

Muslim Women As Preacher In The Contemporary World: An Analysis Of The Limitation, Approaches And Resources

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ABSTRACT

The feud between the good and evil is waged since the creation of man. In order to distinguish between these two powers, Allah (SWT) sent His Messengers to show the human beings the right path. Now that the Prophet-hood has come to an end, it is incumbent upon the Muslim Ummah to perform this duty sincerely and consistently and not to make any negligence in conveying the message of Allah (SWT) to the people. The Qur'an in Sura Yousaf verse:108 mentions: "Say thou: This is my path. I invite to God with insight I and whoso follows me"

The above verse clearly states that after Prophet Muhammad (PBUH), the responsibility of this work now rests with every servant of the Prophet. The Prophet Muhammad (SAW) said: "Whoever sees evil among you, replaces it with his hand, if he cannot afford it, and then stop it with his tongue, if he is not able to do it, then consider it evil in the heart and this is the weakest part of the faith."

According to this hadith the responsibility of calling people to this blessing, its implementation, publication and survival is on the Muslim ummah without any gender discrimination, anyone who sees evil should stop it in every possible way, in this regard, the role of women is especially important because she plays vital role in building a society. In contemporary times, anti-Islamic activities by the West are on the rise ideologically and practically, the new generation is especially falling in the trap of atheism due to their ignorance of the true teachings of Islam. While Europe has accused Islam the most on the issue of Muslim women's clothes and rights. The answer to these allegations is when Muslim women themselves counter these allegations and preach Islam to non-Muslims as well as Muslims to remove these misconceptions.

Keywords: Preacher, Guidance, Ummah, Evil, Faith, Muslim,

Introduction:

Preaching is derived from the Arabic word balaagh and it means "to reach, to the destination of the purpose or to the last part of the house"⁽¹⁾. A clear and effective statement or eloquence is described as conveying Allah's (SWT) command

and the laws of the Sharia⁽²⁾. According to Encyclopedia Britannica it is to proclaim, praise and discourse publically on a religious subject or from a text of scripture and deliver a sermon.

Oxford English dictionary states, preach as to pronounce a public discourse upon a sacred

subject⁽³⁾. Standard Dictionary defines preach as a sermon on a religious topic or text of scripture to give advice or instruction, to preach temperance⁽⁴⁾.

According to Imam Ibn Tamiya, preaching is the name of explaining the principles and fundamentals of religion and the basic debates and encouraging towards it⁽⁵⁾.

According to Dr. Khalid Alvi, there are two spheres of preaching internal, it is a means of protecting a nation from internal distortions, and in the outer circle, and all human beings are convinced of a particular ideology and system. In one sense it is Protection, in other way it is Extension⁽⁶⁾.

In this way, preaching is an admonition, invitation and guidance from Allah (SWT), in which the emphasis is on the elimination of evil and encouragement towards good.

Importance and need of Religious Preaching:

The necessity and importance of preaching is explained by the following Qur'anic verses.

“And let there be(arising) from you a nation inviting to the good, enjoining what is right and forbidding what is wrong and those will be the successful”⁽⁷⁾.

In this verse, the aim of the Ummah of Muhammad has been mentioned which is the welfare and correction of the people. Maulana Abul Ala Maududi says that some people must be devoted to preaching. Let others has to help them and provide the necessary resources and means of preaching⁽⁸⁾.

In view of the need for and importance of preaching, Allah (SWT) has also placed this responsibility on the Muslim ruler.

“Those who; If We give them authority in the land, establish prayer and give zakaah, and enjoin what is right and forbid what is wrong”⁽⁹⁾.

The Prophet (peace and blessings of Allah (SWT) be upon him) has condemned the negligence in preaching, he says “Verily, if the people see the

wrongdoer and do not stop him, it is not far off that Allah (SWT) will chastise them.” In the same way, the Holy Prophet said: Invite to good in every situation and prevent evil, otherwise it is near that Allah (SWT) will send a punishment upon you and then you pray to Him, but they will not be accepted⁽¹⁰⁾.

He also stated that the reward of the one who calls to guidance is the same as that of the one who follows it; there will be no decrease in his reward. And whoever calls astray will have the same sin as that of a misguided person, and his sin will not be reduced⁽¹¹⁾.

Because of the importance of this duty, the Holy Prophet handed over the responsibility of calling and preaching to the Muslim Ummah by saying on the Sermon of Hujjat-e-Wida that those who are present should convey this message to the non-present⁽¹²⁾. And that they should hear from me and convey it to others, even if there is a verse⁽¹³⁾. Imam Ghazali explains the importance of preaching, saying that preaching is the main point of religion, and for the interpretation of this point, the prophets were appointed, if there is negligence from the amr bl-marooif and wa na'hi an al-mankar, people do not get knowledge of it or give it practical status, then the purposes of prophethood will die, the foundations of religion will be weakened, lawlessness, laziness, ignorance and disorder in the veins of society will spread, and will destroy the humanity, and the feeling of error ‘Misdirection’ and destruction will vanish soon⁽¹⁴⁾.

The hardships, hypocrisy, humiliation, poverty, and indifferences faced by the Islamic world in contemporary times are due to Muslims negligence as they are forgetting their duty and following non-nations. Whereas the Muslim Ummah has an ideological basis and such ummahs which are based on ideology must work very hard to protect and publish it that is why da'wah and preaching have been declared as an important duty of every Muslim⁽¹⁵⁾.

In addition to preaching among non-Muslims, the main task is to make Muslims real and practical Muslims, today the new generation is less familiar with Islam, they are unaware of the history of Islam, the philosophy of worship and beliefs, so Islam must be inserted into their lives with full spirit. Ali Tantawi, a respected jurist, and scholar from Damascus, says that our main responsibility currently is to do the work of calling and renewing in Islamic countries and Muslim youth before the invitation towards Islam in America and Europe, because most of the young people do not understand Islam ⁽¹⁶⁾.

While Islam is being criticized the most about the matter of women in modern times. Rather, it would not be wrong to say that the topic of "woman" is the best topic for criticism of Islam, even though Islam has given women dignity, protection, peace, and comfort, which no religion has ever had before. Since women are an important part of society, and the interpreter of half of humanity, women can serve the humanity more effectively. And if she does the work of propagating religion within the limits of Shari'ah, then its fruits are unlimited. Therefore, it is necessary that she should use his intellectual, practical and moral abilities for the promotion of religion.

Terms and Limitations of Female Preachers:

Allah (SWT) has also set some limits for women preachers that when they perform preaching duties in the outer circle, they should adopt simplicity, their life should be free from luxuries and fantasies, their simplicity should be in the style of sahabiyat, because simplicity is the Sunnah of the Prophet (s) and the success of this world and the Hereafter is also in it ⁽¹⁷⁾.

Allah (SWT) says: "and abide in your houses and do not display yourself as the display of the former times of ignorance" ⁽¹⁸⁾. It is forbidden for a woman to leave the house unnecessarily. And if you go out as per the need, do not show your adornment. It is not that she is imprisoned in the

house to live, but she can leave for the necessary work in accordance with the laws of the sharia ⁽¹⁹⁾

And these laws of shari'ah is called Parda;

"O Prophet (peace and blessings of Allaah be upon him) Tell your wives, and your daughters and women of the believers to bring down over themselves part of their outer garments (cloak)" ⁽²⁰⁾.

That is, a loose cloth with which a woman comes out of the house for some of her needs and covers her whole face except for one eye, The word in verse is Adna Yadrin (ادنايدنين) means to take close and wrap up, but when على comes with it, it means hanging from the above. The condition for the chaddar is that it should be simple not attractive and has covered the adornment of the body and clothing; the face should also be hidden ⁽²¹⁾.

Women's clothing should not be adorned by itself, nor should it be thin and agile, so that the body of a woman is neither visible nor fragrant, nor does it resemble the clothes of men and disbelievers. The Prophet (peace and blessings of Allaah be upon him) said of a woman dressed in thin clothes, "A woman who is naked even when she is clothed and seduce others will not enter Paradise, nor will she smell it, while that fragrance will be present even at a distance of five hundred years" ⁽²²⁾. A woman whose dress resembles that of men, who resemble men, were cursed by Prophet Muhammad (PBUH).

Similarly, perfume it is forbidden for a woman in Islamic Sharia, a Muslim woman is not allowed to wear perfume in public with the intention of attracting others, the Holy Prophet (sa) said, "When a woman putting on fragrance that she passes through a meeting so that people can enjoy her fragrance, then she is such a zanya" ⁽²³⁾.

Women should not wear ornaments whose voice attracts men; in Quran it is mentioned; "And let them not stamp their feet to what they conceal of their adornment" ⁽²⁴⁾. Men should also take care of their voice during the sermon as it is described in the Qur'an; "Do not be soft in speech (to men)

lest he in whose heart is disease should covet but speak with appropriate speech⁽²⁵⁾. Women preachers should be cautious about their voices. The prophet (PBUH) disliked the fact that women voices are heard by men for no reason, although it is allowed in religious matters, as the wives of the Holy Prophet Muhammad (SAW) used to do⁽²⁶⁾.

In addition, women should adhere to the following conditions.

1. Having the permission of the woman's guardian or husband.
2. Accompany a mahram while travelling.
3. Observance of complete Shariah veil to avoid any form of temptation.
4. Don't go out with adornment and perfume.
5. In the house where the women stay for the duty of preaching, should have arrangement of the *parda* and the place should be devoid of non-mahram men's interference.

The above conditions are for all Muslim women preachers. It is important for women to veil and hide their adornment even while preaching among non-mahram relatives and it is also important to keep their behavior dignified. The first and foremost circle of duty for women is to invite, preach, advice and reform their own home mates and the education and training of their own children. Next circle is the circle of women and after that the mahram men, so in these three circles, women should perform the duties of *dawah* and preaching⁽²⁷⁾.

Although it is not their duty to command ordinary men to be known, still they can perform this service by their writings. It is also very important for women preachers to acquire religious knowledge for the work of invitation, it is necessary that she has knowledge of both religion and the science, and herself should be clear and not a victim of any kind of doubt. She should act on whatever knowledge she acquires, so that the addressee is influenced by her character. Women should not only cover themselves, but the place where they are studying should also be veiled and

should not be associated with non-mahram. If women need to travel for education and preaching, the presence of mahram, is necessary and they should not go out without his permission. The Prophet(s) said, "It is not permissible for a woman who believes in Allah (SWT) and the Hereafter to travel alone for three days, but with her father, brother, husband, son or mahram"⁽²⁸⁾.

Preachers should not be proud of their knowledge or show off their goodness and righteousness. Because the Prophet (peace and blessings of Allah (SWT) be upon him) said: "Whoever has the slightest pride in his heart will not enter Paradise⁽²⁹⁾. If the *da'i* is deprived of the most important attribute of Islamic morality, expresses his greatness, professes his knowledge, and despises his addressee, so than no one will listen to him, even if it is true.

Some principles can be drawn from the above discussions which are as follows:

1. Harmony in Faith, Knowledge, and Practice
2. Simple and natural way of life free from arrogance
3. Fulfillment of domestic responsibilities
4. Giving priority to family in preaching of Islam
5. Keeping int consideration all the sharia rulings of the veil, while stepping out for *dawah*. Keeping these rules and regulations in mind, it is permissible for women preachers to preach, but Islam does not allow such goodness, in which there is less reform and more destruction, so the woman should intend to do good, but if she forgets the veil completely or ignores the house and children completely and roams outside the house, then it is not good. If the sanctity of the house is being violated, then there is no scope in Islam for her to go out in connection with preaching.

Contemporary Women's approaches of Invitation:

For the propagation of Islam, in every period, the method of da'wah is adopted according to the requirements of that era. The more the style of invitation is according to the circumstances of its time, the more understandable and effective it will be. Following is a brief overview of contemporary women's da'wah practices. At home, her preaching methods includes da'wah through education and training, quest of kasb halal, support, and protection of Islam, da'wah-bil-quran, and maturity and strength of the character. While the preaching methodology in outer circle includes teaching in seminaries, makatib and patrolling, translation of Islamic books, reform speeches and sermons, writing, establishment, and membership of Islamic organizations, going on missionary tours, acquiring higher studies, learning languages, using electronic media, and benefiting from printing press etc.

1. Training and Correction:

Training and upbringing are the most important part of every person's life, the mother's lap is the child's first school and the first link in the construction of humanity, the mother is the first teacher of the children who nurtures them according to Islamic beliefs and lifestyle. There are many such examples in the past, such as Abadi Begum Mother of Maulana Muhammad Ali Jauhar, who gave religious and worldly education to her children, and sold her jewelry for their education expenses.⁽³⁰⁾

Allama Rashid al-Khairi (d. 1936) who was renowned for preaching and writing; he also opened a madrasa for the reform of women, in which his wife used to train Muslim girls on religious lines⁽³¹⁾. Maqbool-un-Nissa Begum wife of Maulana Obaidullah Ubaidi (Principal Madrasa Aaliya Dhaka) taught her children as well as the children of the neighborhood, and in the evening, she gathered them and tell them the stories of the Prophets in other religious books, Shahnama Firdousi and the history of Islam.

Hafiza Hameeda Begum wife of Abdul Rahman Kelani (scholar and writer) trained her children on Islamic lines. Wherever their daughters and daughters-in-law went, they set up seminaries in their homes and taught religious studies to the girls. Apart from this, Ruqiya Begum (d. 1957), Mother of Maulana Abul Ala Maududi gave best training to her children, along with her children, she not only taught the Quran to the rest of the children but also paid special attention to their training. Beji (d.1914) Mother of Allama Muhammad Iqbal also paid special attention to the training of her son⁽³²⁾. According to the renowned researcher and author Maulana Waheed-ud-Din Khan the role of a woman in humanity is very basic as a mother, the status of a mother is as if it is a shiraza for humanity If the mother does not exist, the pages of the book of life will be scattered⁽³³⁾.

It is a difficult task for mothers to adhere to Islam themselves in a hostile environment and to train their children on the Islamic way of life, but Muslim mothers did not give up here too, a French neo-Muslim Fatima informed her children about Islam, her son Dr. Muhammad Abdullah says that our mother attracted us to Islam. Her anti-Islamic husband was also blessed with faith because of her. A woman, Chaoyong Kim (South Korea), not only converted to Islam herself but also introduced her two daughters to the truth of Islam⁽³⁴⁾.

2. Patrol and Makateeb:

Women of the recent past established religious schools (madaris) for the training of girls and women. Even today, there are madrassas in which regular teaching is arranged, as well as the women of Tablighi Jamaat regularly patrol. These patrol groups stay in Raiwind Lahore and go abroad, but like men, these women do not stay in mosques but stay in an individual's house. And there arranges the gathering, this work started in 1940 during the time of Maulana Ilyas. Mother of Maududi had made her house one such school in

which she used to teach girls of Sarna Jamalpur and other nearby settlements besides Dar-ul-Islam. Amma Bi herself used to go to people's homes to teach women. In addition, Hameeda Begum Kelani also founded a madrasa in Lahore Mohalla Wasanpura in 1955, which soon became a madrasa tadrees al-Quran wal Hadith. He also built a hostel for girl students⁽³⁵⁾.

A neo-Muslim Samiya Barton Kelly (USA) adopted teaching method to preach Islam and encouraged many women to memorize the Qur'an. Similarly, the neo-muslimah Amina (United States), who are also suffering from polio, but her disability did not hinder in Islam nor in the propagation of Islam, despite all the opposition, she stood out for the publication of Islam, she showed the path of Islam to a drug mafia leader Bernardo. She says that due to her preaching, 350 people repented from drugs and twenty-one men and women Converted to Islam. In addition to the madrassas established in the houses, regular administrative educational institutions were also established in Pakistan in the name of Al-Huda, an institution of international status, in which religious studies are taught, it has various branches, which are playing an important role in Islamic teachings and reform society in Pakistan, the head of this institution is Dr. Farhat Naseem Hashmi, she is proficient in Urdu, Arabic and English languages. Women benefited from this institution start educating and training in the same way⁽³⁶⁾. There is a teaching school Al -Ghazali education trust, whose 352 schools are currently engaged in religious and worldly education and training of students, the director of this trust is Sameeha Raheel Qazi. Al Noor International (1996) is one such teaching institution where the new generation is trained on Islamic lines. It is headed by renowned religious scholar Nighat Hashmi. The institute has 17 branches in different cities⁽³⁷⁾.

At the International Islamic University, In the Women Department women are also being educated in religious sciences as well as modern

sciences. There are other such religious institutions which are active not only in Islamic but also non-Muslim countries for service.

3. Reformist speeches:

In the past, the work of sermons and advice was done in a certain circle, but due to a modern communication facility, the reform speeches of a reformer are not only present in the crowd, but it can be heard anywhere and at any time from its recording.

Dr Farhat Hashmi, a well-known name among women, has a very effective style of speech; she translates the Quran words by word in her speeches and interprets them in simple heartfelt manner. Her speeches and books on Islam are also available on website of Al Huda International.

Amina Aslami (d. 2010) converted to Islam in 1977. She delivered the message of Islam to non-Muslims through her reform speeches; she gave speeches at various places, exhibitions and conferences in Los Angeles, and also provided information about Islam to non-Muslims on TV and radio Because of her speeches, 600 American women accept Islam as their religion⁽³⁸⁾.

Hamida Begum (d. 1988) used to forbid women from performing non-Sharia rituals of marriage, and the dead. She used to give very useful and effective reform speeches in women's gatherings.

Writing and translating books:

Da'wah by writing includes writing books, publishing magazines and journals, and translating Islamic books into different languages from a missionary point of view. Maryam Khansa bint Muhammad Mas'ud AbdAllah (SWT) (d. 2000) is a well-known name for book and translation .she not only wrote books, but also translated many books, including textbooks (in which she identified non-Islamic ideas in the compulsory curriculum up to matriculation), Cricket, Apna roshan mazi, terms of hadith (istilahat e hades), intellectual abduction, the

conditions of Pakistan in the eyes of divine commands, co-education system, hadiths and nawahi, etc. Apart from this, she translated many other Arabic books into Urdu language. Ms. Suraiya Batool has written more than 100 papers so far, which have also received awards at the national level⁽³⁹⁾.

Maryam Jamila Sahiba (d. 2012) wrote many books and articles. Her books were also translated into Persian, Urdu and Bengali, and written in response to the objections of the West to Islam.

John Espazito writes. "Her books, articles, and reviews are written in English but often translated into Muslim languages, present a traditionalist interpretation of Islam and polemical response to the west"⁽⁴⁰⁾.

Shahin Gulfam (Netherlands) started publishing a monthly journal called "Voice of Islam" for the publication of Islam and to train the non-Muslim women and girls in their homes

She translated the Qur'an, lectures and Islamic narratives into Arabic and Dutch and answered women's questions⁽⁴¹⁾.

Tayyaba Taylor (USA) was the publisher of the magazine "Aziza", she did a lot of service to spread Islam among women through Aziza⁽⁴²⁾.

4. Da'wa by character and conduct

If there is a decisive factor in the wide spread of Islam, it is the character and action of the Muslims. The main condition for the establishment of religion is the consistency of words and actions and good character and morals. The important thing for a preacher is that he should be a person of good morals, high and excellent qualities, because when he starts the invitation, no one will get a chance to raise a finger on his character, morals, and private life⁽⁴³⁾. The easiest way of preaching to non-Muslims for a preacher is to be a good example of Islam by his character and actions. A reverted Muslim woman Angelis from Manchester attributes the morals, honesty and excellent ethics of a Muslim

Somali girl Shamsa, a reason for her acceptance of Islam. Shamsa also influenced her fellow students and teachers through her good morals⁽⁴⁴⁾. Muslim women in China did not have much understanding of the veil. The women of the Tablighi Jamaat showed its practical solution. These women used to go out wearing open clothes, gloves, and socks. When the women saw them, they started the veil. Despite facing many obstacles in the propagation of Islam, the number of Muslims is still increasing; people are becoming a part of Islam through Islamic teachings, and the way of life of active Muslims.

5. Dawah Organizations:

Nowadays there are many Dawah organizations that are established by Muslim women. Some organizations are working on large scale where women actively participate in the survival and protection of Islam. One of such organization is the Islamic Foundation for Islamic Enrichment and Development, the credit of this organization goes to Ms. Amina Aslami. The purpose of this organization is to identify objections and accusations related to Islam in the curriculum. Efforts are being made to appoint Muslim teachers to teach Islam because this subject is taught by non-Muslim teachers. The president of the International Union of Muslim Women is also Amina Aslami. International conferences of this organization are organized, and women are educated about Islam.

The president of "Al-Nisaa" organization is Shaheen Gulfam (Holland). According to her, when she established this organization, she was not given any government aid due to prejudice. But she did not give up and this organization has now eight branches in the Netherlands and is enthusiastically serving the Islam. Dr. Sofia is the president of a similar organization 'international organization of Muslim women'. Dr. Sofia is a professor of Lund University, Sweden, aim of this organization is to awaken Islamic consciousness among children, girls and women.

There are weekly Swedish and Arabic lessons under it. Dr. Sophia herself works to promote religion through lectures, TV, newspapers, and coaching.

A small but effective organization, "Sisters in Islam" is founded by students of Columbia University. Aim of which is not only to highlight the religious identity of Muslim women and students, but also to train and reform them. "Majlis Al-Jumayat al-Islamiya" is a preaching organization of Canada established in 1969, the purpose of this organization is Education and training, promotion, and preaching⁽⁴⁵⁾.

Dukhtrane Islam (Azad Kashmir Pakistan) was established in 1994. There are four branches of this organization in Kashmir. Along with education and training, the aim of this institution is Iqama-e-Deen. The female students of this institution do dawah along with the education and training of children and women in their homes and neighborhoods. They work to reform and educate the literate and illiterate people through the teachings of the Qur'an.

Apart from this, there are organizations of international status under which a women's department is established. The foremost among them is "the Akhwan-ul-Muslimeen", under it, a women's institution was established in Ismailia in 1932. Women workers were six thousand when Akhwan was banned in 1954. Women's preaching department is working under Tablighi Jamaat. In the organizational structure of Jamaat-e-Islami (1941), there is a division for women in which teaching and religious invitation is carried out. In addition to this, Dawah Academy Islamabad (1985), which is working under the International Islamic University, also has a unit of dissemination and preaching (1980). International organization Tanzeem ul Islam has established University for women and girls for dawa' h o tabligh. There are examples of Islamic Society of North America, Dare-Arqam Singapore etc. when these resources and good qualities of the preacher such as courage,

determination, complete belief, and truthfulness, come along then every obstacle in the propagation of Islam can be overcome.

Sources and means of preaching for Contemporary Women:

In every era, the means of preaching have been changing because as the time progressed, the resources and means continued to innovate. In the Middle Ages, resources were simple and limited, but today it is not so. But it is also important that preaching Islam is such a duty, which has been ordered to be performed by every Muslim, it is not that this duty should be neglected by justifying the non-availability of resources, although resources need for preaching, but it is wrong to make it conditional to resources. Hand, tongue, and heart are the means to eliminate evil⁽⁴⁶⁾.

The main means of preaching are the strength of faith, courage, truthfulness, Endurance, and constancy of the Muslims. And above all, the most important and foremost source of the publication of Islam is the Qur'an, which is the most effective weapon of the believer for the publication of Islam since its revelation. It is said by Allah (SWT), "Blessed is he who has sent down the criterion upon his servant, that he may be to the worlds a warner"⁽⁴⁷⁾.

Similarly, in Surah Al-Anam it is said, "This Qur'an has been revealed to me, so that I may warn you thereby and to whomever it reaches"⁽⁴⁸⁾. Due to new forms of media in modern times, the task of preaching has become easier than before. Now women can spread their voice to distant places through modern technology, Maulana Waheed al din Khan said that the history of da'wah has now come out of the hard time to convenient, now a preacher can easily perform missionary duties⁽⁴⁹⁾.

The means and resources of women preachers can be divided into three categories:

1. Personal Resources: It includes character, action, and moral means of preaching.

2. Academic and literary resources: It includes teaching, lectures, writing, translation books, and educational institutions.

3. Material resources: Organizational resources, such as organized preaching institutions, electronic media, and print media.

1. Personal resources:

Character and Ethics: The best source of invitation is the preacher's pure character, action, qualities, and morality, because the character and action have more effect than conversation. Regarding the simplicity and morality of Muslims, Bishop Lafrey says: "Who comes in contact for the first time with Mohammadans can fail to be struck by this aspect of their faith, wherever one may be, in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of pharisaism or parade, quietly and humbly leaving whatever pursuit he may be at the moment engaged in, in order to say his prayers at the appointed hour"⁽⁵⁰⁾. The reason for the acceptance of Islam by thousands of people who are becoming Muslims every day is the practice of Muslims and due to their curiosity; they read the Quran and Islamic books and accept Islam.

2. Academic and Literary resources :

➤ **Doctrinal Lesson:** In the busy life of modern times, this method is the most effective, less time consuming and useful means of preaching. In the dars, arrangements are also made for the interpretation and understanding of a verse or hadith of the Qur'an or any problem of fiqh is explained. Jamaat-e-Islami, Women of Tablighi Jamaat, Dukhtaran e Islam and Al-Huda International. They are playing an important role in this regard. A well-known speaker who also arranges classes at her home is Amital Mateen, who is also the managing admin of the

women's section of IRF (Islamic Research Foundation), besides Farhat Naik, Naila Noorani, Saira Samar etc.

➤ **Lectures:** The most effective and simple means of today is to give lectures based on Islamic teachings, lectures are held on various topics related to Islam, in this regard one or more scholars and researchers give lectures according to the time. It is also necessary to be proficient in different languages for lectures so that they can speak in the language of the audience, and they do not have problems in understanding it. The lecture covers all aspects of any topic so that there is no ambiguity to the listener. Women from different Islamic organizations and institutions go to different countries and give lectures; such scholars include Farhat Hashmi, Shahin Gulfam, and Amina Aslami etc.

➤ **Authorship and Compilation :**The main name in this field is Maryam Jamila Sahiba, her books and articles have also been translated into Persian, Urdu and Bengali languages. Ms. Maryam Khansa has also written many books (mentioned earlier) Ms. Suraiya Batool has written more than 100 papers so far, which have also received awards at the national level.

➤ **Translation of Books:** Islamic books are mostly written in Arabic, many Muslims and neo-Muslims are not familiar with the Arabic language, and to make non-Muslims aware of the teachings of Islam, it is necessary to translate Islamic books into other languages, especially English languages. Because there are many bigots whose misleading translations of Islam books and the Qur'an, causing confusion for Muslims, neo-Muslims, and non-

Muslims. Ms. Aisha, a Canadian neo-Muslim, says that it is a big difficulty in awareness of Islam, not to have translations of religious books; even when she herself explains religious concepts to neo-Muslim people; they still need references, so they insist on translations in different languages. Haseena Bi was fluent in Arabic, Persian and English; she translated Al.Taragheeb wa Al-Tahrib and the magazine Maswak into Urdu.

➤ **Educational Institutions:** In educational institutions, girl students are taught in the main hall of the school and college. Apart from this, teachers teaching Islamic studies are also doing this work very well, if these women become missionary teachers instead of professional teachers, then the work of human reform will be better, which is the biggest need of today. Educational institutions where students of different religions interact with Muslim students can be invited through discussion, academic discussions, and comparative discussions of religions, etc, and can introduce Islam in a better way. Preacher Amina Aslami's inclination towards Islam was due to her Muslim classmates who introduced her to Islam ⁽⁵¹⁾.

3. **Material Resources:** It covers organizational resources such as organized preaching institutions, electronic media, and print media.

➤ **Print media:** Through newspapers, magazines, booklets, books and research papers, Islamic teachings can reach every corner of the world. In ancient times, writers had to do the work of writing with their own hands, but due to the development of print media, now many copies of a work are printed and distributed all over the world ⁽⁵²⁾. The

work of writing and writing Islamic books has also become easier due to print media.

➤ **Electronic Media:** Da'i (preacher) of Islam can provide preaching services through TV, radio, telephone, internet, audio, and video cassettes. It is even more convenient for women, because they usually cannot go to remote areas but can convey their message; the resources of the famous Tablighi Organization IRF (1991) include TV, cable and internet Ms. Farhat Hashmi, Ms. Tayyaba Khanum, Ms. Amital Mateen, Ms. Amina and Shaheen Gulfam are using electronic media for preaching of Islam. At present, many TV and radio channels are doing the work of dawah including Huda (Egypt), Iqra (Saudia), QTV (Pakistan), Radio Islam (South Africa), Ummah Radio (England), Voice of Islam (Australia), Peace (India) etc.

➤ **Tablighi (preaching) Organizations:** The work of da'wah is the individual responsibility of every Muslim, but the effective way in which Dawah work can be done in the form of jamaat and organization cannot be done individually. The Qur'an also enjoins the formation of a party so that it can reform the individual and society. Worship, teaching, training, tazkiya, reform, writing and preaching can be done individually, but the struggle for faith and dominance is not possible without the congregation ⁽⁵³⁾. At present, nominal Muslims whose purpose is to defame Islam, they have a lot of financial and administrative resources in opposing Islam such as Salman Rushdie, Taslima Nasreen, Maryam Namazi, Irshad Manji and Amina Taylor, etc., There are many other hypocrites of the same kind, for

which Muslims must have organization and strategy. These organizations include “Islamic Foundation for Curriculum Enrichment and Development”, “International Union of Muslim Women”, “Al-Nissa Holland”, “International Muslim Women's Organization”, “Sisters in Islam (Colombia)”, “Majlis-ul-Jamiat-ul-Islamiyya (Canada)”, “Dukhtaran-e-Islam (Azad Kashmir Pakistan)” etc.

International Organizations in which separate Women's Department is established includes “The Muslim Brotherhood (Egypt, 1928)”, “Tablighi Jamaat (Mewat 1926)”, “Women's Department Jamaat-e-Islami (1941)”, “Dawa Academy Islamabad (1985)”, “World Islamic Organization (1980) Gujranwala Pakistan.

Apart from this, there are many other resources through which Muslim women are doing the work of preaching as much as possible even on Hajj, as well as women going to other countries (due to education or employment) also becomes a reason for invitation. Therefore, the survival of the preaching religion is depends on preaching and propagation, and as Islam is the last and universal religion for the guidance of all humanity and, it is necessary to convey the message of Islam to the whole of humanity; Because materialism has disturbed man's peace and comfort, man forget that one day he will have to appear before Allah (SWT) and give an account of his deeds, this self-forgetfulness has made man a man from a flesh-and-poppy man who considers religion as a personal matter. While Islam is not just a religion, which should be confined to the mosque, but it guides the people in every sphere of life, but the tragedy is that due to the inaction and laziness of the Muslims, the message of peace and well-being of Islam is not reaching the whole world, due to

which non-Muslims and Muslims have become victims of suspicion.

There is a need for all Muslims not only to become true Muslims, but also to spread these pure truths to the rest of the world and make the world a cradle of peace. For this purpose, the strategy of calling and preaching is stated in the Qur'an and Hadith. Any negligence of this duty means weakening the foundation of the religion of Islam, especially among women ignorance spreading a lot and this led to the ungodly generations, in the opinion of most scholars, women's education and knowledge is an important need of the society, as mentioned earlier, the training principle of women can have very useful results in this regard. And there are shining examples of this in Islamic history, which are present in the form of pure virtuous women starting from Hazrat Khadija to the present day. Therefore, in the above discussion, keeping in mind the principle of greater benefit of women's preaching, the preaching process for women has been explained in detail.

Findings:

1. Da'wah and preaching is an important responsibility of Muslims as ummah that is why the position of Imamat (Leadership) was given to Muslims.
2. This duty has been imposed on all Muslims without any discrimination; however, some rules and regulations have been set for the preachers; men and women, but for women some extra care has been made because her role has a greater impact on the society.
3. Today Islam is facing many challenges in the form of bigotry, Islam is facing accusations of terrorism and conservatism and other so-called enlightened religious scholars are being projected as its rivals to mislead the Muslims. In such a situations, the missionary responsibility of Muslim women increases more because usually such slogans have a greater impact on women.

4. The means of preaching were not so extensive in the Middle Ages. Educational facilities have increased in modern times, in addition to madrasas; institutions have been established on Islamic lines, in which women are doing the work of studying as well as publishing religion.

5. Modern inventions have taken the preacher's voice miles away, at this time the role of media is important in the protection, survival, and promotion of Islam.

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