

# *Calling People to God*

**Maulana Wahiduddin Khan**



## CALLING PEOPLE TO GOD

*Dawah* work has been termed in the Quran ‘the call to God.’ In other words, *dawah* work aims at bringing people closer to their Creator and Sustainer. Calling people to God is telling them that the only right way of life for them on this earth is to become true believers in God.

Man has only two ways of leading his life in this world: the self-oriented and the God-oriented. The self-oriented life is one in which all activities centre on oneself. Such a life is lead according to man’s own thinking. He follows his own whims and desires. To him the fulfillment of personal interests and ambitions is the standard by which to measure human success.

On the other hand, the God-oriented life is one in which man considers himself subservient to God. He moulds his feelings and emotions according to God's commands. To such a person a successful life is one in which one lives and dies in accordance with God's pleasure.

On the contrary, the self-oriented way of life engenders such feelings as pride, jealousy, malice and egoism. Man comes to think that truth is what he believes and falsehood is what he rejects.

However, the case of the God-oriented life is completely the opposite, in that it promotes an awakening of such feelings as the willingness to serve, devotion, humility, gratitude and accountability. If in the first case, man becomes a self-worshipper, in the other, he becomes a God-worshipper.

Calling people to God means warning man of the evil consequences of the self-oriented life, and therefore, inviting him to adopt the God-oriented life. The most authentic and reliable source of knowledge of the divine teachings on both types of life has been preserved for us in the form of the Quran. Calling people to God is purely other-worldly in nature. That is, it is in no way directly associated with national, social or economic issues. It is a campaign to call people to God. It starts in the spiritual and religious idiom and goes on in the same idiom and style till the end.

The mission of calling people to God is, in essence, a divine task, which is performed by human beings. It is important that it should be performed in a spiritual way. Any work done in a non-spiritual way will not

be a genuine call to God, even if it is done in His name.

Calling people to God aims at directing their attention neither to politics nor to national issues. It is unequivocally the task of making people focus on God and must, therefore, be performed in the correct spirit.

What does ‘calling people to God’ mean? Primarily, its purpose is to acquaint man with the creation plan of God. He should be told what his relationship with God is, and how God is going to deal with him in future. In other words, this is like introducing man to God. Its objective is to awaken man from his slumber, cause him to realize his servitude and incline him to turn towards God.

The target of this work is man's realization of God. He should discover his powerlessness in comparison with God's immense power. He should 'see' God before the veil of the unseen is removed. Before being directly confronted with Him, he should have the experience of realizing God indirectly.

The purpose of *dawah* work or 'calling people to God' is to awaken souls from their slumber. It is to put a lost person on to the right path leading towards God. It is to awaken man's insight so that he begins to see glimpses of God in the signs of the vast universe. It is to unveil the Creator in the mirror of His creation.

*Dawah* or 'calling people to God' is to make man capable of bonding directly with his

Lord, so that he starts receiving God's blessings on a spiritual level. It is thus that his heart and mind will become illuminated by God's light. His entire being will be bathed in the shower of God's blessings.

The aim of calling man to God is that, while still living in the world, he may become an inhabitant of the hereafter. He will thus discover God's greatness in the greatness of the world. He will start experiencing heavenly blessings in worldly comforts, while worldly hardships will remind him of the torment of hell fire.

He will be able to see glimpses of the realities of the hereafter in the beautiful scenes of the world of nature. This is the true aim of *dawah*, and the preparation of such individuals is the true measure of the *da'i's* success. It is said in the Quran that

God created man in ‘the best mould’ and then ‘cast him down to the lowest of the low.’<sup>1</sup> The process of *dawah* is to bring the individual back to his original state, to help him to gain entry into Paradise once again and to bring him under the protection of the Lord’s blessings.

The example of a man who is away from God is like a fish which has been taken out of water and thrown in the desert. Such a fish, completely out of its element, will soon face extinction. The best way to help it is to return it to water again.

In the same way, man is also an inhabitant of Paradise. He has a tremendous urge to find an unknown ideal. Every man is running after this unknown ideal. Over and over again, he leaps towards some worldly success or the other. He hopes that this is



probably that unknown ideal for which he has been striving all along, but without any success. Finally he leaves the world without having found his ideal.

This is the place where a *da'i* (the one who calls people to God) has to perform his task of *dawah*, that is, to tell man that the ideal for which he has been searching for is none other than Almighty God and His Paradise. It is God alone who can enable him to find his ideal and it is only by his finding God that this can happen. It is only after reaching Paradise that man will be filled with bliss, as he will find there the world for which he has been striving all along.

In this way, every man is the target of a *da'i* (the one who calls people to God). A *da'i* has to reach out to every individual. He has to remove the veil from every eye. In other

words, if the world has a population of about 7 billion, the *da'i* has the same number of tasks to perform. He has to strive to make all the people reach their heavenly abode. The name of this guide of humanity is *da'i* —the one who calls people to God.

A *da'i* is like a beacon standing by the roadside as a divine guide for the wandering caravan of humanity.

The Quran says: ‘O people! Worship God and save yourself from Satan’<sup>2</sup>. In a later chapter, it records the words of the Prophet: ‘O people! Run towards God. I am on His behalf an open warner for you’<sup>3</sup>. This is the real point of calling people to God. All the prophets warned their people about the necessity to seek out God and to shun Satan. In later generations, it will be the task of the *da'is* to make people aware of this reality.

In this world man stands in between two calls: one is God's call and the other is Satan's. God is the source of all goodness, and He calls people towards all that is good. On the contrary, Satan is the source of all evil, and he calls people towards all that is evil. The test of man is that he should not fall a prey to Satan's illusion: he should rather leave Satan and run towards God.

God is the source of all virtues. He loves justice, mercy, truthfulness, honesty and sincerity. God wants man to adhere to all such virtues, casting himself in their mould.

On the contrary, Satan is the antithesis of all that is good. He is the very incarnation of all that is evil and he wants to draw man towards evil things. Satan kindles in man evil feelings and sentiments. He rouses in

him dormant feelings such as jealousy, egoism, anger, vengefulness, pride, selfishness and ungratefulness. In this way Satan suppresses the human qualities in an individual and inflames and aggravates the animal nature in him, so that man becomes like a devil.

In the present world man stands in between these two demands. Every man is standing on the edge of an inner battle. On the one side lies the conscience which pulls him towards God. On the other side there is his ego, which pushes him towards Satan. His conscience represents God, while his ego represents Satan.

The role of a *da'i* is to warn man of this reality. He should bring about an intellectual awakening in man so that he may, in

recognizing these two demands, be able to control his ego and strengthen the subtle voice of his conscience. Avoiding Satan's temptations, he becomes the traveller on God's path, which will take him to Paradise. This task of *dawah* is the most important mission out of all the works going on on the face of this earth. This was the mission of the prophets. Those who will take up this mission will be given a very special reward.

Chapter 7 of the Quran mentions 'the people of the Heights.' These people will be made to stand on raised platforms on the Day of Judgement. They will announce God's judgement to the people of Paradise and to the people of Hell. This reads as follows:

A barrier will divide the two groups, and on the Heights there will be men who will

recognize each group by their marks, and they will call out to the people of the Garden, ‘Peace be with you!’—they will not have entered, but they will be hoping (to do so). When they turn their eyes towards the People of the Fire, they will say: ‘Our Lord, do not include us with the wrongdoers!’ And the people of the Heights will call out to men they recognize by their marks: ‘What use have been your great numbers and your false pride? And are these the people you swore would never earn God’s mercy?’ (And again turning to the blessed, they will say:) ‘Enter the Garden! You have nothing to fear, nor shall you grieve.’<sup>4</sup>

According to al-Qurtubi, ‘the people of the Heights’ in this verse refers to *shuhada*.<sup>5</sup>

That is, those special servants of God who, in the service of the religion of God, were witness to the deeds of the nations of the world. Some accepted their call, while others rejected it. These preachers of the divine message have been mentioned in the Quran in many different terms such as ‘warner’, ‘bearer of glad tidings’, ‘the caller’, etc. This group, originally formed of the prophets, was later made up of those special servants of God who followed the example of the prophets and performed *dawah* for the people of their times.

The Final Judgement on human beings, which is going to take place in the hereafter, will be based on the task performed by the witnesses (*shahadah*) for the people of the world. This task of witness divides the people of the world into two groups: one

which accepts this message and the other which rejects it. On the Day of Judgement these two opposing groups will be separated from each other. Then according to their deeds, they will be judged and will be destined to two different sets of consequences.

Though this judgement will be entirely God's judgement, the announcement of it will be made by those special servants of God who had undertaken the task of *dawah* (call) and *shahadah* (witness). This will be a matter of a great honour to them. On the Day of Judgement, high platforms will be raised for 'the people of the Heights' to stand on. From there they will be able to see everyone, and will pronounce God's judgement to the people.



The *shuhada'* (those who bore witness to people) and the *du'at* (those who called people to the truth), strove very hard in the world to convey the message of God to people. They dedicated their entire lives to this mission, as if it were their own personal work. For this reason, they will be honoured on the Day of Judgement by being asked to announce the final result of the call of truth to the people. They ranked high in the world according to their mission, and they will be referred to as such on the Day of Judgement, according to the result of their actions.

According to the Quran, after believing in God, a man is required in practical life to carry out a two-fold task. One is *ita'at-e-khuda* and the other is *nusrat-e-khuda*. *Ita'at-e-khuda* means man's obedience to all the commandments given by God through

His revelations to the Prophet, and his refraining from all such acts as have been forbidden by God in His Book or through His Prophet.

*Nusrat-e-khuda* means ‘helping God’. This is an exceptional honour which is granted only to a true believer. It is the same precept which is mentioned in the Quran as *dawat ilallah*, or calling people to God. Since it is a task which is seen as desirable by God Himself and is performed by servants of God, it is therefore called ‘helping God’.

The believer must of his own accord follow the commands of God relating to worship, morality and dealing justly with people. With this the believer proves his servitude and becomes eligible for God’s rewards. But the case of *dawah* is different. According to

the Quran, it is performed so that mankind may have no excuse or argument against God<sup>6</sup>. Due to the exigency of putting man to the test, God wants this work to be given special priority. This is a divine mission which is carried out by men, on behalf of God, and they are, therefore, rewarded for it by God in the hereafter. Here are some verses from the Quran to underline this point:

Believers, be God's helpers. When Jesus, son of Mary, said to the disciples: 'Who will come with me to the help of God?' The disciples replied: 'We shall be God's helpers.' Some of the Children of Israel believed in him while others did not. We supported the believers against their enemies and they triumphed over them.<sup>7</sup>

What is the meaning of helping God or being the helpers of God in this verse? It means giving oneself wholeheartedly to the divine *dawah* mission. It means joining oneself with the divine plan whole-heartedly in both word and deed so that mankind might have no argument against God on the Day of Judgement.

The noted commentator of the Quran, Ibn Kathir, explained it in thus: ‘Who will help me in the tak of calling people to God?’ The followers of Jesus replied: “We are your helpers in the mission with which you have been sent forth, and we will be your helpers in this mission.” For this reason Jesus sent them to Syria to the Israelites and the Romans. In the same way the Prophet Muhammad, may peace be upon him, used to go to people during the Hajj season and he

would ask: “Who among you will help me so that I may convey the message of God to people, because the Quraysh are stopping me from conveying to people the message of God?””<sup>8</sup>

The Prophet Muhammad, may peace be upon him, was undoubtedly the messenger of God to the whole of humanity. But he lived in this world for a limited period of time and now the question arises as to how, after the Prophet’s death, the prophetic responsibility had to be discharged. In his lifetime the Prophet performed this duty directly. After he had gone, this mission had to be carried forward indirectly by his followers, the Muslim *ummah*. It is incumbent upon the Prophet’s followers to carry out this mission from one generation to the next and, in presenting the message of Islam to people of every age and

time, bring people closer to God. This message of truth will remain preserved till the Last Day.

This issue can be further explained by a *hadith*, or saying of the Prophet, which Ibn Hisham has quoted in his biography of the life of the Prophet Muhammad, may peace be upon him. In this saying, the Prophet mentions Jesus as well as himself. Ibn Hisham puts it thus on record: ‘It has been narrated to me that the Prophet Muhammad, may peace be upon him, came to his Companions after the Peace Treaty of Hudaibiyyah and said: ‘O people, I have been sent as a blessing for the whole of humanity. So do not differ with me in the way the disciples of Jesus differed with him.’ The Companions asked: ‘O Prophet of God, how did the disciples of Jesus differ with him?’ The Prophet replied: ‘Jesus called his disciples to the mission

for which I am calling you. Those disciples whom Jesus had asked to go to a nearby place made preparations for it. But those whom Jesus asked to go to a distant place became unhappy and refused to go. Afterwards, Jesus complained of this to God, so those who were not ready to go because of not knowing the language of that area, miraculously started speaking the language of the people to whom Jesus had asked them to go. Subsequently, the Prophet Muhammad, may peace be upon him, sent his Companions to different kings and rulers with his message.'

Ibn Ishaq (the Prophet's earliest biographer) said that when the Prophet Muhammad (may peace be upon him) came to the Companions and reminded them of the *dawah* work, he said: 'God has sent me to the entire world as a blessing, so you should carry out this

responsibility on my behalf. God will show His mercy to you.”<sup>9</sup>

There could be no greater honour under the sun than to be engaged in a mission which is directly God’s own mission. It is like working on behalf of God Almighty. It is indeed such a great honour that a greater honour than this one seems impossible.

God is Almighty and All-Powerful. He has the immense power to carry out all work, whether seen or unseen. If He had wanted, He could have given speech even to rocks and stones in order to spread His divine message. He could have given a tongue to every leaf of every tree so that it could proclaim the message of God. But this is not the way of God. From among all His creatures, God wants only human beings to spread His message, and He wants them to do so without removing the veil of



doubt, in order that human wisdom should effectively be put to the test.

*Dawah*, which in the Quran is called ‘warning and giving glad tidings’, is directly the mission of God. So that men might have no argument with God, this task was passed on to the people themselves. Moreover, the testing of humankind, if it is to be deemed both effective and valid, should not be done by means of some miracle, but should rather be performed by human agency. That is why God wants this divine work to be performed only by human beings.

This exigency has opened up the opportunity for man to perform this great divine task. Those who come forward to carry out this divine mission of *dawah* will receive special succour in this life and will be held deserving of great honour in the life hereafter.

When a believer says his prayers, he understands that he is declaring his humility before God. On the other hand, when he performs *dawah*, he feels as if he is actually performing a task of none other than God Himself. There could not be a more thrilling experience for a believer than to feel that he is engaged in God's own work, that he is implementing his Lord's plan.

## *The Great Responsibility*

The Quran says in chapter six:

Say, ‘What counts most in testimony?’ Say, ‘God is my witness and your witness. This Quran has been revealed to me, so that I may warn you (people) and all whom it may reach. Do you really bear witness that there are other gods besides God?’ Say, ‘I myself do not bear witness to any such thing.’ Say, ‘He is only one God, and I disown whatever you join with Him.’<sup>10</sup>

The Prophet Muhammad, may peace be upon him, was sent as a ‘warner’ for the whole of humanity,<sup>11</sup> but he lived on for only 63 years. Now the question arises as to how, after he had passed away, his message was to be conveyed when he was no longer in this world. The answer to this question has been given in

the above verse of the Quran.

This verse quotes the words of the Prophet: ‘The Quran has been revealed to me, so that I may warn you (people) and all whom it may reach.’ During his lifetime the Prophet conveyed the message of the Quran by his own efforts. Now the question arises as to which medium was to be used to convey the message of the Quran to people of later periods. The believers, or the followers of the Prophet, were and continued to be the medium through which the message was to be subsequently conveyed. After the Prophet had gone, the Muslims were to perform the task of conveying the message on his behalf. In every age, believers will convey the message of the Quran to the people of their times. This work will continue till doomsday.

The Quran is a divine warning. Nowhere in the divine revelations is it said that it should be kept on the shelves as if it were any other ordinary book. It is compulsory rather that it should reach the maximum number of people throughout the ages. If the Prophet had not performed the task of conveying the message of the Quran, his prophethood could have become doubtful in the eyes of God.<sup>12</sup> For this reason, the Prophet carried out this task with the utmost earnestness, so that the message of the Quran could reach people everywhere. Even at the end, addressing the Prophet, God Himself said in the Quran: ‘You may destroy yourself with grief because people do not believe.’<sup>13</sup>

The responsibility which formerly fell to the Prophet, has now to be discharged by his adherents. The believers have to become the

medium through which the message of the Quran may be delivered to the whole of humanity. The Muslims and especially the religious scholars (*ulama'*) must prove themselves by becoming the well-wishers and guides of humanity. And they must do so with the utmost earnestness. Indeed, they need to involve themselves to such a degree that they should appear to be destroying themselves in their endeavour.

The conveying of the message of Truth to everyone, the responsibility for which has been placed on the Muslims, is not like an optional subject, which you may either take up or make some excuse to leave off. This is a responsibility of such a nature that it has to be discharged at all costs.

Just as no excuse was acceptable from the Prophet, similarly no excuse made by the

followers of the Prophet will be heard and found acceptable by God. Even other religious acts and deeds will not be enough for the salvation of the believers, if they have ignored the responsibility of conveying the message of Truth to all the people.

Thousands of men and women are dying every day without having had the message of God conveyed to them; without having had the opportunity to accept it, they have missed their chance of improving their lives in the Hereafter. In such a situation it is the grave responsibility of the believers to desist from making excuses and seriously take up the mission of proclaiming the divine truth.

## *Compulsory Responsibility*

Chapter five of the Quran says:

Messenger, proclaim everything that has been sent down to you from your Lord— if you do not, then you will not have communicated His message. God will protect you from all people.<sup>14</sup>

The special purpose for which God had sent the Prophet Muhammad, may peace be upon him, was to convey to people the message and guidance which he received from God. This was the Prophet main mission. If the Prophet had not undertaken this task, it would have meant that he had failed in discharging his divine duties. And that being so, his prophethood would have come under the shadow of doubt. In other words, the prophethood of the Prophet Muhammad, may peace be upon him, could



only stand proven in the eyes of God after he had completed the *dawah* mission. And by not completing the *dawah* mission, he would have failed to establish his real role and true position.

After the end of the prophethood, the followers of the Prophet—the entire Muslim *ummah*—must assume the mantle of prophethood. That is, they have to carry out the same task which the Prophet carried out in his lifetime. The very basis of their being called the followers of the Prophet is the fact of their performing *dawah* work on his behalf, and their continuing to convey the true message of the divine religion in its original form. If they failed to perform this mission, the words of the above verse of the Quran would become true, as it could have become true for the Prophet on non-performance of *dawah* work. That is, in the eyes of God, they would lose the true position

of being called the followers of the Prophet Muhammad, may peace be upon him.

There are three levels on which Muslims must perform *dawah* work. Every single believing man and woman must prove himself or herself to be a preacher of Truth on one of these three levels. Those who will not participate in this mission, will find their deeds have become worthless in the eyes of God. In this regard, God has the same criterion for the Prophet as for his followers.

It is necessary for every believer to be eager to give guidance to other people. So the first level of *dawah* work deals with the intention to do so. This is known in the Islamic Shariah as *niyah*. Specifically, it means the individual intention to participate in the mission of *dawah* work. But such intention is not just

some kind of verbal repetition or lip service. It is a feeling which makes the heart tremble. Every believer should become restless and tremble on seeing others being misguided. This feeling should be of such intensity that, while thinking about it, tears should flood his eyes. And he should pray for the guidance of others while contemplating in solitude.

On the second level of *dawah* work, believers should take every precaution not to become a hindrance in the way of *dawah* work. They will not act in such a way as to arouse in peoples hearts hatred or disgust for Islam, nor will they in any way cause annoyance on the subject. They will completely refrain from any such acts as will cause friction between the addresser and the addressee. They will take special care to conduct themselves in this way, even if it means sacrificing their economic,

national or political interests.

On the third level, *dawah* is to be performed directly. Those who have the ability to present Islam through public speaking, writing or through the modern means of communication, should call upon people to accept the divine religion. They should try to address peoples minds by using arguments which make a very strong impression, so that their addressees may leave the wrong path and come to accept true guidance.

The phrase in the Quran, ‘and God will save you from the people,’ means that you need not make excuses for inaction. In this situation, none of your excuses will be accepted by God. You have to leave all possible or impossible excuses to God and throw yourself completely into the mission of *dawah* work. In this regard no other work for the believers would be right.

The principle of divine law for man is that he will be held accountable only for what he is capable of. Whatever capability a man possesses, to that extent only will he be held responsible. If he is lacking in capability, he should at least pray in his heart for others' guidance.

## *My Advice to the Dawah Mission Team*

I would like to give you some important advice, which is the outcome of my long experience. After study, experience and *du‘a*, I have come to know that the points mentioned below are the most important ones and that those men and women who want to work with our *dawah* mission must adhere to them.

### *The Role of the Ikhwan*

I have referred to the following *hadith* of the Prophet Muhammad, may peace be upon him, many times, in which he refers to his ‘*ikhwan*’, or his brothers:

The Prophet said, ‘I want to see my brothers (and sisters).’ When asked by his Companions, if they were not his brothers (and sisters), the Prophet replied, ‘No, you are my Companions. My brothers (and

sisters) will come later. They will believe in me without seeing me.’<sup>15</sup>

In the above *hadith*, when the Prophet Muhammad, may peace be upon him, spoke of his *ikhwan*, or brothers (and sisters), he meant those believers who would emerge in times to come to spread the message of God to mankind and who would believe in the Prophet without seeing him.

The word *ikhwan ar-rasul* has been considered mysterious for more than a thousand years. It was not clear as to who these people would be and what role they were to play in the future. But now, for the first time in Islamic history, this word can be applied to a specific group, as it has become clear what role this group will play.

This *hadith* makes it clear that the prophetic role of *dawah* (calling people to God) remains to be performed—that of spreading the message of God (in its pure and unadulterated form) to all mankind in the language of today, i.e. of the post-scientific era.

The *dawah* team of the present time are the potential candidates for this honoured position of *ikhwan ar-rasul*. Now it is up to each and every one of you to convert this potential into actuality by performing this role, first discovering Islam for yourselves—and then becoming *da'is* (those who call people to God) in the true sense of the word. This entails imbibing the spirit of well-wishing for all mankind, so that the following *hadith* comes true in your case:



There will be no home remaining—big or small—into which God has not caused the word of Islam to enter.<sup>16</sup>

This is not a matter of being a chosen people; it is a matter of discharging one's responsibility. And it is only by living with the *dawah* mission and dying with the *dawah* mission—by making it your primary concern and making everything else secondary—that you will be able to discharge this responsibility.

I pray to God to help you in discharging your responsibility towards God's *dawah* mission and may you fulfill the role of the *ikhwan ar-rasul*, so that the word of God reaches each and every home in the world.

## *The Dawah Mission in India*

In one of the sayings of the Prophet Muhammad, may peace be upon him, we find a prediction to the effect that in later times a certain group (*'usbah*) would be formed in India. This group would convey the message of truth to the people of India in particular, as well as to the world at large. They would show people the path to Paradise.

I am convinced of the fact that the *dawah* mission team of the present age is that very group. It is destined by God that *dawah* work should be organized in India and we should strive to bring people under the protection of His mercy.

This *hadith* informs us that this *'usbah*, which will work in India, will be saved from the fire of hell. Indeed, the doors of Paradise will be

thrown open to them and they will find a place there for all eternity. You must engage in this task with full conviction. Each member of the team must consider himself or herself to be an integral part of this group, which has been given good tidings in advance if they discharge their responsibilities.

The truth is that the mission of the Prophet Muhammad, may peace be upon him, was to free the world from polytheism and replace it with the worship of the One God (*tawhid*).

This task was performed over a large part of the globe, but India, where *dawah* work could not be properly performed, was an exception. I am convinced that the time is now ripe for the *dawah* mission team to complete this prophetic mission in India, especially with the English and Hindi translations of *Tazkirul*

*Quran* (translation and commentary on the Quran) now ready for publication.

*Dawah Mission at a Global Level*

There are two ways of working for a mission, one known as the political model and the other known as the spiritual model. Both have minus as well as plus points.

The political model targets the crowd. It always focuses on some negative issue relating to the external world, for only external issues can attract people in large numbers. The plus point of a political model, therefore, is that it very quickly assembles the public. Its minus point, on the other hand, is that it does not address the individual mind. This is why, with this model, the building of the individual is not possible. Any mission based on the political model appears

to be a great success in quantitative terms. But in terms of quality, it leaves much to be desired.

In contrast to it, there is the other model, the spiritual one. The spiritual model aims at addressing not the crowd, but the mind of the individual. As a result, this model does not prove to be a crowd-puller. However, its approach affords the maximum opportunities to build character. Each member associated with the mission then has the benefit of having a prepared mind and a purified soul. The spiritual model appears less important in terms of quantity but, in terms of quality, it is far superior to the political model.

It would be correct to say that the political model leads to destruction, while the spiritual model enables construction. The *dawah*

mission has, therefore, adopted the spiritual model and not the political model. All efforts have been made to address the mind of the individual; to put together a team of prepared minds, who are serious-minded and who have fully learnt the art of thinking.

The natural course of the *dawah* mission is to form a strong team of such individuals, so that this team may then disseminate the message of the mission to humanity at large.

Our *dawah* mission is totally non-political in nature. Its aim is not to establish a government, but rather to convey, through peaceful means, God's message to all mankind throughout the world. We have to make people aware of God's creation plan. Our call must be supported by arguments and proofs, so that people may understand the reality and make their future plans along the right lines. Calling

people to God is His most desired mission, and when engaged in such a mission, we can be most certain of God's succour. I am certain that God's promise to provide special divine succour to such a mission will be fulfilled.

A time will come when God's message reaches all human beings. It is something, which the whole of humanity has awaited for a very long time. No other work is greater than that of *dawah*—calling people to God. And there is no surer guarantee of our securing divine succour than our performing this *dawah* mission. This is God's eternal law. And the time is not far off when God will fulfill His promise in totality.

## Notes:

1. The Quran, *At-Tin*, 95: 4-5
2. The Quran, *An-Nahl*, 16:36
3. The Quran, *Adh-Dhariyat*, 51:50
4. The Quran, *Al-A'raf*, 7:46-49
5. *Tafsir al-Qurtubi*, vol. 7, p. 211
6. The Quran, *An-Nisa'*, 4:165
7. The Quran, *As-Saff*, 61:14
8. *Tafsir ibn Kathir*, vol. 4, p. 362
9. *Sirat ibn Hisham*, vol. 4, pp. 268-269
10. The Quran, *Al-An'am*, 6:19
11. The Quran, *Al-Furqan*, 25:1
12. The Quran, *Al-Ma'idah*, 5:76
13. The Quran, *Al-Kahf*, 18:6
14. The Quran, *Al-Ma'idah*, 5:67
15. *Sahih al-Bukhari*
16. *Musnad Ahmad*



To listen, watch and free-download Maulana Wahiduddin Khan's audios and videos and to read and free-download his articles and books, please visit the following websites:

[www.alrisala.org](http://www.alrisala.org)  
[www.cpsglobal.org](http://www.cpsglobal.org)  
[www.wkhan.net](http://www.wkhan.net)

To order on-line the Maulana's books, CDs, DVDs, etc., please visit the following website:

[www.goodwordbooks.com](http://www.goodwordbooks.com)

To order copies of the Quran translations, books, leaflets, booklets, CDs, DVDs at a nominal price, please contact:

Goodword Books Pvt. Ltd.  
1, Nizamuddin West Market,  
New Delhi 110013  
Tel. (9111)2435 5454, 2435 5729  
Fax: (9111) 2435 7333  
e-mail: [info@goodwordbooks.com](mailto:info@goodwordbooks.com)

*Dawah* work has been termed in the Quran 'the call to God.' In other words, *dawah* work aims at bringing people closer to their Creator and Sustainer. Calling people to God is telling them that the only right way of life for them on this earth is to become true believers in God.

*Dawah* or 'calling people to God' is to make man capable of bonding directly with his Lord, so that he starts receiving God's blessings on a spiritual level. It is thus that his heart and mind will become illuminated by God's light. His entire being will be bathed in the shower of God's blessings.

A time will come when God's message reaches all human beings. It is something, which the whole of humanity has awaited for a very long time. No other work is greater than that of *dawah*—calling people to God. And there is no surer guarantee of our securing divine succour than our performing this *dawah* mission. This is God's eternal law. And the time is not far off when God will fulfill His promise in totality.

