincerity. Worship is like a body and sincerity is like a soul. Without sincerity, any action is like a lifeless and futile body.

O fortunate ones who have attained the honour of worshipping God! Keep the spirit of sincerity alive in every act of worship, for worship performed with hypocrisy will be rejected.

The action carried out with the intention of hypocrisy will be of no avail, no matter however fortified it is. There might be some gains momentarily, but inevitably, the consequences of hypocrisy will have to be faced in some form or another.

Remember, sincerity is not confined to worship alone, but it is essential to have sincerity for deriving benefit from every action, whether it's in deeds or words.

6. Sincerity in conversation

The value of milk lies in butter. If butter is extracted from milk, what remains, although it may look like milk, has no value in the market. Similarly, in conversations, sincerity is like butter. Good words spoken without sincerity hold no value in the court of God. Simple sentences spoken with sincerity have an impact that sophisticated speech without sincerity cannot match.

O bearers of the blessing of eloquence! Safeguard your words and actions, striving to uphold integrity in what you say, while holding true to your commitments. This is the essence of sincerity in conversation. If a conversation lacks sincerity, the contradiction between words and actions can render the speech ineffective.

7. Rectification of the heart

Impurity exists in two forms, external and internal. External impurity affects the body, while internal impurity corrupts the heart. External impurity can be cleansed with water, but tears are needed to cleanse internal impurity. Our pure religion prioritises the purity of the heart to superficial appearances because the heart is the centre of Allah's mercy and attention.

As the Hadith states: "Verily, Allah does not look at your appearance or wealth, but He looks at your hearts and deeds."¹

Beloved prophet Muhammad ﷺ used to pray: "O Allah, the Turner of hearts, keep my heart firm on Your religion."²

Those who keep their bodies safe from impurity! Pay attention not only to the external cleanliness but also to the purification and cleanliness of the heart.

Remember, the heart is the commander and all other organs are its followers. If it is set right, the whole body will remain sound; if it becomes corrupted, the entire body will become corrupted. Therefore, frequently pray what is mentioned in the Hadith, so that the heart remains sound with its blessings.

8. Life of the hearts

The apparent life of a person is a combination of the body and soul, but their true and everlasting life is connected to the life of the heart. The Quran refers to living non-Muslims as dead because their hearts are dead. Conversely, it not only calls the living-hearted believers alive but also prohibits referring to them as dead. To be the owner of a pure heart is one of the virtues of Islam.

Those who illuminate hearts with the light of faith, being grateful for being blessed with true faith, should continuously thank Allah. With this, ensure that the light of faith shining in the heart does not weaken in the face of the darkness of sins. Instead, always strive for the purification of the heart, and this is possible when one refrains from actions that tarnish hearts, such as lying, backbiting, breaking promises, and causing

¹ Sahih Muslim, p. 1064, hadith 2564

² Sunan Tirmidhi, vol. 5, p. 339, hadith 3598

harm to others. Embrace good morals, as through their blessings, the brightness of faith illuminating the heart will further increase.

9. Importance of suggestion

Just as a strand of thread cannot accomplish much on their own, but when many threads are brought together, they form a strong rope, a suggestions works in a similar manner. Relying solely on one person's weak suggestion may not lead to a robust decision, but when multiple perspectives are considered, a clearer picture emerges. Diverse suggestions from a few people are like a sturdy rope that can hold heavy objects.

O adherents of the teachings of the religion of Islam! Strive to do every task after seeking suggestion, for even if the task undertaken after taking suggestion is not completed or does not yield the desired results, no blame can be attributed to anyone, as those giving suggestion are with the ones doing the task. Conversely, if someone, without seeking suggestion, solely relies on their own understanding and fails in their endeavor, they not only incur loss but also subject themselves to ridicule, and no one comes forward to assist them. Why should others bear the consequences of someone else's actions? Realise the importance of seeking suggestion from the fact that one of the chapters of the noble Quran is named after this very concept, namely Ash-Shura. In this chapter, Muslims are instructed to seek suggestion in various matters.

10. Effects of good and bad company

The example of good and bad friends is like that of a perfume seller and a blacksmith. The perfume seller either imparts fragrance or one buys perfume from them. In the least case, they smell good. Whereas the blacksmith either causes to burn the clothes of the one standing near them or smells foul in the least case.

Beloved followers of the prophet! Keep your company and friendship with good and virtuous people, for it is an unforgettable truth that the human nature is influenced by companionship. One who stays with thieves becomes a thief and one who stays in the company of the righteous becomes virtuous. Therefore, befriend good people so that their presence may have a positive impact on your character. If your friendship is not good, your morals will deteriorate very soon. Just as a person standing next to a

blacksmith becomes accustomed to the foul smell and heat of the forge, similarly, the painful flames of bad company will ruin your character and you will not even realise it.

11. Misunderstanding turns into embarrassment

In a market, there were shops for milk, meat, and medical supplies. Whenever a deserving person went to the milk shop, the milk seller would give him milk for free. Similarly, at the meat shop, he would receive meat for free. However, the owner of the medical store never gave him even a single pill for free.

This made the person very angry, saying, "He is very stingy; he does not help me."

Suddenly, the owner of the medical store passed away. The deserving person went to the milk and meat shops. But they refused to give him anything for free. Perplexed, he asked for the reason behind this change. He was told that he never got his stuff for free; rather, the owner of the medical store paid for his supplies, and he himself did not give him anything for free so that he would not feel embarrassed in front of him. He wanted to preserve his dignity and protect his own integrity.

O you who are content with the pleasure of God, what appears on the surface is not always the reality. Many times, we form incorrect opinions about someone based on appearances or develop expectations influenced by personal desires. When reality unfolds, sometimes we have to face embarrassment or relationships are ruined due to wounded pride. Distances grow and love turns into hatred. Therefore, before forming an opinion about someone or having expectations, it is important to recognise them.

12. Destruction of selfishness

A king once said to his minister, "If only kingship could last forever, how wonderful it would be!"

The minister replied, "Indeed, Your Majesty, you are absolutely correct. But if kingship were eternal, why would you be a king now?"

O seekers of life's tranquillity! Selfishness blinds the human intellect and even the most obvious and common matters escape the mind of a good person. The selfish person forgets that there are others too who inhabit this world. This king confined his thoughts

only to himself, thinking that if kingship were eternal, he would always remain a king. However, it did not occur to him how he would become a king if kingship were to remain eternal because the one who became the world's first king, his kingship would remain eternal.

Humans should expand the scope of their thinking so that they realise they are not alone in the journey of life's boat; there are others who are also fellow travellers with them. If one does not consider the presence of other travellers, the journey will become difficult.

13. Ambassadors of Islam

Rasoolullah ﷺ said to his noble companions: "Allah has sent me as a messenger to all people, so do not create divisions among yourselves. Instead, convey my message to all people."¹

At the time of the apparent demise of the beloved prophet ﷺ, the number of his companions exceeded one hundred thousand², but there were very few shrines of the noble companions in the sacred land of Hijaz. This was because these honourable companions, in order to spread the call to righteousness and preaching Islam, travelled outside the Arab lands. There, they engaged in trade in the light of Islamic principles, earned their livelihood through hard work, and fulfilled the responsibility given by the beloved prophet ﷺ to spread the call to righteousness openly. Thus, every person became an ambassador of Islam.

O fortunate followers of the beloved prophet! Today, Muslims are spread across every corner of the world. Some are present in foreign countries for business purposes, while others have gone abroad to seek education. If all these Muslims, as ambassadors of Islam and preachers, start conveying the call to righteousness to others, once again the worldwide preaching of Islam will begin just as it did in the early days of Islam. Thus, Muslims' educational and business journeys can become a means of spreading the call to righteousness, ultimately leading to their success in the Hereafter.

¹ Al-Rouz Al-Anf, vol. 4, p. 394

² Al-Isabat, Muqaddamat Al-Musunnaf, vol. 1, p. 154

14. Leader of the nation

A woman asked the first caliph of Muslims, Amir al-Mu'minin Abu Bakr Siddiq رضي الله عنه, "How long will the religious affairs remain correct?"

He replied, **“بِقَائِكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بِكُمْ أُمَّتُكُمْ”** The correctness of your religious affairs will remain as long as your leaders remain upright."¹

O leaders of Muslims! The role of guides, responsible individuals, and caretakers in the practical life of any nation is of utmost importance. Therefore, those in charge should always hold onto seriousness and make decisions after careful consideration and with courage. If they mislead the nation, then the consequences of all the turmoil that follows will rest on their shoulders.

Just as a person skilled in swimming is the one who enters the river because they know the art of swimming, similarly, only that person should enter the field of leadership who possesses the qualification. For example, they should be well-versed in religious knowledge, have a deep understanding of current circumstances, be aware of the nation's faith and moral condition, be knowledgeable about global powers, and be aware of all the internal and external aspects. Without these qualifications, stepping into this field is no less than a crime.

15. What is piety?

Umar bin Khattab رضي الله عنه asked Abi bin Ka'ab رضي الله عنه, "What is piety?"

In response, he asked, "Have you never walked on a path with thorns?"

Umar replied, "Yes, I have walked on such a path."

Abi bin Ka'ab asked, "What did you do while walking on it?"

Umar said, "I protected myself and passed the path."

¹ Bukhari, Kitab Manaqib-al-Ansaar, vol. 2, p. 569, Hadith 3834,

Abi bin Ka'ab then replied, "That is piety."¹

O seekers of salvation! The beloved companion of the beloved prophet, Abi bin Ka'ab, described the concept of piety so beautifully that avoiding the thorns while walking on a path is indeed piety. And certainly, the one who successfully avoids those thorns is the one who will be successful in this world and the Hereafter. In fact, success approaches the person itself, but the individual often gets entangled in the thorns of selfish desires along the way and deviates from the true path, never reaching the destination.

The matter of benefit and success is exactly like the matter of the sun. The sunlight reaches every individual automatically in its abundance. The task of a person is merely to ensure that no obstacle arises between themselves and the sun. Similarly, for success in this world and the Hereafter, one only needs to avoid those things that can become obstacles in the paths leading to success. If one does so, nothing can prevent them from achieving success.

16. Reformative thought

A king once had a road constructed and instructed people to run on it and then inform him of its merits and demerits. He sat by the roadside, placing a chair there. People began running on the road. After a while, they approached the king and applauded for the road, but they also mentioned that there was a heap of garbage in one place which needed to be cleared. If it were removed, the beauty of the road would be complete.

In the end, a person approached the king with a bag in his hand and said, "Excuse me, Your Majesty, I would arrive early, but when I saw garbage on the road, I started removing it. Upon doing so, I found a bag filled with gold coins."

The king asked, "Everyone saw this garbage heap, but no one dared to remove it. Instead, they came and advised me to clean it. But why didn't you do so?"

He replied, "When I saw the heap of garbage on this magnificent road that was spoiling its beauty and causing inconvenience to passersby, I thought, why not remove this garbage! This would increase the beauty of the road and travelers would not face any trouble."

¹ Tafseer-ibn-kaseer, Part. 1, Surah Al-Baqarah, under verse. 2, vol. 1, p. 75

Hearing this, the king was extremely pleased and said, "This heap of garbage filled with gold coins was placed there by me so that I could see who only talks about reform verbally and who takes practical steps. You have passed this test and this bag of gold coins is your reward."

O people wishing for reform! Mere verbal criticism is not enough for building a better society; rather, taking practical steps towards reform is what truly deserves appreciation. After all, no one in this world calls something white when it is black, but the one who transforms black into colours is the one deserving of admiration, not merely the one who points it out.

In society, there are generally two types of people: those with a critical mindset and those with a reformative mindset. Individuals with a critical mindset tend to obstruct every task and engage in unnecessary objections, as criticising becomes their favorite pastime. Unfortunately, due to their habit, they become a cause of disruption and corruption in society. No one likes them, nor does anyone take the risk of involving them in any matter. Consequently, these individuals become a cause of ruin for their own lives and invite disgrace in the Hereafter. Therefore, it is essential for everyone to cultivate a reformative mindset and carry positive thinking, rather than harbouring critical or negative thoughts.

17. Harvest of life

A farmer sows a crop, invests in it, and works hard on it until it matures. Then, he harvests it to obtain food for himself and accumulate sustenance for his life. If he has sown good seeds and worked diligently, his crop will be excellent and abundant. However, if he neglects to sow good seeds or does not work hard on his crop, his investment will go to waste, and he will not reap the benefits. The same is the case with human life. If a person sows good deeds in the field of their life and works hard, then the harvest of their life will be the best. When the crop is harvest at the time of death, they will receive excellent fruits, which are the best capital for their life in the Hereafter. But if they do not sow goodness in their life, then they will be deprived and losers in the Hereafter.

O farmers of the field of life! Do good deeds in your life so that you reap a good harvest in the Hereafter and enjoy the blessings of Paradise from the excellent fruits.

18. Small act of kindness

A person saw his king in a dream after his passing, wandering in the gardens of paradise and in a good state.

When he asked the king about the reason for this good state, he replied, "I don't remember any specific good deed, but once, I had removed a thorn from the foot of an orphan. Allah was pleased with this act of kindness and granted me this position."

O seekers of blessings! Alleviating the suffering of Allah's creation is highly pleasing to Allah. Therefore, one should not overlook any righteousness, considering it insignificant, because sometimes even a small act of kindness becomes the reason for attaining a high rank in the Hereafter. An ordinary virtue is like little water that saves a life in extreme thirst.

19. The greatest problem of human

If someone is asked about the biggest problem of humans, different people will give different answers. Someone might say that the biggest problem for humans is their livelihood, while another might say that the biggest problem for humans is the increasing population. Someone else might argue that the biggest problem for humans is agricultural production and its distribution. Everyone's answers will be different. If we ponder over the reasons behind these different answers, it becomes apparent that humans have not yet understood each other. In fact, they have not understood themselves either. They are oblivious to the reality that one day they will die and after death, they will be held accountable by their Creator for their entire life. If humans internalise this reality and focus on their Hereafter instead of getting entangled in various debates, they can lead a purposeful and exemplary life, preparing themselves best for the Hereafter.

O seekers of the secrets of life! Instead of getting entangled in unnecessary matters, strive to spend your life in preparing for the Hereafter, so that these futile debates do not become a hindrance to your salvation.

20. How will the lock open?

A person had been trying to open a lock for a long time, but it did not budge. His

attempts turned into frustration.

He thought, "I have the right key to this lock; there must be a problem with the lock itself. I should break it open!"

He was about to use a hammer when his friend arrived and informed him, "I've replaced the lock with a new one and forgot to give you the new key. Apology!"

When the new key was inserted, the lock opened easily.

O aspirants of success! When those desiring to conquer the peaks of success encounter a change in circumstances, the condition of people becomes akin to that of a person attempting to open a new lock with an old key. And when they do not succeed in their objectives, they resolve to break it with the hammering blows out of frustration. However, if they open the new lock with the correct key, they will not have to exert as much effort and the goal will be achieved effortlessly. Therefore, when we embark on any endeavour, we should ponder: What kind of task is this? What is the method to accomplish it? And how can it be fulfilled effortlessly?

اللهم اعز محمد ابصلاة كل الورى صل وسلم على نبي الرسل والانبياء وعلى اله الاصفياء واصحابه الاتقياء وعلباء امته و
اولياء ملته الاذكياء، اللهم اتوجه اليك بجاه حبيبك مفتقر الى رحمتك! لك الحمد والشكر والتوفيق منك؛ تقبل السعي مني و
من الرققاء، وعم نفع رشحات عيون القلوب هذه لجييع الدعاة والطلباء۔

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالشُّكْرُ وَالشُّكْرُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَلْبَاهِدُ فَأَتَمُّهُ بِاللَّهِ مِنَ الْمُتَعَبِّ الْإِسْمِيرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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