

4. Difference between *Dawah* Work and Community Work

Dawah work is totally different than that of community work. Both have their own importance. But the main deference between the two is that community work derives its importance from the viewpoint of constructing the present world while *dawah* work derives its importance from the viewpoint of constructing one's hereafter.

Today, there is only a small number of Muslims who are performing *dawah* work in the real sense. However, in many countries, the Muslims are performing community work on a large scale. The fields they are working in include – education, economics, community issues, communal disputes, relief work, social welfare, finding solutions to the problems they are facing etc.

Such type of activities is called community work. The people of all races and regions perform such type of work in every age on a large scale. When a community has a considerable number in any society a feeling of national honour comes to arise in its members in a natural way. They wish that their community be one the strong and developed ones in terms of worldly progress and that their national cultural identity could be protected.

As a result, in each community such members are continually born who perform such type of work under the feeling of well wishing for their community. It is also one of the motives of participating in such activities that by doing so one gains popularity and fame among the people. He is accorded the status of respect and honour. He finds a place in media. Media talks of him in beautiful words.

But according to the Quran and the Hadith, such type of community work will have no weight in the divine scales on the Judgement Day. According to the teachings of the Quran and Hadith, on the Day of Judgement only two things will weigh—one powerlessness and the other *dawah* work or calling people to God. Powerlessness means that one should acknowledge his total helplessness and powerlessness in comparison of God's all powerfulness. The most valuable thing in God's view is a slave's powerlessness. In actuality, this expression is of his inner realization. It is not the mere repetition of certain words.

And what is meant by *dawah* work is as is termed in the Quran '*dawah ilallah*' or calling people to God and 'being witness on the people'. This is the same duty of conveying the true message of God which His messengers perform in every age and nation. This work is required in each place and time. It is, therefore, essential that this task of *dawah* should be continued without a single pause. The fact is that the faith that does not engender the state of powerlessness in a man is not faith in the real sense. Similarly, faith of those is also doubtful who do not perform the task of *dawah*.



12. The Role of a *Muqri* (Reciter)

The Prophet of Islam received his first revelation in 610 AD. The first word of this revelation was *iqra'*, that is, read or recite. However, following this divine command, the Prophet became a *muqri* or reciter. He began to recite the Quran to the people. Wherever, he saw a gathering of the people, he went there and recited the revealed portion of the Quran to them. We find in different traditions that 'he presented Islam to them by reciting the Quran.'

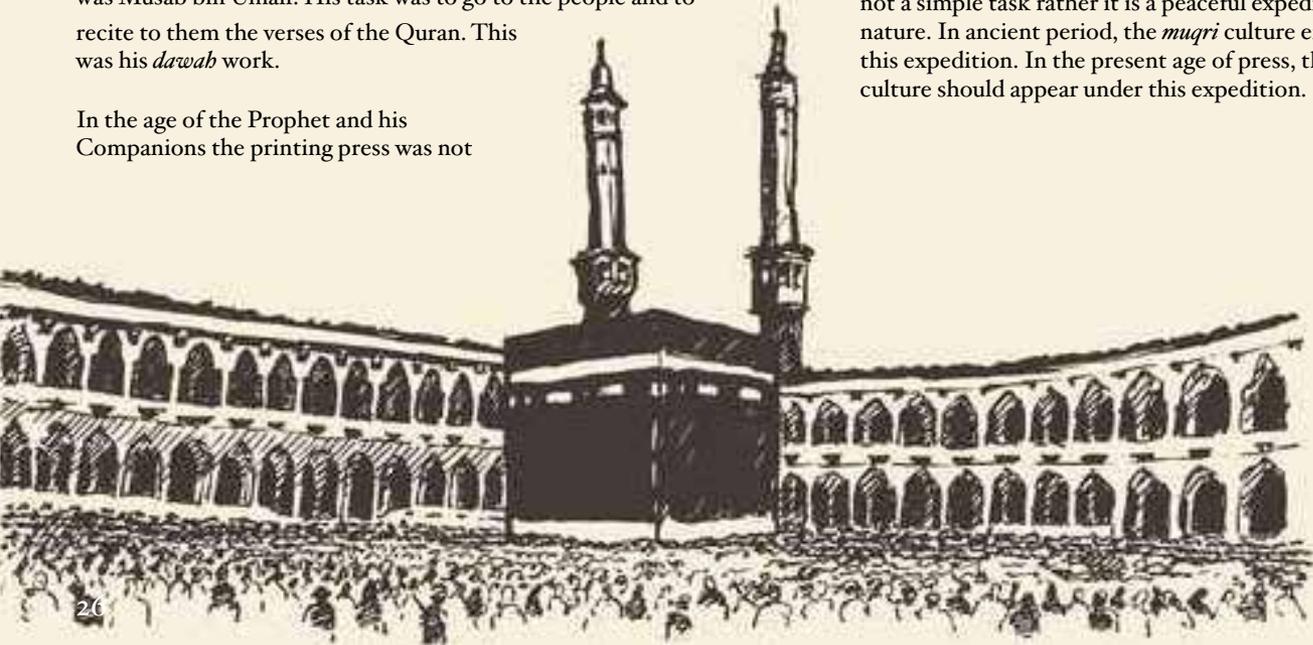
The Companions of the Prophet also adopted this principle. Virtually, every Companion became a *muqri* or reciter. Whenever, he came to confront some people he turned to be a *muqri*. He went and recited some parts of the Quran to them. The Prophet also sent some of his Companions to Madinah to recite the Quran to them before his Migration. One of them was Musab bin Umair. His task was to go to the people and to recite to them the verses of the Quran. This was his *dawah* work.

In the age of the Prophet and his Companions the printing press was not

invented. That time, the only solution to spreading the message of God was to remember some parts of the Quran and then to recite them to the people with the help of memory.

According to this, the history can be divided into two periods: pre printing press age and post printing press age. In the pre printing press age, the role of a *muqri* (reciter) was to remember the Quran with the help of memory and then to recite them to the people. After the invention of printing press the role of a *muqri* (*da'ee*) would be naturally changed. Now what they have to do is to prepare more and more copies of the Quran and then distribute them among the people. Before the invention of printing press the name of that role was that of *muqri* and after the emergence of the printing press the name of that role would be that of a distributor.

This distribution of the word of God in the form of book is not a simple task rather it is a peaceful expedition of great nature. In ancient period, the *muqri* culture emerged under this expedition. In the present age of press, the distribution culture should appear under this expedition.



23. The *Dawah* Mission in India

In one of the sayings of the Prophet Muhammad ﷺ, we find a prediction to the effect that in later times a certain group (*usab*) 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.

This *hadith* informs us that this '*usab*', 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. We must engage in this task with full conviction. Each member of the followers of the Prophet 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 ﷺ 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. 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 the Quran.

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.

