

Lexical Interpretation of Quranic Modes of Preaching

Sheikh Muhammad Ishtiaq

Department of Humanities, DHA Suffa University.

Safia Aftab

Department of Urdu, University of Karachi.

ABSTRACT

Dawah is scenario-based and it varies with respect to time, place and person. Owing to this fact dawah and daee are given different names in the Holy Quran that could be regarded as their scenario-specific synonyms and substitutes. In this article lexical interpretation and dimensions of dawah and daee are taken into account in context of the holy Quran.

Keywords: Quran, Dawah, Dae, Lexical Interpretation

For the purpose of leading human beings to the right path, Allah al-Mighty established a system, from the first day of human existence on earth; this system is called 'Nizam-ud-Dawah' (i.e., the System of Dawah). Dawah provides solutions in form of its various modes for curing human beings' ill at individual and communal scales. Dawah prepares mind and produces typescripts as well as converts script into spirit. But, its effectiveness depends upon sincerity of daee and the selection of appropriate mode in varied situations.

In His Book, the Creator of Universe has disclosed His liking and disliking. The Book is replete with the glad tiding on good deeds and devoid of any glad tidings on accumulation of physical wealth, in this life as well as in the life-after-death. Simultaneously, it expounds that human beings are greedy, unthankful and oblivion in nature.

For well-being and true guidance of mankind Allah Al-Mighty sent Du'at [Pl. of Dae i.e., preachers] amongst all the nations in every epoch (Al-Quran: Surat-ur-Ra'd 13:7; Surah Yunus 10:47; Surat-ul-Fatir 35:24; Surat-ul-Mu'minoon 23 : 44). These Du'at were the Ambya' [pl. of Nabi i.e., Prophet] (Al-Qur'an: Surat-ul-Ahzab 33:46) and Rusul [pl. of Rasul i.e., Messenger] (Al-Qur'an: Surat-ul-Ma'idah 5:19) as well as non-Prophet reformers (Al-Qur'an: Surat-ul-Baqarah 2:143). These Ambya' and Rusul left no stone unturned to bring man out from the darkness of ignorance to the light of truth (Al-Qur'an Surat Ibrahim 14:1). These Du'at of Allah employed various modes of dawah to convincing the people to the obedience of Allah, such as: they bore good tidings to the righteous people (Al-Qur'an: Surat-uz-Zumar 39:18), warned the evil-doers (Al-Qur'an: Surat-ul-Fussilat 41:13) and admonished and advised the humble ones (Al-Qur'an: Surah 'Aal-e-'Imran 3:138).

The series of Prophets and Messenger ends at Prophet Muhammad (s.a.w) and the responsibility of the work of dawah transferred to the Ummah of Muhammad (Al-Qur'an: Surah Aal-e-'Imran 3:110). Similar to the Prophets, non-Prophet du'at from

amongst the Ummah of Muhammad (s.a.w) also endeavored to establish peace and tranquility on land through the work of dawah (Al-Quran: Surat-ul-Qasus 28:57) and ensured blessing and never-ending bounties in Jannah (Al-Qur'an: Surat-ul-Kahf 18:107,108) for human beings.

Dawah

Dictionary meaning of dawah is: call out (Lane 883), invitation, instigate, call aloud, urge (Steingass 362, 364), supplication, invocation (Penrice 48), crying for aid, message (‘. A. Nadvi 188) and/or call (Elias 215).

Dawah, in general, can be employed to Muslims and non-Muslims alike. In Islamic terminology it is referred to the activity of proselytizing and persuasion towards Islamic beliefs and practices. In shari‘ah dawah is considered to be the Muslims responsibility to invite Muslims and/or non-Muslims to Islamic teaching. It is also referred to as the act of ‘preaching Islam’ (Alori).

Dawah can be defined as: to invite people towards a [specific] religion or creed (Ma‘luf 42) or to convince people to a [specific] religion or [particular] thought(s) (Kiranwi 527).

Meaning of dawah in Islamic perspective is: to call the people towards correct beliefs and actions, refrain them from going astray and save them from everlasting punishment. (Tarikh-ud-Da‘wah Ila-Allah Bain al-Ams wal Yaum 17).

Dawah is an act of informing others about Islam and its message by conveying it, practicing upon it and making it available to others through all best possible resources. It is not the mere act of imparting information of Islam through dialogue, discussion and presentations etc., rather it is a steady effort of transmitting Message of Islam through preaching and practicing, and providing answers and material when necessary.

Successful dawah requires knowledge, sincerity, steadfastness, determination and du‘a [supplication]. Holy Q states:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ (النحل 16): (125)

In shari‘ah objective of dawah is: to invite people to tawh}eed [i.e. oneness] and ibadah [i.e., worship] of Allahﷻ as well as to inform about the Prophets and the Life after death etc., without caring the results (i.e., whether people agree or disagree). Shari‘ah does not impose responsibility of the deed of people, whether good or bad, on du‘at; rather it demands from them to convey the right message in most appropriate way. As far as the decision of hidayah of people is concerned, it is ultimate matter between the people and Allah Al-Mighty.

Another objective of dawah is to strengthen the Muslim Ummah. For Muslims, it is the encouragement to be more observant of Allahﷻ and to upgrade the level of piety and piousness.

Dawah is affective for both: those who are just at the edge of Islam and similarly for those who are already practicing the religion but want to reach the higher levels of

spirituality. For the non-Muslim, it is the explaining of Islam by a scholarly person, through deeds, discussions and dialogues.

Term dawah is also used in Hadith as; when, the Prophet Muhammad (s.a.w) presented Islam, in 7th A.H., through dispatched letters, to the Rulers and Emperors of the world, he wrote to the Hiraqal, Ruler of Rome: ‘I present dawah to you towards the Message of Islam; if you accept it, you will live in peace.’ (Kandhalvi) Similarly, when the Prophet Muhammad (s.a.w) sent Mu‘adh bin Jabal (r.a) to Yaman, he instructed: ‘Indeed you are going to the nation who are [known as] the People of Scripture; hence, when you reach to them give them dawah towards the oneness of Allah ﷻ...’ (Bukhari).

Dae

Word dae [common noun] or ad-dae [proper noun] is derived from the word dawah [common noun] or ad-dawah [proper noun], is an inviter or a caller to the religion (Alori 17).

Dictionary meaning of dae is caller, summoner (Glasse 91) and/or convener (Kiranwi 526). Du‘at is the plural of dae (Zamakhshary 131) and da‘iyah is employed for exaggeration (Kiranwi 526). Ibrahim ‘Unais (Al-Mu‘jam-ul-Waseet: Arabic-Arabic Dictionary 287) and Abdul Hafiz Baldyawi (Misbah-ul-Lughat: Arabic-Urdu Dictionary 241) defines dae as: a person who calls towards a [particular] religion or [specific] thought(s).

Alori (17) defines dae in perspective of religion as: dae is a person who calls or invites to the religion of Islam. The Holy Q states:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُبِينًا (الأحزاب (46):33)

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ (الأحفاف (46):31)

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ (الأحفاف (46):32)

Scenario-Specific Substitutes Dawah and Dae in the Holy Q

Synonyms of dawah and dae are used in the Holy Q frequently to express their scenario-specific meanings. Synonyms of dawah and dae mentioned in the Holy Q are: a) Amr [bil Ma‘roof], Aamir; b) Basharah, Basheer; c) Hidayah, Hadi; d) Indhar, Mundhir, Nadheer; e) Jihad, Mujahid; f) Tabsheer, Mubashshir; g) Nida’, Munad; h) Rushd, Murshid; i) Nahyu [‘anil Munkar], Nahi; j) Nas}ih}ah, Nas}eh; k) Risalah, Rasul; l) Shahadah, Shaheed or Shahid; m) Tadhkeer, Mudhakkir; n) Tazkiyah, Muzakkee; o) Wa‘z} or Mauw‘iz}a, Wa‘iz etc.

Besides the scenario-specific synonyms of dawah having their fa‘il (i.e., substitutes to dae) mentioned in the Holy Q, there are some substitutes of dawah that do not have their fa‘il in it, they are: a) Bayan; b) Irshad; c) Is}lah; d) Tableegh; Khit}ab; f) Mujadalah; g) Qas}us}; h) Qawl; i) Qir‘at; j) Raghbah; k) Tafs}eel; l) Ta‘leem; m) Tafseer; n) Taws}yah; o) Tah}reed}; p) Tilawah etc.

Amr [bil Ma'roof] means: to order, to enjoin (Penrice 10) or to command ('. A. Nadvi 44). According to Luis Ma'luf (Al-Munjad: Arabic-Arabic Dictionary 451) Amr is to command or to send order or to give instruction either for good or bad. Kelani (Mutaradifat-ul-Qur'an Ma'-al-Furuq-il-Lughwiyah 451) expounds that it is common for both: either a ruler commands his people or common people communicate to each another.

The Holy Quran (Surat-un-Nahl 16:90) uses this word for the purpose of enjoining the good deeds only, such as:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

Aamir is the pretense of daee when he gives 'commands' (Penrice 10) or appears as a 'learned man and a ruler' (Lane 96) or as a man who is 'charged with authority' (Khan). The Holy Quran (Surat-un-Nisa' 4:83) states:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ

Basharah means: Joyful annunciation, glad tidings or good news (Lane 208, v I). This term refers to an annunciation which produces a [good] change in [the complexion of] the person. (Lane 208). It is mentioned in the Holy Quran (Surat-uz-Zumar 39:18) as:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ

Mubashshir is the pretense of daee when he 'announces joyful news' (Penrice 17) or 'gives good tidings' (A.Nadvi 69). The Holy Quran (Surat-ul-An'am 6:48) expounds:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ

Hidayah means: to guide (A.Nadvi 694). In shari'ah, according to Kelani (Mutaradifat-ul-Qur'an Ma'-al-Furuq-il-Lughwiyah 883) word Hidayah is used in the Holy Q to guide [to the right path] sympathetically. The Holy Quran (Surat-ush-Shura 42:53) mentions:

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Hadi is pretense of daee when he 'leads or guides' (A.Nadvi 695) to likings of Allah Al-Mighty. The Holy Q mentions in Surat-ur-Ra'd (13:7) as:

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

Indhar means: to warn, to admonish, to preach, to give warning (Penrice 145), call attention to, or show the danger to come. (A.Nadvi 656) The Holy Quran (Surat-ul-Fussilat 41:13) employs the word Inzar to refrain from that bad deeds on which punishments are executed, as:

فَإِن أَعْرَضُوا فَأُنذِرْكُمْ صَاعِقَةٌ مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

Mundhir is pretense of daee when he 'warns' (A.Nadvi 657) or 'exhorts' (Hava 761). The Holy Quran (Al-Quran: Sud 38:65) states:

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

Nadheer is pretense of daee when he ‘warns in his preaching’ (Penrice 159). According to Mohar Ali (A Word for Word Meaning of the Holy Qur’an 339. v I), in shari‘ah, Nadher is a warner when he gives warning about punishment and hell for the unbelievers and wrong-doers. The Holy Quran (Surat-ul-Fatir 35:24) states:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Jihad means to ‘struggle hard, strive, fight or wage war’ (Ali 609, v II) . According to Encyclopedia Britannica: ‘It is a religious duty imposed on Muslims to spread Islam by waging war. Jihad has come to denote any conflict waged for principle or belief and is often translated to mean ‘holy war’. Islam distinguishes four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one’s own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong (Encyclopedia Brtiannica). In the Holy Quran word Jihad is used, as:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ (التوبة (9):79)

فَلَا تُطْعَمُ الْكُفَّارِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا (الفرقان (25):52)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفَّارِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ (المائدة (5):54)

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (التوبة (9) : 44)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ (الحج (22):78)

Mujahid is the pretense of daee when he appears as a ‘struggler, fighter or warrior’ (Ali 285. v I) . The Holy Q states:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً (النساء (4):95)

وَلَنْبَلُوَكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبَلَّوْا أَخْبَارَكُمْ (محمد (47):31)

Nahyu [‘anil Munkar] means: ‘to forbid, to interdict, to prohibit, to hinder’ (Penrice 151), ‘to restrain, or to make one stop from’ (‘. A. Nadvi 684). Nahi ‘anil Munkar, in shari‘ah, is the forbidding of evil deeds (Kelani 550), as mentioned in the Holy Quran (Surat-ul-A’raf 7:165):

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

Nahi is the pretense of daee when he ‘forbids’ (Penrice 151) and ‘prevents’ (A.Nadvi 685) from bad deeds. The Holy Quran describes the quality of Muslim male and female that they prevent one another from bad deeds. The Holy Q states (Surat-ut-

Tawbah 9:71):

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Nas}ih}ah literally means: to counsel, to admonish, to advice (**Penrice 147**) or to give sincere advice ('. **A. Nadvi 667**). Lane (**2801, v III**) expounds Nas}ih}ah as: it is a sincere, honest or faithful advice or earnest counsel to what is good by words, speech or otherwise. The Holy Quran expresses in Surah Hud (**11:34**) and Surat-ul-A'raf (**7:79**) as:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

Nas}eh is a pretense of daee when he 'counsels or advices or acts as a sincere friend' (Penrice 147). Abbas Nadvi (Vocabulary of the Holy Qur'an: Arabic-English 667) says: Nas}eh is a person who is 'a good counselor'. Adward Lane says (Arabic-English Lexicon 280, vol I): 'one who desires what is good for other is a Nas}eh. The Holy Q depicts the pose of daee in Surat-ul-A'raf (7:68) as:

أَبْلَغُكُمْ رَسُولًا مِنْ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

Nida' literally means: to call or summon (**Hava 760**). Nida' refers to call loudly from a distant place [without mentioning anyone specifically (**Asfahani 284**)]. (**Kelani 284**). The Holy Quran (**Surat-u-Qasas 28:65**) states:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

Munad is a pretense of daee when he appears as a 'public caller or herald' (Hava 761), as stated in the Holy Quran (Al-Quran: Aal-e-'Imran 3:193):

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

Risalah means: message, mission or consignment (Ali 363). In shari'ah this is referred to the message of Allah to his Prophets for the true guidance of mankind. The Holy Q (Surat-ul-A'raf 7:79) states:

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ.

Rasul [pl. Rusul] is a Dae with special status that he receives Wah}i from Allah Al-Mighty (Al-Qur'an: Surat-ul-A'raf 7:104) through Jibra'il (a.s) (Al-Qur'an: Surat-ut-Takweer 81:19) and conveys it to his Ummah without alteration (Surah Yunus 10:15). English word for 'Rasul' is 'Messenger' which is used in the Holy Q for Allah's Prophets amongst the human beings (Al-Qur'an: Surat-ul-Ma'idah 5:75) as well as the Angel, Jibra'il (Al-Qur'an: Surat-ut-Takweer 81:19). In Hadith, this word is also used by Companions of Muhammad (s.a.w) in literal sense as being the messenger of the Messenger of Allah (i.e., Prophet Muhammad) (Dehlavi, Al-Ahadith-ul-Muntakhiba 651). The Holy Q states:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ (آل عمران (3):144)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ (المائدة (5):75)

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الأعراف) (7:104)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً (البينة) (98:2)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ (الرعد) (13:38)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (التكوير) (81:19)

When ‘Amr bin Murrah Juhanni (r.a) embraced Islam on dawah of Prophet Muhammad (s.a.w), he went immediately to his nation and invited them towards Islam as:

عن عمرو بن مرة الجهني قال... فأتيت قومي فقلت: يا بني رفاعه، يا معاشر جهينة، إني رسول رسول الله

صلى الله عليه وسلم إليكم أذعوكم إلى الجنة وأحذركم النار (مجمع الزوائد ومنبع الفوائد 441:8)

Mursal [pl. Mursaleen, passive participle from of rasila] means: those sent out or messengers (Ali 1412, v III) . The Holy Q (Surat Yaseen 36:13) says:

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

Rushd means: right and proper conduct, or integrity of conduct (Ali, A Word for Word Meaning of the Holy Qur’an 1895), as mentioned in the Holy Quran (Surat-ul-Jinn 72:21):

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Murshid is the pretense of daee when he ‘guides or directs aright’ (Penrice 58). The Holy Quran (Surat-ul-Kahf 18:17) describes as:

وَمَنْ يُضِلِلْ فَلَنْ نَّجِدَ لَهُ وَلِيًّا مُّرْشِدًا

Shahadah [pl. Ash-Shuhada’] means: ‘witness’ (Ali 67, v I). It is mentioned in the Holy Q that Muhammad (s.a.w) in the capacity of Prophet of Allah, is a witness on his Ummah (Muslim community) and his Ummah is a witness on other nations. The Holy Q (Surat-ul-Baqarah 2:143) states:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Shaheed is the pretense of daee when he ‘bears witness to the truth’ (Penrice 80). The Holy Quran (Surat-un-Nisa' 4:41) states:

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

Shahid is the pretense of daee when he ‘shows his presence or bears witness’ (Penrice 80). The Holy Quran (Surat-ul-Ahqaf 46:10) states about the witness of Abdullah bin Salam to the truth as:

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ

Tabsheer means: ‘to give good tidings, joyful news’ (Penrice 17), or ‘to give good news’ (‘. A. Nadvi 68). In shari‘ah, according to Alori (Tarikh-ud-Da‘wah Ila-Allah Bain al-Ams wal Yaum 17) tabsheer is the glad tiding that amuses and delights the

hearts. The Holy Q (**Surah Maryam 19:97**) states:

فَمَا يَسْرِنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ

Basheer is the pretense of daee when he ‘bears good tidings’ (Penrice 17). The Holy Quran (Surat-ul-Ma'idah 5:19) states:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ قَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

Tadhkeer literally means: to remind, to warn (Penrice), exhortation to obedience (Lane 969), an admonishment (‘. A. Nadvi 201), to advice or to draw attention to a point or a thing. (Kelani 850). In shari‘ah, tazkeer refers to the reminder of bounties and favors of Allah Al-Mighty to soften the hearts of people, to urge them to pay thanks to Him and to refrain them from His disobedience. As mentioned in the Holy Quran (Surah Taha 20:2,3):

إِلَّا تَذَكَّرَةً لِّمَن يَخْشَى - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَى

Mudhakkir is the pretence of daee when he ‘warns or admonishes’ (Penrice 52). According to ‘Abbas Nadvi (‘. A. Nadvi 201) mudhakkir is ‘an admonisher’. The Holy Quran (Surat-ul-Ghashiyah 88:21) states:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Tazkiyah means: to purify, to sanctify (**Elias 277**) or to reform (**Kiranwi 711**). Zakka is to make pure, to reform or prosper. In shar‘iah, it refers to inward purification. (**Kelani 265**) as mentioned in the Holy Q (**Surat-ul-Jum'ah 62:2**):

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

Muzakkee is the pretense of daee when he ‘purifies’ (Parekh 72) the hearts of people from false concepts and wrong believes. The Holy Quran (Surah Aal-e-Imran 3:164) mentions it as the basic responsibility of Ambya’ for their work of dawah, as:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

Wa'z or **Mauw'iz** literally means: to remind (Lane 2953, v III), to warn (Penrice 160), to admonish (‘. A. Nadvi 728) and/or to exhort (Pikthall). According to Edward Lane (Arabic-English Lexicon 2953. v III) wa'z} or mauw'iz}ah is a reminder that softens the heart by mentioning reward and punishment. The Holy Quran (Surah Yunus 10:57) states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ

Wa'iz} is the pretense of daee when he ‘exhorts to obedience, commands to obey or reminds of the results of affairs’ (Lane 2954). The Holy Q (Ash-Shu'ara' 26:136) expresses:

قَالُوا سَوَاء عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ

Following are the details of the scenario-specific synonyms of dawah whose fa'il are not mentioned categorically in the Holy Q:

Bayan literally means: to explain or to declare' (Elias 86). According to Lane (286, v I) bayan is a speaking or writing, clearly, plainly or distinctly, as to meaning; or, with eloquence. The Holy Qu'ran (Surah Aal-e-'Imran 3:138) employs this word as declaration for mankind toward the right path, as:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

The Holy Quran (Surah Ibrahim 14:4) declares 'byan' as basic responsibility of Dae'e:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانٍ فَوَمِهِ لِيُبَيِّنَ لَهُم فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Irshad means: direction, spiritual instruction (Hava 253) or to lead on the right path (Steingass 415). Alori (Tarikh-ud-Da'wah Ila-Allah Bain al-Ams wal Yaum 17) explicates that Irshad is the guidance to the truth and persuasion to the good deeds. The Holy Q mentions (Surat-ul-Kahf 18:66) as:

قَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

Is}lah means: to reform or to improve (Baldyawi 476). In shari'ah, is}lah refers to the reformation and betterment of humanity (Kelani 594). The Holy Q (Surah Hud: 11:88) expresses the remarks of Hud (a.s) on absolute annihilation of his nation, as:

وَمَا أُرِيدُ أَنْ أَمْلِكُكُمْ إِلَّا مَا أَمْلَأُكُمْ عَنْهُ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ

Tableegh literally means: to make to arrive or to publish (Penrice 19), to preach ('. A. Nadvi 79), to convey or to deliver (Lane, Arabic-English Lexicon 251, v I). John Penrice (A Dictionary and Glossary of the Kor-an 252) expounds: Tableegh is the conveyance, delivery or communication of a message. This word occurs in the Holy Q (Surat-ul-Ma'idah 5:67) for the communication or announcement of the revealed message:

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

Word Muballigh is used in Hadith (Tabarani, Jami'-us-Saghir) and this is the pretense of daee when he 'conveys the message or information' (Elias 75). In Surah Yaseen (36:17) it is stated that:

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

It is reported in Hadith (Tabarani, Al-Mu'jamul Kabeer) that the Holy Prophet (s.a.w) said:

إنما أنا مبلغ والله يهدي

Khit}ab means: to speak, to declare, or to deliver sermon ('. A. Nadvi 167). It is one sided talk such as speech or sermon (Kelani 172). It is also used for discussion (Ma'luf 171). The Holy Q (Surah Suad 38:20) expresses:

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

Khat}eeb is the status of daee when he 'speaks or delivers lectures' (Elias 191). An event related with Musa (a.s) is referred in the Holy Quran in Surah Kahf (18:60), whose details are mentioned in Hadith (Qurtubi) as:

إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامَ قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا

Mujadalah means: to argue or to debate (**Elias 107**). In shar'iah it is meant 'to overcome other(s) by means of dialogues. (**Asfahani 404**), as mentioned in the Holy Q (**Surat-un-Nahl 16:125**):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Qas}}us}} [Pl. of Qis}s}ah] literally means: to narrate, to recount a story (Steingass 524). Raghīb Asfahani (Al-Mufrīdat 243) says that Qas}s}a is to pursue the foot prints of someone. In shari'ah, according to Alori (Tarikh-ud-Da'wah Ila-Allah Bain al-Ams wal Yaum 18) Qas}us}} is the recounting of the stories of Ambya' [Prophets] and S{ulah}ah} [righteous people], in such a way that hearts incline to follow their footprints. Qas}us [narration and stories] of past destroyed nations are related in the Holy Quran to show the consequences of good and bad deeds. The Holy Quran (Surat-ul-A'raf 7:176) emphasizes upon this way of dawah and expresses it at various places, such as:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ (يوسف (12) : 3)

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِذْنَاَهُمْ هُدًى (الكهف (18) : 13)

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (طه (20) : 99)

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
(الأعراف (7) : 101)

فَأَقْصَصَ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (الأعراف (7):176)

Main purpose of relating the stories is described in shari'ah as to strengthen the heart of du'at of Islam so that they may remain steadfast in the work of dawah. The Holy Q states:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

(هود (11):120)

Qawl means: a word (**Daryabadi**), to say, to utter, to profess, to state (**Elias 552**) or to speak (**Yusuf**). In general, any words, good or bad, uttered by tongue is regarded as qawl, but in shar'iah, according to Kelani (**Mutaradifat-ul-Qur'an Ma'-al-Furuq-il-Lughwiyah 169**) this is used in three perspectives: (i) words resounds in the minds though not uttered, (**Al-Qur'an: Surat-ul-Mujadalah 58:8**) (ii) any words uttered by tongue (**Al-Qur'an: Surat-ul-Kahf 18:19**) (iii) for any theory (**Al-Qur'an: Surah Maryam 19:34**). The Holy Q repeatedly mentions this synonym, such as:

إِنَّا سَأَلْنَاكَ قَوْلًا نَقِيلًا (المزمل (73):5)

فَقَوْلًا لَهُ قَوْلًا لَيْتَنَّا لَعَلَّه يَتَذَكَّرُ أَوْ يَحْشَى (طه (20):44)

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا (النساء (4):63)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فصلات (41):33)

Qir'at means: to read, recite or study (Ali 1969, v III). In shari'ah qir'at means to recite the Holy Q (Ali 1902, v III) particularly in salah [i.e., prayers]. The Holy Q (Surat-ul-Inshiqaq 84:21) states:

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

Qari is the status of daee when he 'recites or reads' (Elias 519) the message of Allah Al-Might before the people to convince them to His obedience. The Holy Q (Surat-ul-Isra' 17:45) mentions this trait of daee as:

وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

Raghbah means: hope, expectation, wish (Ali 1037, v II), or beseech ('. A. Nadvi 229). The Holy Quran (Surat-ul-Ambya' 21:90) states that Ambya' and Du'at turned to Allah Al-Mighty humbly and supplicate to Him earnestly:

كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

Ragheeb is the pretense of daee when he 'supplicates earnestly' (Penrice 59) to Allah Al-Mighty or strive to convince people towards the obedience of Allah. The Holy Q (Surat-un-Nashrah 94:8) instructs Prophet Muhammad (s.a.w), the greatest amongst du'at, that when he was free from collective services of dawah, he should have turned to his Lord with eagerness and should have toiled hard in worship:

وَإِلَىٰ رَبِّكَ فَارْغَبْ

Tafsjeel means: to break, to explain, to differentiate (Baldyawi 636) or to express separately and gradually (Kelani 244). The Holy Q (Surat-ul-Isra' 17:12) states:

وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

Ta'leem means to teach, to instruct, to educate (Elias 446) or to teach repeatedly and persistently (Kelani 602). Mu'allim is the status of daee when he 'teaches' (Elias 446). This is most prominent quality of daee which is counted one of the basic responsibilities of Ambya', as mentioned in the Holy Quran in (Surat-ul-Baqarah 2:151) as:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Jabir bin 'Abdullah (r.a) narrates that the Prophet (s.a.w) used to teach us the way of doing Istikharah with as much importance as he used to teach us the Surahs of the Holy Q (Dehlavi, Al-Ahadith-ul-Muntakhiba 202).

Tafseer means: to explain, to discover (Baldyawi 633), to unveil or describe the significance (Ma'luf 244), as stated in the Holy Quran (Surat-ul-Furqan 25:33):

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Taws}yah means: to give one another a command, to enjoin, or to recommend to one another (Penrice 159). According to Luis Ma'luf (Al-Munjad: Arabic-Arabic Dictionary) taws}yah is to take oath, to command or to admonish. The Holy Quran

(Surat-ul-'Asr 103:3) states:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (وَالْعَصْرِ)

In shari'ah, according of Kelanvi (Mutaradifat-ul-Qur'an Ma'-al-Furuq-il-Lughwiyah 452) if was }iyah is from Allah, then the meaning will be taken as 'command [to be followed]', as mentioned in the Holy Quran (Surat-un-Nisa' 4:11):

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

Moos}ee is the status of daee when he enjoins or admonishes or recommends (A. Nadvi 773). The Holy Quran (Surat-ul-Baqarah 2:132) highlights this quality of daee as:

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Tah}reed } literally means: to instigate, urge (**Hava 119**), incite, encourage, rouse, provoke or inspire (**Ali 570, v I**). In shari'ah, according to Kelani (**Mutaradifat-ul-Qur'an Ma'-al-Furuq-il-Lughwiyah 108**) tah}reed} means: to save [an individual or community] from destruction and devastation by means of persuasion. Tah}reed} also means in shari'ah to urge the believers to any good deed, such as Jihad (**Al-Quran: Surat-ul-Anfal 8:65**):

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

Tilawah means: to read, peruse or recite (**Elias 93**). In shari'ah, tilawah means, according to Kelani (**281**) to keep on pursuing or to revise repeatedly the revealed words [from the revealed Books]. The Holy Q (**Surat-ut-Talaq 65:11; Surat-ul-Jum'ah 62:2**) states:

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

Tamtheel means: instance (Ali 535. v I), similitude or example (Parekh 54). This word recurs in the Holy Q to unveil what is right or what is wrong, such as:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ. (إبراهيم 24:(14))

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْآ رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (النحل 16:(75))

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَّا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (البقرة 2:(26))

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَّاسَ الْجُوعِ وَالْخَوْفَ بِمَا كَانُوا يَصْنَعُونَ (النهل 16:(112))

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ (النور 24:(34))

Conclusion

Dawah is a comprehensive word. It refers to the introduction and propagation of fundamental beliefs, ways of worship, laws, mutual dealings and rituals of Deen. It also encompasses all the means and resources as well as methods and strategies of propagation of Deen. Hence, dawah has dual characteristic; on one hand it acts as a 'way' while on the other hand it lies as an 'objective'. Though various words are employed for presentation, propagating or persuasion to the message of Islam, but the word dawah is used most frequently for the propagation of Deen, as obvious from the following quotations:

وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (القصاص (28):87)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ (فصلات (41):33)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالنِّبَاتِيِّ هِيَ أَحْسَنُ (النحل (16):125)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (يوسف (12):108)

Synonyms and substitutes of dawah and daee are frequently used in the Holy Quran for convincing and conveying the message of Islam. These synonyms and substitutes of dawah are to express their scenario-specific meanings. The explicitly mentioned scenario-specific substitutes for dawah and daee in the Holy Quran are: a) Amr [bil Ma'roof] (Surat-un-Nahl 16:90), Aamir (Al-Quran: Surat-un-Nisa' 4:83); b) Basharah (Surat-uz-Zumar 39:18), Basheer (Al-Quran: Surat-ul-Ma'idah 5:19); c) Hidayah (Surat-ush-Shura 42:53), Hadi (Al-Quran: Surat-ur-Ra'd 13:7); d) Indhar (Surat-ul-Fussilat 41:13), Mundhir (Al-Quran: Surah Suad 38:65), Nadheer (Al-Quran: Surat-ul-Al-Fatir 35:24); e) Jihad (Surat-ul-Hajj 22:78), Mujahid (Surat-un-Nisa' 4:95); f) Tabsheer (Surah Maryam 19:97), Mubashshir (Surat-ul-An'am 6:48); g) Nida' (Surat-u-Qasas 28:65), Munad (Al-Quran: Aal-e-'Imran 3:193); h) Rushd (Surat-ul-Jinn 72:21), Murshid (Al-Quran: Surat-ul-Kahf 18:17); i) Nahyu ['anil Munkar] (Surat-ul-A'raf 7:165), Nahi (Surat-ut-Tawbah 9:71) ; j) Nas}jih}ah (Surat-ul-A'raf 7:79), Nas}eh (Al-Quran: Al-A'raf 7:68); k) Risalah (Surat-ul-A'raf 7:79), Rasul (Al-Qur'an: Surat-ul-Bayyinah 98:2) ; l) Shahadah (Surat-ul-Baqarah 2:143), Shaheed (Al-Quran: Surah Qaf 50:37), Shahid (Al-Quran: Surat-ul-Fath 48:8); m) Tadhkkeer (Surah Taha 20:2,3), Mudhakkir (Surat-ul-Ghashiyah 88:21); n) Tazkiyah (Surat-ul-Jum'ah 62:2), Muzakkee (Surah Aal-e-'Imran 3:164); o) Wa'z} or Mauw'iz}a (Surah Yunus 10:57), Wa'iz (Ash-Shu'ara' 26:136) etc.

Besides the synonyms of dawah having their fa'il (i.e., substitute of daee) in the Holy Quran, there are also substitutes of dawah that do not have their fa'il categorically mentioned in it; these substitutes are: a) Bayan (Surah Aal-e-'Imran 3:138); b) Irshad (Surat-ul-Kahf 18:66); c) Is}lah (Surah Hud: 11:88); d) Tableegh (Surat-ul-Ma'idah 5:67); e) Khit}ab (Surah Suad 38:20); f) Mujadalah (Surat-un-Nahl 16:125); g) Qas}us} (Surat-ul-A'raf 7:176); h) Qawl (Surah Taha 20:44); i) Qir'at (Surat-ul-Inshiqaq 84:21); j) Raghbah (Surat-ul-Ambya' 21:90); k) Tafs}eel (Surat-ul-Isra'

17:12); l) Ta'leem (Surat-ul-Baqarah 2:151); m) Tafseer (Surat-ul-Furqan 25:33); n) Taws}yah (Surat-ul-'Asr 103:3); o) Tah}reed} (Surat-ul-Anfal 8:65); p) Tilawah (Surat-ut-Talaq 65:11) etc.

From above discussion it is obvious that dawah, in general, is basic term used in the Holy Quran for propagation of Deen while its synonyms are used to express dawah in scenario-specific or in particular circumstances.

References:

- Ali, M. M. (2003). A Word for Word Meaning of the Holy Quran (Vol. III). London: Jam'iyat 'Ihyaa' Minhaj al-Sunnah.
- Alori, A. '. (2004). Tarikh-ud-Dawah Ila-Allah Bain al-Ams wal Yaum. (3rd), 17.
- Al-Quran: Al-A'raf 7:68.
- Al-Quran: Surat-ur-Ra'd 13:7.
- Al-Quran: Surah Aal-e-'Imran 3:110.
- Al-Quran: Surah Maryam 19:34.
- Al-Quran: Surat-ul-Kahf 18:19.
- Al-Quran: Surat-ul-Mujadalah 58:8.
- Al-Quran Surat Ibrahim 14:1.
- Al-Quran: Aal-e-'Imran 3:193.
- Al-Quran: Ash-Shu'ara' 26:136.
- Al-Quran: Sud 38:65.
- Al-Quran: Surah 'Aal-e-'Imran 3:138.
- Al-Quran: Surah Qaf 50:37.
- Al-Quran: Surah Suad 38:65.
- Al-Quran: Surah Yseen 36:17.
- Al-Quran: Surat-ul-Ahqaf 46:31.
- Al-Quran: Surat-ul-Ahqaf 46:32.
- Al-Quran: Surat-ul-Ahzab 33:46.
- Al-Quran: Surat-ul-Al-Fatir 35:24.
- Al-Quran: Surat-ul-Anfal 8:65.
- Al-Quran: Surat-ul-A'raf 7:104.
- Al-Quran: Surat-ul-Baqarah 2:143.
- Al-Quran: Surat-ul-Bayyinah 98:2.
- Al-Quran: Surat-ul-Fath 48:8.
- Al-Quran: Surat-ul-Fussilat 41:13.
- Al-Quran: Surat-ul-Isra' 17:45.
- Al-Quran: Surat-ul-Kahf 18:107,108.
- Al-Quran: Surat-ul-Kahf 18:17.
- Al-Quran: Surat-ul-Ma'idah 5:19.
- Al-Quran: Surat-ul-Ma'idah 5:75.
- Al-Quran: Surat-ul-Qasus 28:57.
- Al-Quran: Surat-un-Nisa' 4:83.

- Al-Quran: Surat-ur-Ra'd 13:7.
Al-Quran: Surat-ut-Takweer 81:19.
Al-Quran: Surat-uz-Zumar 39:18. Al-Quran: Surah Aal-e-'Imran 3:138.
Al-Quran: Surah Aal-e-'Imran 3:164.
Al-Quran: Surah Hud 11:34.
Al-Quran: Surah Hud: 11:88.
Al-Quran: Surah Ibrahim 14:4.
Al-Quran: Surah Kahf 18:60.
Al-Quran: Surah Maryam 19:97.
Al-Quran: Surah Suad 38:20.
Al-Quran: Surah Taha 20:2,3.
Al-Quran: Surah Taha 20:44.
Al-Quran: Surah Yunus 10:15.
Al-Quran: Surah Yunus 10:57.
Al-Quran: Surat Yaseen 36:13.
Al-Quran: Surat-ul-Ahqaf 46:10.
Al-Quran: Surat-ul-Ahqaf 46:10.
Al-Quran: Surat-ul-Ambya' 21:90.
Al-Quran: Surat-ul-An'am 6:48.
Al-Quran: Surat-ul-Anfal 8:65.
Al-Quran: Surat-ul-A'raf 7:165.
Al-Quran: Surat-ul-A'raf 7:176.
Al-Quran: Surat-ul-A'raf 7:79.
Al-Quran: Surat-ul-'Asr 103:3.
Al-Quran: Surat-ul-Baqarah 2:143.
Al-Quran: Surat-ul-Baqarah 2:151.
Al-Quran: Surat-ul-Fatir 35:24.
Al-Quran: Surat-ul-Furqan 25:33.
Al-Quran: Surat-ul-Fussilat 41:13.
Al-Quran: Surat-ul-Ghashiyah 88:21.
Al-Quran: Surat-ul-Hajj 22:78.
Al-Quran: Surat-ul-Inshiqaq 84:21.
Al-Quran: Surat-ul-Isra' 17:12.
Al-Quran: Surat-ul-Jinn 72:21.
Al-Quran: Surat-ul-Jum'ah 62:2.
Al-Quran: Surat-ul-Kahf 18:17.
Al-Quran: Surat-ul-Kahf 18:60.
Al-Quran: Surat-ul-Kahf 18:66.
Al-Quran: Surat-ul-Ma'idah 5:19.
Al-Quran: Surat-ul-Ma'idah 5:67.
Al-Quran: Surat-ul-Qasas 28:6.
Al-Quran: Surat-ut-Tawbah 9:71.

- Al-Quran: Surat-un-Nahl 16:125.
 Al-Quran: Surat-un-Nahl 16:90.
 Al-Quran: Surat-un-Nashrah 94:8.
 Al-Quran: Surat-un-Nisa' 4:11.
 Al-Quran: Surat-un-Nisa' 4:41.
 Al-Quran: Surat-un-Nisa' 4:83.
 Al-Quran: Surat-un-Nisa' 4:95.
 Al-Quran: Surat-u-Qasas 28:65.
 Al-Quran: Surat-ush-Shura 42:53.
 Al-Quran: Surat-ut-Talaq 65:11.
 Al-Quran: Surat-ut-Talaq 65:11
 Al-Quran: Surat-ul-Jum'ah 62:2.
 Al-Quran: Surat-uz-Zumar 39:18.
 Al-Quran: Sutat-ul-Baqarah 2:151.
 Al-Quran: Surah Yunus 10:47.
 Al-Quran: Surat-ul-Fatir 35:24.
 Al-Quran: Surat-ul-Mu'minoon 23: 44.
 Asfahani, R. (2005). Al-Mufridat. In ' R. Kelani, Mutaradifat-ul-Quran Ma'-al-Furuq-il-Lughwiyah (p. 284).
 Baldyawi, ' H. (1997). Misbah-ul-Lughat: Arabic-Urdu Dictionary. 241.
 Bukhari, M. b. (1961). Sahih Bukhari (Vol. II). Karachi: Qadeemi Kutub Khana.
 Daryabadi, ' M. (1999). Tafseer-e-Majidi: Surat-ul-Baqarah 2:263. Karachi: Al-Baqarah : Darul-Ishaat.
 Dehlavi, M. S. (n.d.). Al-Ahadith-ul-Muntakhiba. Lahore: Kutub Khana Faizi.
 Elias, A. (1947). Al-Qamoos-ul-'Asry: Arabic-English Dictionary (4th ed.). Cairo: At-Tatba'at-ul-'Asriyah.
 Encyclopedia Britannica. (2013, 01 10). Retrieved 07 15, 2014, from <http://www.britannica.com/EBchecked/topic/303857/jihad>
 Glasse, C. (1989). The concise Encyclopedia of Islam. 91.
 Hava, J. G. (1915). Al-Fraid-ud-Durriyyah: Arabic-English Dictionary. 761.
 Kandhalvi, M. Y. (1999). Hayat-us-Sahabah (Vol. I). Lahore: Kutub Khana Faizi.
 Kelani, ' R. (2005). Mutaradifat-ul-Quran Ma'-al-Furuq-il-Lughwiyah. Lahore: Maktabah As-Salam.
 Khan, M. A. (1419 A.H). Translation of the Meanings of the Noble Quran: Surat-un-An-Nisa' 4:83.
 Kiranwi, W.-u.-Z. (1422 A.H). Al-Qamoos-ul-Waheed: Arabic-Urdu Dictionary. 526.
 Lane, E. W. (n.d). Arabic-English Lexicon (Vol. III). Beirut-Lebnon: Librairie du Liban.
 Ma'luf, L. (1997). Al-Munjad: Arabic-Arabic Dictionary. In ' H. Baldyawi, Arabic-Urdu Dictionary (p. 42). Lahore: Maktabah Quddusiah.
 Nadvi, A. (1999). Vocabulary of the Holy Quran: Arabic-English. 201.
 Parekh, A. (2000). An Easy Dictionary of the Quran (3rd ed., Vol. I). Lucknow:

Maktaba Nadwatul-Ulama.

Penrice, J. (1998). A Dictionary and Glossary of the Kor-an. 52.

Pikthall, M. M. (1373 A.H). The Meaning of the Glorious Quran : Surah Yunus 10:57. Karachi.: Taj Company Ltd.

Qurtubi, M. A. (1968). Al-Jami' li-Ahkam-il-Quran. Egypt: Dar li-Kitab-il-'Arabiyah lit-Taba'ah wan-Nashr.

Steingass, F. (1978). Arabic-English Dictionary. New Delhi: Hotaka.

Tabarani, S. A. (1994). Al-Mu'jamul Kabeer. In Haithimi, Majma'-uz-zawa'id wa Mumba'-ul-Fawa'id (Arabic). Cairo: Maktaba Al-Qudsi.

Tabarani, S. A. (2001). Jami'-us-Saghir. In M. S. Dehlawi, Muntakhab Ahadith [English version] (p. 572). Lahore: Kutub Khana Faizi.

Yusuf, 'A. (1989). The Holy Quran Translation and Commentary . USA Brentwood Maryland: Amana Corp.

'Unais, I. (1380 A.H). Al-Mu'jam-ul-Waseet: Arabic-Arabic Dictionary. I, 287.

Zamakhshary, M. b. (1953). Asas-ul-Balaghah. 131.

(12):108.