

Da'wah Course DP206 at IIU

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July 15 to September 30, 2003

Outline Lecture two: July 22, 2003

Reading assignment.

1. Call to Islam by Islahi ch. 3 and 4, pp. 35-60
2. The Da'wah Program by Siddiqui, pp. 1-33
3. Organization of the Qur'an by Amir Ali to be posted at <http://www.ilaam.net/Main/IIU.html>.

A. Organization of the Qur'an.

1. Organization of the Qur'an:
Makki and Madani Surahs and their characteristics.
2. Structure of the Qur'an as given by the Prophet:
Ayahs (verses) approx. 6,300
Surahs (chapters) 114, Shortest Surahs have 3 verse and the longest has 286 verses
3. Method of giving of Qur'an verse reference is to give Surah number followed by a colon followed by verse number. Example: Surat al-Ankabut verse No. 46 will be written as 29:46
4. Structure of the Qur'an for reading convenience:
Manzil (manazil) or stations are 7.
Juz (ajza) or parts are 30. Each juz is further divided into 4 quarter Juz.
Hizb (ahzab) or groups are 60. Each Hizb is divided further into 4 quarters. (Arab world)
Ruku' or sections are 557 (556 + 1). (South Asian)
5. Groups and twins of Surahs according to themes and openings, Examples; Musabbihat, Hawameem, and others for groups; Surahs 2 and 3, 8 and 9, 91 and 92, etc. are pairs. Some scholars believe that the whole Qur'an is in pairs of Surahs.
6. Every Surah has an axis ('umood) around which all verses of the Surah revolve. If one finds the axis, understanding of the Surah becomes much easier.

B. Whom the Prophets addressed.

Prophets came, in general, from upper class families or were raised in the homes of leaders or rulers. Prophets knew their own people best, therefore, the mission began with the leaders. All Prophets had a general address to all people but they invited leaders to a home by invitation and talked to them. Examples: Prophet Muhammad was raised in the house of Abdul-Muttalib, the head of Quraish; Jesus' mother was raised under the care of the Chief Rabbi Zakaria; Moses was raised in the house of pharaoh of Egypt, Abraham was raised in the house of the Chief Priest of Babylon who was close to the king and so on. We do not know much about other prophets and messengers from the Qur'an.

C. Why focus on the leadership?

(a) Education, developed and nurtured intellect and talent; (b) "people are like metals"; (c) common people look up to the elite for leadership; (d) masses follow the way of life of the rulers; (e) reform of the society is best when started from the top avoiding class war, (f) people on top are resourceful and they bring their resources with them, and (g) support from the top gives stability to the movement. Focusing only on prisoners and lower strata of the society, as is done in the West these days, has no precedence in the methodology of the prophets.

D. Whom to address?

The Qur'an addresses "mankind" and those who "claim to believe". Prophets and the Qur'an do not address people as, O Kuffar, O Christians, O Jews, O Idolaters. O Hypocrites and so on.

Beginning an address with condemnation of non-Muslims to the hell or answering them that if they remained out of Islam they are sure to go to hell, is not a healthy attitude or a strategy. This is not the way of the Prophets. Leave the judgment to Allah; we are not to take His place. Tell them, if questioned, that you, the Muslim speaker, are there to inform but not to consign people to hell. All you are doing is telling them the criteria of the Qur'an for going to paradise and others by default go to hell, yet Allah's forgiveness is available as long as one has not committed Shirk.

E. The term, Kaafir”.

The Arabic root word, KaFaRa has three meaning, (a) to reject, (b) to cover, and (c) to be ungrateful. Once a non-Muslim is presented Islam and he does not accept, he has committed all three acts of KuFR, which is frequently translated as “disbelief”. It is, therefore, wrong to call a person KaaFiR who has not been presented with the message of Islam by a Muslim in a reasonably clear manner. These ignorant (of Islam) people should be called “non-Muslims” or *ghayr muslimoon*. We must show sympathy and friendship to our audiences. See the message of Surah 109 and verses 2:7-8 and compare with verses 7:6, 4:41, 3:104, 110 and 22:78. On one side Allah commands Muslims to take the message to mankind and on the other side Allah says that whether you present Islam to Kuffar or not, it is the same because they have made up their minds to reject Islam. The people like Daniel Pipes, Jerry Falwell, Pat Robertson, Franklin Graham and the likes of them who have rejected Islam and decided to oppose it vehemently, are Kuffar. These are the Abu Jahl and Abu Lahab of our time. Common people are simply ignorant due to the failure of the Muslims to reach them.

F. Present situation.

The environment of the contemporary world, particularly the West, is identical or worse than the world and the Arabs before Islam. What reformed the Arabs and giving the world a new civilization, will certainly work again. Are Muslims willing to accept the challenge? Are you up to the task?

Focus of the message of all the Prophets.

Five items, which are a necessary follow-up of the other:

(a) Tawheed, Islamic monotheism, (b) Risalah, messengers appointed by Allah, (c) Aakhirah, the last day followed by the life hereafter; in one word accountability, (d) keep your duty to Allah (Qur'an 26:108, 110, 126, 131, 144, 150, 163 and 179, and (e) obey me, the messenger (Qur'an 4:80 and verses in 26).

Belief in Allah with His attributes means that He is our creator. The purpose of creation is to serve Him and He provides the job description through His selected and appointed messengers. Naturally, every job assignment must go with accountability that results in reward or punishment.

The above five items constitute the general message to mankind. For those who come for further learning to enter Islam or ask some details about impact of Islam on their lives, we must have a comprehensive but brief presentation of Islamic beliefs and practices. This will be discussed in a future lecture.

G. Developing a Muslim personality to be a successful Da'ie.

We will study this most important topic of this course through a series of Qur'an passages. This time we will begin with the topic of our covenant with Allah and its daily reminder followed by a du'aa and how Allah responds to it.

1. The covenant. See Qur'an 7:172-173.
2. The reminder. Qur'an 1:1-5 and explanation of a term in 82:15-19.
3. The Du'aa. Qur'an 1:6-7.
4. Acceptance of the Du'aa. 2:2-5 and further clarification in 27:1-5. This is the requirement that must be met for benefiting from Allah's guidance.

July 24, 2003
