



Divine Planning for Dawah

**Understanding the Divine
Plan for Effective Dawah**

MAULANA
WAHIDUDDIN KHAN

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FOREWORD

The age of the prophets began with Adam, the first human being and the first prophet—this period ended with Muhammad bin Abdullah bin Abdul Muttalib, the last prophet. The Quran mentions twenty-five prophets, while the Bible mentions more prophets who belonged to the Israelites. However, out of all the teachings of the prophets, only the teachings of Prophet Muhammad—the Quran and Sunnah—are preserved. This makes the religion brought by the Prophet Muhammad the only authentic source of divine guidance till Doomsday.

The mission of calling people to God is, in essence, a divine task performed by human beings. According to Ibn Ishaq, Prophet's earliest biographer, one day Prophet Muhammad came to the Companions and reminded them of this divine task, saying: "God has sent me to the entire world as a blessing, so you should carry out this responsibility on my behalf. God will show His mercy to you." (*Seerah Ibn Hisham*, Vol. 2, p. 607)

Prophet Muhammad was undoubtedly the messenger of God to all humanity. In his lifetime, the Prophet

performed this duty directly. After his demise, the call to God must be carried forward indirectly by his followers, the Muslims, generation after generation. That is why the Quran refers to the Muslim community as the ‘The Middle Nation’ in this verse:

“Thus We have made you a middle nation, so that you may act as witnesses for mankind, and the Messenger may be a witness for you.”
(2:143)

This verse of the Quran speaks of the role of Muslims as conveyors of God’s message to all humanity. It explains that Muslims have received the divine religion through God’s Messenger. Therefore, they now have to communicate the divine message to every generation at every age. This can be done by introducing man to God and His message. As such, calling people to God—*dawah* work—means introducing man to his Creator, and the Quran—the Book of the Creator of the Universe that makes him aware of the creation plan of God and introduces him to God’s religion.

There are two aspects to the religion of God—monotheism and peace. Monotheism is the discovery of the Creator of the universe and moulding one’s whole life on God-oriented lines. All the Prophets whom God sent brought this message of monotheism.

Peace is the social demand of the religion of God. Peace is maintaining the normal, natural state of human society that allows all the constructive activities of life. God loves that peace prevails in human society. Peace accords with God's creation plan, while violence goes against it. Chapter 10 of the Quran has this to say: "God calls man to the home of peace." (10:25)

According to a tradition, God desires that His Word should enter all homes, big or small, on this earth (*Musnad Ahmad*, Hadith No. 23814). This has become entirely possible today in the 21st century. Through a process, God ushered in changes in the modern age to facilitate the call to God. There are two aspects to this. One is a high level of realisation, i.e., the attainment of superior realisation of God and His religion in the light of newly discovered realities. The second is *dawah*, which propagates the Islamic call globally through modern communication and technology.

People today are yearning to find the Truth. They want to understand their purpose in life. A generation of seekers has arisen, especially after the Coronavirus pandemic. Opportunities exist today in the form of peace and an abundance of resources to communicate the word of God globally. By establishing a digital centre at a local place, the word of God can be taken to the world. The 21st century has opened all the

opportunities for global *dawah*. What is required now is that some believers stand up and avail themselves of the opportunities to perform their God-given role of taking the divine message to all humanity.

Wahiduddin Khan

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HISTORY OF *DAWAH* AN ANALYSIS

In an environment of peace, all kinds of opportunities present themselves. That is why the Creator desires peace to be maintained at all costs.

The Quran is the Book of the Creator of the Universe. The object of the Quran is to make man aware of God's creation plan. In chapter 3, the Quran has this to say: "Do they seek a religion other than the religion of God, when everything in the heavens and the earth has submitted to Him, willingly or unwillingly?" (3:83)

Man's success lies in his adopting the religion of God. In this matter, man has no other choice. There are two aspects to the religion of God—monotheism (*Tawheed*) and peace (*salam*). Monotheism provides the ideological base of this religion of the universe. All the theoretical or intellectual, and practical demands of religion are linked with or are produced by the ideology of monotheism. The starting point of monotheism is the discovery of the Creator of the universe. When one has discovered this reality

in the real sense, the whole of his life gets moulded accordingly. We learn from the Quran that all the Prophets brought this message of monotheism.

The word peace tells us of the social demand of the religion of God. Peace is established by maintaining the normal, natural state of human society. Maintaining this natural state depends on all the constructive activities of life. The truth is that from the social aspect, the position of peace is that of the *summum bonum*. Peace is another name for a healthy society. Without peace, no human activity, religious or worldly, can flourish in a society.

Man has been created with freedom. When he properly uses his freedom, a normal environment is produced in society. Therefore, all kinds of healthy activities are carried on without any obstacles. On the contrary, when man misuses his freedom, such an environment is produced in society as has been called *fasaad* or creating mischief in the Quran (7:85). In such circumstances, no task can be performed properly.

Chapter 4 of the Quran states: "Reconciliation is the best." (4:128) Reconciliation means peace and conciliation, that is, at the time of controversy, avoiding clash and confrontation and, instead, opting for such a peaceful way that the conflict is resolved

without unnecessary friction. And once again, the task is to create a normal environment for peaceful activities.

What is the cause of controversy in life? The real reason is not that someone has become your enemy and is conspiring against you. Rather the real reason for this situation is to be found in God's creation plan. The Creator has created man in a state of freedom. Everyone is free to make use of his freedom as he likes. This state of affairs produces an environment of competition and challenge. If this challenge is taken in a negative sense, it leads to controversy and conflict, but if it is taken in a positive sense, it becomes an incentive for progress.

God loves that peace prevails in human society. Peace accords with God's creation plan, while violence goes against it. Chapter 10 of the Quran has this to say: "God calls man to the home of peace." (10:25)

In this verse of the Quran, 'home of peace' or *Darus-Salaam* means, in fact, the Paradise of the Hereafter. Paradise is a place of peace in the total sense. The same peaceful life is also required of man in this world. The truth is that those who are proved to have led a peaceful life in the present world are the ones who will be held deserving of entry into Paradise with total peace in the Hereafter.

Contrary to peace is violence and war. Therefore, scholars have defined peace as the absence of war. But this is a negative definition of peace. The positive definition of peace is the presence of opportunities. The greatest quality of peace is that it opens the door to opportunities. In an environment of peace, all kinds of opportunities present themselves. That is why the Creator desires that peace should be maintained at all costs; peace must prevail, whatever the price to be paid.

POSITIVE AND NEGATIVE ASPECTS OF EGO

The ego, in its positive aspect, is the life force. It gives man conviction and stability and enables him to face life's challenges and continue his journey.

Man is born with his ego. He is an egoist by birth. What is ego? The ego is the consciousness of one's existence. The ego is the part of the mind responsible for your sense of who you are. But ego has both a positive and a negative aspect. The positive aspect of ego is that it produces confidence in oneself. The ego enables a person to take up a task with determination. Ego gives a man conviction; it gives him stability and allows him to face life's challenges and continue his onward journey. The ego, in its positive aspect, is the life force. The ego produces all the noble qualities that make up for one's manliness. It is indeed the ego that turns a man into an iron man.

Then there is the negative aspect of the ego. This negative aspect is arrogance. When ego assumes this negative form, all kinds of evils are produced, like anger, hatred, violence, insolence, injustice,

vengefulness, and even unjust killing. We find an extreme example of this in the Quran in the stories of Abel and Cain. Abel and Cain were real brothers. Cain became angry with his brother Abel and killed him mercilessly. (5:27-30)

In the initial period of human history, God gave this law to man after this incident. It has been outlined in the Quran in chapter five: “That was why We laid it down for the Children of Israel that whoever killed a human being—except as a punishment for murder or for spreading corruption in the land—shall be regarded as having killed all humanity, and that whoever saved a human life shall be regarded as having saved all humanity. Our messengers came to them with clear signs, but many continued to commit excesses in the land.” (5:32)

The human race started with Adam and Eve. As a result of birth and re-birth, the human population continued to increase. Gradually, human beings spread throughout the land. From the very beginning, God began guiding humanity through His Prophets. The Prophets continued to come and spread the message of God to people through peaceful struggle.

IMPORTANCE OF PEACE

The world built by the Creator is in a state of peace according to the system of creation itself. Therefore, man is only required to maintain this natural state.

The two main points of the message of the Prophet of Islam are monotheism and peace. In relation to God, it was desired that man make God his sole object of worship and that he should lead his life in the world according to divine commands. This is mentioned in the Quran repeatedly, especially in Chapter 7, verses 59-128, and Chapter 26, verses 105-180.

The other aspect of this prophetic guidance coming from God was that man should lead his life in this world peacefully. In the eyes of God, what is the concept of peace? It is that man should live in this world following nature's plan. The system of nature created by God should not be disrupted. This command has been set forth in the Quran: "A clear sign has indeed come to you from your Lord. So give full measure and full weight, and do not deliver short. Do not corrupt the land after it has been set in order. This is for your good if you are true believers." (7:85)

Peace is necessary for all kinds of constructive activities. What is peace? Peace is not something that has yet to be established. The system of nature is wholly based on peace. The world built by the Creator is in itself in a state of peace according to the system of creation itself. Man is only required to maintain this natural state of peace. If a man maintains this system of nature, there is reform, but if man disturbs this system of nature, it leads to corruption (*fasaad*).

Man has been warned in the Quran that if he disrupts the system of nature, it will result in the pollution of the world. Air pollution, water pollution, and similar things will be produced, and the world will become uninhabitable for man. As a result of human activities leading to such corruption, the Quran gives this warning: “Corruption has appeared on land and sea because of the evil which men’s hands have done: and so He will make them taste the fruit of some of their doings, so that they may turn back from evil.” (30:41)

In ancient times, all the prophets who came to humanity drew people’s attention to these two realities: monotheism and peace, but strangely, they could not take these prophets as their guide. People humiliated the prophets and ignored them. This state of affairs is mentioned in the Quran: “Alas for human beings! They ridicule every messenger that comes to them.” (36:30)

NATURE OF DEVIATION

The deviation in the system of nature referred to in the history of religions as nature worship began with the Prophet Noah and continued until the Prophet Abraham.

In the matter of monotheism (*Tawheed*), man deviated in the sense that he started worshipping creatures rather than the Creator. Anything he found prominent or outstanding amongst created things, like the sun, moon, stars, mountains, seas, etc., became objects of worship for him. This practice is referred to in the history of religions as nature worship. Since there was a diversity of natural phenomena, the deities also multiplied. In the Quran, this concept of the manyness of the objects of worship is called polytheism (*shirk*).

This kind of deviation also took place in the matter of peace. As a result, man began to indulge in violence to achieve his goals instead of treading the path of peace. In this way, the entire human history became one of war and violence—wars between tribal leaders, wars between kings, wars between emperors, etc. The

deviation in this system of nature began from the very age of Prophet Noah and continued until the time of Prophet Abraham.

NEW PLAN

In the course of time, God devised a new plan through Prophet Abraham by maintaining human freedom, to leave man, ideologically, with no option but monotheism.

In the course of time, God devised a new plan. To put it briefly, this plan was designed to leave man, ideologically, with no option but monotheism. Peace, hopefully, would ensue. In this world, which was meant to be a testing ground for man, there was no question of human freedom being so rigorously curtailed as to abrogate it entirely, but such circumstances could be produced as would leave man with no ideological option but monotheism.

This plan could not come into being as if it were some miracle. No, indeed, but what was feasible in this world of the trial was that this plan was carried out under the law of cause and effect. So God planned accordingly. The final stage of this plan is referred to, thus, in the Quran: "Fight them until there is no more (religious) persecution, and religion belongs wholly to God." (8:39)

In this verse of the Quran, God's adjuration is no political matter; it is wholly ideological. It alludes to the divine plan that began with Hajira and Ishmael, one stage eventually coming to fruition with the Companions of the Prophet. As a result of this plan, an event in history took place that was so revolutionary that, ideologically, man was left with no reason not to embrace monotheism.

Four thousand years ago, Prophet Abraham was born in the ancient city of Iraq, known as 'Ur'. There he set up his mission along with some of his contemporaries. But his people had become so conditioned that they were not ready to accept his message. So later, at God's behest, Prophet Abraham launched himself on a new course of action, which started with his taking his wife Hajira and his infant son Ishmael to a far-off region of Arabia. He settled them in an uninhabited area with nothing around them but the desert.

Due to this unique plan, a whole new generation was produced in Arabia. This generation brought into being the race into which the Prophet of Islam was born many centuries later, in 570 A.D. This race produced those individuals who came to be known as the Companions of the Prophet. Thanks to the concerted struggle of the Prophet and his Companions, a new revolution was brought about in Arabia in the 7th

century A.D. With this revolution, a new process in history culminated in the 20th century A.D.

In modern times we can see the results of this historical process, for instance, human equality, the end of religious persecution, democracy, and the scientific revolution, which, in its wake, brought the printing press and modern communications. But, besides this, new realities of nature have been discovered, which testify to the truth of the religion of monotheism.

END OF IDEOLOGICAL JUSTIFICATION FOR DEVIATION

God has arranged the historical process so that it has become favourable for dawah work. This revolution in history is the direct result of divine planning.

Two things were responsible for the favourable things produced during the modern revolution. One was that, ideologically, the man had no option but to opt for monotheism and peace. Then, as a result of scientific discoveries, monotheism achieved the status of a proven scientific reality. Now, by misusing their freedom in this testing ground, any individual could deviate from monotheism, but purely in principle, there would be no ideological justification for such a deviation.

The other matter was accepting the principle of peace, essential for building a healthy society. In ancient times, for thousands of years, it had been taken for granted that armed power was real and that any important goal could be achieved only by using arms. But this ancient supposition has changed due to the modern revolution. There are two main aspects of this change—one is that in modern times, due to current circumstances, there has been a new eventuality, and that is, to put it briefly, the

opportunity explosion. By availing of new opportunities, one can achieve all kinds of goals. Now, neither war nor political power is at all necessary for the achievement of any important goal. In ancient times, there were political empires. Today, building non-political empires on a vast scale has become possible.

Another feature of modernity is what is known as weapons of mass destruction. With the invention of these weapons, man is now left with no option but to desist from engaging in war. For now, war can lead only to total annihilation. Nothing positive can be gained by waging war. As a consequence, peace is now the only option for man. Man's choice now is not between peace and war but between peace and destruction. Today's man has either to adopt the way of peace or be ready for the destruction of civilisation as we know it.

The journey of human history has now reached a point that is thus alluded to by the Quran: "Fight them until there is no more [religious] persecution, and religion belongs wholly to God" (8:39). This revolution in history did not take place by chance: it is the direct result of divine planning. God has so arranged the conclusion of the historical process that it has become favourable to the ultimate extent for calling people to God.

FIRST STAGE OF THE HISTORY OF THE UNIVERSE

Man has been given complete freedom by his Creator. Based on the right or wrong use of freedom, man's eternal future and position in the afterlife will be decided.

The universe was created by its Creator as a purposeful universe. The completion of this purpose took place in a gradual way. The initial history of the universe can be divided into six major periods:

1. Big Bang
2. Little Bang
3. Water Bang
4. Plant Bang
5. Animal Bang
6. Human Bang

According to scientific studies, an incredible explosion occurred in space about fifteen billion years ago called the Big Bang. All the universe's particles were condensed as a super-atom at that time. This super-atom exploded. Afterward, this matter scattered throughout

the vastness of space. Then this matter came together to form different bodies, and the material cosmos came into existence, filled with stars and planets.

About a billion years ago, a Little Bang occurred in one star. Then this star broke up into different parts. Subsequently, this formed the solar system in a far corner of the Milky Way.

Later, the Water Bang took place; hydrogen and oxygen, the two gases in the atmosphere, were combined to form water. This water continued to pour on the Earth as raindrops for a very long period of time. Then it accumulated in reservoirs in the deep oceans and seas.

After this, the Plant Bang occurred. That is, vegetation came into existence on the surface of the Earth. The whole surface of the Earth (which amounts to one-fourth of the planet), except for the oceans and seas, was covered with vegetation.

Then the Animal Bang took place, and different kinds of animals came into existence. Fishes in the water and animals and birds on the land came into existence in large numbers.

After this, the Human Bang occurred. The Creator created man and situated him on Earth. From this point, a new history began. This history may be called the history of civilisation.

The entire universe, except for man, is governed by the laws of nature. All kinds of activities are governed by a system laid down by the Creator. All things play their roles following this system. But man is an exceptional case. Man has been given complete freedom by his Creator. He is free either to make proper use of his freedom or misuse it. Based on this right or wrong use of freedom, man's eternal future will be decided, and his position in the afterlife established.

ARRANGEMENT OF GUIDANCE

God sent his prophets to guide man. They explained that life before death was a test, and in the Hereafter, they would be either rewarded or punished based on their actions.

God made this world as a testing ground. For this reason, God made a special arrangement for man's guidance; He sent His prophets to every generation of human beings. These prophets made it clear to man what was the right or wrong way of life. They explained to the man that life before death was meant to test all humans. And the life after death would be an eternal life commensurate with their actions; they would be rewarded or punished. The advent of the prophets continued for thousands of years. But what happened, in effect, was that all these prophets could do was influence individuals. Their mission could not attain the level of a social revolution.

AGE OF SOCIAL REVOLUTION

Believers must understand the opportunities of the modern age and avail of them peacefully to communicate the divine message to people before Doomsday.

About four thousand years ago, God planned to produce a new nation in the desert of Arabia through the progeny of Prophet Abraham. It took almost two thousand and five hundred years to form this race. It was into this race, known as the Ishmaelites, that the Prophet of Islam, Muhammad bin Abdullah bin Abdul Muttalib, was born. Through the *dawah* efforts of the Prophet, a group was formed, which came to be known as the Companions of the Prophet. Thanks to the extraordinary struggle by the Companions of the Prophet, the prophetic call went beyond just influencing individuals and developed into a social revolution for the first time in history. The prophetic call turned into a revolution through these processes: the ideological ascendancy of God-centered religion, the end of religious persecution, the coming of the age of religious freedom, presenting Islam in a rational

style, the opening of global *dawah* opportunities, the entering of the message of Islam in every home, the greatest witness, the power of peaceful ideology, presenting Islam to address modern minds, and the global divine call before Doomsday.

IDEOLOGICAL ASCENDENCY OF GOD-CENTERED RELIGION

Believers must ensure that all the opportunities for dawah work available to humanity today are availed of to spread the divine religion to all humanity.

Chapter 8, verse 39 of the Quran, revealed in Madinah, foretold how, by the struggle of the Companions of the Prophet, a new historical process would be set in motion. This process would be completed as a religion that would become wholly for God. This did not mean religion as a political goal but rather an ideological ascendancy; that is, every other religion, except for the religion of God, would be left without ideological justification.

In modern times, this event has become a reality. The present world is a testing ground; therefore, it could never happen before Doomsday that freedom should be taken away from people. In the past and today, man had the choice of using his freedom properly or misusing it. But as far as ideological justification is concerned, it will remain in place only for the divine religion and no other religion. This revolutionary

process began thanks to the Companions' efforts in the 7th century A.D. It reached its culmination in the 20th century. Now, we are in the 21st century. The task we have to undertake in the 21st century is to ensure that all the opportunities for *dawah* work, that are open to humanity today, are availed of to the utmost possible extent.

END OF RELIGIOUS PERSECUTION

Today all obstacles to engaging in dawah work have been removed. Dayees of today must understand these changes and benefit from them for calling people to God.

In chapter 2, verse 286 of the Quran, the following prayer is recorded: “Our Lord, do not place on us a burden like the one You placed on those before us!” This prayer refers to the Prophet of Islam and his Companions. However, in this prayer, “we” means not just the Companions of the Prophet, but, in an extended sense, this prayer covers the whole of the Muslim community. This prayer has undoubtedly been granted, but not all at once in the 7th century. It was fulfilled in human history, a process that culminated in the 20th century.

Now the situation has changed in the 21st century. The dayees of today will neither have those problems relating to *dawah* that the Companions faced nor will they face any of the other problems that were numerous during the time of the Companions of

the Prophet. Now the need of the hour is for today's dayees to understand this change brought about over time and benefit from it. In present times, all the former obstacles have been removed from the path of engaging in *dawah* work. Now, if there is any obstacle in this path, it results from following the wrong policies; this obstacle can never stem from circumstances.

AGE OF RELIGIOUS FREEDOM

Through a historical process, the age of religious persecution ended, ushering in an age of religious freedom worldwide. Believers must avail of this for dawah work.

The Prophet of Islam began his mission in 610 A.D. in Makkah. This was an age of religious persecution. In those times, those who accepted his message were persecuted. They were subjected to physical torture.

At that time, some believers complained to the Prophet of Islam: “O Prophet, pray to God to put an end to circumstances which are so difficult for us.” At that time, the Prophet of Islam was seated beside the wall of the Kabah. On hearing this, he sat down and said, “Earlier, that is, in previous times, a believer was subjected to an iron comb being combed on his body, and his head was cut with a saw to give him extreme pain, but despite the persecution of such an extreme nature, he stuck to his faith.” Then the Prophet said: “By God, this matter (Islam) will certainly reach its completion, and finally, the state of affairs will be so

changed for the better that a rider may go from Sanaa (Yaman) to Hadhr Maut (Southern end of the Arabian Peninsula) with nothing to fear except the Lord.” (*Sahih Al Bukhari*, Hadith No. 3612)

This Hadith does not just tell us about a past event; it is instead about the future. This Hadith tells us that after the advent of Prophet Muhammad, the revolution that was brought about would set in motion a process in history that would finally end religious persecution worldwide. Then an age of religious freedom would dawn in the world.

In the 21st century, this prophetic prediction has become a reality to the final extent. Now the need of the hour is that the dayees of today should discover this present reality and then, by using modern communications, must plan *dawah* work accordingly.

PRESENTING ISLAM IN A RATIONAL STYLE

Scientific facts have proved the message of the Quran at an established scientific and academic level. Believers can now present Islam in a rational style to address minds.

In Chapter 41 of the Quran, there is a prediction that is worded thus:

“We shall show them Our signs in the Universe and within themselves until it becomes clear to them that this is the Truth.” (41:53)

In this verse of the Quran, that activity began with the Crusades, after which those intellectual events took place in Europe, which in history are called spiritual Crusades. In the wake of this movement, all the great brains of Europe engaged themselves in scientific research and discovered the secrets of nature. This activity came to fruition in the 20th century. Now all those hidden realities in the Heavens and human beings have become scientifically known, which was necessary for proving the truth of these words of the Quran. The dayees of the 21st century must become aware of these scientific facts based on research and

use them for *dawah* work. These scientific facts have proved the message of the Quran at an established scientific and academic level.

GLOBAL *DAWAH* OPPORTUNITIES

Interaction at a global level today has created new opportunities. Believers must discover and use these opportunities to call people to God.

Chapter 22 of the Quran tells us that Prophet Abraham built the Kabah four thousand years ago. It is later alluded to, thus, in the Quran: “Call mankind to the pilgrimage. They will come to you, on foot, and on every kind of lean camel, by every distant track” (22:27). This verse of the Quran relates directly to the journey of Hajj. What is implicit is that by a gradual process, a time will come when people will reach Makkah by traveling from far-off places until Makkah becomes the centre of a global journey.

This verse of the Quran indicates that the time will come when the number of people undertaking this journey will be significantly increased. The invention of modern transport and communications has made this prediction a reality. Global travel has increased so much that the world is said to have become a global village. In present times, tourism has made

such tremendous progress that a permanent tourist industry has come to exist. Tens of thousands of people travel from one place to another on a daily basis. This interaction at a global level has created new opportunities. The believer must discover and use these opportunities for *dawah*.

MESSAGE OF ISLAM IN EVERY HOME

Today all opportunities have opened up globally to call people to God. The need of the hour is for believers to discover and avail of these opportunities.

A Hadith tells us that the message of *Tawheed* will reach every home at later times. These are the words of the Tradition: “There will be no home, big or small, where God’s word would not have entered.” (*Musnad Ahmad*, Hadith No. 23814)

These words of the Prophet are, in fact, a prediction about the future, in which it has been stated that, in the human history of later times, such changes will take place that it will become possible for the call of Islam to reach every human being, that is the message of Islam will enter every home, big or small.

This kind of global entry of the word of God—*idkhal-e-kalima*—will not occur mysteriously but rather as a result of known causes. In the present times, all these causes have become a reality. Today, every kind of opportunity has opened up so that, according to the prediction of the Prophet of Islam, calling people to God may become possible globally.

The need of the hour is for believers to discover and avail of these opportunities. As it were, the generation of believers of modern times has inherited these changes. Therefore, this generation is duty-bound to become aware of these changes and, by using them, make the prediction given in this Hadith a reality.

GREATEST WITNESS

The 21st century offers excellent opportunities for dawah. Today's believers are duty-bound to avail of them to perform their dawah role in the last phase of history.

A Hadith mentions the emergence of Dajjal and says that when he appears, one of the believers will come out to challenge him. This believer will have no weapon, no sword but, by the grace of God, by his argument, or evidence, he will prevail upon the Dajjal. These are the words of the Hadith, "This would be the greatest witness of history in the eyes of God." (*Sahih Muslim*, Hadith No. 2938)

This is neither a simple matter nor is it something mysterious. It is indeed a culmination of that long historical process, as a result of which a believer will find an opportunity to end the menace of the greatest Dajjal (Satanic *Fitnah*) by the power of argument and without using weapons. The fact that this kind of opportunity will come into existence for the first time is why this work of later times has been described in the Hadith as 'the greatest witness.'

Because this excellent opportunity has become a reality in the 21st century, today's believers are duty-bound to discover these modern possibilities. Using all these opportunities and peaceful planning, we should perform this significant *dawah* role that history has long awaited.

POWER OF PEACEFUL IDEOLOGY

The present dawah possibilities can be availed of only by those who are mature in their awareness and use the power of peace to take the divine message worldwide.

There is another prediction of the Prophet: “When Qaisar (Caesar), the Emperor, is killed, there will be no Emperor., And when the *Kisra* (Persian Emperor) is killed, there will be no *Kisra*”. (*Sahih Al-Bukhari*, Hadith No. 6630)

What we have been told in this Hadith relates not just to the end of the life of one king or emperor but to the end of an age. In this Hadith, what has been predicted is that after the Islamic Revolution, a new process will set in in the world’s political history, culminating in ending the dynastic age and replacing it with the age of democracy.

Similarly, another Hadith predicts the following: “The believers will advance till they reach a city. They will wage war neither with weapons nor with arrows. They will only say: “There is no god but God, God is great” (*La-ilaha-illallah, wallah-u-akbar*), and the walls of the

city will fall until they enter the city.” (*Sahih Muslim*, Hadith No. 2920)

In these traditions, there are predictions. This means that a new process will set in in human history. The culmination of this process will bring the age of dictatorship to an end; that is, that age will come to an end when political power is the real power. Subsequently, circumstances will change, and ideology will ascend to the position of power. Through peaceful intellectual struggle, it will be possible to achieve all those goals which earlier could be achieved only by political power.

This revolutionary age has set in in the world in the complete sense. In present times, on the one hand, decentralization of power has become a reality. But, on the other hand, today, that age has ended when power was only in the hands of the political ruler. Now every man can work to achieve his goals, even without a political seat. That is, without using weapons, people can achieve their desired goals through the power of peace.

In this way, this prediction has become a reality in present times. Those who rise with the divine mission can enter the people’s hearts without armed struggle. Therefore, this prediction of the Prophet can be put in these words: “The end of the age of the sword, the beginning of the age of *dawah*.”

In the 21st century, the believer must discover this historical change and perform *dawah* work globally by availing of modern possibilities. In modern times, an excellent *dawah* possibility has come into existence. But this great possibility can be availed of only by those who can become intellectual inheritors who are mature in their awareness.

ADDRESSING MODERN MINDS

Calling people to God is the believer's eternal responsibility. Today believers must present Islam in a rational, contemporary style to address people's minds.

Chapter 4 of the Quran addresses believers in these words: "But God knows all that is in their hearts; so ignore what they say, admonish them and speak to them in such terms as will address their minds." (4:63)

We learn from this verse of the Quran that to perform *dawah* in the best possible way, the dayee must address his addressee in a style that will appeal to their mind. In ancient times there was a traditional method of performing *dawah* which was eminently suited to captivate the minds of the addressee. But now things are very different. The present age is an age of reason. Today's man is convinced of the truth of what he hears only when it is presented rationally or logically.

Calling people to God is the believer's eternal responsibility. In present times, believers have to perform this duty as the believers of ancient times did. One aspect of divine beneficence is that God

provides the necessary resources when he commands something to be done. Knowing the needs of modern times, God has brought about intellectual changes at a global level by availing of which Islam may be presented in a rational style.

The advent of Islam occasioned a remarkable rise in intellectual activity, culminating in the 21st century. Now it has become possible to perform *dawah* work rationally to address people's minds. The need of the hour is for today's believers to understand this reality and avail of it to carry out the task of *dawah* in a contemporary style.

GLOBAL DIVINE CALL BEFORE DOOMSDAY

Today believers must stand so that the divine call, integral to the divine plan, may be issued with complete proofs before Doomsday.

Recorded in the books of Hadith, there is a prediction made by the Prophet of Islam: “God will certainly support His religion even by the non-believers.” (*Sahih Al Bukhari*, Hadith No. 3062)

This prediction relates to a particular period of history when the revolution brought about by the Prophet and his Companions caused a new process to set in. The target of this activity was to bring about such a change in the course of events as would facilitate Islamic *dawah* being performed at the highest level. All the possible means of global communication of the divine truths were to come into existence so that the believers of later times might give the call to accept the fact to the fullest extent with all the proofs and evidence required.

This plan was not an ordinary one. It amounted to revolutionising the course of history. This meant that the traditional age, which had prevailed for several

thousand years, would have to be replaced with a new age. It was the age which is generally known as the scientific age. To bring this age into existence was no simple matter. It was a feat of magnitude that the believers could never have performed by themselves. The need of the hour was that the entire humanity should support this task, and even the secularists should participate in this mission. It is this general human activity that is alluded to in this Tradition.

In present times, this prediction has been fulfilled. After a long historical process, all those factors have become a reality that supports *dawah* work. Now it is an ineluctable necessity for believers to understand this change in the times and avail of it to call people to accept the truth so that in this modern age, the divine call, which is integral to the divine plan, may be issued with complete proofs and take place before Doomsday.

SECOND PERIOD OF THE HISTORY OF THE UNIVERSE

The second phase of the history of the universe can be called the intellectual phase.

The first six periods of the universe's history were physical or material. Then began the second period of this history. This second phase can be called the intellectual phase of the universe's history. This period can also be divided into six periods. These six periods are:

1. The Age of the Prophets
2. The Age of the Ishmaelites
3. The Age of the Companions of the Prophet
4. The Age of Muslim Civilisation
5. The Age of Western Civilisation
6. The Age of *Ikhwan-e-Rasool* (Brothers of the Prophet)

Let us understand these periods and the role of dayees in them.

Age of the Prophets

The age of the prophets began with Adam, who was the first human being as well as the first prophet. (We do not know the exact history of the birth of man on the planet Earth). This period ended with Muhammad bin Abdullah bin Abdul Muttalib, the last prophet. The Quran mentions twenty-five prophets. But the Bible mentions more prophets who belonged to the Israelites. However, out of all the teachings of the prophets, only the teachings of Prophet Muhammad—the Quran and Sunnah—are preserved, making the religion brought by the Prophet Muhammad the only authentic source of divine guidance and will be valid till Doomsday.

Age of the Ishmaelites

The period of Banu Ishmael, or Ishmaelites, began with Prophet Abraham settling his wife Hajira and his son Ishmael in the desert of Arabia. This event took place two thousand five hundred years before the advent of the Prophet of Islam. Its purpose was to produce a new generation in Arabia, the descendants of which would, centuries later, provide a social framework fit for the Prophet of Islam to be born into. This plan succeeded in full. Into this generation of the Banu Ishmael, the Prophet of Islam was born, and it was this generation, or race, which gave the

Prophet a team in the form of his Companions that ushered in a new age in history.

Age of the Companions of the Prophet

The Companions of the Prophet Muhammad have a unique position in the history of the prophets. Working in unison, they performed this remarkable feat in the history of bringing the mission of *dawah* from the stage of preaching to the phase of the revolution. Thanks to the efforts of the Companions of the Prophet, a new process was initiated. This historical process resulted in the later social, political and scientific revolutions.

Age of the Muslim Civilisation

The age of the Muslim civilisation signifies the period which began after the revolution brought about by the Prophet and his Companions. This age began in Makkah and Madina, then spread to Damascus and Baghdad, finally reaching Western Europe. Hence, this is known as the age of Muslim civilisation.

In this age, nature became a subject of investigation. Everything was given a rational explanation, and nature was harnessed for human needs. Those stars, considered deities and worshipped, were subjected to study and observation, and several astrolabes were established in various Muslim cities. Historians have acknowledged this role of the Muslim civilisation in

clear terms. For instance, Robert Briffault writes: “It is highly probable that but for the Arabs modern European civilisation would never have arisen at all.” (*The Making of Humanity*, p. 190)

Age of Western Civilisation

The age of Western civilisation is generally known as the age of the revival of ancient Greek civilisation. But this attribution is incorrect. The truth is that modern Western civilisation is, in fact, a revival of the ancient Muslim civilisation. This is because Western civilisation completed those scientific findings, which originated in the age of Muslim civilisation. By discovering the laws of nature, Western civilisation opened up at the highest level all the possibilities of Islamic *dawah* and proved at the highest level the veracity of Islam. Perhaps it is this historical event the prediction of which was made and recorded in the traditions in these words:

“God will certainly support this religion by the secular people.” (*Sahih al Bukhari*, Hadith No. 3062)

The support of religion mentioned in this Tradition is that which was the result of the coming into existence of modern civilisation, that is, at the level of thought and action, all the opportunities would be opened up for the preserved religion. The first phase of supporting

religion materialised during the Muslim civilisation, and the second phase of supporting religion, thanks to Western civilisation.

Age of Ikhwan-e-Rasool

Ikhwan-e-Rasool (Brothers of the Prophet) is the second group from the ummah of the Prophet Muhammad, which will perhaps appear in the 21st century, before Doomsday, during the last period of human history. Whatever circumstances prevail in the 21st century, they will engage in the same struggles performed in the 7th century by the Companions of the Prophet according to extant circumstances. In their times, the Prophet's Companions inherited a two thousand-five-hundred-year span of human history. When their time comes, the Brothers of the Prophet will inherit one thousand-five-hundred-year span of human history.

The Companions of the Prophet did not engage in some mysterious activity but discovered the opportunities available in their times and, by using them, fulfilled the divine plan meant for humanity. So, likewise, the Brothers of the Prophet will profit from whatever opportunities present themselves in their times to realise God's plan for humanity.

IKHWAN-E-RASOOL

The *Ikhwan* will perform the same unique role in the last phase of human history that the Companions performed in the first half of the seventh century.

According to a prediction by the Prophet of Islam, a group will emerge in the latter days among the believers. This group was called Brothers of the Prophet in the Hadith.

The Prophet of Islam said, “I want to see my brothers (*Ikhwan*).” A Companion of the Prophet said, “O Messenger of God, are we not your brothers?” The Prophet observed, “No, you are my Companions. My brothers have not yet appeared.” (*Sahih Muslim*, Hadith No. 249)

The truth is that after the history of *Tawheed* began, two groups were destined to play a prominent role in this call based on monotheism. One group is that which is known as the Companions of the Prophet. The Companions of the Prophet played a unique role in the first half of the seventh century. Currently, this same role of calling people to God will be performed by another group called Brothers of the Prophet.

QUALITIES OF THE *IKHWAN-E-RASOOL*

There are two essential qualities of the Ikhwan-e-Rasool. One relates to the realisation of religion, and the other relates to the call of religion.

There are two essential qualities of the Brothers of the Prophet. One relates to the realisation of religion, and the other relates to the call of religion. These two characteristics are equally necessary. The lack of one in any group will render it unfit to play the role of Brothers of the Prophet.

To understand the first quality, we have to study this Tradition of the Prophet: “When Islam began, it was a stranger. Again it will become a stranger. So congratulations for the strangers.” (*Sahih Muslim*, Hadith No. 145)

In this Tradition, we are told that according to the general law of nature, the later generations of Muslims will enter a period of degeneration. They will still call themselves Muslims but become far removed from true Islam. So those people must be congratulated, who, in later times, will discover the real Islam and will follow it once again.

Why will the later Muslims suffer from degeneration of this kind? The reason is their distance from the age of the Prophet. The truth is that the Muslims of later times will take Islam from their latter-day leaders rather than from the Prophet and his Companions so that they will be distanced from the sources of Islam—the Quran and Sunnah and the Prophet’s Companions. As the Quran tells us: “They have taken their learned men and their monks for their lords besides God.” (9:31)

The immediate source of religion for the Companions was the Prophet. The immediate source for *Tabieen* (the disciples of the Companion) was the *Sahaba* (Companions of the Prophet). Therefore, the immediate source for the *taba Tabieen* (disciples of *Tabieen*) was the *Tabieen*. In this way, the primary basis of religion continued to change from generation to generation. This change always takes place gradually. For this reason, it continues unconsciously. One becomes aware of these changes only when the small changes result in a significant difference.

For instance, in the religion received by the Companions, all the emphasis was on spirit. Subsequently, in every generation, some changes continued until the age of the Abbasids, the age of the jurists. Then all the emphasis began to be laid on laws (*ahkam*), in other words, the form. During the times of the Prophet,

religion was spirit-oriented. During the time of the jurists, religion became form-based.

In this way, during the time of the Prophet, the external target of Islam was to call people to God. In those times, Islam was a religion of calling people to God. But with later generations, this thinking that Islam's peaceful message must be communicated to all humanity gradually decreased. By the eighth century, when the Muslims' political empire was established, they forgot this divine role. They had only one target: to attain political power.

During the time of the Prophet, no supererogatory culture developed. In those early times, the Prophet and his Companions had accepted Islam as a mission. But when Islam spread to different countries and the Muslims came into contact with other communities, which involved continued interaction, a culture began to develop amongst the Muslims. This activity continued until that way of life came into existence which is known as the Muslim culture.

These changes among the Muslims have come full circle to the point where the real Islam brought by the Prophet has become alien to them. They think that they are practicing Islam, but they are embracing a version of Islam that is not real but a cultural version of Islam.

Now, the time has come for the Brothers of the Prophet to play their role. They can perform this role by rediscovering the Islam of the Prophet and his Companions. This will entail bridging the temporal gulf that has come into existence between the Muslims of today and the Prophet of Islam. Only then will the ethos of the Age of the Companions be restored.

Although the role to be played by the Brothers of the Prophet will be in the 21st century, in their thinking and their character, and their mission, they will become at one with the Companions of the Prophet. Therefore, although the roles of the Companions and the Brothers of the Prophet will be different regarding time, their roles in their nature will be identical.

ROLE OF THE *IKHWAN* IN THE 21ST CENTURY

The Brothers of the Prophet must understand the modern age and, by availing of current opportunities, they should play that role that has been destined for them.

In 1982, I wrote and published a 208-page book titled ‘The Prophet of Revolution’ on the life of the Prophet. It was later published as ‘*Muhammad: A Prophet for All Humanity.*’ It is presently available under the title, ‘The Life of Muhammad.’ The last chapter of this Book elaborates on two big groups that will perform a significant historic role in the prophetic mission. The following is a relevant excerpt:

“One of the incidents that occurred during the battle of Badr is related in biographies of the Prophet as follows: On the field of Badr, the powerful opponents of Islam, who vastly outnumbered the Muslims, bore down on the Prophet and his Companions. Because the Muslims were far weaker than their enemies, the Prophet, overwhelmed by the

intensity of his own emotions, cast himself at the feet of his Lord and cried, “Lord, if this group of believers is destroyed, You will never be worshipped again on earth.” (*Sahih Muslim*, Hadith No. 1763)

This was no exaggeration. The fact was that those three hundred and thirteen souls who had to face this onslaught of the opponents of Islam at Badr were no ordinary group of people. On the contrary, although outwardly weak and ill-equipped, they represented the culmination of two thousand five hundred years of history.

A group like this is required today. The only ones who can make up such a group are people who are deeply aware of the divine scheme, which has been unfolding over the last one thousand years and has set their hearts and minds with determination on playing their role in it; who are so strong and unwavering in their commitment to the task at hand that they will go to any length and make any sacrifice, to see it through to completion. Such is the true “party of God, and it is the party of God that shall triumph” (*The Quran*, 58.22). They shall have to become the cog in the wheel of God, and only then will they reach their destination.” (*Muhammad: A Prophet for All Humanity*, p. 125 (New Delhi: Goodword Books, 2014)

In this, two groups—*Isaaba*—are mentioned. The first group is known as the Companions of the Prophet, and the second group has been mentioned in a prediction by the Prophet. In a Hadith, this second group is called the Brothers of the Prophet. The Companions of the Prophet are the group who played their well-known historic role in the 7th century A.D. The Brothers of the Prophet will probably be the group that will play the role required of it in the 21st century.

Playing this role of the *Ikhwan* is no simple matter. The formation of such a group is always the culmination of a long historical process. The Companions of the Prophet culminated a two thousand-five-hundred-year-old history. Similarly, the Brothers of the Prophet will culminate in a long historical process spanning over one thousand five hundred years. The first group of the Companions of the Prophet played their role under the guidance of the Prophet. Repeatedly, it was not very clear to the Companions what they had to do when faced with new situations. Then God sent revelations to Prophet Muhammad, and he guided the Companions by those revelations. One example of this is the signing of the Hudaibiyyah treaty. At that time, none of the Companions could understand what to do in such a delicate situation. Finally, under the guidance of the Prophet, a decision was reached.

Similarly, the fundamental role of the Companions was carried out under the direction of the Prophet.

The matter of the second group of Brothers of the Prophet is somewhat different. The role of the Brothers of the Prophet will be wholly based on *ijtihad*. They shall have to study the situation thoroughly, discover their role, and then act accordingly and be held deserving of the status of the Brothers of the Prophet. In this matter, only two things would be helpful for the Brothers of the Prophet: *dua* (prayer) and *ijtihad*.

I have thought deeply about this subject. I have endeavoured to read all the relevant literature on this topic. Moreover, I have spent my days and nights praying to God. After these continuous efforts, I have concluded that, in the 21st century, all those circumstances have come fully into evidence that is required for the Brothers of the Prophet to play the historical role. In my estimation, the waiting time is over, and the time for action has come.

Chapter 105 and Chapter 106 are twin chapters of the Quran. These chapters were revealed in the initial period in Makkah at about the same time. Therefore, both these chapters were like good news for the Companions of the Prophet.

The Companions of the Prophet were told what their

role was in these chapters of the Quran, and they were also told that God was at their side. Therefore, the Companions of the Prophet are part of a great divine plan. God had provided all the resources they needed in advance so that they could fulfill their desired role best with that support.

Chapter 105 mentions the safeguarding of the Kabah. The Kabah was that historical building destined to become a global center for the Islamic movement based on monotheism. For this purpose, God miraculously saved the Kabah from the attack planned by Abraha. It was only later that it became possible for the Companions of the Prophet to bring about a revolution based on monotheism by making the Kabah and Makkah, the city of peace, its centre.

In Chapter 105, the Quraysh are promised special divine succour. Who were these Quraysh? They were the people from the progeny of Prophet Ishmael to be selected as the future Companions of Prophet Muhammad. God desired their safety and security, so they supported the Prophet of Islam, the final Prophet, and played the historic role destined for them. God specially provided for their security, provided them with food lest they go hungry, and saved them from fear. (106:4)

These two chapters of the Quran directly mention that historical event relating to the Companions of the Prophet. Moreover, these two chapters also indirectly mention events that were going to take place subsequently in connection with the Brothers of the Prophet, that is, on the one hand, the provision of a centre of activity for the Brothers of the Prophet and, on the other hand, the opening of the doors of opportunity for them. On further perusal, we learn that this promise of divine succour has potentially become a reality. Hazrat Umar said regarding the Prophet's Companions: "Whoever would like to be one of those chosen people, let him fulfill God's condition." (*Tafsir Al-Tabari*, Vol. 5, p. 673)

What was said by Umar Farooq regarding the Companions of the Prophet in ancient times can be applied in modern times as well; that is, those who want the good fortune of being included in the group of the Brothers of the Prophet ought to understand the modern age and, by availing of current opportunities, they should play that role which has been destined for them as Brothers of the Prophet.

DAWAH OPPORTUNITIES IN THE 21ST CENTURY

In the 21st century, the Brothers of the Prophet have been given opportunities to convey the divine message worldwide.

In the 7th century, three exceptional opportunities for conveying the divine message were provided for the Companions of the Prophet. In the 21st century, the Brothers of the Prophet have also been given three opportunities entirely in accordance with current circumstances. The need of the hour is that some courageous believers must discover these opportunities and turn this potential into actuality by wise action. All these three opportunities can be described as relating to the following:

1. Generation of Seekers
2. Digital Centre for Global Dawah
3. Abundant Resources

Let us understand each of these opportunities.

Generation of Seekers

The people of Quraysh in Makkah were, in reality, truth-seekers. Therefore, they have been called Hunafa, truth-seekers in the Traditions.

Zaid-ibn-Umar was one of these seekers (*hunafa*). Asmat-bint-Abu-Bakr says he saw Zaid-ibn-Umar sitting by the wall of the Kabah and repeating, “O my God, had I known what was the best form of Your worship, I would have worshipped You in the same way, but I do not know.” (*Seerah Ibn-e-Kathir*, vol. 1, p. 154)

Consciously or unconsciously, this was the state of almost all the members of the Banu Ishmael. Thanks to their special desert training, these people were truth seekers rather than deniers of the truth. That is why almost all their men and women gradually accepted Islam. Their initial opposition was due to their unawareness rather than arrogance. The case of the modern generation is also somewhat similar. In present times, the scientific and intellectual revolution has brought into being seekers of truth. The following example illustrates this.

A British couple, dissatisfied with Western civilisation, finally left London to settle in New Delhi. Now they are running a hospital for sick animals in Delhi. They want to find solace in the service of animals. Some of our team members went to meet them and presented them with a copy of the Quran in English. They were delighted to accept it and said they would certainly read it. They also observed, “We have always wanted to know another version of the truth.”

This is true of almost all men and women in present times. New thinking and new research have made them consciously or unconsciously seekers of truth. This state of affairs offers the same opportunity to the Brothers of the Prophet in the 21st century as the Companions of the Prophet received in the 7th century. Those who discover this opportunity and avail of it will undoubtedly play the role of the Brothers of the Prophet role.

Digital Centre for Global *Dawah*

In the words of the Tradition, it is desired today that the word of Islam should enter all homes, big or small, on this earth (*Musnad Ahmad*, Hadith No. 23814). Any task of a lesser magnitude than this cannot be held to measure up to the desired standard. Today there is every opportunity to organize this work, whereas, in ancient times, it could be performed only in limited areas.

This work must be global in scope. As a matter of expediency, in present times, God has provided the most favourable circumstances. The whole world has, thus, become a global village. Today, using modern resources to perform global *dawah* has become possible. Today this mission requires not a local but an international centre.

It is by the special succour of God that this has become possible, as we have modern means of communication and technology at our disposal. Of course, the digital centre of the modern age will be set up in a limited area on earth, but its role will be effective in organizing global *dawah* work.

Abundant Resources

The same progress has been made regarding peace and the abundance of resources. The present-day is the time, in the complete sense, when peace and abundant resources offer every conceivable opportunity to do *dawah* work peacefully. War and violence are no longer options. In principle, today's man has no choice but to tread the path of peace. With the existence of weapons of mass destruction, it is now only through peaceful methods that any goal can be attained. Now no positive goal can be achieved by the use of violence.

Furthermore, the right to religious freedom is absolute today so that we can convey the divine message at a global level unhindered. In ancient Arabia, the peace available to the Quraysh in a limited way because of the Kabah has now become available globally thanks to the revolution of the modern age.

In present times abundant resources are available on a large scale that has never before been witnessed.

The modern industrial revolution has increased the opportunities to earn money a hundredfold. Therefore, if the believers do not create any problems, they can perform *dawah* work with the advantage of having all the available resources in their hands, whereas in former times, the believers had to do this work in a very constricted way, resources being so very scarce in those times.

Studies show that the modern age is a new age in every respect. Therefore, we can refer to it as the end of the traditional age and the emergence of the non-traditional scientific age. We live in a changed world in every respect of thought and action. This change is so significant that if a person from the ancient age were to be revived and brought to this world, he would think that perhaps he was having a dream because he would find everything changed to an unimaginable extent.

What is required now is that some believers stand up and avail themselves of the opportunities to convey the divine message to all humanity.

GLOBAL *DAWAH* IN THE 21ST CENTURY

Believers must stand to perform their role destined by God to convey the Divine Message to all humanity, availing tremendous opportunities.

The mission of calling people to God is, in essence, a divine task performed by human beings. According to Ibn Ishaq, the Prophet's earliest biographer, Prophet Muhammad came to the Companions and reminded them of this divine task, saying:

“God has sent me to the entire world as a blessing, so you should carry out this responsibility on my behalf. God will show His mercy to you.” (*Seerah Ibn Hisham*, Vol. 2, p. 607)

Prophet Muhammad was undoubtedly the messenger of God to all humanity. In his lifetime, the Prophet performed this duty directly. After his demise, the call to God must be carried forward indirectly by his followers, the Muslims, generation after generation. That is why the Quran refers to the

Muslim community as the ‘The Middle Nation’ in this verse:

“Thus We have made you a middle nation, so that you may act as witnesses for mankind, and the Messenger may be a witness for you.”
(2:143)

This verse of the Quran speaks of the role of Muslims as conveyors of God’s message to all humanity. It explains that Muslims have received the divine religion through God’s Messenger. They now have to communicate the Divine message to every generation in every age. This can be done by introducing man to God and His message. The 21st century has opened all the opportunities for global *dawah*. Now believers must stand to perform their role destined by God for them as conveyors of the Divine Message to all humanity.

PURPOSE OF MODERN DEVELOPMENTS

The opportunities of the modern age were not to provide comforts and luxuries to people but to enable them to undertake dawah work.

Why did these changes come about in this world? Their purpose is not to provide people with comforts and luxuries. Their purpose is to enable people to avail themselves of every opportunity and possibility to call people to God. The truth is that this work is so highly desirable that God transformed the entire age to facilitate it for this reason. The present age is different in every aspect of life. These changes wholly favour calling people to God at a global level. Those who understand these changes and fully avail of them are the fortunate ones in this age, and it is they who have been called the Brothers of the Prophet in the traditions.

INTRODUCTION OF THE WORD OF GOD

The Brothers of the Prophet are responsible for introducing the word of God into every home using modern means of communication and technology.

What the Brothers of the Prophet have to do can briefly be called introducing the word of God (*idkhal-e-kalima*) into every home. These are the wordings of the Hadith: God will introduce the word of Islam into every home (*Musnad Ahmad*, Hadith No. 23814). This shows that God Himself will introduce the word of God. This means that God Himself will provide all the necessary resources for the global *idkhal-e-kalima*. Therefore, this whole process of conveying the divine message will be facilitated by God Himself. The Brothers of the Prophet will be fortunate enough to become a conscious part of this process.

Calling people to God is always done by special divine succour. During the last phase of human history, God's special succour will also accomplish the *dawah* work. In this matter, nothing less than a miracle can be the

means of divine succour. In ancient times, *dawah* work was performed through miracles. In modern times, this miraculous support of God will present itself in the form of cause and effect, that is, through the opportunity explosion consequent upon historical processes.

There is no gainsaying that in ancient times, dayees were given divine succour through miracles. Now that same help has been provided to the dayees of modern times in the form of change itself. If the ancient believers were given this succour only as temporary miracles, then today's believers will receive this succour due to the propitiousness of the age.

THE CHANGE IN THE AGE

Today believers can carry out the divine mission in an atmosphere of religious freedom using all global opportunities.

In Chapter 24 of the Quran, the believers have been told that God will cause their fear to be replaced by a state of security. (24:55)

In this verse of the Quran, the change that has been mentioned relates not only to political change or to change in the times. It is the change of the age that is referred to in this verse. It means the revolution that came through Islam in the first phase, as a result of which a process was set in human history. This process will finally reach the point where peace will replace the age of fear in this world. Subsequently, the believers will be able to carry out the mission of monotheism in an atmosphere of religious freedom, whereas in former times, they had to do so in an atmosphere of religious persecution.

In the 20th century, this change came about in a complete sense. The 21st century is the culmination point of this historical process. Now war and violence

have become irrelevant to achieve anything. So now, if the believers face a situation of fear again, it will be only because of their wrong policies rather than because of the circumstances of the age.

This change in the age lends enormous support to the peaceful mission. However, those who do not understand this truth will continue to engage in violent activities, thus proving that they are blind to the opportunities now available. This blindness is so severe that it has been defined in the Quran as *kufir* (denial).

THE WAY TO ADDRESS MODERN MINDS

Today we must present literature to address modern minds written in the scientific style. And this scientific style is the style of the Quran.

Chapter 14 of the Quran has this to say about the Prophet: “Each Messenger We have sent has spoken in the language of his people” (14:4). In this verse of the Quran, it is not just language but also the idiom denoted. For instance, the Prophet of Islam communicated his messages in Arabic, as it was the language of his people. Prophet Abraham referred to the celestial world, the earth, and the heavens (6:76-80) while addressing his people. Jesus Christ used metaphors to communicate the divine message. These are examples of the *idiom*, which was current at that age.

In present times, *dawah* work is carried out in the language of the times. The language of the times means essentially the local language of the addressees. However, the present age is one of globalisation. It is essential, therefore, for the dayees of today to be able to speak in the international language. And as we

know, the international language of today is only one, and that is English.

Another important aspect of language is that it should be in the style or idiom of the contemporary addressees. The standard idiom today is scientific in nature. Therefore, the dayee must speak in scientific parlance to address the modern man.

The addressors must use the language of the times. Otherwise, they will speak, but the addressee's mind will not be addressed.

What is the difference between the scientific idiom and the ancient traditional idiom? Poetry, literary flourishes, oratory, romantic style metaphors, hyperbole, etc., dominated the ancient traditional idiom. Those who spoke in such an emotive style were applauded by those who appreciated and found such speech very attractive. But in modern times, this kind of style has been abandoned. The standard style of modern times is scientific in essence. In other words, we can say that the scientific idiom is, in the complete sense, scholarly and rational in style. In modern times, only that literature can be called *dawah* literature, written in the scientific style. And this scientific style is the style of the Quran.

TOWARD A HEAVENLY CIVILISATION

The main achievement of Muslim civilisation was that it displaced nature from the pedestal of worship and made it the subject of investigation.

Civilisation began in ancient times when man discovered iron. This age spans several thousand years. The Muslim civilisation began in the 7th century. The main achievement of Muslim civilisation was that it displaced nature from the pedestal of worship and made it the subject of investigation. Western civilisation had its beginning in the 16th century. The central aspect of this age has been the mechanisation of power. The journey of civilisation is still an ongoing process that, even in the 21st century, has not yet reached its final limit. It is now a matter of great concern that the mechanical industrialisation developed by human beings is now faced with an inevitable problem: pollution.

In present times, this problem has filled the air and the seas with pollution. These words of the Quran have today become a reality: "Corruption has appeared on

land and sea because of the evil which men's hands have done: and so He will make them taste the fruit of some of their doings, so that they may turn back from evil." (30:41)

The rise in carbon dioxide in the atmosphere is resulting in global warming. Because of this heat, the polar ice and the glaciers in the mountains are continuously melting. These are endangering all species on earth. It is even threatening the future of the human race. Pollution, acid rain, global warming, and the Covid-19 pandemic are a warning by the Creator. It is an intimation in advance of the beginning of the end of human history, after which will only be Doomsday. After which man will face eternity: a journey towards Paradise and a Heavenly civilization or towards eternal deprivation.

JOURNEY OF GOD- REALISATION

The world which will unfold after Doomsday will be the *Rabbani* civilisation in which the virtuous will be lodged in Paradise.

The Quran states: “If all the trees on earth were pens, and the sea [were] ink, with seven [more] seas added to it, the words of God would not be exhausted.” (31:27)

‘The words of God’ in this verse means what is referred to as ‘the wonders of God’ (7:185) at another place in the Quran. The Quran tells us that man has been created to worship God. (51:56)

Abdullah ibn Abbas, the commentator of the Quran, explains the word worship as the realisation of God. (*Al Mujalasa wa Jawahir al- ‘Ilm*, Vol. 2, p. 225) The truth is that God has created man as a unique creation; man has been given a cogitative mind which has not been given to any other creature. It is required of man to discover the wonders of God and, by contemplation, perusal, and deep thinking, acknowledge them in the spirit of astonishment. This

verse of the Quran clarifies that the divine purpose in creating man was for him to discover and appreciate the wonders of God.

The journey of civilisation is, in fact, the journey of this discovery of realisation, but before even less than one percent has been achieved, this journey has reached its limit. Standing on the threshold of Doomsday, the situation is that the words of God, or wonders of God, which are unending, have yet to be discovered. Then, can history end without these discoveries and God's words being undiscovered? This is impossible. This plan of creation must be fulfilled—completing the light, as mentioned in Chapter 61, verse 8, “They wish to put His light out with their mouths. But He will perfect His light, much as those who deny the truth may dislike it.” This act of the completion of light (*itmam-e-noor*, 61:8) will reach its culmination, and that divine prediction will become a reality which has been thus alluded to in the Quran: “The earth will shine with the light of its Lord.” (39:69)

The world which will be created after Doomsday will be a continuation of the process of unfolding of this godly Rabbani civilisation. It will be an ongoing process. The present world is a world of trial. Here the virtuous as well as the wicked people are living together. After Doomsday, they will be separated

from each other. The wicked will remain in a state of eternal deprivation, while the virtuous will be lodged in that perfect, ideal world known as Paradise, where they will continue to unfold the wonders of God.

DIVINE CIVILISATION

Paradise is a world of divine civilization in which divine wonders will unfold. People of Paradise will live in all comfort. All their desires will find total fulfillment.

Paradise is a world of divine civilization. Whatever activities occur in this divine civilization can be explained briefly as the unfolding of divine wonders.

This activity will not be an activity in the simple sense but will instead be an experience of superlative joy. Here man will be able to engage in thrilling discoveries at every moment. He will experience everlasting joy. This is mentioned in the Quran in the following verse:

“They shall forever dwell in the Gardens of Paradise, desiring no change.” (18:108)

As we learn from the Quran and the Hadith, the people of Paradise will have many things for their comfort and luxury. The comfort and luxury in Paradise will be a matter of divine hospitality; that is, the actual activities of the people of Paradise will be designed to bring about the divine civilization. Along with this, the people of Paradise will be provided with all kinds of comfort by God, to the extent that all their desires will be fulfilled.

ETERNAL JOURNEY OF REALISATION

The people of Paradise will continue the eternal journey of discovering divine realisation in the heavenly environment.

Who are the fortunate souls who will bring about the spiritual civilisation of the Hereafter and will play that eternal role of unfolding the divine wonders in creation? They are the people who will prove that in this world with its limited environment and opportunities, they have the unique ability to reach the ultimate in the discovery of the realisation of God. This ability will make them deserving of the eternal journey of discovering divine realisation in an unlimited environment of Paradise.

In the 7th century A.D., the Ishmaelites were given the opportunity to become supporters and Companions of the final Prophet, Muhammad bin Abdullah bin Abdul Muttalib, and caused that process to set in in the traditional age, which was finally going to lead to the spiritual civilisation of Paradise.

What qualities did the Banu Ishmael have which made

them eligible to be the Companions of the Prophet? One can understand this by an example. In ancient Makkah, those who belonged to the tribe of Quraysh were seekers after the truth. In the Traditions, such people are called *hunafa*, the seekers. One of these seekers was Zaid ibn Amr. He was often seen praying to God to tell him the best method of worshipping Him. He said, “Oh my God, had I known the best form of worship, I would have worshipped You in the same way, but I do not know” (Seerah Ibn-e-Kathir, Vol. 1, p. 154). This was before the advent of the Prophet.

This was not an individual event. It was indeed representative of a general quality the Ishmaelites possessed. In the 7th century, the people of Ishmael had begun to feel dissatisfied with their pre-Islamic religious traditions, and that is why, with the advent of Islam, God chose them to play a revolutionary religious role.

In the life Hereafter, the desired role that has to be played may be defined briefly as bringing about a spiritual civilisation. Spiritual people of a high order are required to perform this role.

Such are the people whose consciousness has, in respect of this present world, reached the stage of final discovery. These are the noble souls who discover divine wonders hidden in the divine creation. They are

individuals whose discovery is so profound that they feel they have no words to express it. After seeing the wonders of this universe, they again exclaim: “O God, I do not know how to appreciate Your wonders. If I had known it, I would certainly have acknowledged it.”

In the present world, the unfolding of divine wonders is expressed in the common parlance of ordinary human beings, but in the world Hereafter, the unfolding of these divine wonders will be described in words specially bestowed by God. Moreover, in this world, this task is performed with the support of men, whereas in the Hereafter, this task will be performed with the help of the Angels. Subsequently, the emergence of the wonders of God will take place as is mentioned thus in the Quran:

“The earth will shine with the light of its Lord.” (39:69)

Those who will find an opportunity to continue the eternal journey of realisation are the people who have realised God while He was in the unseen.

LAST WORD

Human history must be brought on the Godly path by realising the Creator and developing a Rabbani personality.

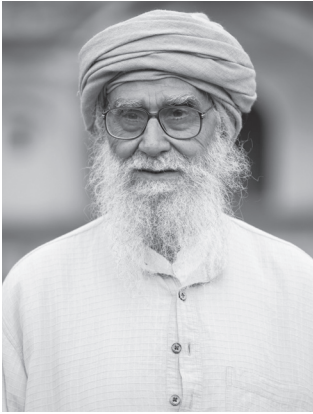
Islam brought about the greatest revolution in human history, but this fact was initially poorly appreciated by both Muslim and non-Muslim scholars. Eventually, the Muslims acknowledged the Prophet of Islam as their national pride, while Dr. Michael Hart (b. 1932) characterized Muhammad as “the supremely successful man in history.” (*The 100: A Ranking of the Most Influential Persons of History*, p. 3)

The Islamic revolution of the 7th century was based on monotheism. Before this, the entire human history had been based on the system of polytheism. For the first time, the Islamic revolution demolished this polytheistic system and ushered in a new age based on monotheism. In later centuries, the constructive events that took place in human life were a direct or indirect result of this religious or secular revolution.

This revolution was ideological and theological. It provided a great source of a high level of realisation.

Having great spiritual resources, it had all the content or elements by which the human personality could be developed along positive lines. But what happened in practice was that man rushed to satisfy material desires. People looked only at the secular aspect of revolution and ignored the religious or spiritual aspect. Consequently, when polytheism was discredited, many took the path of atheism.

Now the time has come for man to discover God, the Creator and Sustainer of man. This world ensure those blessings destined for humanity: that is, high level of the realisation of the Creator, spiritual development of human personality, profound recognition of God. All of these can lead to the development of that godly (rabbani) human being deserving entry into Paradise in the Hereafter.



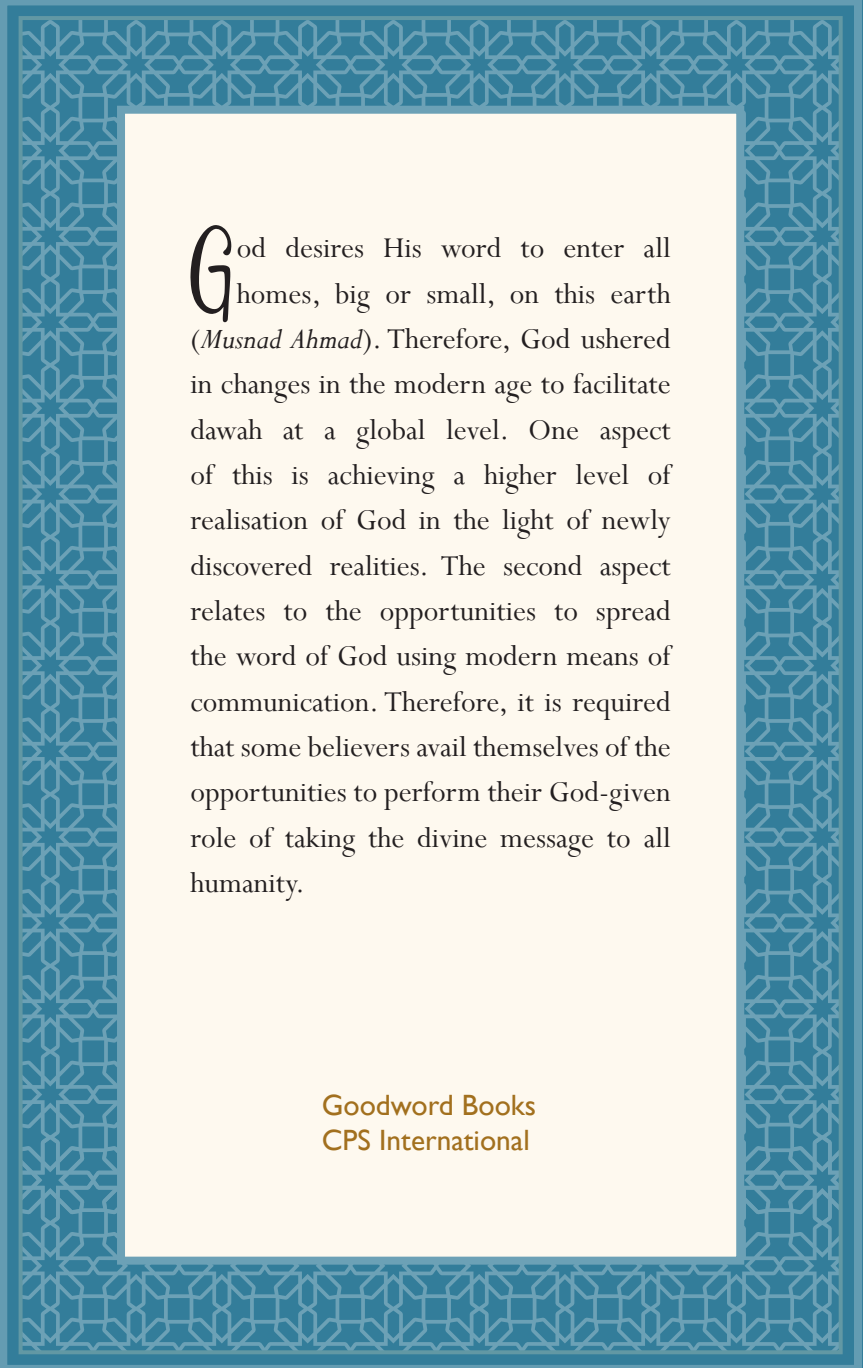
Maulana Wahiduddin Khan (1925-2021) was an Islamic scholar, spiritual guide, and peace activist. His English translation of the Quran and its Commentary are widely appreciated for their simplicity, clarity, and ease of understanding. He has authored over 200 books; and two magazines, *Spirit of Islam* and *Al-Risala*; and recorded thousands of video and audio

lectures. Demonstrating the relevance of Islam in the modern idiom, this material delves into Islam's spiritual wisdom, the Prophet's non-violent approach, its relationship with modernity, and other contemporary issues.

For his seminal contributions to world peace, Maulana received numerous national and international awards including the 'Demiurges Peace International Award' by the Nuclear Disarmament Forum AG under the patronage of the former Soviet President Mikhail Gorbachev (2002). The Government of India honoured him with the 'Padma Vibhushan Award' (2021), and the 'Padma Bhushan Award' (2000) for his contributions to spirituality. He was also the recipient of the 'Rajiv Gandhi Sadbhavna Award' (2010), the 'Communal Harmony Award' (2000), and the 'National Citizen's Award' by Mother Teresa (1996), to name a few. In 2001, Maulana founded the *Centre for Peace and Spirituality International* which is actively carrying his legacy forward by distributing copies of the Quran and peacefully conveying the spiritual message of Islam at a global level.

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God desires His word to enter all homes, big or small, on this earth (*Musnad Ahmad*). Therefore, God ushered in changes in the modern age to facilitate dawah at a global level. One aspect of this is achieving a higher level of realisation of God in the light of newly discovered realities. The second aspect relates to the opportunities to spread the word of God using modern means of communication. Therefore, it is required that some believers avail themselves of the opportunities to perform their God-given role of taking the divine message to all humanity.

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