'Irbād ibn Sāriah reported that the messenger of Allah said: "Every action of a man stops when he dies excepting the steadfast fighter in the way of Allah. For such a person, his action continues to grow and he gets the sustenance from it until the day of Judgement."[15]

15 Narrated by At-Tabarāni in Al-Kabīr with two chains of narrators, one of which is authentic.

CHAPTER SEVEN

THE MOVEMENT DISPOSITION

The lack of an inclination towards movement in the vast majority of Du'āt is a widespread phenomenon in the field of Da'wah. It is dangerous to the present and future of the Da'wah. It closes those doors which would otherwise lead to the releasing and coordination of potential forces, blocks the proper exploitation of various circumstances and opportunities, brands the Da'wah with the stamp of monotony and rigidity and makes it lose its most prominent characteristics – those of vitality, dynamism and revolution.

The ideological principles of Islam possess the potential of stimulating and influencing, provided they are borne by energetic souls and lofty, dynamic ambitions.

This society still has the potential and propensity to respond to the Da'wah if there is a stirring of ambitions and if the firm resolve was made. Yet it is this society which we often accuse of a variety of things in order to escape from our responsibilities of striving and making an effort and in order to justify our failure to spend and sacrifice. It has gone to this extent that we deceive ourselves and

doubt and despair creep into the minds of many Du'āt. The following statement is very true of us:

> "Listening to prejudice has a almost filled my ears with prejudice."

With all this, I do not deny the fact that Islamic work in this age is facing challenges and opposition above the imagination of many people. But I do object to making this fact an excuse for the upholders of truth to pull out from the work even though the decisive battle has not yet started. I also object to making it a cause for fleeing from the battle field at the crucial moment when one should remain steadfast and face the challenge with a stronger challenge.

> "Those unto whom men said: Lo! The people have fathered against you, therefore fear them (the threat of danger) but increased the faith of them and they cried: Allah is sufficient for us! Most excellent is He in Whom we trust!
> "So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of infinite bounty."
>
> (Qurān 3:173-174)

I would like to point out here that the trials and hard conditions should instill determination into the minds of the workers and steadfastness in the way of truth. They should also impel us to review our mistakes and recover our energies by way of benefitting from the events and experiences.

Perhaps in Noah's determination to continue giving the message to his people and his keenness to guide them for nine hundred and fifty years and all the injury and oppression he met with during this time we may find enough incentive to be resolved and determined instead of becoming bored or frustrated:

> "Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.
> "In their history verily there is a lesson for men of understanding."
>
> (Qurān 12:110-111)

The battle which Islam is waging at present requires elements of a particular calibre, elements who live Islam and live for Islam, elements whose habitual way of life is this faith and this faith alone.

So let us be ashamed of ourselves, and angry for what is happening to Islam, the religion and call of truth, because we are not capable of bearing our responsibility toward it while we see that the upholders of falsehood are spending their every effort to spread their falsehood and misguidance.

> "These invite unto the fire and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expounded thus His revelations to mankind that haply they may remember."
>
> (Qurān 2:221)

One cannot expect Islam to be victorious at the hands of those people whose blood, and heart, and feelings do not burn for Islam at every moment of their lives.

Let us stop here a second and try to extract the reasons for the sterility and meagre production of fruits in the lives of the workers of Islam.

The Heart is the Centre of Interaction

In my belief, the heart is the centre of gravity within the Dā'iyah in which interaction takes place between all the guidance and legislations he receives along with his thoughts. It is the heart which weights and approves of them together with the intellect.

> "Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which ate within the bosoms, that grow blind."
>
> (Qurān 22:46)

Faith is the fruit of this interaction, and is consequently the fuel for movement, vitality and fruitfulness. As long as this process of interaction does not continue then the dynamism and vitality will gradually fade out until the propensity to implement finally becomes paralyzed.

Thus the heart is in need of extreme care. It's first characteristic is that it is extremely sensitive, and just as it is capable of shining and purification

it is also cabaple of growing dark and rusting. Hence the need for the Dā'iyah concentration on his heart, which he should not allow to rust, as the prophet says:

> "These hearts do rust, and the shining of them is seeking forgiveness from Allah."

The Du'āt of Islam need to be careful of their hearts moreso than anybody else because they are more the targets of satan's plots than anyone else and their hearts are more in need of illumination. Their hearts are in fact their transmitters and radiators. In a hadith narrated by A'ishah, the prophet says:

> "A man's eyes are his guide, his ears are a funnel, his tongue an interpreter, his hands wings, his feet a postman and his heart a King. So if the King is good his forces will be good."

The concern with the heart should be continuous, in preparation for any bad or misguiding occurence, since Satan runs in the bloodstream of every individual. There is nothing which shines the heart more than sincere worship, especially during the wee hours of the night, and deep reflection on the words of Allah, especially at the break of day.

> "Lo! (the recital of) the Quran at dawn is ever witnessed."
>
> (Qurān 17:78)

Likewise, the same effect can be had from seclusion in the mosque and constant reflection on

death and preparations to meet it. The prophet spoke the truth when he said:

> "If not for the devils hovering arround the hearts of men they would have looked at the expanses of the heavens."

The heart has the potential of becoming hard or soft. Obedience (to Allah) will make it soft and sensitive while disobedience will make it hard and dull.

> "The term was prolonged for them and so their hearts were hardened."
>
> (Qurān 57:16)

> "Nay, but that which they have earned is rust upon their hearts."
>
> (Qurān 53:14)

May Allah bless Ibnul Mubārak for saying:

> "I saw sins killing the hearts, and addiction to them might leave humiliation.
> Abandoning of sins is life for the hearts, and it is better for your soul to revolt against them.

The first Dā'iyah (i.e. the prophet) explained how the interaction between the heart and any good or evil suggestions takes place. He said:

> "Temptations occur to the hearts one by one like how a mat is peiced together. Whichever heart imbibes them is spotted in black and whichever heart rejects them is spotted in white

> until the two become distinct: one heart purely white which will never be harmed by temptation as long as the skies and earth remain, and the other gloomy black which neither encourages good nor prohibits evil."

The Dā'iyah must, therefore, continuously scrutinize his heart and observe his movements and behaviour. He should not be negligent even with a soft whisper or a secret feeling. He should not say this is a trifling matter because when trifling matters always keep popping up it is a warning of some great danger. The prophet spoke the turth when he said:

> "Beware of the trifling sins, for they accumulate over a man and destroy him."

The same meaning is hinted at in the following verse:

> "Do not despise the small things. Mountains are made from pebbles."

Another poet said:

> "Do not neglect a small thing in dispute. Surely a wasp can cause a lion's eye to bleed."

The Da'iyah's heart should be like a clear mirror, reflecting the principles of Islam and interacting with it, so as to convey it to the other parts of his body as a high set of noble qualities. In this manner Islam would not remain mere theories for the Dā'iyah but it will take a practical, tangible form in his life.

One thing which aids the Dā'iyah to interact with Islam is to take its principles and laws as if he was the one to whom they were directed in the first place thus his absorption of them would have an immediate effects and reaction. In this manner, the relationship between the Dā'iyah and Islam would be one of soldier and his leadership, an order its execution.

The truth is that this manner of accepting the words of Allah and the principles of Islam would put a new taste in the Dā'iyah's life and he will find the sweetness of it in every concept of Islam.

The Intellect is the Centre of Leadership

Another thing which urges the Dā'iyah to interact with his Dā'wah, and hence his involvement in various fields, is the maturity of his thought, the depth of his understanding and the wideness of his education. This has to be so because a person who does not posses a thing cannot give it. It very often happens that the uneducated upholders of truth beat a retreat when confronted by the educated upholders of falsehood.

Just as the heart interacts with the good or bad which come to it so also the heart interacts with the intellect through the concepts and ideas that it carries. The intellectual references of the Qurān to the scenes of life and the universe emphasize the value of thought and imagination in human behaviour. For this reason Islam dropped the accountability from any insace person or imbecile or any one at all who does not have control of his senses.

A Dā'iyah's preoccupation with his heart at the expense of his intellect will make him lose, without doubt, his most powerful weapon which gives him stamina. Similarly, his preoccupation with his intellect at the expense of his heart will make him lose the most important factor of stability and confidence in his life. The Da'iyah's personality can never reach the point of perfection as long as both his heart and his intellect are not developed.

Just as the Dā'iyah has to be regular in 'ibādah, remembrance of Allah, remembrance of death and other spiritual exercises, in a similar manner he has to be keen on acquiring knowledge, reading, writing, public speaking and other intellectual exercises.

A full intellectual life will make the Dā'iyah like a transmitting station which never stops. But those who have the feeling of intellectual blankness, they are the onès who avoid gatherings and people and they are the ones who flee from their responsibilities. As a consequence of that, the movement disposition dies in them and they become sterile and unproductive.

The Dā'iyah need for the intellectual weapon in these times is a pressing need which cannot be ignored. Islam today is living in an environment fraught with different trends and various ideological and philosophical groupings. The Du'at should be objective and logical. It is not in the interest of Islam for them to face the ideological challenges by

means of empty speeches stemming from emotions. It is imperative to clash argument with argument and idea with idea.

> "Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth."
> (Qurān 13:17)

It is the Dā'iyah's duty to refer to the Qurān and Sirah and extract from them the highly effective intellectual methods which were used to confront the argumentative detractors of Islam.

To summarize: the Dā'iyah needs to prepare and train himself in order to be of the level which the movement demands of him in these days. He must prepare himself spiritually and intellectually and be of the highest moral calibre. Only in this way can complete interaction between the Dā'wah and the people be achieved.

CHAPTER EIGHT

THE PERSONALITY OF THE DĀ'IYAH AND HOW IT IS TO BE BUILT

The Du'āt of Islam are in Danger!

I do not mean that they are in danger from their enemies, nor from the plots and conspiracies of those who burn in jealousy of Islam. These are dangers which, in spite of their seriousness, might look insignificant in front of the dangers of the self and its ways of deviating.

The Dā'iyah is in good health as long as he is free from any faults and diseases within himself, and it does not matter how tremendous the enemy's power might be. Hence we can understand 'Umar's advice to the Muslims when he said:

> "Be ever more careful of sins than of your enemy, for the wrongdoings of an army is worse for them than their enemy. Victory is granted to the Muslims only because of their enemy's transgression against Allah's laws. And know that while you march there are above you protectors sent by Allah, so do not do