

Da'wah Responsibility On Muslims

Da'wah

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(In the light of Jurisprudential Principles)

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Da'wah Responsibility On Muslims

Contents

| | |
|--|----|
| Introduction..... | 4 |
| Importance and Excellence of Da'wah among Non-Muslims..... | 6 |
| Responsibility of Da'wah | 9 |
| The Pride of the Muslim Ummah | 10 |
| First and Foremost, Enjoining Good and Forbidding Evil | 11 |
| Interpretations of <i>Inviting Towards Goodness</i> by Commentators | 12 |
| Allama Fakhruddin Razi (rh) writes regarding the first verse:..... | 12 |
| According to Allama Aalusi (rh): | 13 |
| According to Allama Rashid Rida (rh): | 13 |
| According to Allama Qurtubi (d. 671 AH): | 13 |
| Is inviting towards Islam <i>Farz-e-Ain</i> or <i>Farz-e-Kifayah</i> ? | 14 |
| Abu Hayyan Andalusi (rh): | 14 |
| According to Sheikh Muhammad Abduh (rh)..... | 15 |
| According to Mufti Muhammad Shafi (rh) | 16 |
| Summary..... | 18 |
| Explanation of Farz-e-Kifayah..... | 18 |
| Persons for Namaz-e-Janazah | 19 |
| Persons for Jihad | 20 |
| According to Imam Ibn Qudamah Hanbali (rh) | 21 |
| According to Imamul Haramain Abdul Malik (rh)..... | 21 |
| According to the Shafa'ee School of Jurisprudence | 22 |
| According to Sheikhul Islam Ibn Taymiyyah (rh) | 22 |
| According to Maulana Abul Kalam Azad (rh)..... | 22 |
| Further Explanation of Farz-e-Kifayah..... | 23 |
| According to Allama Shatbi (rh)..... | 25 |
| Farz-e-Kifayah is more important than Farz-e-Ain | 25 |
| Da'wah (Invitation) Among Non-Muslims and Muslims..... | 27 |
| Excuse for Da'wah Among Non-Muslims | 28 |
| Two Responsibilities | 29 |
| Excerpts from Maulana Ali Mian Nadwi on the importance of Da'wah among non-Muslims..... | 30 |
| Hazrat Maulana Qari Muhammad Tayyab's (rh) Excerpts on the importance of Inviting Non-Muslims..... | 33 |
| Da'wah Among Non-Muslims From a Humanitarian Perspective..... | 35 |
| Da'wah among Non-Muslims is a Weapon for the Muslim Ummah.... | 36 |



Introduction

بسم الله الرحمن الرحيم

In the name of Allah most Beneficent most Merciful

الحمد لله رب العالمين والصلاة على سيد المرسلين، محمد وآله وصحبه
اجمعين، اما بعد

Being the best ummah (community), it is the primary responsibility of Muslims to engage in the propagation and invitation of Islam among non-Muslims, as it provides a practical and permanent solution to all difficulties and issues. If Muslims desire to lead a dignified life in this world along with their religion, beliefs, civilization, and culture, and flourish, then they must pay full attention to this duty.

They must rise above personal and collective interests and sincerely contemplate this matter. It is essential to present Islam's eternal message before humanity, which humanity has neglected, leading to its own destruction.

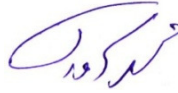
In this book, the obligation of scholarly individuals has been emphasized, urging them to discharge their responsibility by highlighting the statements of the Qur'an, Sunnah, and the pronouncements of the scholars of the ummah. This will assist in comprehending the significance and benefits of

Da'wah Responsibility On Muslims

inviting and propagating Islam among non-Muslims. This book has been prepared for the same purpose, drawing insights from books like "Dawat-e-Islam" and the religious invitations of Maulana Ilyas and others.

May Allah Almighty, through His guidance, make us all a means of guiding humanity.

Peace be upon you.



**Muhammad Sarwar Farooqui Nadwi,
Darul Uloom Nadwatul Ulama, Lucknow.**

31/7/2017

Importance and Excellence of Da'wah Among Non-Muslims

The propagation and invitation of Islam among non-Muslims hold significant importance because it is the work of the prophets and messengers. Thus its importance is immense. The announcement of this reality is made in the Qur'an through the words of the Noble Prophet ﷺ:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say [O Prophet], “This is my way. I call to Allah with clear evidence – I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him.” (*Surah Yusuf, 12:108*)

The estimation of the importance and greatness of inviting people to Allah can be understood from the guidance of Allah Almighty:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

“And Who is better in speech than one who calls to Allah, does righteous deeds, and says, ‘I am one of the Muslims [submitting to Allah].’” (*Surah Ha Meem Sajdah, 41:33*)

The extent of the Prophet's ﷺ concern and sorrow over non-Muslims not accepting Islam can be inferred from this verse:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۖ إِن نَّشَأْنُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝

“Perhaps (O Prophet ﷺ) you will grieve yourself to death because they do not believe. If We willed, We could send down upon them a sign from the heaven, to which they would bend their necks in humility.”

(Surah Shuara, 26:3,4)

Prophet Muhammad ﷺ did not limit his invitation to Islam to only the people of Makkah and the Arabs. He ﷺ conveyed the message wherever it could reach. He ﷺ even sent letters to famous kings and leaders of the time, inviting them to embrace faith in Allah and Islam.

The people of Quraish tried various means to deter the Prophet ﷺ from spreading the message of Islam. They tempted him with wealth, power, and kingship, but the Prophet ﷺ remained steadfast in his mission.

When the Prophet's ﷺ uncle, Abu Talib, conveyed the words of the Quraish to him, the Prophet ﷺ raised his gaze towards the sky and said, "O Uncle, if they put the sun in my right hand and the moon in my left hand to make me abandon this matter, I would never give it up until Allah makes it prevail or I perish in its cause."

(Seera Ibn Hisham, Vol. 1, p. 70)

Da'wah Responsibility On Muslims

The concern and dedication that Prophet Muhammad ﷺ had for the propagation and invitation of Islam were unmatched. If even a fraction of that passion and concern were to enter the hearts of Muslims today, the world's destiny would be transformed. According to narrations in Sahih Bukhari, Sahih Muslim, and others, during the Battle of Khaibar, when the Prophet ﷺ instructed Hazrat Ali (ra) to lead a detachment, he ﷺ also gave him the following instructions:

"By Allah, if Allah were to guide one person through you, it would be better for you than possessing red camels.(Red camels were highly prized in Arabia)."

(Sahih Bukhari, H# 2942; Sahih Muslim, H# 2406)

It is mentioned in Sahih Muslim;

Abu Huraira (ra) reported Allah's Messenger ﷺ as saying: "He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect.

And he who called (people) to the error shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect."

(Sahih Muslim 2674)

In the books of Tafsir (Qur'anic exegesis), there is a narration attributed to Hazrat Hasan (ra) stating that Prophet Muhammad ﷺ said, "Whoever fulfils the obligation of enjoining good and forbidding evil is the representative and successor of Allah, His Messenger ﷺ, and His Book in this world." *(Tafsir Qurtubi, Vol. 2, Part 4, p. 47)*

How great the honour is that a Muslim attains through actively engaging in enjoining good, forbidding evil, and inviting towards righteousness. Becoming the vicegerent and representative of Allah, the Messenger of Allah, and the Book of Allah is an honour and dignity that, no matter how hard Muslims work, is still insufficient.

Responsibility of Da'wah

After the noble Prophet ﷺ, Allah announced the end of Prophethood. The Prophet ﷺ was bestowed with the prestigious title of "KhatamunNabiyyeen" (Seal of the Prophets). It is the belief of Muslims that no Prophet will be sent after the Last Prophet ﷺ until the Day of Judgment.

However, the question arises: Has the world's disbelief and polytheism been completely eradicated after the arrival of the Prophet ﷺ, and has every individual in the world embraced Islam?

Clearly, that is not the case. Disbelief and polytheism have persisted throughout history in various forms and with great strength. Otherwise, did Allah no longer have the same compassion for human beings as He did before?

Did He no longer have the same mercy as He had for the people, regardless of whether they fell into deep distress or destruction, not caring even if they were trapped in the most intense difficulties?

Such doubts about Almighty Allah are not permissible. His essence and attributes do not change. Like before, He is extremely compassionate and merciful towards His servants. His compassion and love surpass the compassion and love of a mother and father.

When the answer to both these questions is negative, the question remains: After the demise of the Last Prophet ﷺ, who Allah has entrusted to undertake the task of conveying the message of guidance and removing humanity from the quagmire of disbelief and polytheism?

The Pride of the Muslim Ummah

A person who has knowledge of the Qur'an and Ahadith can easily explain that after the noble Prophet ﷺ, it is the great responsibility of the Muslim Ummah to fulfil this important duty. The performance of this obligation is the distinguishing feature and pride of the Muslim Ummah. Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Let there be a group from among you who call to goodness, enjoining what is right and forbidding what is wrong. It is they who are successful." (Surah Ale Imran, 3:104)

In the same Surah, after a few verses, there is another divine guidance:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْعُرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ط

"You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong, and believe in Allah." (*Surah Ale Imran, 3:110*)

There are numerous verses and countless Ahadith in the Islamic tradition that establish the legitimate status of preaching and propagation among non-Muslims. However, the mentioned verses above are very clear and explicit about this matter.

First and Foremost, Enjoining Good and Forbidding Evil

In the second verse mentioned above, the Muslim Ummah is addressed as the best nation because of *Amr BilMa'roof* (enjoining good) and *Nahy Anil Munkar* (forbidding evil). It is crystal clear that the greatest good is belief in Allah and monotheism, while the greatest evil is disbelief and polytheism. Therefore, these matters come first within the domain of enjoining good and forbidding evil.

In the first verse, *Da'watIlalKhair* (inviting people towards goodness) is also mentioned as a constant method in addition to enjoining good and forbidding evil as a duty of the Muslim Ummah. The greatest good in the world is indeed *Iman* (faith) and *Tauheed* (monotheism), and the first condition for the acceptance of every small or big goodness is the presence of faith

and monotheism. Then why will it not be included in inviting towards goodness?

In light of these verses, there is a consensus among scholars and commentators (mufasssireen) that inviting towards goodness, the most important aspect of propagating and inviting non-Muslims is the responsibility of the Muslim Ummah. Let's take a look at the statements of scholars regarding this matter.

Interpretations of *Inviting Towards Goodness* by Commentators

**Allama Fakhruddin Razi (rh)
writes regarding the first verse**

"We say that in the process of *Da'watIlalKhair* (inviting people towards goodness), the foremost is calling people to establish the entity and attributes of Allah and Him being exalted and free from possibilities of resemblance.

We have included the above-mentioned aspects in inviting towards goodness in the light of this divine guidance; O Prophet, invite towards the path of your Lord through knowledge and good advice."

(Tafsir Kabir, vol. 3, p. 20)

According to Allama Aalusi (rh)

"Some people have interpreted goodness as having faith in Allah, and by 'enjoining what is right,' it refers to acts of obedience other than faith. This interpretation is supported by the tradition of Ibn Abi Hatim (rh) transmitted by Maqaatil that *goodness* refers to Islam, *enjoining what is right* refers to obedience to Allah, and *forbidding what is wrong* refers to disobedience to Allah." (*Ruhul Ma'ani*, vol. 2, p. 21)

According to Allama Rashid Rida(rh)

"This invitation towards goodness, enjoining what is right and forbidding what is wrong, has different levels. The first level is that this Ummah (Muslim community) should invite other nations towards goodness and invite them towards what leads to success, prosperity, and guidance. This confirms the explanation of the commentator that Islam is meant by goodness (Khair)." (*Tafseer Al Manar Vol. 4, p.27*)

According to Allama Qurtubi (d. 671 AH)

"Islam has prescribed enjoining what is right and forbidding what is wrong as the reason for distinguishing between believers and hypocrites. It is evident from this that enjoining what is right and forbidding what is wrong is the most distinctive characteristic of a believer. The most important aspect

of it is to invite towards Islam and strive in that path.”
(*JaamiulAhkam al-Qur'an*, Vol. 4, p. 47)

Is inviting towards Islam *Farz-e-Ain* or *Farz-e-Kifayah*?

There is a slight difference of opinion on whether it is *Farz-e-Ain* (individual obligation) or *Farz-e-Kifayah* (collective obligation). There is a consensus among scholars that inviting to goodness, enjoining what is right, and forbidding what is wrong is an obligation upon the Muslim community (Ummah). However, there is a group that considers it *Farz-e-Ain*, meaning that every Muslim must fulfil this duty according to their ability and circumstances. On the other hand, most scholars classify it as *Farz-e-Kifayah*, meaning if some people in the entire community fulfil it, it will suffice for the whole ummah.

Abu Hayyan Andalusi (rh)

The famous commentator Abu HayyanAndalusi (rh) writes about the verse وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ: "It is evident that this statement of Allah, مِنْكُمْ (minkum) refers to 'some among you'. *Zahaak* and *Tabari* have also made the same point because the qualification for inviting towards good, enjoining what is right, and forbidding what is wrong, is possessed by those who are familiar with good and evil and are aware of the method of fulfilling this obligation. However, someone who is not knowledgeable will sometimes issue commands of evil and criticize what is known as good.

And sometimes, he would command or prohibit a ruling of his school of thought (fiqh) which is against another school of thought. Sometimes he will be strict on the occasion of softness, and sometimes he will be soft on the occasion of strictness. Based on this foundation, **فِيكُمْ** is for some people, and this command is related to some individuals within the Ummah who possess the capability and qualification to carry it out. The majority believes this task is Farz-e-Kifayah. If some individuals fulfil this duty, it would be considered discharged from others. However, there is a group of scholars who consider it Farz-e-Ain and assert that every Muslim is individually responsible for enjoining what is right and forbidding what is wrong according to their ability and capacity. (*Al BahrulMuheet, Vol. 3, p. 20*)

According to Sheikh Muhammad Abduh (rh)

Sheikh Muhammad Abduh (rh), one of the prominent scholars of the later era, and his student Allama Rashid Rida (rh) support the obligation of enjoining what is right and forbidding what is wrong as *Farz-e-Ain* (individual duty). However, Sheikh Muhammad Abduh (rh) has expressed his views in a moderate and balanced manner, clarifying the nature of this individual obligation.

Sheikh Muhammad Abduh (rh) stated, "It is not an immediate requirement for every individual to invite all nations towards the goodness and success that Islam offers. However, it is essential for every

individual to make it their personal responsibility, and when they encounter individuals from other nations, they should invite them towards the religion of Islam. It is not necessary for every individual to dedicate themselves exclusively to this task or to travel for its sake. The fulfilment of this duty will be carried out by the collective efforts of a group that has made thorough preparations for this work. The individuals will perform this duty only when they possess the ability and capacity to perform it.

This duty is similar to the obligation of Hajj, which is an individual obligation but is dependent on the capability and qualification of individuals.

According to Mufti Muhammad Shafi (rh)

Mufti Muhammad Shafi (rh) discussed the above verses in detail in Ma'arifulQur'an.

“All these citations leave no doubt about the fact that the duty of bidding the Fair and forbidding the Unfair falls on every individual of the community. The liability will, however, be proportionate to everyone's ability, which is true in the case of all other Islamic injunctions.....Now, each function requires a different ability.

First of all, the ability to bid the Fair depends on a correct knowledge of the Fair and the Unfair as such. One who cannot distinguish between the two or does not have a full knowledge of his undertaking would not be

the right person to go out to others to bid the Fair and forbid the Unfair. So, one who does not know the Fair and the Unfair is obligated to find it out, get to learn the Ma 'ruf and Munkar as determined by the Shari'ah of Islam, and then he can go ahead and make these known to others as part of his community service. Let this be clear that until such time that one has acquired the prerequisites of this mission, it is not permissible for him to stand up for this service.....Then comes another level of this function - that there be a dedicated group among Muslims devoted exclusively to the mission of calling people to the Faith and giving them right guidance towards it. Its single mandate and activity should be that it keeps calling people to the Qur'an and the Sunnah through word and deed....In case a government does not shoulder this responsibility, it will become obligatory on Muslims that they should establish and operate such a group because the vital role of the Ummah depends on the existence of such a group..... to bid the Fair

and to forbid the Unfair' could have been taken to mean that doing so shall be needed only on special occasions when the evil or 'the Unfair' (munkarat) are seen being committed. But, the expression **يَدْعُونَ إِلَى الْخَيْرِ** (who call towards the good) in the beginning makes it clear that the function of this group will be to call towards the good, even when evil practices are not seen, or time may not have come to perform something obligatory....Then, this 'call towards good' has two sub-levels: Calling non-Muslims towards 'khayr', that is, Islam. This involves all Muslims. It means that every Muslim, in general, and

this group, in particular, is responsible for giving the call of Islam, both by words and acts, to all peoples of the world.” (*Ma'arifulQur'an* Vol 2, *Snippets frompgs 144-147*)

Summary

It has become apparent from these statements that it is the responsibility of every individual in the Muslim community, based on their ability, to promote good and forbid evil. However, Shariah does not demand that every individual in the community dedicate themselves solely to these tasks. Nonetheless, it is indeed a command from Allah to establish groups within the Muslim community that actively engage in inviting non-Muslims to Islam and promoting good and forbidding evil among Muslims, making it a central part of their lives.

Creating such groups, taking care of their needs, and providing them with resources and means are the social and national responsibilities of Muslims. If the Muslim community lacks individuals who can fulfil this obligation or if such individuals exist but are unable to dedicate themselves to this work due to their financial constraints and worldly necessities, then the entire Islamic nation will be considered neglectful of this duty. The majority has deemed this task as Farz-e-Kifayah (collective obligation).

Explanation of Farz-e-Kifayah

Upon hearing the term *Farz-e-Kifayah* (collective obligation), people generally associate it with the

Namaz-e-Janazah (funeral prayer); Drawing an analogy from the funeral prayer, it is commonly understood that if a few individuals fulfil the obligation, then it is deemed fulfilled for everyone. Thus the obligation is lifted from others. Consequently, if some individuals engage in preaching, inviting towards good, and forbidding evil in different parts of the world, then the entire Muslim community is saved from sin. This misconception arises from a lack of understanding of the reality of Farz-e-Kifayah.

Persons for Namaz-e-Janazah

Islam has designated certain tasks as *Farz-e-Kifayahor WajibAlalKifayah*, which are not individually obligatory for every Muslim, but socially obligatory for the Muslim community as a whole. The Muslim community must fulfil these tasks with excellence and beauty and for a sufficient number of individuals to participate in them so that they can be accomplished adequately. If every person neglects their responsibility, no one is prepared to perform it, or only a few individuals engage in the task without being able to complete it, then the entire community bears the burden of neglecting this obligation.

For example, both Namaz-e-Janazah and Jihad in the way of Allah are Farz-e-Kifayah. If a group of 8-10 people is ready to perform the funeral prayer and fulfil the responsibilities of washing, shrouding, and burying the deceased with excellence, then the entire community is saved from sin because the Farz-e-Kifayah has been

fulfilled through the participation of those 8-10 individuals.

Persons for Jihad

Contrarily, suppose only 15-20 individuals are prepared to engage in Jihad and combat the enemy, and they cannot stop a moderate attack by the enemy and the enemies of Islam continue to triumph. In that case, can the dedication and sacrifice of those 15-20 individuals save the entire Muslim community from the sin of neglecting the obligation? No, absolutely not.

The obligation of Jihad can only be lightened for the Muslim community when a sufficient number of individuals participate in it, individuals who can protect the Islamic borders, weaken the enemy, and fulfil the critical responsibility of upholding the word of Allah.

Suppose a group of warriors is present in a region of the Islamic world, who are protecting that region and upholding the word of Allah. Still, Muslims in other regions are neglecting the obligation of Jihad within their territories. In those regions, the lives, wealth, and honour of Muslim believers are being violated by disbelievers and polytheists. Will the dedication and sacrifice of only those warriors in that specific region alleviate the burden of Jihad for Muslims worldwide? No, absolutely not.

In every region of the Islamic world, the presence of a group of Mujahideen (warriors) is necessary to protect the Islamic borders. If Muslims in a region are

negligent, they cannot escape the consequences of neglecting their duty of Jihad. In summary, just a few individuals fulfilling the responsibility for the obligation can save them from sin.

However, the entire Muslim community will only be considered exempt from fulfilling the Farz-e-Kifayah when a sufficient number of individuals with the necessary qualities and dedication engage in the work who can perform it well. Our ancient scholars of jurisprudence have explicitly mentioned the concept of Farz-e-Kifayah (collective obligation).

According to Imam Ibn Qudamah Hanbali (rh)

Farz-e-Kifayah means that if those who are capable of fulfilling it do not do so, then all individuals will be considered sinners. However, if enough individuals perform the obligation, which is sufficient for the task. In that case, the obligation is lifted from everyone else. (*Al-Mughni, Vol. 10, p. 264*)

According to Imamul Haramain Abdul Malik (rh)

Imam Abdul Malik Juwaini (rh) writes: "Enjoining good (Amr bilMa'ruf) is a collective obligation (Farz-e-Kifayah). Therefore, if a sufficient number of individuals in each region fulfil the obligation of enjoining good, then the obligation is lifted from the

rest of the people." (*Kitabul Irshad Ila Qawahul Adillah Fi Usoolul Etiqad lil Juwaini*, p. 369)

According to the Shafa'ee School of Jurisprudence

The famous book of Shafa'eefiqh *Al-Iqna'* states: "In normal circumstances where non-Muslim aggressors are not present, and Muslims are within their own country, Jihad becomes Farz-e-Kifayah. When a sufficient number of individuals fulfil this obligation, then everyone is absolved from sin. (*Al-Iqna'*, Vol. 5, pp. 4-5)

According to Sheikhul Islam Ibn Taymiyyah (rh)

Sheikhul Islam Ibn Taymiyyah (rh) writes: "Likewise, enjoining good and forbidding evil is not Farz-e-Ain but Farz-e-Kifayah. Since Jihad is also the completion of enjoining good and forbidding evil, it is also Farz-e-Kifayah. Therefore, if enough individuals who are capable of fulfilling the obligation of Jihad do not engage in it, then every negligent person will be considered sinful according to their capability, as Jihad becomes obligatory upon each individual according to their capability." (*Fatawa Ibn Taymiyyah*, Vol. 28, p. 126)

According to Maulana Abul Kalam Azad (rh)

Maulana Abul Kalam Azad (rh) highlights the

significance of Farz-e-Kifayah in his own distinctive style. "Farz-e-Kifayah refers to those obligations incumbent upon the community as a whole rather than individuals in an individual capacity. These obligations are assigned to Muslim communities and populations to organize and fulfil. It is not necessary for every individual to personally participate in these obligations. If a group fulfils them at a given time, then the obligation is lifted from the rest of the Muslims.

Examples of such obligations include preparing the deceased for burial, performing funeral prayers, and so on. However, an individual Muslim should have the determination to actively participate in fulfilling the collective obligations as well. The focus of Shariah in Farz-e-Kifayah is not on individuals but on the community as a whole.

Therefore, every Muslim should take responsibility for organizing and fulfilling these obligations within their community and population. Once the organization is established, the remaining individuals in that population are no longer obligated to participate. (*Masalah Khilafataur Jaziratul Arab*, p. 161)

Further Explanation of Farz-e-Kifayah

The addressee of Farz-e-Kifayah is the entire Muslim ummah (community). But not every individual in the ummah has an equal responsibility to fulfil it. Instead, the responsibility for its fulfilment is based on

each person's ability and competence. Suppose the obligation of Farz-e-Kifayah is not fulfilled. In that case, each person will be held accountable according to their capabilities. If someone does not fulfil their obligation of Farz-e-Kifayah, they will be considered negligent and blameworthy based on their abilities and qualifications.

The primary recipients of Farz-e-Kifayah are those individuals who have the complete competence to fulfil it. After them, the responsibility falls upon those individuals who themselves do not possess the competence to fulfill this obligation, but they can prepare qualified individuals or provide support in fulfilling it.

For example, the responsibility of spreading and inviting others to Islam among non-Muslims is a Farz-e-Kifayah.

The primary responsibility for this obligation lies with those individuals in the ummah who possess knowledge and virtue. Other members of the ummah have an obligatory duty to contribute in any possible way to fulfil this obligation.

For instance, they can provide moral and financial assistance to those who are actively engaged in fulfilling this obligation, take care of their needs, facilitate their work, and provide them with a conducive environment.

Both of these groups will be held accountable for fulfilling their respective responsibilities, and any negligence or deficiency in fulfilling them will be subject to reprimand.

According to Allama Shatbi (rh)

AllamaShatbi (rh) extensively discusses the concept of Farz-e-Kifayah in his famous book "Al-Mawafiqat." He first establishes in a detailed and substantiated manner that the primary and initial recipients of Farz-e-Kifayah are only those individuals who have the competence to fulfil it.

Then he further states that "it can also be said in a virtual sense that Farz-e-Kifayah is obligatory upon every individual because fulfilling Farz-e-Kifayah is fulfilling a national and collective need. Therefore, it is a demand from everyone to fulfil it. Individuals with the competence to fulfil it are directly responsible for its fulfilment.

Other individuals who do not possess the competence, although not capable themselves, are still capable of preparing qualified individuals for this task. Thus, those who have the competence are required to fulfil this obligation, and those who do not possess the competence are required to support and prepare those who do. (*Al-Mawafiqat, Vol.1, pgs 178-179*)

Farz-e-Kifayah is more important than Farz-e-Ain

ImamulHaramain (rh) states that in terms of attaining rewards and elevating one's status, Farz-e-Kifayah holds greater significance than Farz-e-Ain

(individual obligation). If individuals fail to fulfil their Farz-e-Ain, they will be individually held accountable for the sin. If they fulfil it, only they will receive the corresponding reward.

However, in the case of neglecting a Farz-e-Kifayah, all obligated Muslims will be considered sinful according to the difference in ranks and levels.

Therefore, the ones who fulfil the Farz-e-Kifayah not only save themselves but also save all those to whom it applies from deficiency and punishment. What to ask about the elevation of degree for the person who is working for the well-being of all Muslims! (GhiyasulUmmam fit TiyasilZulm, p. 358)

ImamulHaramain (rh) further writes: "The obligations that are considered Farz-e-Kifayah sometimes become specifically mandatory for certain individuals. For example, suppose someone's travel companion passes away and no one else is present.

In that case, the obligation of performing the ghusl (ritual washing) and burial rests solely upon that individual. Or, for instance, if someone encounters a Muslim in a state of distress and urgency and that person can alleviate their hunger and fulfil their needs, and the situation is such that if they leave it to others and move ahead, that Muslim may perish.

In such a case, it becomes necessary for the person who can provide assistance to take care of the distressed." (GhiyasulUmmamfit TiyasilZulm, pgs 359-360)

Da'wah (Invitation) Among Non-Muslims and Muslims

Invitation and propagation among non-Muslims, as well as among Muslims, are both constant branches of *Da'watIlalKhair* (inviting towards goodness). Nowadays, some effort is being made among Muslims in terms of inviting, propagating, and reforming, and those groups or individuals fulfilling this obligation are incredibly fortunate and deserving of congratulations.

Muslims have a crucial responsibility to cooperate with them in every possible way. However, it is difficult to say and understand the extent and scale of the efforts required to fulfil the obligation of Farz-e-Kifayah (collective responsibility), whether it is happening or not.

But the field of inviting and propagating among non-Muslims is entirely empty. Invitations (da'wah) are being made in different corners of the Islamic world, and there is no denying that. But the question is, after the Prophet Muhammad ﷺ, who was the seal of the prophets, are we Muslims able to fulfil the responsibility of the task of the prophets, which has been placed upon this Ummah (Muslim community), even in the weakest form?"

After assessing the circumstances, the person who carefully reflects with a calm heart and mind will bear witness that in carrying out this vital obligation, we Muslims are criminally neglectful. Ideally, in every

country, there should be a dedicated group of *Da'ee*, i.e., callers and propagators who, being aware of the language, psychology, and conditions of non-Muslims in that country, present the eternal and captivating message of Islam before them in a suitable and effective manner. They would utilize modern means and resources to derive maximum benefit in this regard. They would also engage in propagation and invitation through their actions and conduct.

However, it is regrettable that such a group is not found in any country. And even if, hypothetically, such work is being done in one country, Muslims from other countries cannot afford to be complacent in fulfilling this obligation.

Just as the Muslims of Jordan and Iraq cannot forgo the responsibility of Jihad because of fulfilling this responsibility by the Muslims of Egypt and Syria. In the same way, Muslims of another country or city cannot be discharged from this responsibility due to preaching and calling among non-Muslims in one country or city.

Excuse for Da'wah Among Non-Muslims

Some educated individuals present excuses for not engaging in propagation and invitation among non-Muslims. They argue that since our nation is engulfed in various forms of corruption and immorality, there is a pressing need for extensive reform and efforts within our own Muslim community.

Therefore, initially, our focus should be on rectifying our own households, and only after that should we pay attention to non-Muslims. After achieving complete reform within our own community, the responsibility of propagation and invitation among non-Muslims will be incumbent upon us.

Two Responsibilities

The above reasoning may seem appealing and reassuring at first glance, but its flaws become apparent after considering Islamic principles. The responsibility of propagation and invitation among Muslims and non-Muslims are both distinct responsibilities of the Muslim ummah.

Merely fulfilling one responsibility does not absolve the ummah from the other, just as fulfilling the obligation of Salat (prayer) does not exempt a person from fasting. And suppose one responsibility is not being fulfilled properly. In that case, it cannot serve as a valid excuse for neglecting the other responsibility.

For example, a person who is unable to offer *Salat* regularly cannot use that as an excuse for not observing fast. They cannot say, "Since I cannot offer prayers regularly, I am currently not accountable for fasting. When I consistently offer prayers, I will then focus on observing Ramadan fasts." Such an excuse would be considered absurd.

The same reasoning mentioned above serves as

an excuse and justification. And if this excuse is accepted as valid, it would mean permanently closing the doors of conveying Islam to non-Muslims. Because the day this task is postponed will never come, not even until the Day of Judgment. In every era, there will also be a group of evildoers alongside the righteous Muslims, and even the righteous will commit mistakes and disobedience due to human weaknesses.

Due to this, the need for enjoining good and forbidding evil, preaching and propagation among Muslims will always remain. So when will the day come when Muslims will be responsible for conveying Islam to non-Muslims?

Excerpts from Maulana Ali Mian Nadwi (rh) on the importance of Da'wah among non-Muslims

The duty of inviting to the religion, whether it is called "Da'wat-e-deen" or "Da'wat-e-Islam," was the responsibility of all the honourable prophets from Prophet Adam (AS) to the Seal of the Prophets and the Chief of the Messengers, Prophet Muhammad ﷺ. Its true essence and purpose were the spiritual and worldly well-being and success of the entire human society.

It aimed to connect people with their Creator, understand their role, purpose in life, and their

significance in the universe.

By seeking protection from the destructive diseases of disbelief and polytheism, it aimed to establish a righteous and healthy society based on faith, certainty, righteousness, and purity. As much as possible, it aimed to ensure that no recipient, compatriot, or neighbour is deprived of the great blessing of recognizing Allah (as a result, self-recognition).

In this way, we see that the noble prophets (AS) effectively conveyed the message of Islam, bringing it to the truly deserving recipients. They made it the first and foremost duty and responsibility of their blessed lives. They lived for it, sacrificed for it, and died for it. The sacrifices, martyrdoms, selflessness, and dedication shown by the noble prophets in the history of inviting to Islam are unparalleled.

They presented such exemplary heights of determination, courage, steadfastness, patience, and perseverance that inspire and motivate the workers of Islamic da'wah. Their blessed footsteps illuminate the delicate and challenging stages of this path, guiding the torchbearers along the way.

The method of Da'wat-O-Tableeg (invitation and propagation) employed by the noble prophets (AS) primarily targeted non-Muslims as the intended audience. Their hard hearts were softened and moulded into the mould of faith and action through the light and warmth of faith, certainty, passion, and the beautiful example set by the prophets (AS). Once the community of believers is

formed in this manner, it is then prepared to invite the non-Muslim community towards the religion of Allah. And the responsibility of noble prophets' task is placed upon every individual in the Muslim community. The Muslim community as a whole has been designated as the best community for this purpose only as Allah mentioned in Surah Ale Imran, 3:110;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْعُرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ط

However, most Muslims seem to neglect the obligation of propagating and inviting others to the religion, despite its importance and being the greatest act of goodness.

Due to their failure to fulfil this duty, they have lost their influence, reputation, governance, and power to various nations and regions, and they continue to suffer its consequences even today.

Especially due to the lack of Da'wah work among non-Muslims, not only are they ignorant of Islamic wealth and unfamiliar with the right way of life but also, they are imposing their immoral and anti-human ideas and movements and false philosophies and life systems on the heads of the Muslim Ummah and the Best Ummah.

Furthermore, the struggle against atheistic and polytheistic ideologies and immoral and inhumane theories of materialism is prevalent within the Islamic

world itself. Our young Muslims are fighting the war of others.

On a collective level, instead of becoming advocates of the true religion of Islam, the entire Islamic world has become a breeding ground for false ideas and theories, serving as hosts to these misguided beliefs.

Hazrat Maulana Muhammad Ilyas Sahib (rh) once said, "If you do not become a *Da'ee* (caller (to Islam)), then you will become *Mad'oo* (the ones being called by others)." (*Dawate-e-Islam Ek Aham Fariza*)

Hazrat Maulana Qari Muhammad Tayyab's (rh) Excerpts on the Importance of Inviting Non-Muslims

All the honour and glory of the early generations flourished with the standard of propagating the religion and invitation to Allah. Above all, there were no national conquests in front of them, nor was there any desire for power or ambition. They never said to any nation, 'Vacate the throne for us' or 'Leave your land for us to conquer.' Rather, their sole objective was to gather all nations of the world on the platform of a universal and authentic religion.

May their power remain blessed, for if they are not willing to accept the religion, they are certainly not forced to do so. But in that case, they should agree to peaceful reconciliation and mutual coexistence, leaving a

clear path for the religious invitation so that those whose hearts are capable of attaining salvation can contemplate and ponder upon accepting it.

Anyway, the chosen nation of the early centuries advanced in the world through this invitation and excelled in the hereafter. Therefore, wherever it succeeded in spreading the light of Islam and radiance of truth, it also received power and authority, which it did not seek directly, but rather it was the religion that desired it.

However, the means through which it gained independence and received blessings from other nations, and its commitment to peace and the cause of religion, always kept it elevated and prevented it from bowing down or begging other nations. Today's Ummah (Muslim community) can also progress by following the same footsteps, not deviating to another path.

Hasn't the time come for the Muslim nation to leave the framework of the nations and stand on the foundations of its traditional austerity and non-eagerness and take charge of its basic goal (Invitation to Allah) so that the world can once again see its true superiority, which can only be highlighted through the invitation of religion?

Therefore, my humble opinion is that if not everyone, at least a group of knowledgeable and insightful individuals should dedicate themselves to the call of inviting people towards Allah. They should leave aside all trivial pursuits and wholeheartedly engage with

other nations, showing them extreme kindness, utmost compassion, and complete empathy, using the most effective methods to incline them towards the true religion. The sole purpose of their lives should be to present Islam in front of others and invite them towards the true religion with utmost sincerity and care.

They should not be worried about traditional organizations nor get entangled in the complexities of designations, as all these lead to division and destruction. Rather, they should prepare themselves with simplicity and sincerity to dedicate all their capabilities solely to the cause of inviting towards religion. (*Deeni Dawat Ke Qur'ani Usool*, page 1615)

Da'wah among Non-Muslims From a Humanitarian Perspective

The obligation of preaching and inviting non-Muslims falls on Muslims not only from a religious standpoint but also from a rational and humanitarian perspective. Let's say someone is walking on a dangerous path where bloodthirsty beasts are waiting to tear them apart.

You are well aware of the dangers of that path, and you have frequent encounters with that person. Moreover, that person is your relative or neighbour. Isn't it your human responsibility to prevent that person from treading on that path in any possible way? Your silence in such a situation would be considered a highly

criminal act.

Or for example, if someone is suffering from a fatal disease and is on the verge of losing hope in life, and you have an experienced remedy for that disease that guarantees their healing. If, in such a situation, you withhold the medication from the patient or do not inform them where to get it, how will the world perceive your actions?

Similarly, when Muslims believe that *Kufr* (disbelief) and *Shirk* (polytheism) always lead to destruction and the terrifying everlasting punishment of hell, is it not their responsibility to devise a plan to save non-Muslims (who are their human brethren) from the hell-fire and the torment of the hereafter?

The only strategy for this is to invite them to Islam with all our strength. It is a great indifference and callousness that we cannot even show the slightest goodwill to those individuals who work alongside us shoulder to shoulder in various fields of life, who are our loyal servants and supporters, who are our neighbours throughout our lives, and yet we cannot find the opportunity to present the invitation of Islam to them even once in our lifetime.

Da'wah among Non-Muslims is a Weapon for the Muslim Ummah

For Muslims, the propagation and invitation of

Islam are necessary to ensure the safety of their collective existence. Invitation is a weapon through which Muslims remain protected from the influences of other ideologies, theories, and cultural attacks. A nation that loses its propagational fervour and enthusiasm quickly succumbs to the effects of another invitation or movement, losing its own national identity in the process.

History bears witness that in countries where Muslims maintained a fervent propagational spirit, their roots remained firm, and they were protected from the influence of false ideas and theories. On the other hand, when the Muslims of a nation lost their zeal and passion for propagation, their national foundations became weak and unstable. What was lacking among the Muslims of Spain compared to Muslims in other countries?

They had wealth and resources, and they were at the forefront of knowledge, art, philosophy, and science. But, after the loss of propagational (da'wah) qualities, no worldly or scientific progress could guarantee the survival of their national and religious existence.

Although some level of propagational expertise existed among Indian Muslims since the beginning and still exists today, the lack of enthusiasm and passion for propagation over the centuries has not allowed their foundations to become strong.

In summary, it is necessary for Muslims to propagate Islam among non-Muslims because it is their religious

Da'wah Responsibility On Muslims

obligation. It is a demand for human compassion, and it is the best means of preserving their own faith. Moreover, this prophetic way is the most righteous path to earn goodness and rewards.

Peace be upon you.

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Da'wah Responsibility On Muslims

Books Written by Mufti Sarwar Farooqui Nadwi

Hindi Books

- 1 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x8
- 2 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x16
- 3 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x32
- 4 Tafsir-E-Farooqui (7 Jild me)
- 5 Qur'an ka Paigham (Teeswe Pare Ki Hindi Tafsir)
- 6 Asbaab-E-Nuzool Aur Qur'ani Ayat (Hissa Awwal)
- 7 Qur'an Aur Science Ki Roshni Me Sharab, Juwa, Suwar Aur Wuzu
- 8 Surah Fatiha Ki Tafsir
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- 10 Tauheed Ki Haqeeqat
- 11 Kufr Aur Shirk Ki Haqeeqat
- 12 Islam Kya Hai
- 13 Islam Dharm Kya Hai
- 14 Islam Ki Buniyadi Maloomat (Sawal-Jawab Ki Roshni Me)
- 15 Azan Kya Hai
- 16 Aao Namaz Ki Oar
- 17 Kursi Par Namaz Padhne Ka Tareeqa
- 18 Roza Ka Hukm Aur Iske Masaail (Qur'an Aur Sunnat Ki Roshni Me)
- 19 Zakaat Ka Hukm Aur Iske Masaail (Qur'an Aur Sunnat Ki Roshni Me)
- 20 Hajj Aur Umrah Ka Asan Tareeqa (Qur'an Aur Sunnat Ki Roshni Me)
- 21 Umrah Ka Asan Tareeqa
- 22 Islami Viraasat Ki Taqseem Ek Nazar Me
- 23 Nabiyon Ki Dawat Aur Tabligh
(Muntakhab Qur'ani Ayat Wa Ahadith Ki Roshni Me)
- 24 Hazrat Muhammad Ki 400 Naseehate
- 25 Jannat Ke Halat Aur Jannati
- 26 Jahannam Ke Halat Aur Jahannami
- 27 Jahannam Aur Jahannami Ke Darmiyan Batchheet
- 28 Aapke Sawalo Ka Asan Hal
- 29 Jhaad-Phoonk, Jadu, Tona Aur Taweez-Gande
- 30 Mobile Aur Internet Se Sambandhit Masaail
- 31 Biwi-Shauhar Ki Zimmedariya
- 32 Muharram Ki Haqeeqat
- 33 Rasoolullah ﷺ Ka Huliya Mubaarak Aur Aapki Sunnate
- 34 Rasoolullah ﷺ Ki Seerat (Sawal-Jawab Ki Roshni Me)
- 35 Rasoolullah ﷺ Ki Pakeezah Zindagi

Da'wah Responsibility On Muslims

- 36 Allah Ke Pyari Nabi ﷺ Ek Nazar Me
- 37 Hazrat Muhammad ﷺ Ki Baate
- 38 Hazrat Muhammad ﷺ Ka Pariwar Aur Aapka Aacharan
- 39 Hazrat Muhammad ﷺ Ki Jeewani
- 40 Sahaba Ka Islam Aur Iske Bad
- 41 Islam Dharm Talwar Se Phaila Ya Sadachar Se
- 42 Qubool-E-Islam Aur Uske Bad Ke Masaail
- 43 Islami Raj Ki Shaasan Vyavastha
- 44 Jihad Atankwad Aur Islam
- 45 Ghair Muslimo Se Talluqaat Aur Mazhabi Azadi
- 46 Antim Sandeshta Kab, Kahan Aur Kaun
- 47 Praakratik Niyam Aur Parmeshwar Se Insan Ka Sambandh
- 48 Eeshduto Ka Dharm Aur Parlok Vishwas
- 49 Manav Kalyan Sambandhi Updesh
- 50 Manav Kalyan Aur Shanti Sandesh
- 51 Srishti Ka Srishta Kaun
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- 53 Aadhunik Hindi Vyakaran Aur Sahitya Ki Vidhaaye
- 54 La Ilaha Illallah Ki Gawaahi

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(Lafzi Rawa Tarjuma Aur Mukhtasar Tafsir)
- 56 Ma'ani Al Qur'an Al Kareem
(Lafzi Tarteeb Ke Etbaar Se Rawa Tarjuma)
- 57 Tashreeh Lughatul Qur'an Al Kareem (Para 1 Se 5 Tak)
- 58 Tashreeh Lughatul Qur'an Al Kareem (Para 1)
- 59 Ma'ani Al Qur'an Al Kareem
(Lafzi Tarteeb Ke Etbaar Se Rawa Tarjuma Para 1)
- 60 Ghair Arabi Rasmul Khat (Font) Me Qur'an Ki Isha'at
(Shariat Ki Roshni Me)
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Mukhtasar Tarruf
- 62 Tafsir Ka Buniyadi Maakhaz Aur Mufassir Ki Khusoosiyat
- 63 Qur'an Ki Nasheehate Aur Tassur
- 64 Qur'an Ke Misali Namoono Aur La Zawaal Moajze
- 65 Qur'an Me Insaan Ka Maqam Aur Uska Aala Maqsad
- 66 Kalima Tayyiba Ki Haqeeqat Aur Uske Taqaze