



**The Methods Of
Propagation
and Missionary Work**

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Introduction



In the Name of Allah, the Beneficent, the Merciful

All praise be to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon Muhammad, his pure Household and the righteous among his companions. Indeed people's enthusiasm towards Islam and embracing it in overwhelming numbers is indisputable. This great phenomenon is drawing the attention of observers everywhere, whether they believe in

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Islam or not.

It is appropriate to ask: Is this the result of efforts exerted by Muslim missionaries? Has the means of communication, at the disposal of Islam, reached the level of those of its rivals? To say the least, the answers are doubtful, particularly to the second question.

A great number of Muslims still do not see the necessary connection between being a Muslim and a missionary, conveying the message of Islam; unlike the first generation of Muslims who worked under the banner of the Messenger (s.a.w.). In the same vein, a large number of Muslims do not consider themselves responsible for exemplifying Islam and the practicing of it in terms of personal behaviour, ethics and tens of other aspects of good conduct. Consequently, some Muslims would do a great damage to Islam or even distance many people from it by acting contrary to their religion.

But, it is obvious that the means of communication are at the disposal of others, especially by the West, both in its religious and civil sense, surpassed what is obtained in Islamic media, in the same way, the West's industry and technology surpasses that of the East.

People' turning towards Islam, being in the West or in the East, and from different classes of society, preceded by the educated people, is due to the emptiness of the ideologies of Western materialism, on the one hand, and shows the richness of the Islam in its thought, belief and tenets of behavior, on the other.

The Western man has no doubt attained all the means of material comfort. What he lacks is a tranquil heart, a blissful mind, a noble soul and an intellect that can relate with profound matters and lofty objectives. Thus, whenever the Muslims gain the opportunity to play the role of the deliverers of the Message of Islam and become the missionaries bearing its word to the world surrounding them, then the Promised Day on which Islam shall overwhelm all religions and ideologies will definitely be near, Allah willing: And give glad news to the faithful.

However, as Islam has its own principles, bases, concepts and rules, therefore, the issue of propagation is also given special attention and the verses of the Holy Qur'an and the noble texts have defined and explained the features of propagation and cited its milestones. The evolution of societies, coupled with the progress of knowledge and the flourishing of the arts, all have a great influence on the methods of Islamic propagation, and are closely interconnected with a number of social sciences.

We are glad to present this study to our dear readers, beseeching Allah, the Most High, to make our community the best of communities selected for mankind commanding what is

right and forbidding what is wrong and believe in Allah. All praise is due to Allah, the Lord of the worlds.

Al-Balagh Foundation

The Divine Message - A Transformation Movement

"...verily Allah changes not the condition of a people until they change what is in themselves;..." Holy Qur'an (Ra`d 13 : 11)

"O my people! how is that I invite you unto salvation and you call me unto fire? You call me that I should disbelieve in Allah and associate with Him that I have no knowledge of, and I invite you unto the Almmighty, and the Oft-Forgiving (Lord)". Holy Qur'an (Mu'min 40: 41- 42)

The study and analysis of the form of the divine call, its thought, composition, constituents and objecti-ves make us conclude that it is a movement for transformation, whose main objective is to change man's social and intellectual conditions, and is not a syncretic call that accepts compromises or corrupt situations contrary to its principles. This call rests on the foundation of the belief in Allah, the One, the Unique, calling people to Him so that His Divine unity will be confessed to and worshipping Him be establish-ed on the earth.

This great foundation and broad mode of thought clearly espouses the transformative nature of the Islamic message. It is really a call for the transforma-tion of concepts and reforming what the pertain to, such as feelings and sentiments, and for redirecting the mental powers and faculties. This is regarded as the fundamental principle for bringing about a comprehensive change in behaviour, relationships, coordination, civilization and way of life. The Holy Qur'an makes it clear by saying:

"...verily Allah changes not the condition of a people until they change what is in themselves;..." Holy Qur'an (Ra`d 13 : 11)

A sound heart is the very foundation of a sound and healthy formation, the uprightness of both individ-ual and society and the deserving of divine recompense. "The Day when will avail not wealth or sons, save him who comes unto Allah with a heart submissive." Holy Qur'an (Shu`ara 88-89)

For this reason, the Qur'an builds the move-ment of social changes, including politics, economy, and social behaviour, on the foundation of changing the nature of the human self

and its inner realm.

So, this change starts from the depths of the mind and the purification of the self and sentiments, so as to attain the sound and healthy heart which is free from evil tendencies and does not accede to straying, corruption or the penetration of the perverted inner intellect. From studying the verses of the Qur'an which talk about the form of the Islamic message and its principles, one will understand that it is a transformative message, whose aim is to eradicate the condition of pre-Islamic period of ignorance and uproot all its dimensions.

In this sense, it is a call that demolishes, rebuilds and changes the mode of thinking and the method of material thought, as well as, a way of properly understanding things.

It is a call for a change in belief and the foundation of thought in life, and a transformation of feelings, sentiments and human emotions. It is also a call for change in the human relationships and ties and an exposition of the nature of human behaviour in addition to social and historical changes. It is a call for change in organisation and laws; for changing the course of life.

It is a movement which persists in building the individual, the society and the state in a distinctive manner and a continuous change based on the principles of demolition and reconstruction.

A perusal of the verses previously mentioned will reveal the method of transformation carried by the Islamic Message and the fact that it rejects the compromising stand, vis-à-vis pre-Islamic period of Jahiliyyah, with all its diverse denominations, schools of thought and social behaviour. Nowadays, this Jahiliyyah has, no doubt, taken on new theoretical forms and trends of philosophical,

political, economic and mental schools aiming to explain the nature, thought and behaviour of man and his social life, in a manner which contradicts the Islamic approach. The latter starts with changing the mode of thinking and belief and building a principle of thought based on firm, rational and scientific foundations. The following verses of the Holy Qur'an portray a clear picture of this by the transformation in thought and belief. Allah, the Most High, says:

"You call me that I should disbelieve in Allah and associate with Him that I have no knowledge of, and I invite you unto the Almighty, and the Oft-Forgiving (Lord)". Holy Qur'an (Mu'min 40: 41- 42)

"I withdraw from you and what you call upon other than Allah, and I call upon (only) my Lord..." Holy Qur'an (Maryam 19: 48)

"...and whoever disbelieves the rebels (false deities) and believes in Allah, has indeed laid hold on the strongest handle no break is for it..." Holy Qur'an (Bqara 2:256)

Thus, the Divine Message of Islam starts with thought and belief to be the base that carries the edifices and delinates the course for life. It is a call to the unity of Allah as the basis on which civilization is built, and the social and psych-ological condition is established.

Then, it stats to purify the self and change the inner realm of man, ranging from his feelings and his sentiments, like those of love, hate, anger, pleasure, etc., and construct it on the basis of the belief in Allah, the Glorious.

The Holy Qur'an establishes this fact:

"And the believes men and the believer women, they are guardians to one another..." Holy Qur'an (Tawba 9: 71)

"Verily, your guardian is (none else but) Allah and His Apostle (Muhammad) and those who believe,..." Holy Qur'an (Ma'ida 5: 55)

"...Muhammad is the Apostle of Allah, and those who are with him are vehement against the infidels, compassionate among themselves..." H oly Qur'an Fath 48:29)

"O you who believe! Take not the disbeliev-ers for friends rather than the believers; ..." Holy Qur'an (Nisa 4: 144)

"You shall find not a people who believe in Allah and the Hereafter befriending, those who oppose Allah and His Apostle, ..." Holy Qur'an (Mujadala 58: 22)

The noble Messenger, Muhammad (s.a.w.), has firmly established the nature of emotional and mental relationships between the believers, says: "The strongest bond of belief is to love for the sake of Allah and hate for the sake of Allah" "None of you will be a (true) believer until he likes for his brother what he likes for himself."

"The most accomplished in belief from among the believers is the best of them in morals."
"The best of mankind is he who benefits others."

It is within these foundations and principles that Islam changed the feelings, sentiments and drives, both mental and moral, and coordinated and strengthened them on the basis of loyalty to the Almighty Allah, His Messenger and the believers as well as, disassociation from

the enemies of Allah. In the following verses, the Holy Qur'an portrays the strong emotions and the interplay of belief and sentiment, and the feelings that bestow such mental urges and aroused emotions upon the one contented in thought:

"And when they hear (the Holy Qur'an) what has been sent to (Our) Apostle (Muham-mad) you will see their eyes overflowing with tears on account of what they recognize of the truth; say they;: `O Our Lord! We believe, so write us down with the witness (of the truth)."
Holy Qur'an (Ma'ida 5: 83)

"Allah has sent down the best recital, a Book consistent (in its parts) with iteration, at which do shudder the skins of those who fear their Lord, then get softened their skins and their hearts unto the remembrance of Allah; This is Allah's guidance, guides He with it whomsoever He wills; and whomsoever allows Allah to stray, for him there is no guide." Holy Qur'an (Zumur 39:23)

Necessity of Propagation

"And nor is it for the faithful that they should go forth (to war) all together; why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them, so that they may be cautious?" Holy Qur'an (Tawba 9: 122)

"And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful." Holy Qur'an (Al-e-Imran 3: 103)

Since the dawn of human history, Allah, the Glorious, has sent messengers and prophets (a.s.) as guiders and reformers for the salvation of mankind, solving their social problems, resolving their ideologi-cal conflicts and calling them to the unity of Allah and worshiping Him alone. The Holy Qur'an has recorded this fact:

"...and there is not a people but a warner has gone among them." Holy Qur'an (Fatir 35:24)

This was necessary because, to know Allah, the Glorious, to worship Him and to reform mankind cannot be achieved except by way of the messengers and the divine call. And it is not possible to

know the hereafter, which is related to this world, nor is it possible to know the path of bliss and deliverance in the next world, except by divine guidance and explanation.

The consequence of the relationship between knowing Allah and worshipping Him, on the one hand, and the coming of the divine guidance and explanation of the reward that man deserves in the next world, on the other, is the principle of divine justice. This is because entitlement to reward is connected with faith and deeds and, likewise, faith and deeds are related to knowing and depending on Allah. As a result of these, the Qur'an established the principle of divine justice and makes clear that there is responsibility and no recompense, sending of messengers and making the message, unless fater revelation reaches mankind.

Allah, the Most High said:

"...and We chastise not (any people) until We raise an apostle (among them)." Holy Qur'an (Bani-Israel 17: 15)

Then He addresses man, charging him with the responsibility of his destiny after the explanation and revelation has reached him, saying: "And indeed We caused the Word (of guidance) to come unto them continuously, that they may be admonished." Holy Qur'an (Qasas 28: 51)

Therefore, Allah, the Most High, introduced Himself to His servants, sent messengers to them, revealed messages and presented proofs and miracles: "...that there may remain any argument for people against Allah, after (the coming of) these apostle,..." Holy Qur'an (Nisa' 4:165)

From the foregoing, we can understand that the propagation of the Divine Message is among the most important and sacred obligations on this earth. And its tasks are shared by the Sender of the message (Allah, the Most High), the Messenger and the one to whom the message is addressed i.e., man. Thus, it is clear that the call to Allah is initially the responsibility of the messengers and the prophets. Thus, Allah addresses His Prophet, saying:

"And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best; verily you Lord knows better of him who has gone astray from His path; and He knows best of those guided aright." Holy Qur'an (Nahil 166: 125)

Just as the responsibility of propagation (or Tabligh) is initially that of the Messenger (s.a.w.), the Message of Islam has subsequently made it an obligation on every Muslim who believes in the Prophet (s.a.w.) and follows his guidance and footsteps. It is the responsibility of every Muslim; not only the Holy Prophet (s.a.w.) alone.

Allah, the Almighty, says:

"Say you (O Our Apostle Muhammad): `This is my way, I invite ((you call) unto Allah; with clear sight, (which) I and he who follows me (possesses); and glory be to Allah, and I am not of the polytheists.'" Holy Qur'an (Yusuf 12: 108)

However, the Holy Qur'an confirms that the responsibility of calling people to Allah is a joint venture between the Prophet and his followers, those who believe in Him down the Day of Resurrection. Therefore, the Muslims, after the demise of the Holy Prophet (s.a.w.), upheld the banner of Islam by word and thought and by Jihad (striving in the cause of Allah) and power, smashing the fortresses of the tyrants and removing the obstacles in the way of the Divine Message so that it could march its way to enlightened intellects and the pure nature of man. Thus, Islam spread and its banner of monotheism flew high, over great distances, in different parts of the world.

More than that, Islam considers the conducting of Jihad with one's wealth, life and word for the sake of inviting people to Allah, establishing the true message, spreading Islam and practicing it, as among the most important and sacred obligations.

Allah, the Most High, says :

"And who is better in speech than he who calls unto Allah and does good and says `verily I am of the Muslims'" . Holy Qur'an (Fussilat 41: 33)

"He has prescribed for you the religion what He ordained unto Noah and that which revealed We unto Abraham and Moses and Jesus, That: `Establish you the religion and be you not divided therein;' Hard is it to the disbelievers what you call them unto; Allah chooses unto Himself whomsoever He wills, and guides He unto Himself whosoever turns (to Him).'" Holy Qur'an (Shura 42: 13)

"Go you forth (with) light and heavy equipment and strive in the way of Allah with your property and your selves; this is better for you, if you know (it)." Holy Qur'an (Tawba 9: 41)

Similarly, the Holy Qur'an charges the Muslims with the responsibility of inviting people `da'awa' to Islam with their wealth, life and word, and it makes it obligatory upon them, saying:

"Establish you the religion and be you not divided therein;' Hard is it to the disbelievers" Holy Qur'an (Shura 9:13)

"...why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto

them..." Holy Qur'an (Tawba 9: 122)

In yet another place comes a Qur'anic order on the obligation of da'awa to Islam in clear and emphatic terms: "And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful." Holy Qur'an (Al-e-Imran 3: 103)

The exhortation of the Holy Qur'an is that a band of the believers should go forth and that there should be a group from among them inviting people to Islam and introducing it to them. The Qur'an also addresses the believers to conduct Jihad with their wealth and lives. All this presents a proof on the obligatory nature of da'awah to Allah, the type of obligation which is called Wujub al-Kifa'i.

Based on this definition, this type of obligatory duty, in some cases, can be discharged by one person, and in other cases, by a group of individuals with the necessary facilities; material, administrative knowledge, etc., in sufficient amount as needed. In this case, gathering all the necessary facilities in the required amount to discharge this obligation is, itself, an obligatory work.

Therefore, `da'wa' to Islam includes the following:

1- Inviting non-Muslims to believe in Islam and act according to its rules: "And whosoever seeks any religion other than Islam (total resignation unto Allah) never shall it be accepted from him, and in the next world he shall be among the losers."

Holy Qur'an (Al-e-Imran 3: 85)

2- Inviting Muslims themselves to practice Islam, act on its rules and laws, observe its values and morals, as well as spread its concepts and ideas. It also involves educating the Muslims so that they can gain the awareness, understandings the culture of Islam and delivering it as a pure and original way of guiding the course of life, ideology and civilization.

It is also incumbent upon the Islamic society to invite other nations and peoples through its experiences and implementation of the Islamic way of life in the political and social systems.

Whenever the non-Islamic nations and people witness the Islamic society excelling in organization and values, in civilizational matters, in its ability to solve ideological and spiritual problems, and peace and tranquility reigning in the lives of mankind as a result of applying the Islamic system, then, definitely they will turn to Islam and embrace it. In case the Muslims fail to present a practical model of their message and principles because of their ideological and civilizational

backwardness and their misunderstanding of Islam, then, surely they would do a great disservice to the principles and values to which they invite other people to.

Methods of Dialogue

In order to be competent enough and fully prepared, a missionary must be well acquainted with the methods of dialogue and identify the mentality and inclination of those whom he will engage in dialogue; be it ideological and historical, political or belief systems. We are now going to introduce the various methods of dialogue so that they will be clear to any missionary and caller.

- 1- Method of dialogue with atheists.
- 2- Method of dialogue with the People of the Book.
- 3- Method of dialogue with secularist political trends.
- 4- Method of an Islamic dialogue to invite the Muslims to return to their religion.
- 5- Method of dialogue with various Islamic trends and jurisprudential approaches.

1- Method of Dialogue With Atheists:

Ever since the descent of the Divine Messages, part of humanity believed in while others chose to be atheists and rejected the existence of the Creator, revelation and prophet-hood. The Prophets had been engaging the atheists in dialogue and disputation according to the latter's mentality, since the beginning of these conflicts. Their aim was to introduce the Creator of existence and confute whatever obscured the minds of the atheists.

As human intellect evolves and knowledge increases, the subjects of dialogue also become more complex, in a way, and simpler in another. In the first case, the debated issues become more complex as a result of man's arrogance and his ignorance of reality. On the other hand, they become simpler and even aid the divine ideology because science is a way to belief and the intellect speaks on behalf of Allah, the Glorious.

This is why it is incumbent upon a caller to Allah to build his method of dialogue on the following points:

- 1- The dialogue should start from first principles and axioms acceptable to the intellect and from which it is based when trying to comprehend nature and the sensory world.
- 2- Defining the way by which man acquires knowledge, pointing out that it rests on inductive reasoning, syllogism, probability and the principles of causality.

3- Defining the means by which knowledge is acquired; that they are the senses, experimentation and intellect, which is the final judge and that establishes knowledge.

4- To use the results of scientific and experimental discoveries in proving the soundness of divine thought. Such issues include astronomical findings, the beginning of life, medical discoveries, the nature of plant life, etc.

5- Explaining the role of religion in meeting the spiritual and social needs of man and fulfilling the religious instinct, as well as, differentiating the true and healthy satisfaction from the corrupted one.

2- Methods of Dialogue With the People of the Book:

The phrase "People of the Book" is a technical term in Islam that refers to the followers of Divine religions which preceded Islam. It solely refers to the Jews, Christians, the Sabians and the Magians (Zoroastrians). The Jews and the Magians make up a religious minority when we consider the overall world population. Religious ideological tussels critically are focused on Christian-Muslim conflicts despite the hostile and destructive roles played by both the Jews and Zionism, disguised as atheist and secularist organizations to Islam.

The Holy Qur'an had no doubt entered into ideological, analytical dialogue with the People of the Book, revealed the distortion and forgery inflicted on the Torah and the Bible and exposed places where the messages of Moses and Jesus (a.s.) are manipulated.

From the Qur'anic dialogue with the People of the Book several principles and approaches in discussing with all sects of the people are highlighted. The foundations of this method are:

1- To begin from acknowledging the principle of the existence of a God, revelation, prophethood, the last day, reckoning and reward, as being the principle accepted by all the People of the Book.

2- Adopting the intellectual principles that disapprove of polytheism by taking recourse to the researches conducted by Islamic theologians, disputants and philosophers in which they refuted all forms of fusion, incarnation and plurality with respect to the Divine Being.

3- Adopting the scientific facts which establish the unity observed in the cosmic order thereby confirming the unity of its Creator; by explaining to the audience, from the People of the Book, the concept of divinity about which the Holy Qur'an discusses and confirms by rational investigations, and differentiating between the nature of a 'mumkin al-wujud' (possible being) and wajib al-wujud (necessary being) which leads to the fact that it is impossible to ascribe a son to Allah.

4- To explain and illustrate the instances of forgery in the Bible, which is in circulation today. The fact that there are numerous and contradicting versions of the Bible is enough proof of the existence of forgery, while the Bible, which Jesus (a.s.) received, is a single uncontradictory one. It is necessary to reveal this fact and serve it as a proof.

The phenomenon of forgery and contradiction is further confirmed when we put into view the fact that the earliest version of the Bible was written two hundred years after Jesus (a.s.), therefore, the Injeel of Jesus is not the present Bible used by Christians.

5- To reveal the places where pagan beliefs occur and the roles played by the Popes, especially John, in distorting the Christianity.

6- To reveal the great discrepancies existing in the distorted Christianity as a result of adopting their Popes, monks and rabbis as legislators who manipulate the rules and values of Judaism and Christianity that were brought by Moses and Jesus (a.s.), respectively. Secondly, to point out the lack of any scientific and rational yardstick which organises the legislation of rules in measures of Christianity and Judaism. Then examples should be cited to that effect and served as proofs.

7- To establish the prophethood of Muham-mad (s.a.w.) from the good news of his advent which Torah and the Gospels themselves carry.

8- To compare the religion of Islam, Christianity and Judaism on ideological, belief and legislative platforms and bringing, out the values of the Islamic Message which confirms its originality and divine nature and its great superiority over Christianity, as well as, Judaism.

9- A good look at the methods of dialogue will lead one to come across principles, opinions, theories and thoughts that are used in dialogue and the tendering of proofs.

3- Method of Dialogue with Secularist Political Trends:

The most prominent challenge facing the Muslims today is the wave of secularist political thought whose foundation is to discard all religious dictates in man's social interactions by regarding religion as a personal matter that has nothing to do with the social life of man, organising the society and nation or directing politics, economy and the way of living.

The origin of this trend of thought is no doubt the secularist states, governments, parties, organization, foundations of culture and information disseminating universities. The contemporary war of ideology and political action is waged between the religious missionaries and the secularist currents and the powers protecting them. The suitable method for holding dialogue with these

trends is:

1- To present statistical records and documentary evidences of the problems, evils and miseries both psychological and social, that mankind suffers under the guise of secularism in the spheres of human rights, politics, economy, psychological state of affairs, etc.

2- To present Islam as a complete civilizational project which is an alternative in directing human life and a guarantor in solving man's problems; and compare its solutions with those of secularism, and expose its scientific emptiness on one hand, and on the other, establish the scientific value of the Islamic methodology, by way of criticism and comparison.

3- To exhibit the Islamic approach as a strong social movement within the Muslim community which can convince others by integrating the Islamic values and having the zeal to make the Islamic experiment a success, the levels of statehood To reveal the distorted foundations of secular ideology and methodology reform movements and foundations, thereby giving the world a model embodiment of the reality of Islam.

4- To establish cultural foundations and missionary centers whose responsibility is to convey the message so that it can discharge its duties and face the ideological and propaganda campaign inimical to Islam.

5- To define the most prominent problems faced by man and explain the Islamic view point concerning them.

6- To expand the diverse levels of human society, so that the Islamic view points concerning different classes of society, such as adolescents, youths, adults, women, intellectuals, and the masses, etc., will be well articulated.

4- Method of an Islamic Dialogue to invite the Muslims to Return to their religion (Islam):

The Muslim community or Ummah, is composed of the Muslims who give the two testifications i.e., there is no deity worthy of worship except Allah and that Muhammad (s.a.w.) is His Messenger. Among them are Muslims who practise it while others do not. In this regard, the duty of Muslim missionaries, i.e., calling Muslims back to Islam, is centered on the following:

1- One of the greatest problems faced by the Muslims is lack of proper understanding of Islam and mixing it with western, Christian, and their own cultural concepts on religion. This misunderstanding is a result of the sources from which the general public acquire their ideas on Islam: Secular parties, information dissemination sources and the universities which are custodians of ideology and culture.

Therefore, the first step in any discourse with the practicing Muslim, who understands Islam, is to make him comprehend the reality of Islam as a system of belief, legislation and a way of life, know that Islam is a method of building a civilization, the state and a way of thinking and to strengthen his relationship with Allah, the Glorious.

2- Making them conscious of their social condition and the causes of their backwardness, solving their problems and presenting Islam in a scientific way and showing how it is the only solution to the problems of mankind and supporting this presentation with statistical data and economic, historical, political and social conditions. This will make the dialogue forceful and lead to conviction and satisfaction.

3- Making the audience feel the religious responsibility regarding his ummah, belief and society, deepen his sense of responsibility and explain its relationship with the reward in the next world. To also explain the importance of enjoining the good and forbidding the abominable, and Shirk from social duties and installing the religion of Islam as a state and a way of life is no less a misdeed than non-observance of personal worship. All these assertions must be backed by relevant proofs from the Shari'a.

4- To clarify the nature of his responsibility and train him on the method of change and social reforms and how to bear his responsibility so that he will be a part of the reform movement calling for goodness, guidance and service to the society.

5- The method of inviting a Muslim who does not practice Islam differs from that of a practicing Muslim, because we must, first, understand his personality and the causes of his deviation and sinning. After identifying the conditions and causes of his behavior we then help him realize his problem, solve it and pave the way for his uprightness and good conduct. The dialogue shall start by treating the subject of deviation, its causes and problems in a composed mood so that he can perceive that the co-discussant respects his personality, loves him and is desirous of a blissful destiny for him. It should also be pointed out that deviational behavior threatens his own integrity, while comparing his situation with that of an upright personality.

We must also make him sensitive by drawing examples of obstinate characters who committed all forms of crimes and sins and what befell them, as a result of their misconduct, in this world and what awaits them in the hereafter. We should also acquaint him with what the love Allah has for mankind and that the divine way is truly a way which is based on Allah's love for man and His bestowal of bliss in this world and the hereafter. This should be helpful since the person we talk to is a Muslim, a believer in Allah and the Last Day.

In case the cause of deviation is ignorance, then he must be given the necessary knowledge;

present to him the information on beliefs which can solve his problems and remove his mental and spiritual confusions. Here the duty of the prosperous missionary is like that of a psychiatrist and social expert. 5- Method of Dialogue With Various Islamic Trends and Jurisprudential Approaches:

The unity and unification of thought, legislation, leadership and feelings are the foundations on which Islamic thought, society and politics are built. The Ummah enjoyed that unity during the life-time of the Prophet (s.a.w.) because he himself was the caller who espouses the system of beliefs and rules and he was the leader and guardian of the society and the state.

The Messenger (s.a.w.) was the sole authority explaining the rules and delivering judgement in all matters as well as the leader and guardian of the Muslims. The Muslims are unanimous on this issue. After the demise of the holy Prophet (s.a.w.), three candidates for the leadership of the Ummah, Sa'ad bn Ubadah, Abubakr bn Abu Qahafa and Ali bn Abi Talib emerged. That conflict was the beginning of political and ideological differences in the Islamic Ummah.

New developments and conditions cropped up calling for the exposition of the relevant rules pertaining to them. Likewise, the Muslim community was quickly evolving and there was a vigorous quest for learning, exegesis and thought. This gave rise to questions and complications in matters of ideology and legislation that needed explanation. The people resorted to the companions of the holy Prophet (s.a.w.) for clarification. The latter presented their verdicts, exegesis and narrations from the Prophet (s.a.w.) but contradicted one another in many places. This became the origin of the differences in the verdicts, exegesis and narrations issued by different scholars and it is the cause of the existence of various schools of jurisprudence, ideology, hadiths, etc.

The generations after the companions witnessed greater development in Islamic thought in theory, methodology and scientific reasoning. Consequently, the exercising of independent judgement (ijtihad) and deriving rules from the sources (istinbad) started and with it theological sects and schools of jurisprudence, traditions and narrations, theology, principles of jurisprudence and exegesis came into existence based on the theories of the various Islamic scholars.

Unfortunately, the multiple differences in opinion, due to a number of reasons, turned into personal opposition, the denouncement of one another as renegades or having strayed from the right path, and even to clashes, that were sometimes bloody, between the followers of different opinions and schools of thought. The foremost problem in the conflict between Muslims centers on three areas:-

- 1- The issue of leadership and ideological authority after the Prophet (s.a.w.).
- 2- The issue of differences in jurisprudence and what relates to it like the sources of jurisprudential opinions and methods of Istinbad.

3- The issue of ideological conflicts such as cases of determinism `jabr', choice `ikhtiyar', changing of decrees in matters of creation `bada'', infallibility of the Prophets (a.s.), the essential attributes of Allah, etc.

Scientific studies in the fields ideology, jurisprudence, exegesis, traditions and history have produced many opinions, convictions, concepts and ideas conflicting with one another.

Causes of Differences

A survey of Islamic thought and history and an exploration of the causes of conflicts shows that they centered on the following points: 1- Scientific differences and the multiplicity of the Methods of Ijtihad, Comprehension and Istinbat:

It is a scientific conflict, like the differences of whether a given tradition truly came from the Prophet (s.a.w.) or not, or the differences on the meaning of a particular Qur'anic verse, or the rules derived from it, or the abrogation of it by a another verse or not, or accepting a particular historical event or rejecting it, or the differences on whether to accept certain terminologies, such as, `Qiyas' (analogy) and `Istihsan' (approval) or not, or to accept the companions school of thought `madhab al-Sahabi' as a compulsory verdict or not, which continues even to the present day.

Just as these issues and realities have a direct bearing on one's understanding of Islamic legislation and ideology, the level of knowledge of the scholar practicing `Istinbat', and his ability, also affect the understanding.

Scientific conflicts take a great share in indoctrinating the academic mentality and promoting the by and opinions through conducting provocations, criticisms, dialogues and methodology in order to defend the accepted theory.

2- Bigotry and Selfish Desire: This is where the greatest problem lies, because bigotry, corruption and selfish desire negate all objectivity, scientific thinking and the methodology of dialogue. Instead it brings about mental impediments, deepens the conflicts, sows hatred and vengeance on the opposite view. In this case, the scientific dialogue gives way to protecting selfish interests and personal accomplishments rather than depending on the truth, principles and scientific reality.

3- Political and Worldly Interests: The beginning of the conflicts which occurred on the day of the Prophet's (s.a.w.) demise, was political in nature, as there are differences in the understanding of the Qur'an and the Sunna (the Prophet's Traditions) and their applications. These facts became conspicuous during the time of the companions, especially under the rule of Uthman bin Affan, the third caliph, when he mainly depended on the Umayyads in his administration. The revolt against Uthman and his assassination, the outbreak of armed conflicts between the constituted authority of Imam Ali (a.s.) and the secessionist Mu'awiyah bin Abi Sufyan are all proofs of political differences.

As a result, two governments existed in the Islamic community, the cause of which was political differences, as well as, the differences in understanding and applying of the Book and the Sunna. One of these two governments represented the Omayyads, which was considered, by the companions, as having submitted to Islam by force (after oppressing and subsequently fighting it). The second government consisted of Imam Ali (a.s.) and the Prophet's companions 'sahaba' both the immigrants 'Muhajirin' and the helpers 'Ansar' who made up the vanguards for building Islam under the leadership of Imam Ali (a.s.), and saw his superiority in the field of leadership and legislation.

When the two governments became distinct from one another, the Omayyad government consolidated its power by adopting the ideological conflicts and tyrannizing the scholars and men of political and jurisprudential thought who subscribed to the school of Ali and his household 'Ahlul-Bait'. This action was meant to exclude them from the political struggle thereby eliminating any political opposition. A war of propaganda and slander was waged against the followers of Ahlul-Bait (a.s.) and their ideology.

Then came the Abbasids dynasty which proved more oppressive and terroristic to the Ahl-ul-Bait (household) of the Holy Prophet (a.s.). It is noteworthy that the tyranny of these dynasties did not stop at the Imams of the Ahl-ul-Bait (a.s.), and the scholars of their school, but affected the founders of other Islamic schools, as well.

Those people with political interests, the sycophants and beneficiaries had their day, sowing those differences between the Muslims, applying it in order to consolidate their power and posing as defenders of this school or that, to gain followers and protectors. Islamic history is replete with bloody wars between the rulers who exploited that destructive weapon.

4- Historical Differences: History is nothing but a register of events and occurrences which took place in the past according to the social laws. The Muslims paid great attention in writing the life history of the Prophet (s.a.w.) and Islamic history throughout the ages. Nevertheless, historical records are afflicted by a great problem which shows itself as the absence of fairness and objectivity and the existence of forgery, or skipping a good deal of facts in order to please political

figures, or because of enmity towards other ideological or jurisprudential schools, or because of blind bigotry. These attitudes had distorted the reality and other historical facts and records.

After the spreading of knowledge and awareness and the later generations becoming enlightened, the rise of Islamic reform movements, the clamour for proximity of the Muslims, their consciousness of the danger of contemporary 'Jahiliyya' and the political, ideological and the civilizational challenges, caused the Muslims to turn to ideological dialogue and scientific investigation. The first step they took was to start from the postulates and facts accepted by all, so that these axioms would be the foundation of understanding and dialogue in establishing the truths.

It is pertinent, here, to mention the steps to be taken in the dialogue between Muslims. Scientific experience has proved that these steps can contribute immensely in bringing about the mutual understanding and removal of the mental and ideological obstacles in the way of proximity. We hope that these steps can make the foundation of ideological and political unity among the Muslims.

Those concerned with this difficult task should also be able to differentiate one sect from another and employ the appropriate methods in discussing with each other. The Islamic postulates accepted by all Muslims and on which any dialogue between members of different sects or schools of thought should be based are centered on the following points:

1- That every person who testifies to the two testimonies (that there is no deity worthy of worship except Allah and Muhammad (s.a.w.) is His Messenger) is a Muslim. He enjoys the rights other Muslims enjoy and is charged with responsibilities similar to theirs.

2- That disunity, disputes and enmity between the Muslims are forbidden in Islam. All the Muslims accept this fact and their duty is to act as one community with the same objectives.

3- The Muslims share the view that to exercise Ijtihad is allowed and that Islamic rules are of two categories; those that occur in clear texts and those that are the result of 'Ijtihad'. That there shall be no Ijtihad where a clear text exists. That the result of 'Ijtihad' is, at most, speculative and therefore liable to criticism and abrogation where the mistake of the scholar exercising Ijtihad is established. On these bases, the scientific dialogue concerning the disputed issues takes off.

4- The Book and the Sunna are the basic proofs accepted by all Muslims and the yardstick for all other disputed proofs. The discussion must start from this fact, then proofs are adduced for the soundness or otherwise of other sources of Islamic jurisprudence, such as analogy 'qiyas' and approval 'istihisan'. Similarly, the proofs for the controversial secondary rules 'ahkam al-far'iyya' are tested.

5-The experts on hadith and other great learned scholars from different Islamic schools and sects have compiled the hadith from different chains of narrators producing their compendiums of hadith. Each one of these scholars had his narrators by whom he related the hadith and ascribed it to the Holy Prophet (s.a.w.).

The books compiled by these scholars contain conflicting narrations coming from those narrators and the scholars from different schools of thought never approved the soundness of whatever is recorded in those compendiums. Each scholar, therefore, holds his view and criticizes that of others.

The method of scientific dialogue which is followed by the true believers in establishing unity and mutual understanding between the Islamic schools of thought, makes it incumbent on the Muslims to consent to the facts accepted by the scholars. They should examine the chains of narrators of controversial narrations to know the extent to which they conform to the Book of Allah and the unanimously confirmed hadiths of the Messenger of Allah (s.a.w.). This will help them to know the sound hadith and free them from ideological enmity which the enemies of Islam, who reap benefits from our disunity, try to perpetuate.

It will also make them realize that the weak narrations found in the hadith books, are regarded as a pretext for attacking one another, being denounced as renegades or sinners or villifying others. Definitely, scientific investigation, methodological intellect, sincere and true approach in searching for facts, is the only healthy way for conducting dialogue among Islamic schools. This same method must be employed when studying books on history and biography in order to establish historical facts, correcting historical distortions and cleansing it of falsehood and interpolations.

Procedures of Missionary Work

The methods and means of delivering Islam to the audience and missionary work in general, is among the critical issues which contribute to either success of missionary activities or its failure. This is so because the objectives which the Islamic message is trying to achieve and contribute in bringing into existence are fundamental issues. These are:

1- The Islamic principles, values and thoughts, themselves, in their capacity of being suitable and in conformity with the intellect, science and unimpaired human taste and their natural ability of solving the problems of mankind and building a growing civilization.

2 - The level to which Islamic mujtahids `jurist capable of exercising `Ijtihad', thinkers and theoreticians understand those Islamic principles, thoughts and values which they address to

others and their power of theorizing and formulating their `ijtihad`.

3- The means, procedures and institutions to be employed in delivering the Islamic Message.

4- The level of personality and extent of commitment of the Islamic missionary, his awareness, ability in social interaction, understanding others and exemplification of Islamic principles and values in his behaviour and actions that can influence others.

5- The level of experience in applying the Islamic system, the adequacy of machinery of the Islamic government representing the religion of Islam and its capability of exemplifying the Islamic principles in forming the state and society and in individual behaviour.

All these fundamentals have a great impact in the success of missionary work or its failure. Therefore, the Holy Qur'an has treated the issue of means and procedures of propagation, imparted awareness and activism to the propagators, stressed on the importance of presenting a living example for practising Islam and proper understanding and awareness and the method of interacting with the audience in these words:

"And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best; verily you Lord knows better of him who has gone astray from His path; and He knows best of those guided aright."

Holy Qur'an (Nahil 16: 125)

The importance the Qur'an attached to means and procedures of propagation was as great as that which it attached to its aims, objectives and the results towards which the whole effort is made.

Because of the importance of the procedures and the personality of the propagators of the Islamic Message, the Qur'an commands that the mission is to be prepared both ideologically and socially and be equipped with means and procedures that will ensure their success. In a similar way it stressed that this important task be assigned to a group and enjoined their proper religious education:

"And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful." Holy Qur'an (Al-e-Imran 3: 103)

And He said:

"...; why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto

them..." Holy Qur'an (Tawba 9: 122)

A wrong procedure will definitely damage the reputation of the Message and those who convey it. Not only that, it will distort the pure and crystal clear picture and the attractiveness of the Islamic principles, values and goals. Thus, the procedures and means of conveying the Islamic Message have a mental, ideological and practical influence in the success and or failure of mission-ary work.

There is an important legislative issue here: The procedure and method of propagation is one of man's actions, each of which is controlled by one of the following rules: Obligation `wujub', forbidden `hurmah' or allowed `ibahah'. The laws of Islam do not disassociate the purity of procedure and means from the ends and results at which it aims. The great Prophet (s.a.w.) alludes to this fact:

"Obedience to Allah cannot be achieved through sinful ways".

This shows that Islamic principles do not approve the achievement of aims by all means, because, contrary to Michiviellian politics, the ends do not justify the means. It is, therefore, incumbent on those undertaking missionary work to choose only legal means and methods that conform to Islamic rules through which Islamic aims can be achieved.

The fundamental issues that must be considered here are:

1- The procedure and way of invitation to Islam and the level of thought and social realities. "We, the company of Prophets, have been ordered to address the people according to the level of their intellect". What to note also is the particular situation of every invitee so that we can address him based on Islamic concepts.

Every individual is at a particular level of thinking and mental disposition, consequently, there are certain inlets through which his intellect and heart can be reached so that the Islamic thoughts would not face any internal resistance. This is why it is necessary to study persons and groups and reach a scientific understanding of their natures before addressing them. And objectives of Islam.

2- The real mental, economic, political, social, ideological, etc., needs of an individual or group must be considered. Contemporary man, is indeed, suffering from anxiety and psychological alienation, economic and political problems, social injustice and a host of other encumbrances, just as the society is weighted down by these problems. It is, therefore, foremost to address both the individual and the society on how to solve their problems. This will definitely open up responses from the depths of the heart and the Islamic message will readily be accepted when it becomes clear that it is the only alternative that can bring relief.

3- The invitation must be a gradual process and the Islamic concepts presented in stages so that it will easily be received, comprehended and practised.

4- It is worthwhile to arrange a programme which is cultural, informative and practical in nature. This will make propagation a clearly thoughtout affair and not an off handed one. The propagator should start with the fundamentals and the first principles to end up with the intended objectives and results.

5- The propagator should start by addressing his audience from the postulates accepted by both parties; the believer and the audience so that what is agreed on will form the foundation from which we work towards wider horizons and firmer belief in the principles "Say; O people of the Book, come you to a Word common between us and you,..." Holy Qur'an (Al-e-Imran 3:64)

6- To respect the personality of the person and or the party addressed. Let there, in his mind be a correct picture of human dignity and responsibility and his ability to participate in reforming the way of life and building the society.

7- Strengthening the relationship between the present world and the next and making the invitee perceive it so that what motivates him in taking action and undertaking reform will be his turning towards Allah, the Almighty and developing the means of establishing a relationship with Him. This is, indeed, a spiritual and ideological force that gives man an endless stimulation.

8- There must be a strong interaction of feelings between the caller and those he is addressing, and whose conditions of thought, ethics and worship he is struggling to change, so that they will have a real perception of his concern for their guidance and for improving their condition. This can be done by sharing their sorrows and joys, giving his donation in meeting their needs and feelings on their personal and social distress.

9- Removing the individual or group, which is under invitation, from a corrupt environment that can influence their thoughts, spirits and behaviours and procuring alternative ways of fulfilling their needs for activities and relationship. Such alternatives may include the libraries, a society, a social foundation and religious friends.

10- Mankind has been suffering from injustice and the tyranny of oppressive rulers throughout history. It is, therefore, a fundamental political issue to present Islam as an alternative system which delivers, supports and leads man. This will no doubt wipe out all non-Islamic theories, structures and thoughts and pave the way for man's interaction with Islamic principles and values through active conviction.

11- Sometimes Islamic thoughts and concepts are presented directly by means of dialogue, or giving a presentation of the thought, stand and view of Islam or a comparison between Islam and other systems.

This often has a defined impact. Some other times it proves difficult to introduce Islamic thought directly. In this case, the believer who undertakes missionary work, whether he is a writer or debater or artist, should employ the recreational method that is symbolic and rather unrelated to Islam. This method is usually employed in stories, novels, the theatre, poetry, films, portraits, etc. and has the effect of convincing the other party.

12- To start dialogue on a neutral and objective beginning. If a dialogue starts by cornering the other party and defining the expected result and tenaciously stressing one's view, it will make the other party experience the urge to resist and express his bigotry. Therefore, it is better to start from a position of neutrality and gradually search for the truth, jointly. This will positively affect the codiscussant by having a real feeling that both parties are merely searching for facts and exploring for the truth in their dialogue. They can, thus, conduct their debate in a receptive and open minded atmosphere with defensive measures and mental obstacles removed.

The Almighty, Allah directed the Holy Prophet (s.a.w.) to take up this method by saying:

"Say: 'Who provides you with sustenance from the heavens and the earth?' Say: '(It is) Allah, and verily (either) we or you are guided aright, or in manifest error?'" Holy Qur'an (Saba' 34: 24)

Foundations of Propagation

Information dissemination and publicity activities occupy a very important and critical position in man's life now that the world is full of inventions and industrialization, operating with scientific methods and advance techniques. This makes information, publicity and ideological and psychological warfare the single most important instrument that serves any thought, ideology, facilitates the propagation of the principles of a people and supports politics, the economy and boosts the morale of troops in armed combat.

Information and publicity undertakes three important tasks: Ideological and psychological attack aimed at shaking or even destroying the foundations of a faith or idea, introducing, buttressing and depending on the status quo and establishing social and civic changes; creating contentment

in the minds and creating public opinion.

The more capable the means of information is in terms of technical know how and expertise and the ability in directing the message, the more successful it will be in fulfilling the aims and objectives of propagation. It is, therefore, imperative for those who undertake the duty of Islamic `da'wa' and propagation to avail themselves of all the advancements attained in science and technology, such as the radio, the television, the video and the press. Similarly, the discoveries in the field of psychology, such as the scientific understanding of the nature of the intellect and the mind, and how they are influenced, are indispensable.

The work of propagation and information definitely needs special foundations for propagation and information dissemination on a par with the current civilization. These foundations must put in view the rivals of Islamic thought and what they possess in terms of technology, organization, administration and programmes. They should be able to employ the different sciences in the service of propagating and forwarding the Islamic message.

When we study and analyze the methods conveying thoughts and concepts we will find that there are three ways. They are:

- 1- The word.
- 2- The picture.
- 3- Practical behaviour

1- The word:

Since the beginning, propaganda and the need to inform the fundamental instrument for conveying any idea and having impact on the audience has been the word. As human knowledge and science evolved, the art of constructing the word and the method of passing it on to the intended audience also developed by means of oration. The Holy Qur'an discusses a lot about the art of oration and explains the importance of the word and its impact on the listener; psychologically and ideologically. The Almighty, Allah, says:

"See you not how sets forth Allah a parable? Of a goodly word (being) like a goodly tree, whose root is firmly fixed, and its branches (reach) in the heaven, yielding its fruit on every moment..."
Holy Qur'an (Ibrahim 14: 23-24)

And says:

"...and speak kindly unto all people..." Holy Qur'an (Baqara 2: 83)

The Almighty Allah even commanded Moses and Haron (Aaron) (a.s.) to employ mild speech in order to have an impact on Pharaoh, the peak of human arrogance. Using mild speech as a way of addressing the audience gave Moses (a.s.) the hope in guiding Pharaoh as the following verse enjoins:

"Go you both unto Pharaoh, verily he has trans-gressed (the bounds). Then speak you both unto him a gentle word, happily he may get admonish-ed or fear (Our punishment)." Holy Qur'an (Taha 20: 43-44)

Just as the good word has a constructive psych-ological impact and a positive and fruitful role, the evil word has a destructive impact and deceptive and misleading role in the life of mankind. Thus, the Glorious Qur'an attached the evil word and likened it with the evil tree which gives only harmful fruits. Allah, the Most High, says:

"And the parable of an evil word is that of an evil tree rooted upon the surface of the earth, it has naught of stability." Holy Qur'an (Ibrahim 14: 26)

And He warns us of the power of deception of the word and its misleading ideological and psychological effects, thereby exposing the hypocrites who take it as a cover. He says:

"When you see them, marvel you their bodies; and if they speak, you listens unto their speech; (they are) as if they were blocks of wood propped up in garments, deem they that every cry is against them, they are the enemy (of yours), so beware you of them! May Allah annihilate them, whence do they deviate!" Holy Qur'an (Munafiqun 63: 4)

And His saying:

"And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best;..." Holy Qur'an (Nahil 16: 125)

This verse makes incumbent that the wise missionary should employ a good word in conveying Islamic thought and exhortation to the audience. The Holy Qur'an brought a miraculous method and a literary presentation that bewilders the intellect and overwhelms the minds. It is a wonderous token of eloquence that achieved the aims and objectives of the message.

The honourable Messenger (s.a.w.) described the importance of the word and its power of impact, change and conveying what is intended in the following words: "Verily there is a (form of) spell in eloquent speech." The missionary, therefore, should have literary ability and a good command of language in discussion, speech and writing. He must be able to make appropriate use of his words.

From the foregoing, it is obvious that 'the word', as one of the instruments for propagation, needs the services of special organizations. These organs would bear the responsibility of ensuring the appropriate-ness and versatility of the language of propagation and the method of relaying information to the audience. Those in charge of the above mentioned organs would need the necessary expertise and artistic ability and advanced technological tools for the collection, broadcasting and dissemination of the fruits of those organs. Such tools include the radio, the instruments used in recording, writing, printing, speech, dialogue, schools, libraries, lectures and parties.

Thus, it is incumbent on us to plan and work out programmes in order to prepare our missionaries and give them the required education and orientation on the art of propagation and its requisite know-how.

Indeed, the conditions we are in today, have made the programmes for preparing the orator, writer, lecturer, journalist or advertiser indispensable. Where we are unable to establish preparatory organizations and foundations we can only resort to conducting special courses for grooming the Muslim missionaries, giving them drills on their work and conveying the expertise, experiences and information from experienced missionaries worthy of emulation. 2- The Picture:

Man, by nature, is very responsive to pictures, scenes and other sensory situations as portrayed in paintings, and they often have an impact on his thoughts and feelings. The more a picture portrays movement and thoughts the greater the reaction it entails and it would have a stronger power for changing the viewer and be more efficient in accomplishing its aim.

With the development of informative technology, the use of pictures and movies in propaganda and publicity has also advanced. The art of cinema, television and video has become the most prominent means of propaganda and publicity, introducing ideas and concepts, presenting human problems and influencing the senses, intellect and feelings of the viewers.

Motion pictures are more efficient in information dissemination but conventional pictures also retain their value. Lively pictures, such as caricatures, are no doubt a means by which the problems of society are presented, thoughts and concepts are conveyed and the general public is educated and given awareness.

The Islamic call is comprehensive and covers all segments of human life and its ills. As such, applying pictorial methods in spreading Islamic thought, presenting its solution to the societal ills and its knowledge and culture to the general public is indeed an efficient means. Those responsible for propagative activities should, therefore, work towards the establishment of organizations, companies and centres for film production and procure professional artists who

would train people in this field and be able to employ the motion picture in propaganda and publicity in a successful way.

The picture, especially when projected on screen, presents an embodiment of a thought, gives it a perceptible dimension and brings its meaning closer to the minds, whether the thought is political, economical, ethical, or it pertains to worship like pilgrimage, prayer or other bodily worship.

3- Practical Behaviour:

"And say you (unto them), act as you will, Allah beholds your deeds, and His Apostle, and the believers;..." Holy Qur'an (Tawba 9:105)

"O you who believe! Why say you what you (yourselves) do (it) not? Most hateful is it unto Allah that you say what you (yourselves) do (it) not?" Holy Qur'an (Saf 61:2-3)

"By the Time! Verily man is in loss! Save those who believe, and do good deeds, and exhort each other to truth and exhort each other to endurance." Holy Qur'an (Asr 103: 1-3)

The distinguishing feature of the Islamic Message is that it is a life building message, a message for knowledge and action. It is not a collection of sheer ideas nor mere intellectual theories. For this reason, the Qur'an invites to a belief based on a foundation of knowledge associated with action, as confirmed by tens of verses. The Qur'an makes this clear enough and supports its call by these principles. Concerning these principles the following verses of the Holy Qur'an are explicit: "And say you (unto them), act as you will" & "Verily man is in loss! Save those who believe, and do good deed,"

As we read the temporal disapproval of the Qur'an on those who only talk but do not act on their word, thereby turning the principles and objectives of Islam into mere speeches, narrations, theological dialectics and theories devoid of reality and action.

The Holy Qur'an condemns such a stand, saying:

"Why say you what you (yourselves) do (it) not? Most hateful is it unto Allah that you say what you (yourselves) do (it) not?" Holy Qur'an (Saf 61:2-3)

Whenever man disregards action and becomes content with mere words and misleads himself and others into behaving such that talking alone is sufficient, he is definitely exposing himself to the wrath of Allah, the Most High. This is so, because such a person is a liar who says what he does not practice and he cannot change the reality in the way. A person who enjoins others to practice

truthfulness, piety, restraining the oppressors, kindness, helping the needy and devotion to one's principles, but he, himself, upholds nothing from these values or even acts contrary to it before the public view, will never be accepted by the people and not a word nor admonishment of his will be acted upon.

The best way to present Islam is to act according to it. This way is exemplified in the behaviour of the true believers and in its enforcement by the nation founded on Islamic principles. Only then can the word be a means of introducing Islam since it is applied both in behaviour and actions pertaining to the way of life.

When the sceptic witnesses practical application of Islam in the society, in the economy, ethics, commitment in political freedom and execution of Islamic laws to solve man's problems, these will serve as the best caller to Islamic principles and the most powerful means of satisfying others. On the other hand, propagation will have a negative effect on the audience if the Muslim missionaries distort Islam by misapplying it and allowing a discrepancy between their word and action.

The verses of the Revelation and the Prophetic Guidance that invite people to justice, knowledge, production, love and peace, for example, would lose their value and impact in the minds of the nation and people who do not believe in Islam if they see that the Islamic society does not apply these principles, nor do they have any impact on it. It should be noted that others are observing our social condition and individual behaviours before they study Qur'anic texts and our legislations, despite the fact that it is the texts and laws that are supposed to be regarded as a judging gauge on our situation and behaviour and not the reverse.

Other agencies and organizations that are capable of conveying the Islamic ideology and awareness in its capacity as a practical religion and are able to convince those who are being invited, of Islam's concern for their welfare, are the foundation for serving humanity, like schools, hospitals, charity organisations and humanitarian agencies, whose duty is to preserve human rights and honour and to reveal and demonstrate Islam's concern for man. As the social life of man evolved political and ideological organizations, also, evolved and as a consequence, the means of social work that can be employed in propagation have become numerous.

The Qualities of a Successful Missionary

"And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best;..." Holy Qur'an (Nahil 16: 125)

The believer, who conveys the Divine Message to the people, is a worker whose effort is to spread Islam and change the form of society through ideological methods. For the success of his work, the missionary and propagator should possess certain qualities and distinctions. These are summarized in the following points: 1- Sincerity and Love of Allah, the Glorious:

The most fundamental feature of a missionary is to be sincere to Allah and love Him. The more a person loves Allah, the Almighty, the loftier his soul will be. He will be endowed with a continuous power for action which will not dwindle. He firmly believes that his work is worship and that he is striving to attain Allah's pleasure, introduce the people to Him, subject them to His service and bring them to His proximity. This impetus form, the strongest mental spur, propels man to carry out his work and really be attached to it.

If this reality does not exist in the mind of the missionary, his work will turn into a form of social responsibility devoid of spirit, impact and devotional value and the caller will lose perseverance and absorption in his work.

We can see this fact in Allah's saying:

"...but Allah has endeared the faith unto you, and made it attractive in your hearts and made abhorrent unto you disbelief and transgression; they are they who are on the right guidance."
Holy Qur'an (Hujurat 49: 7)

2- Love for Others and Zeal for Reforming : When the Islamic worker acquires the feature of loving others and being benevolent to them, and carries a humanitarian spirit that makes him conscious of the necessity of salvaging man and reforming him, he will embark upon his work forcefully and committedly. His concern will be sincere and unabating, for he always possesses his thoughts and feelings.

In the following verses of the Qur'an we read about the love that the Messenger of Allah (s.a.w.), the deliverer of mankind, had for the people, how bitter he was about their lack of response to the call of truth and his zeal in guiding them. These verses reveal the feelings of uneasiness he had because of their opposing stance vis-a vis the call of Allah:

"So maybe that you will worry yourself with grief after them, if they believe not in this revelation (the Qur'an)." Holy Qur'an (Kahf 18: 6)

And His saying:

"...so let not your self go (in vain) in grief for them..." Holy Qura'n (Fatir 35: 8)

These two verses of the Holy Qur'an aim at lessening the psychological pain experienced by the Messenger of Allah (s.a.w.) as a result of his people's disregard for his call and their opposition. These verses reveal the extent of his sincerity to the people, concern for their guidance and zeal for transforming the society and rebuilding it, also.

This distress and sorrow in the pure soul of the Prophet (s.a.w.) reaches this level because of his love for humanity, and his zeal for its delivery which can be likened to that of a compassionate father for saving his children and reforming their behaviour. This sincerity, love and zeal to guide others, is depicted by the saying of the Almighty Allah:

"Indeed has come unto you an Apostle from among your selves; grievous to him is your falling into distress, (he is) solicitous regarding your welfare, towards the faithful (he is) compassionate, (and) merciful." Holy Qur'an (Tawba 9:128)

Such is the nature of the sincere Muslim whose soul is zealous for other's guidance, he bears the message of reform and transformation which propels him to work diligently and assiduously. This is so because the internal and psychological feelings often nourish mental convictions with impetus and the desire to practice theoretical ideas.

3- Social Nature: One of the characteristics of a missionary is to be a social person capable of interacting with the people. He must be jovial and charming and be able to mingle with others. He can influence others with his feelings, thoughts and behaviour but would not be influenced by the polluted milieu he is working to reform, and from which he is trying to rescue others. He will be an active factor in changing and not a liable to surrendering whenever he encounters polluted ideologies or behaviours. Thus, an unsociable introvert cannot serve as a successful missionary.

An introvert may succeed in writing and exchanging with the society in his publications but he would only address his audience from an ivory tower, his thoughts could not have the real contact with societal problems nor could they react to man's needs. The Islamic call can only interact with man in his social activities, his daily life and his professional roles in society by coming face to face with him at social, cultural and humanitarian foundations and mass organizations. It must also take it upon itself to share the sorrows and joys of those it addresses, meet their needs, and take up the responsibility of solving the social, economic and political problems of the people. This will convey the deep concern that propagators have for the common good.

4- Good Behaviours:

"And most certainly you stands on sublime morality." Holy Qur'an (Qalam 68: 4)

"...had you been severe and hard-hearted, they would surely has dispersed away from around

you..." Holy Qur'an (AL-e-Imran 3: 159)

"...and speak kindly unto all people ..." Holy Qur'an (Baqarah 2: 83)

"And be kind unto him who follows you, of the believers." Holy Qur'an (Shu`ara 26: 215)

"...Repel you (evil) with what is the best, when lo! He between whom and you was enmity, shall be as though he were a warm friend." Holy Qur'an (Fussilat 41: 34)

"...and who restrain (their) anger, and forgive (the faults of) people..." Holy Qur'an (Al-e- Imran 3: 134)

"So turn you away from them and say: `Peace (be unto you)'; for they shall soon know (the result)." Holy Qur'an (Zukhruf 43: 89)

"And those who, from what is vain, keep (themselves) aloof." Holy Qur'an (Mu'minun 23: 3)

"...and dispute with them in the manner which is the best..." Holy Qur'an (Nahil 16: 125)

The Prophet (s.a.w.) is quoted to have said :

"You can not suffice the people with your wealth, therefore, suffice them with your good ethics."

Surely, to interact with the people and make friends with them is, in itself, an art and a form of knowledge and expertise. Good ethics and a nice interaction with others is one of the most influential ways to reach the souls. Where there is no response to an idea, the good manners find their way. The good ethics of a caller are more effective than his persuasive word, for they are the messengers to the souls whose movement is not hindered by obstacles. A bright face, a nice and soft speech which makes the distressed happy, cheers up the miserable and pleases the disgruntled; forgiving the wrong-doers and overlooking their faults and gentle behaviour in which importunity, anger and emotion are shunned and the opinion of others is respected are all means of practicing lofty morals, which, in turn, prepares the grounds for a favourable response from one's audience.

The Qur'an summarizes the importance of good morals in the success of missionary work in its extolment of Prophetic demeanor, and his fruitful social intercourse in reconciling the hearts and uniting the people around him. It says:

"...had you been severe and hard-hearted, they would surely has dispersed away from around you..." Holy Qur'an (AL-e-Imran 3: 159)

This verse establishes an ethical and psychological method of attracting the people towards the ranks of the believers and winning their hearts. At the same time, it explains how unseemly interaction with others and uncouth and harsh behaviour would distance and disperse others from the believers. Thus, the believers would be left in isolation and lose their supporting masses; a situation that will give their enemies a free hand in cornering and destroying them since they are already mentally besieged.

The Holy Qur'an attributes the unity of the people and their obedience to the message, to the purity of the Prophet (s.a.w.) from all kinds of harshness and unwholesome dealings and his mild and refined character. "And most certainly you stands on sublime morality." Holy Qur'an (Qalam 68: 4)

5- Wisdom and Foresight:

"And call unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best." Holy Qur'an (Nahl 16: 125)

One of the fundamental characteristics of a successful missionary is to have wisdom and foresight in his work and relationship with others. He must be able to plan for the future, beyond the present stage and condition; and be able to place them under his forecast of the future. He works and plans for his future, the future of the coming generations and the clashes with other civilizations.

He does not limit himself to changing the present deviation only. The sage is one who assigns to everything its rightful place. He is wise in thought, dealings, speech and choosing the appropriate language and the way he treats people. This is important because when a piece of work lacks wisdom, it turns into a damage and hinders the Islamic course.

The evidence of wisdom in a missionary consist of the following:

He plans his work, thinking for the future as he thinks for the present time.

He knows how to win friends.

He knows how to steer clear of enemies.

He knows how to win others who are unable to be rightly guided.

He knows how to employ the effort of opponents for the benefit of his stance.

He makes use of the experiences of others.

He knows how to convince others of his thought and scheme.

He knows how to successfully deal with the society in which he lives.

He knows how to take precautions for contingencies and probabilities.

He knows how to select effective words.

He knows how to identify the correct stand and then selects it

6- Commitment to the Islamic Laws: It is imperative that the bearer of an ideology who invites others to it possesses such a behaviour as would make him the mirror of his thoughts and a practical model which others can emulate.

In a case whereby there is discrepancy between words and deeds, the trust of those invited to the cause who believe in it, act according to it and await its success will surely be shaken and shattered. Surely, accusation will replace their trust and despair their hope.

The Holy Qur'an has mentioned many a parable about the truthful believers who follow up word with deed, working even before speaking. Their way was work and commitment rather than exhortations given from the pulpits, nor was it by way of writing books, after which they withdraw it.

Based on the close relationship between word and deed, Islamic thought distinguishes between Islam (submission) and Iman (belief). Islam is to acknowledge the two testifications which will confirm his being a Muslim, although he might be uncommitted to the rule of the Shari'a. He who accepts Islam, but does not act according to it, remains a Muslim, although being a deviated sinner. Iman, on the other hand, means acknowledging the two testifications and acting in accordance with what the message bears, be it a belief system, ideology, legislation or values, in the fields of behaviour and overall way of life.

It is incumbent upon the person who calls people to sacrifice and strive in the way of Allah with wealth and life, to help the needy, to truth, faithfulness and trustworthiness, to stay clear of forbidden desires, to disregard the vanities of the world and to long for Allah's recompense to apply these principles in his behaviour and deeds, so that he can be a real missionary in behaviour and action, not only in word and exhortations.

A society that could not feel and witness sincerity in the work of a missionary would not just accept empty words. The holy Qur'an has forbidden the act of talking without backing one's speech with action, and informs us that the wrath of Allah awaits such people.

Allah, the Exalted, says:

"O you who believe! Why say you what you (yourselves) do (it) not? Most hateful is it unto Allah that you say what you (yourselves) do (it) not." Holy Qur'an (Saff 61: 2-3)

Allah, the Most High, has sworn that man will be in vain unless he backs his word with action. And

He says: "By the Time! Verily man is in loss! Save those who believe, and do good deeds, and exhort each other to truth and exhort each other to endurance." Holy Qur'an (Asr 103: 1-3)

And He says:

"And say (unto them), act as you will, Allah beholds your deeds, and His Apostle, and thee believers." Holy Qur'an (Tawba 9: 105)

Both the Qur'an and the history bear witness to the fact that the highest example for mankind in the issue of conformity of action with word is the Messenger of Allah, Muhammad (s.a.w.). This is why he was the model for mankind by practicing the principles to which he called the people. He was able to build the ideological edifice and construct that great society and glorious, everlasting civilization on the foundations of tawhid, unity of Allah, and ethical values.

7- Ability to Handle Discussions:

"...and dispute with them in the manner which is the best." Holy Qur'an (Nahl 16: 125)

The success of the issue by which he addresses people and public opinion, depends on the value of its principles and on the people who bear the message and defend it.

A right issue can be a lost one if its presentation and defence is entrusted to someone who is not able to carry out the assignment. More so, he might also do a lot of damage to the cause. Because of the importance of the word he method of dialogue, the Holy Qur'an presented various verses that discuss the method and procedures of handling it. Discussion and holding dialogues with others, is indeed, an art in itself.

It, is, therefore, incumbent upon the missionary to perfect this art by rehearsal and practical drill. On the part of the foundation for propagation, it is imperative to groom the propagators, and those concerned with missionary work, by educating and training them on the method of handling dialogues and symposiums. There should be rehearsals in dialogue under the guidance and supervision of an experienced specialist. Where their strong and weak points, in the way of conducting the dialogue and debate, as well as, their method of presenting an idea and defending it, should be pointed out.

Perhaps, one of the foundations of a successful dialogue is to engage the opponent by starting from the postulates which were accepted by both parties, so that a desired result can be reached. One must not seek victory over his opponent just for victory's sake, irrespective of whether he becomes convinced of an idea or rejects it. The objective of a discussant is to convince the other party of his idea and not to be victorious over him.

8- It is a well known fact that, conveying an idea or a word to its recipient and gaining acceptance, is one of the loftiest arts in a human's relationship. This art has its own instruments and techniques for expression and has access to the mind of the audience.

It is imperative for the missionary to perfect the means of conveying Islamic thoughts and deliver it to the people with what he possesses. He, therefore, stands in need of the art of oration, discussion, writing or lecturing. He must train himself, putting much effort in mastering whatever he can of these arts, so as to enable himself to relay his thoughts and convince others of the Islamic enterprise, or the issues which he is working to change and reform. To procure enough speakers, writers and other experts is one of those obligatory duties that is a collective responsibility of the whole Muslim community (wajib al-Kifa'I), since the Islamic message and principles are in need of it.

9- Ensuring Islamic Consciousness and Culture:

"...; why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them..." Holy Qur'an (Tawba 9: 122)

"Say (O Our Apostle Muhammad): `This is my way, I invite (you all) unto Allah; with clear sight, (which) I and he who follows me (possess-es)..." Holy Qur'an (Yusuf 12: 108)

One of the essential elements and conditions that a person who intends to work for the propagation of Islam must fulfil, is that he must have social and political consciousness, the education the society needs and the knowledge of religion, its fundamentals and methods. This does not mean that Islam exempts those without much knowledge of the duty of commanding good and forbidding evil and inviting others to Islam. Every Muslim is duty bound to play his part in that field according to his knowledge of the rules of Shari'a (Islamic Law).

In the above-mentioned verses, the Holy Qur'an stresses that having religious knowledge and insight are among the fundamental pivots of calling people to Allah. 10- Acquaintance with the composition of the society, its situation, conditions and ideological, political, civil and psychological problems.

The Muslim missionary encounters complex societal ideas, customs, traditions and compositions. He relates with a society conditioned by its problems, anxieties, aspirations and expectations. Islam, being a civilizational scheme concerned with reforming the society, makes it obligatory on the missionary to be conversant with the ideological and psychological composition of his society and have full awareness of its problems. The following verse summarizes this:

"Say (O Our Apostle Muhammad): `This is my way, I invite (you all) unto Allah; with clear sight, (which) I and he who follows me (possesses)..." Holy Qur'an (Yusuf 12: 108)

Therefore, those undertaking the issue of propagation have no recourse but to conduct studies and analysis and increase their comprehension and draw reform programmes.

11- Belief in the Fulfillment of the Aims of Propagation: One of the most critical problems facing missionary work is to have despair and be pessimistic in reforming the society and correcting corrupt practices, and thinking that the Islamic programme is unable to take up the role of a pioneering leadership. A Muslim imbued with the message starts his work with the hope for changing the situation. He is propelled into setting the divine commands into motion, those commands which call for opposition to corruption and crushing the tyrants however powerful and haughty they might be.

The Holy Qur'an has indeed roused the spirit of developing strong hope in the souls of the believers and removing their despair. Many verses try to curb this problem so that the dynamo of hope would move towards the objectives. For example, His saying:

"And indeed We did write in the Psalms (Zubur) (given to David) after the Reminder (Tawaith given to Moses), that the earth, shall inherit it My servants righteous." Holy Qur'an (Anbiya 21: 105)

"And indeed We to bestow (Our) favour upon those who were considered weak in the land, and to make them the Imams (guides in faith), and to make them the heirs." Holy Qur'an (Qasas 23: 5)

"Allah has promised unto those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them." Holy Qur'an (Nur 24: 55)

Indeed, the pioneering party of Islam, under the leadership of the Holy Prophet (s.a.w.), set out to oppose the tyrants of the earth, in spite of their few numbers and paucity of means. It created a miraculous feat having been victorious and overpowering the seemingly invincible. Thus, faith and the power of will, not the power of the sword and wealth, was the victor, despite the role of material wherewithal in awarding victory.

Indeed, the Holy Qur'an reminded the believers to this fact, and presented a lively picture of practical experience before them:

"Indeed Allah has succoured you at `Badr' when you were contemptibly weak.." Holy Qur'an (Al-e-

Imran 3:122)

12- Endurance of Difficulties and Tribulations: The bearer of the message and the reformer who calls for establishing Islam, changing the composition of society, changing the ideological and cultural content of the society, the reform of which he is working for, will no doubt face serious rejection and stiff resistance from the powers protecting the ignorant 'ignorant' system and existing social composition. They will do this, in order to protect their interests and selfish desires, which they will lose whenever the tyrannical leadership reverts to Islam.

In view of this, the patrons of the system will hasten, with all the means at their disposal, to destroy and eliminate those whose main aim is changing the society and establishing the Islamic alternative. It is necessary for those working for the sake of Islam to realize this fact and be ready to endure all trials, tribulations and tyranny with perseverance, steadfastness and unflinching resolution.

13- Considering the development of the human society and the complexity of its problems, institutions and active forces, it will be naive to regard impulsive, unprompted work as capable of executing any task and achieving the aims. Therefore, it is necessary to conduct studies and plan for the activities and sources that can carry Islamic thought, principles and objectives.

The missionaries must be capable of planning on two levels; the individual and institutional levels. Perhaps planning which is indispensable in the success of Islamic objectives is also obligatory in the Shari'a, and this is in accordance with a precept of the principles of Islamic jurisprudence 'ilmul usul' which says:

"Anything (or act) without which an obligatory act cannot be fulfilled, is itself an obligatory thing / act".

The Missionary's Education

"...; why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them..." Holy Qur'an (Tawba 9: 122)

This verse discusses about the obligation of acquiring religious knowledge, as well as, spreading it

to others. It establishes the connection between the imperative nature of studying Islam, being aware of its thoughts and concepts and assimilating its culture, on the one hand, and inviting to it, propagating it and presenting it to others, on the other hand. This is because acquiring knowledge 'tafaquh', which is mentioned in the verse, means understanding, ideological and intellectual awareness, as well as, grasping the Islamic rules, aims and objectives.

This is how this holy verse made it compulsory upon all Muslims to acquire knowledge, as well as, calling people to Allah. Allah, the Most High says:

"Say (O Our Apostle Muhammad): 'This is my way, I invite (you all) unto Allah; with clear sight, (which) I and he who follows me (possesses); and glory be to Allah, and I am not of the polytheists.'" Holy Qur'an (Yusuf 12: 108)

Indeed, if this Qur'anic exposition talks on acquiring religious knowledge in its capacity as a collective responsibility which must be discharged to the level of sufficiency, and that the propagator should invite others with clear awareness, comprehension and insight, then, other verses teach the missionaries and propagators the method to be used in calling people to Islam. For instance, His saying:

"And call unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best." Holy Qur'an (Nahl 16: 125)

"...Repel you (evil) with what is the best, when lo! He between whom and you was enmity, shall be as though he were a warm friend." Holy Qur'an (Fussilat 41: 34)

We can see that learning the methods and knowing the means by which to invite people to Islam is part of acquiring religious knowledge and grasping its content and purposes.

If the Qur'an requires those propagating Allah's word to dispute with their opponent scientifically and with the best and most effective methods, then, it means that the Qur'an requires the callers to be more acquainted with the thoughts, culture, beliefs and ideology of the opponent. This will empower them to enter into disputation and dialogue with the opponent with full power and strength.

Thus, it is imperative that a propagator should be acquainted with the culture of his time and grasp the ideas, theories and concepts of the civilization which prevails in the world, for the ideological battle is similar, to a large extent to, the armed one. To explore the forces of the enemy and his capabilities is surely a precondition for engaging him in the battle. It makes no difference whether these forces and capabilities are human, economic, information and publicity, arms, technology, planning or other factors, such as, natural conditions and political set up.

Likewise, the Muslims cannot enter the battle field of ideology without first ascertaining the nature of thought of the enemy or opponent or the others' view, as a preparation for ideological warfare.

From the Qur'anic exposition, investigation and practical experience of the course of the missionaries and propagators over the ages, we can highlight on the culture and education that is necessary for them to acquire and the level of that education in terms of comprehension, differentiation and constructing the ideal form of education.

A. Ideological Education: It is necessary for a Muslim missionary to study a complete course on beliefs which covers the fundamentals of Islamic belief and the important issues thereof. Such issues as Monotheism (the oneness of Allah), prophethood, the next world, fate and destiny, determinism `jabr' and the free choice `ikhtiyar'...etc. Along the way he must grasp the most prominent views of Islamic sects and schools of thoughts, philosophers and the people of hadith to such a level as to furnish him with a clear picture of the main areas of ideological conflicts between the different Islamic approaches.

It is also required of the caller to distinguish himself by being conscious and objective and accept the onerous responsibility of inviting people to the right opinion and pure understanding. He must in no way be a bigot nor surrender to wrong understanding, for he is answerable to Allah, the Almighty, should he engage in calling people towards the wrong way and distort Islam.

A successful propagator should be able to present the Islamic views in a scientific and comparative way without prejudice or bigotry. His duty is to explore the way of uniting the Muslims, call for a scientific investigation and refrain from denouncing his opponent as a renegade or maltreating him or insulting his ideology and understanding, so long as the other party believes in the fundamentals of faiths and testifies with the two testifications. On the other hand, the missionary should always expose perverted ideas and make the Muslims cognizant of them by presenting facts, scientifically.

B. Jurisprudential Education: This is among the fundamental elements of Islamic education. Knowing Islamic legislation, both the principles and the details, open up the ideological horizons before the Muslim. It will help him in propagating the Shari'a, teaching the society, comparing the Islamic legislation with other forms of positive legislation and to illustrate the greatness of the former and its ability to organize the society and develop it. Because of all this, the missionary has to study a course on jurisprudence `fiqh' and the basics in principles of jurisprudence `usul al-Fiqh' so as to empower his ability of understanding.

C. Studying the Prophetic Biography: A full study of the Prophet's (s.a.w.) biography, especially the section of his da'awa and jihad, and a grasp of Islamic history, plays a great role in educating a

Muslim, developing his ability to carry the message and understanding its methods and problems. Therefore, a missionary must read a complete course on the prophetic biography and at least a summary of Islamic history so that he can appreciate the historical experience and comprehend the biography of the Messenger (s.a.w.).

D. Social and Political Education: To understand the society and have enough awareness politically and socially, is a fundamental element in educating a Muslim missionary. Studying the society through reading the specialized social, political and psychological subjects will definitely furnish him with the required knowledge. Cultural awareness in the political and social fields can also be improved by following up the news, political analyses and societal studies concerned with social issues. This follow up will make the propagator be always in touch with the events and happenings especially that which affects the Muslims and the Islamic question world wide.

E. Methodological Education: The missionary needs the knowledge of means, methods and ways of executing his work. He can find these in the experiences of other Islamic workers and the experiences of a propagator of other ideologies, also. Another source of this form of education is psychological studies, writings about world famous figures, leadership and administration. It must be mentioned that the caller must be heedful and exercise caution concerning the experiences of non-Muslims, by observing the values and yardstick of Islam. A noble hadith states: "It is not possible to obey Allah by disobeying him."

Problems and Obstacles

1- External Problems and Obstacles:

The course of the Divine Call, in all its dimensions and various facets and scopes, be they ideological, psychological, political, social, ethical or otherwise, is that of struggle, confrontation and reform etc. This is why the Holy Qur'an calls this way "The Thorny One". This name is more appropriate for it in that it is a way of difficulties and obstacles. This is because the hostile forces, throughout the confrontation stage, use whatever is at their disposal to destroy Islam and its ideology.

And when the Qur'an discusses the difficulties and impediments faced by the Holy Prophet (s.a.w.) and the first generation of Muslims, it is really speaking about the most critical part of the history of the tussle between the two opposite approaches. This picture wanted to create a clear view, a complete awareness and a mental and practical preparation for facing those difficulties and impediments. In that period, the Islamic call faced all dimensions of the conflicts with the pre-Islamic period of ignorance 'jahiliyya' while the latter employed all what it had.

Studying this particular period will present us with a complete view of the course taken by Islam over the ages. It will also reveal the norms and laws governing the course of history and reform. By subjecting the history of the divine call, and particularly that of the Muhammadan call to studies and analysis, summoning witnesses as handed down to us by the Qur'an or other means of confirmation, we can identify the methods of war and opposition resorted to by the tyrants and the enemies of Allah and humanity, throughout the history and stages of the tussle, past and present.

We can identify the most dangerous areas of opposition and obstruction imposed by the 'jahiliyya' movement on the message and its bearers. They are:

A. Ideological Opposition: The pivotal element around which all tussels and conflicts are centered is that of thought and belief, though the level of thought and belief of the former 'jahili' people was indeed primitive. Despite their primitive nature, they were employed in opposing the message that called mankind to the unity of Allah, belief in Him, the revelation, prophethood, the hereafter, regards the intellect as a means of cognition and faith and employed the purity of human nature and mental reasoning in the material world in order to reach that faith and belief.

The ideological tussels, through the efforts of the 'jahili' intellect, was directed toward casting doubt on the call of the Prophets (s.a.w.), the principles of faith in Allah, the Glorious, the methods and organization of the divine thought and the ability of the Islamic enterprise in uplifting and developing human life. That opposition has indeed evolved from its primitive stage to the stage of theories with scientific and philosophical coloration. These includes the founding of schools, theories, philosophies and methods of investigation and thought, all for the purpose of continuing the fight against faith in Allah and in the everlasting divine message, on a planned and organized platform. Therefore, the two paths are:

The path of belief in Allah, the Glorious, and that of disbelief and perversion.

Surely, to face the war of thought equipped with modern theories and means is the responsibility of the Muslim scholars, intellectuals and writers, missionaries and Islamic organizations such as the centres for studies, libraries, schools, universities, publishing houses, mass medias and the Islamic states. This war will entail establishing a permanent presence in the ideological battle field that is launched by organizations and mass mobilization agencies against Islamic thought. It is also in need of an ideological work planned and theorized according to well studied and practical foundations.

Perhaps, the most prominent foundations to consider before entering the battle field at this level are:

1-The Muslims should be equipped with the original Islamic thought by resorting to its first principles; the Qur'an, the 'sunna' and the Prophetic biography. They must also study the secondary sources of the Islamic knowledge namely; the ideological sources, jurisprudence and the principles of jurisprudence and studies in the Islamic history, sciences of the Qur'an and hadith and contemporary Islamic culture. In order to achieve all this, it is necessary to establish institutes, schools, study circles, research centres and special libraries where missionaries can be specially trained on the issue of Islamic propagation.

2- To provide the missionaries with the knowledge of modern culture and methods such as psychology, publicity and studies on public opinion, sociology, English and French languages, and the mastering of the Arabic language for the non-Arab missionaries. Acquiring these branches of knowledge will enable the propagator to understand man and his society and the method of interacting with him. It is imperative to train the missionary on the procedures of 'tabligh' and association with others and how to enter into intellectual dialogue...etc.

In order for a propagator to acquire knowledge and information, it is most desirable for us to prepare them so as to specialize on the issue of 'tabligh' in a particular region of the world, so that all his efforts will be concentrated in the region for which he is trained. It is therefore, necessary for each missionary to study the situation, condition and language of his appointed region. 3- To provide the missionaries with scientific and practical means needed for their task.

Method of Ideological Confrontation:

Throughout the duration of ideological confrontation between Islam and its rival, the contest had its ups and downs; ultimately Islamic thought had the upper hand. The vitality of Islam and the greatness of its principles were the source of strength that brings about victory, time-testedness and superiority. Unfortunately, the method of conveying Islamic thought is often mis-applied or impaired and its thoughts, concepts and rules meddled with or misunderstood or presented in a primitive and unrefined way.

The method, programme and language of discourse inevitably has its effect on the success of Islamic thought and its civilizational enterprises in its role as leader of humanity.

Perhaps the most prominent methods through which authors, orators and men of letters present the Islamic thought are three:

1- The method of defence and refuting arguments. This a method which portrays the condition of

psychological crises that the Islamic condition suffers from. It can be justly said that the stage of scientific and technological advancement of Europe, America and Japan which started at the beginning of the twentieth century, was the factor that instilled an inferiority complex into the minds of the Muslims of that period. This generation of Muslims grew up in the guidance of materialistic thought which fed the Islamic world via the universities, perverted political parties and the intrusion of foreign cultures. This phenomenon prompted the Islamic authors and thinkers to resort to the method of defence and refuting arguments.

This method, no doubt, was fruitful. It enlightened the contemporary generation, but all the same, it was not able to present Islamic ideology, theories, values and principles in an encompassing manner.

2- The method of attacking and criticizing the perverted and deviated ideologies. This method portrays self-confidence and a shift to challenge, casting away foreign thoughts and revealing the defects and scientific and methodological discrepancies found in them.

3- The third method which necessity dictates in expounding Islamic knowledge is the level of propounding Islamic theories covering numerous fields such as politics, social, economic, educational, psychological, behavioural, historical and the methodology of science, arts, literary, law...etc. The Islamic cultural and ideological project must cover all the fields of culture, education and the need for organizing the society and the state and play its role in leading the life and civilization of mankind. It must, therefore, be a pioneering thought and a complete scheme as expected.

B. Skepticism and Lying: Among the method of confronting the Prophets, Messengers and callers to Allah and ruining their divine thought is casting doubts on the truthfulness of their call, the soundness of their principles, thinking and the chastity of their persons so as to shake the trust the audience has in them and render, sceptical, those who have already embraced the ideology. In this way, detractors expect to create a sort of schizophrenia in the callers themselves and a gulf between the callers and the society. The Holy Qur'an exposes this vicious method and those disguising themselves in it, saying:

"...and whenever (thereafter) an apostle came unto you with that which your selves desired not, swelled you with pride, some (of the apostle) you belied (as imposters) and some you slew." Holy Qur'an (Baqara 2: 87)

In other places, their statements, which they made in order to inspire scepticism concerning the truthfulness of the message and the soundness of its objectives, are reported:

"We heard not of this in the former creed. This is nothing but an imposture. (What) has the

reminder been sent down (only) unto him among us? Nay! They are in doubt about My reminder, Nay! They have yet tasted not My chastisement!" Holy Qur'an (Sad 38: 7-8)

Then it states:

"But said the chiefs of those who disbelieved, from among his people: `This is a man like unto yourselves who intends to exalt himself above you; but had Allah will (to send any apostle) He would certainly have sent angels. We have heard not of this among our fathers did. Verily his is not but a man maniac so bear you with him for some time." Holy Qur'an (Mu'minun 23: 24-25)

"Said the chiefs of the people of Pharaoh: `Verily this indeed is an enchanter (most) learn-ed'. He intends to turn your out of your land; What is it then your counself?" Holy Qur'an (A'raf 7: 109-110)

In this way, the Prophets (s.a.w.) and reformers are accused of lying, insanity, greed for power and name and for worldly gains so as to cast doubts on their noble, human objectives and guiding, divine call.

C. Psychological Warfare: The psychological war is considered, one of the most dangerous weapons used by the enemy against his opponent. The `Jahiliyya' often have taken recourse to psychological warfare, in its different forms against the Holy Prophet (s.a.w.), the message and its bearers, throughout the ages, past and present. They spread rumours and slanders against the personality of the Holy Prophet (s.a.w.), they mock his companions, disparage them and belittle their social standing.

They spread fear and terror among the ranks of the Islamic group, the callers to Allah, the Glorious, so as to weaken the morale and shake the Islamic personality from within. Their aim is to create psych-ological defeat which will strip the followers of the Divine Message of their self-confidence and instill uneasiness and tension in their lives. As the organization crumbles and fear and terror rules the individual and the believing group, its struggle and resistance fizzles out.

The Qur'an speaks about the psychological war launched by the opponent against the Messenger of Allah (s.a.w.), the Message and those who call toward it, in order to place before them the reality of the war in all its dimensions, thereby establishing its stand thereof and provide the followers with psychological immun-ity. It says:

"And all that We relate unto you of the accounts of the apostles is to confirm with it you heart..." Holy Qur'an (Hud 11: 120)

The Glorious Qur'an mentions the conditions of psychological warfare employed by those hostile

to the divine call throughout the ages: "And certainly you shall hear from those who have been given the Book before you and those who join other gods with Allah, much annoyance..." Holy Qur'an (Al-e-Imran 3: 186)

"...Is this he whom Allah has raised to be an apostle." Holy Qur'an (Furqan 25: 41)

"...And we see not any have followed you but those who are the meanest of us,..." Holy Qur'an (Hud 11: 27)

"...And said: `(He is) tutored (by others), a mad man." Holy Qur'an (Dukhan 44: 14)

"Verily he is not but a man maniac so bear with him for some time." Holy Qur'an (Mu'minun 24: 25)

"...and said the disbelievers: `This is a sorcerer, a great liar.'" Holy Qur'an (Sad 38: 4)

"...`Hearken you not unto this Qur'an, make noise in it,..." Holy Qur'an (Fussilat 41: 26)

"And say they: `Why was not this Qur'an sent down unto a man in the two cities, (who is) great?'" Holy Qur'an (Zukhruf 43: 31)

"The life of this world has been made alluring to those who disbelieve and they scoff at those who believe..." Holy Qur'an (Baqara 2: 212)

"And indeed were (also) ridiculed (some) of the apostle before you, but surrounded those who ridiculed that (very torment) which they had been ridiculing." Holy Qur'an (Anbiya' 21: 41)

"...and say I not about those whom your eyes hold in contempt (that) Allah will never bestow on them (any) good..." Holy Qur'an (Hud 11: 31)

"If he hypocrites and those in whose hearts is a disease and the agitators in the city desist not, We shall certainly rouse you up against them, they shall not be allowed to be your neighbour in it, but a little while." Holy Qur'an (Ahzab (33: 60)

Apart from revealing the methods employed in psychological warfare and defining most of its issues, the Qur'an also enjoins the Messenger (s.a.w.) and the believers to be steadfast and raise themselves high above what their detractors try to instill in their minds of the weakness of their camp, their social position and their inability to empower the Jahiliyya movement and its fortress. The Qur'an addresses the believers in a general way, stressing these commands: "And be patient against whatever they say and avoid them with a decorous avoidance."

Holy Qur'an (Muzammil 73: 10)

"And lose not heart and grieve not, for you shall gain the upper land, if you (only) be (true) believers." Holy Qur'an (Al-e-Imran 3: 139)

"Indeed, successful are the believers. Those who in their prayers are humble. And those who, from what is vain, keep (themselves) aloof." Holy Qur'an (Mu'minun 23: 1-3)

The instrument of threat, spreading fear and terror in the midst of the believer's ranks represents an important part of the activities of arrogant `Jahili' forces carried out to hem in the bright oasis of Islam and prevent its light from spreading to the darkness of unbelief.

The Holy Qur'an registers these hostile stands taken and the psychological warfare launched by the haughty powers over the ages, saying:

"And sit not in every path, threatening and hindering from the path of Allah, him who believes in Him, and seeking to make it crooked..." Holy Qur'an ((A`raf 7: 86)

D. Killings and Bodily Extermination:

In order for the arrogant powers, the protectors of the `jahili' existence, to confront the Divine Call and that the psychological war would succeed and no mental resistance is exhibited by the persevering believers, these tyrants resort to imprisonment, torture and physical and bodily extermination. They also launch bloody wars to wipe out the bearers of the Divine Message, those who defend the values of truth and faith. This is one of the natures of conflict and confrontation in its worst and most violent forms. With this form of confrontation the arrogant forces wish to extricate itself from and terminate the activities and all traces of the existence of its opponent.

The Qur'an recorded this kind of resistance to the truth, by bringing tens of verses discussing about torture and killing, fighting, jihad and defending the truth. For example, His saying:

"How many a prophet has fought with whom were myriads of Godly men, and they lost not heart at what befell them in the way of Allah nor did they weaken, nor did they demean themselves (before their enemies); and Allah loves the steadfast ones." Holy Qur'an (Al-e-Imran 3: 146)

And His saying:

"...and their slaying the Prophets unjust-ly..." Holy Qur'an (Al-e-Imran 3: 181)

And His saying:

"And when planned they against you, those who disbelieved, that they might imprison you, or slay you or drive you away..." Holy Qur'aan (Anfal 8: 30)

And His saying:

"And Pharaoh the owner of the stakes. Who (all) transgressed in the cities. And multip-lie d wickedness therein." Holy Qur'an (Fajr 89: 10-12)

In this way, the Qur'an records those scenes and pictures and presents it to the first generation of the Qur'anic message to inspire them with patience and perseverance for the obstacles on the way and the sacrifices for it. The Qur'an mentions the story of the companions of the trenches who were burnt alive in ditches full of fire.

It mentioned how Pharaoh `Fir'aun' killed the believers.

It referred to the greatest crime perpetrated in human history at the hands of the Jews, condemning them to the wrath of Allah and ignominy, in the following words: "...and humiliation and wretchedness were stamped upon them and they drew unto themselves the Wrath from Allah; This because they used to reject the signs of Allah and slay his apostles un-justly; this because they disobeyed and were wont to transgress." Holy Qur'an (Baqara 2: 61)

In the same way, the Qur'an discusses about those terrible and bloody scenes and encounters, history has handed down to us pictures portraying struggle, fight-ing and bloody confrontations which caused the down-fall of arrogant powers and the leaders of the `jahili' camp who control the fates and destinies of the people. It speaks about the wars of the Holy Prophet (s.a.w.) and his battles, in Badr, Uhud, Khaibar, Khandaq, Hunain and tens of other battles and confrontations. It also mentions the forms of torture and fighting which his companions and the followers of his message encountered.

E. Imprisonment and Torture: Among the methods adopted by the tyrants and enemies of guidance is imprisonment and torture, in order to obstruct the activities of the believers and stand in their way of spreading the principles to which they call the people to. The callers are imprisoned and various means of torture and terrorization are applied to them so as to wipe their activities out.

The tyrants and oppressive forces hostile to Islam, have indeed specialized in inventing different methods of mental and bodily torture. If a researcher will take the opportunity to undertake an investigative study on the believers suffering at the hands of the enemies of guidance, the arrogant tyrants, he would have been able to produce evidences of millions of them in prisons

undergoing different methods of torture. This kind of treatment was meted to them, not because of any crime, but, as a result of an ideology they believe in, a true belief they embraced and a call to goodness to which they invited people to. How clearly the Holy Qur'an depicts this reality when it states that:

"They tormented (them) for naught but that they believe in Allah, the Ever-Prevalent, the Most Praised." Holy Qur'aan (Buru'aj 85: 8)

"O my people! how is it that I invite you unto salvation and you call me unto fire?" Holy Qur'an (Ghafir 40: 41)

The prison was one of the ways followed by the Quraish after the Prophet's patience and steadfastness wore them out. They planned to imprison or kill or exile him, so that they could isolate him from the society and bar the people from his speech and invitation. The Holy Qur'an, addressing the patient Prophet (s.a.w.), says:

"And when planned they against you, those who disbelieved, that they might imprison you, or slay you or drive you away..." Holy Qur'an (Anfal 8: 30)

F. Sanctions and Economic Warfare: Among the hostile methods employed by the 'jahiliyya' against the Noble Messenger, Muhammad (s.a.w.) and his followers, and up to this time the arrogant powers are using it so as to weaken Islam and force the believers to accept and submit to the devilish 'jahili' status quo, was economic and social sanctions. The three years Quraish's boycott of the Prophet (s.a.w.) and his companions and uncles who accepted and supported his call, is the most conspicuous evidence of this hostile method. That savage economic confrontation exposed the inability of this method in shaking the principled stand of the Holy Messenger (s.a.w.) and his disciples and the failure of such malicious efforts.

The pagan Quraish employed this deterrent economic and social boycott in Mecca while the hypocrites of Medina, at another time, resorted to the same system of pressure against the Holy Prophet (s.a.w.) and his disciples. Their aim was to subject his followers to hunger, thereby, forcing them to disperse from around the Honourable Messenger (s.a.w.).

The Holy Qur'an has recorded this base action so as to be a reminder and a lesson to subsequent generations of believers. It is also an everlasting deterrent for any person intending to follow this Islamic way, for the arrogant powers are ever intent on employing this evil means of pressure and economic sanctions. Allah, the Most High, says:

"They are the ones who say (unto those who help the believer- refugees): 'Spend you not aught upon those who are with the Apostle of Allah until they break up; And Allah's are the treasures of

the heavens and the earth, but the hypocrites understand (it) not." Holy Qur'an (Munafiqun 63: 7)

In another place, the Holy Qur'an exposes, to the Muslims, the failure of economic war or its withdrawal in the face of the stand of true faith, saying: "Verily those who disbelieve spend of their wealth to obstruct (men) from the way of Allah, so will they spend it, then (in the end) it shall be against them (a matter of) regret..." Holy Qur'an (Anfal 8: 36)

Allah, the Almighty, has indeed said the truth; surely the will of truth has gained victory while the polytheists and the hypocrites lost the battle. The treasures and resources of the earth have indeed flowed for the Muslims. This was the result of economic sanctions imposed on the Messenger (s.a.w.) and his call and, thus, was how the system of economic blockade was vanquished in the face of resistance and resolution of believing man.

G. Allurement with Wealth, Women and Position: The same way as the arrogant powers and enemies of Allah and the humanity employed economic boycotts, they also used and they are still using, the method of alluring the callers with wealth, women and position in order to seduce those whose spirits are weak and suffering from anxiety.

The Holy Qur'an has paid great attention to fortifying the Islamic personality from falling prey to forbidden desires and pleasures so as to create spiritual defence and the power to resist allurements. 'Jahiliyya' had indeed clashed with the firmest will and power of resolution any human ever carried; the will and resolution of the Guide Prophet, Muhammad (s.a.w.). They foolishly tried to seduce the Noble Prophet (s.a.w.) with wealth, women and investing him with authority, but, he rose above those inconsequential proposals proclaiming his eternal statements:

"Oh Uncle! I swear by Allah that if they place the sun in my right hand and the moon in my left hand so as to abandon this affair, I would never have abandoned it..." He said this firm statement after the Quraish sent him his uncle with the proposals of the leaders of the Quraish. The proposals were that they would amass such wealth for him till he became the richest man among them, that they would give him, in marriage, the most beautiful women he liked and that they would make him their king with the condition that he abandon his principles and call. He rejected and uttered his famous statement, which is still a guide to those who take the prophetic path, the bearers of the banner of Islam.

H. Exile and Banishment: Exile and banishment was - and still is - one of the means by which the tyrants confront the Prophets, Messengers and the bearers of the Message to isolate them from the society and raise a barrier between the divine call and the souls listening to it. Indeed, the Noble Prophet (s.a.w.), and the believers, had taken recourse to migration, leave behind their kinsmen, their wealth and houses, to save their religion, continue along their course and spread the principles of truth and goodness in other lands. They migrated from their birth places because

the chances for answering their call had been blocked and their movements curtailed.

Prophets Abraham, Lot, Moses, Muhammad (s.a.w.) and other prophets had taken recourse to migration. Abraham (a.s.) fled from the terror and arrogance of Ninrod, Moses from that of Pharoah and Muhammad (s.a.w.) from Quraish's terrorism and arrogance. Those migrations brought about great ideological changes in human history, established great landmarks on man's road to civilization and ushered in a mighty victory for the principles of guidance and faith, contrary to the plans of the tyrants and what they hoped to achieve by exiling these men of religion.

The Qur'an has narrated about the exiling and banishing of the Prophets from their homes by the arrogant powers; it has also enjoined to undertake migration and the search for a new land and a new society ready to accept the divine thought and act its principles, where the way is open for the Muslims to proclaim their faith and practice their religion.

Let us ponder on some Qur'anic verses that discuss this phenomenon which is very important in the course of the divine call, so as to gain more understanding of the acts of migrations and banishment during the various stages of conflict. Allah, the Most High says: "...Certainly we will turn you out O Shu'aib, and those who believe with you, from our town..." Holy Qur'an (A`raf 8: 88)

"And said those who disbelieved unto their apostles: `Certainly will we drive you out of our land..." Holy Qur'an (Ibrahim 14: 13)

"And how many a town which was mightier in power than you town which has driven you out; We destroyed them, and no helper was there for them." Holy Qur'an Muhammad (47: 13)

"Those who have been expelled from their homes unjustly save that they say: `Our Lord is Allah.'" Holy Qur'an (Hajj 22:40)

In these verses, the Qur'an presents the acts of hostile banishment meted out to the Prophets (s.a.w.) and their followers. In other places, the Qur'an commands the believers to migrate and look for new lands and societies to continue their work of propagating Islam and establishing the society of Monotheism. Allah, the Most High says:

"...They, therefore, who did migrate and were turned out of their homes and suffered in My way and who fought and were slain, I will most certainly blot out their sins from them,..." Holy Qur'an (Al-e-Imran 3: 195)

"Verily those whom the angels take away (at death) while they are unjust to their (own) selves

(in sin), They (the angels) shall ask (the sinner souls) 'In what state were you?' They shall reply 'Weakened (and oppressed) were we in the land,;' They (angles) will say 'Was not the land of Allah vast (enough) for you to migrate therein?' So these (are those) whose refuge shall be Hell; and what a bad resort it is." Holy Qur'an (Nisa' 4: 97)

"...therefore, take not friends from among them until they migrate in Allah's way..." Holy Qur'ann (Nisa' 4: 89)

"And (as for) the foremost, the first of the (Meccan) immigrannts and the (Madinites) supporters and those who followed them in goodness, Allah is well-pleased with them..."
Holy Qur'an (Tawba 9: 100)

2- Internal Problems and Obstacles:

The external problems and impediments were not only obstacles faced by the Divine Call and the Prophets and their disciples, and which had to endure throughout the continuity of this noble course. The Divine cause, especially during the time of Muhammad (s.a.w.), faced internal problems, also. The Holy Prophet (s.a.w.) and a group of his faithful companions, were able to overcome internal problems. The Islamic course contained those obstacles and uprooting them thanks to the wisdom, sagacity and loftiness of the personality of the leader, the holy Prophet (s.a.w.).

The Qur'an has recorded for us the internal problems of the Islamic group, pointing to its danger and guiding us as to the way of solving them and uprooting the negative impact they would have on the Muslim society, by way of wise methods. This concise study cannot treat this wide topic by discussing those problems and analyzing them. We can only present those which are most dangerous and most recurring in the domain of collective or individual missionary work. Perhaps this can portray the Qur'anic view to the missionaries and Islamic workers, who face collective problems or are active in propgation Organizations.

The most important issues around which the Qur'an concentrates when discussing problems and internal threats to the Islamic group during the time of revelation and prophethood are the following:

A- Hypocrisy: The activities of hypocrites are carried out with planning and intelligence and are aimed at destroying the Islamic framework and spreading division, conflict and internal scepticism within the ranks of the Islamic group and society.

The Qur'an made much mention of the hypocrites and seriously warned us of them because of the danger of their activities and their far-reaching influence. Similarly, the Qur'an directed its

warning, admonition and threat to them, saying:

"And when began to say the hypocrites and those in whose hearts was disease that: `Promised us not Allah and His Apostle but (it was only) a deception.'" Holy Qur'an (Ahzab 33: 12)

"...They are the enemy (of yours), so beware you of them! May Allah annihilate them, whence do they deviate." Holy Qur'an (Munaafiqun 63: 4)

"If the hypocrites and those in whose hearts is a disease and the agitators in the city desist not, We shall certainly rouse you up against them, they shall not be allowed to be your neighbour in it, but a little while." Holy Qur'an (Ahzab 33: 60)

It is very important that we should study the phrase "they are the enemies" which occurred in the last verse. This is obviously an identification and an emphasis for implementing danger, the source of which is that this covert disgruntled element is trying to disguise itself and infiltrate into the ranks of the Islamic group, spread its poisonous utterances and set its snares.

B- Differences and Conflicts:

If the issue of hypocrisy is a case of an external body living within the community of Muslims, then, the dissention and conflict from within the Islamic community and or between individual members arises because of different causes, which includes ignorance and misunderstanding, difference of opinion and multiplicity of views and selfish interests and love of the worldly vanities such as power, popularity, position, material gains, tribal feelings and other causes of conflicts and differences.

During the time of the Holy Prophet (s.a.w.), the Islamic society and the Muslims had faced different problems and conflicts in various situations. The most dangerous were what the Muslims encountered during the battle of Uhud, the conflict between the (Meccan) Emigrants and the (Madinites) Helpers, the efforts exerted by the hypocrites and the Jews to incite ancient tribal feuds and other similar situations. The Holy Qur'an made mention of these incidents and warned and enjoined the Muslims to safeguard themselves against political, social and ideological differences.

"...and quarrel you not, for then you will be weakened in heart, and will depart your power". Holy Qur'an (anfal 8: 46)

"And in whatever thing you differ, its decision is unto Allah." Holy Qur'an (Shura 42: 10)

The danger of conflicts becomes even more serious when it arises from personal

aggrandizement, selfish desire, love of the world and bigotry, which has been disapproved by Islam; and then disguised as a thought, theorized about and presented as a matter of viewpoint and an issue of academic or practical conviction. The Holy Qur'an not only disallowed conflict and dissension, but, also enjoined unity, loyalty and hold-ing fast to the rope of Allah, saying: "And hold you fast by the cord of Allah alltogether, and be not divided (among yourselves)." Holy Qur'an (Al-e-Imran 3: 103)

"And the believer men and the believer women, they are guardians to one another." Holy Qur'an (Tawba: 9: 71)

C- Failure to obey the Commands of the Leadership: Islam considers the issue of leadership, also known as `Imamah' (leadership) and `Wilayah' (guardianship), as one of the foundations in building the Islamic group, society or state. It also fosters the relationship between the group and its guardian or Imam based on mutual love and loyalty. It commands the Muslims to obey the leader of the group, state or ummah with the condition that he must be suitable and equal to the task, dedicated to the rules and values of the Shari'a and worthy of emulation in the model course of realizing the objectives and expectations of the Islamic group.

Despite all the training and direction that Islam dedicated for inculcating these concepts, the problem of disobeying the qualified leadership and failing to abide by its directions is a palpable phenomenon in the life of the Muslims. The existence of this problem in the Islamic community has no doubt impeded the course, ushered in a condition of fragmenting the fabric standing in the way of achieving its goals.

D- The Problem of Weakness of Stance and Being Influenced by Psychological Warfare and Opposing Publicity: After depending on the Almighty Allah, the foremost pillar of building the community and its strength, both individual and collectively, is self-confidence, having high spirits and having the feeling of power and ability to overcome the enemy, which equipped the Ummah with protection against psychological warfare, thereby, qualifying it for carrying on with the arduous tasks of reform and confronting the enemies.

By the time weakness penetrates the ranks of the community, disenchantment and retraction ensues. This is why the Qur'an attacked this phenomenon and enjoined it to be remedied and gotten rid of. The Holy Qur'an commanded the Muslims in many places and directives to raise their spirits and morale, foster self confidence and create a true picture of the nature of internal forces in the field of struggle.

"And lose your not heart and grieve you not, for you shall gain the upper hand, if you (only) be (ture) believer." Holy Qur'an (Al-e-Imran 3: 139)

"...If you suffer pain, assuredly they also suffer as you suffer; but you hope from Allah what they hope not;..." Holy Qur'an (Nisa' 4: 104)