

Islamization and Societal Transformation through the Power of Storytelling in the Islamic Revivalist Movement

Kausar Ali* & Huang Mingxing**

Abstract

Storytelling has always been a powerful tool for religious, social, and political movements, and the Tablighi Jamaat is no exception. As a modern Islamic revivalist movement, it has attracted significant scholarly attention worldwide. This ethnographic study explores how the Tablighi Jamaat in Pakistan uses storytelling to reconnect with and inspire lapsed Muslims. The authors argue that storytelling has been a key element of Islamic revivalist organizations, fostering deep emotional connections with individuals. Through personal and emotionally charged narratives, the Islamic dawah movement draws both ordinary and lapsed Muslims into its efforts, strengthening its reformation vision within Pakistan. By sharing these compelling stories, the Tablighis aim to guide lapsed Muslims toward becoming devout practitioners of Islam. These transformed individuals are seen as the foundation for establishing an Islamic system of governance in the country. Ultimately, the Tablighi Jamaat stresses that the transformation of individual Muslims is the first crucial step toward creating an Islamic society in the country.

Keywords: Dawah, storytelling, Tablighi Jamaat, human emotions, Islamic revivalism

Introduction

The Tablighi Jamaat, or Society for Propagating Islam, is a leading Islamic revivalist organization in the modern era. It was founded by Maulana Mohammad Ilyas (1885-1944) in 1926 during the British colonial period in India.¹ Scholars generally agree that the Tablighi Jamaat was founded by religious scholars in order to give a response to the political, social, economic, and religious challenges that arose during the colonial period in India.² The modernity brought by imperialist rulers introduced deep-rooted problems, creating a crisis that deeply concerned the Muslim community of the country. In response to these challenges, various Islamic movements were established in the country. The aim of these movements was to protect Islam from its perceived enemies and safeguard the interests of Muslims.³

Religions and their orthodox movements have long maintained a strong connection with human emotions. As a result, in recent times, social scientists have increasingly turned to the study of religions and their movements through the lens of human emotions and framings. Contemporary scholarship emphasizes the critical role of human emotions such as shame, fear, guilt and hope, in mobilizing individuals toward collective actions.⁴ Lively and Weed (2016) notes that human emotions like guilt or pride significantly shape motivation and agency, a perspective reinforced by sociological and anthropological research framing emotions as socially constructed forces integral to political and religious mobilization. Lively and Weed argue that human emotions have always played a crucial role in social movements and societal change. Activists within these movements utilize identity-based emotions to shift participants away from feelings of fear and shame, instead fostering a sense of pride, happiness, and success.⁵

* Kausar Ali (corresponding author), Institute of Middle Eastern Studies, Northwest University, Xian, China. Email: kausar.historian@gmail.com.

** Huang Mingxing, Institute of Middle Eastern Studies, Northwest University, Xian, China. Email: 2234794148@qq.com.

¹ Arsalan Khan, "The Chronotope of Piety in the Contested Space-Time of Islamic Modernity in Pakistan," *Signs and Society* 13 (2025): 1.

² Rizwan Sahib, "Emotion Work in Tabligh Jama'at Texts," *Religions* 13, no. 7 (2022): 2.

³ Jan Ali, "Modernity, Its Crisis and Islamic Revivalism," *Religions* 14, no. 15 (2023): 14.

⁴ Victor Gecas, "The Self-concept as a Basis for a Theory of Motivation." *The Self-Society Dynamic: Cognition, Emotion, and Action* (1991): 171-187.

⁵ Kathryn J. Lively and Emi A. Weed, "The Sociology of Emotion," In *Handbook of Emotions*, ed. Lisa Feldman Barrett, Michael Lewis and Jeannette M. Haviland-Jones (Guildford Press, 2016), 75-77.

Social and religious scholars widely assert that human emotions are integral to social and religious movements worldwide. For instance, Sahib is one such study on the Tablighi Jamaat that explores the dawah movement through the lens of human emotions.⁶ Jan Ali and Rizwan Sahib provide a notable contribution to the conversation, asserting that the foundational texts of the Islamic movement are intrinsically anchored in human emotions.⁷ Pelkmans argues that the content of Tablighi *Bayan* and storytelling generates an “emotive energy” among participants.⁸ The emotional impetus of the Tablighi Jama’at is rooted in its key texts, *Fazail-e-Ammal* and *Bayan*. Barbara Metcalf notes that *Fazail-e-Ammal* is crafted to engage the reader or listener both intellectually and emotionally. She characterizes the stories in its central pamphlet, *Hayaat-us-Sahabah* (The Lives of the Companions), as “emotional dramas” designed to stir deep emotional responses in those who listen to these captivating narratives.⁹

The connection between Islamic revivalism and human emotions can also be illustrated through the personal story of Masiruddin Khadim, a relatively wealthy businessman in his early thirties from Joygram, a village in West Bengal. After joining the Tablighi Jamaat, Masiruddin came to view the veneration of Sufi saints at shrines and tombs as wrong and began to regard the Afghan Taliban and Al-Qaeda as the most “peaceful representatives” of Islam and Muslims.¹⁰ Similar is the case of Maulana Tariq Jamil: a leading figure in the Tablighi Jamaat movement, is widely recognized for his emotionally charged oratory, marked by impassioned cries and tears that often evoke profound emotional responses from audiences. His speeches, characterized by raw vulnerability and an intense focus on spiritual awakening, create an atmosphere of collective introspection, frequently moving listeners to tears as he emphasizes themes of repentance, divine accountability, and moral renewal.¹¹ This reflects an emotional attachment to dawah, where individual Muslims become what I term “emotional followers” of the Dawah movement.

While research on the Tablighi Movement across Asia, Europe, and Southeast Asia has primarily focused on its history, ideology, and dawah strategies, there has been limited attention given to the role of human emotions in its storytelling methodology. This study shifts focus to its storytelling mechanisms, specifically examining how enchanting narratives evoke human emotions and shape Islamic revivalism. The study explores how Tablighi motivational stories elicit emotional responses and encourage individuals to embrace Islamic revivalism. Grounded in Emotion and Frame Theories, it identifies the range of emotions both positive and negative, that Tablighi narratives aim to evoke in individual Muslims.

Research Methodology

This study employs a diverse range of research methods to examine the Islamization and human emotions of the Tablighi Movement. The research process began with the collection of both primary and secondary sources. A central component of the study’s methodology is ethnographic research, which is essential for analyzing social and religious movements. Geertz emphasizes the importance of immersive engagement, arguing that social researchers must develop deeper insights by actively participating in the communities they study. For him, ethnography is a process of unearthing hidden meanings, which he terms “thick description.” Therefore, the purpose of ethnography is not just to describe phenomena but to analyze and construct the realities that lie beneath the surface.¹² Therefore, this research study employs the “Multi-Sited Ethnography Approach”. Ethnography, by its nature, involves active participation in the daily lives of a community, allowing researchers to document and critically analyze their experiences within the social and religious settings being studied.¹³

⁶ Sahib, “Emotion Work in Tabligh Jama’at Texts, 3-4.

⁷ For details see, Jan Ali and Rizwan Sahib, “*A Sociological Study of the Tabligh Jama’at: Working for Allah* (Palgrave Macmillan, 2022).

⁸ Mathijs Pelkmans, “*Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan*,” (Cornell University Press, 2017), 115-119.

⁹ Barbara D. Metcalf, “Living Hadith in the Tablighi Jama’at,” *The Journal of Asian Studies*, no. 3 (1993): 593-595.

¹⁰ Fernande W. Pool, “Within and Beyond Modernity: Lived Experiences and Ethical Interruptions of the Tablighi Jamaat in West Bengal,” *Modern Asian Studies* 55, no. 1 (2021): 11-13.

¹¹ Riyaz Timol, “Religious Authority, Popular Preaching and the Dialectic of Structure-Agency in an Islamic Revivalist Movement: The Case of Maulana Tariq Jamil and the Tablighi Jama’at,” *Religions* 14, no. 1 (2023): 32.

¹² Clifford Geertz, *The Interpretation of Cultures* (Basic Books Inc., 1973), 10.

¹³ George M. Marcus and Michael M. J. Fischer, *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences* (The University of Chicago Press, 1999), 18.

In ethnographic research, the researcher serves as a participant observer, studying a specific group of people over a defined period.¹⁴ To gather data for this study, one of the researchers actively participated in the Tablighi Movement during two distinct periods: from July to September 2023 and again from January to March 2024. As part of the ethnographic fieldwork, the researcher visited the Mardan Tablighi Markaz, a prominent center for Tablighi activities in the Khyber Pakhtunkhwa province of Pakistan. This *markaz* (headquarters) functions as a central hub, attracting Tablighi activists from across the country to partake in religious programs and activities organized by the revivalist movement. Following their Tablighi journeys, activists convene at the *markaz* to recount stories of their “significant accomplishments” in distant regions. These emotional narratives often highlight the perceived rise of secularism and caution against the increasing threats of immorality and irreligiosity confronting the Muslim *Ummah*.

During the fieldwork, the researcher systematically documented a collection of Tablighi stories shared by experienced members who had participated in multiple Tablighi journeys over time. We recorded speeches given by senior Tablighi members and conducted interviews with both seasoned and younger activists. The majority of participants volunteered willingly and were informed about the objectives of this study. An unstructured interview approach was employed for this study. To maintain confidentiality, fictitious names were used as requested by participants. For a well-rounded understanding, we interviewed 18 Tablighi activists who had completed the four-month (*char mahinay*) journey, a key religious undertaking within the Islamic movement. The interviews, primarily conducted in Urdu and Pashto, lasted between 10 and 20 minutes and provided valuable insights into the Tablighi Jamaat and its emotional narratives.

Theoretical Framework

Human emotions have long played a significant role in shaping social interactions and business dynamics. Since the 1990s, scholars have increasingly analyzed political and social movements through the lens of various human emotions. Hu and Wu emphasize that emotions and framings are essential for mobilizing masses in movements related to labor, peasant issues, human rights, and ethnic minority causes.¹⁵ Bericat argues that emotions profoundly influence individuals' thoughts, behaviors, and decisions within specific social and political contexts. Before examining how “emotion work” influences emotions such as sorrow, pleasure, and disappointment, it is important to first define the concept.¹⁶

According to Hochschild, “emotion work” refers to “the act of trying to change in degree or quality an emotion or feeling.”¹⁷ Jasper contends that organizers of social and political movements use human emotions to provoke, influence, and recruit individuals for the defined causes and programs. Emotions such as “fear” and “pain,” often generated by imagined scenarios, can have a significant impact on an individual’s future.¹⁸ Labar argues that emotions like “fear” and “punishment” motivate ordinary people to act in order to protect themselves from perceived threats.¹⁹ James categorizes human emotions as positive, negative, public, or hidden, and highlights their critical role in shaping decisions and driving involvement in social movements.²⁰

Barbalet argues that emotions are inherently connected to sociology, as they are social by nature and offer important insights into social behavior.²¹ This demonstrates that human emotions—such as anger, happiness, fear, and grief—molded by social and political environments, profoundly shape individual decisions and actions, which are frequently linked to societal conflict, violence, and political dynamics. Maney et al. (2009) argue that the 9/11 attacks on the United States of America shaped public opinion and

¹⁴ Loshini, Naidoo, “Ethnography: An Introduction to Definition and Method,” *An ethnography of Global Landscapes and Corridors* 10 (2012): 2.

¹⁵ Jieren Hu and Wu Tong, “Emotional Mobilization of Chinese Veterans: Collective Activism, Flexible Governance and Dispute Resolution,” *Journal of Contemporary China* 30, no. 129 (2021): 451-455.

¹⁶ Eduardo Bericat, “The Sociology of Emotions: Four Decades of Progress,” *Current Sociology*, 3 (2016): 491-95.

¹⁷ Russell A. Hochschild, “Emotion Work, Feeling Rules, and Social Structure,” *American Journal of Sociology* 85, no. 3 (1979): 561.

¹⁸ James M. Jasper, “The Emotions of Protest: Affective and Reactive Emotions in and around Social Movements,” In *Sociological Forum*, vol. 13 (1998): 397-400.

¹⁹ Kevin Labar, “Fear and Anxiety,” In *Handbook of Emotions*, ed. Lisa Feldman Barrett, Michael Lewis and Jeannette M. Haviland-Jones (Guildford Press, 2016), 751-773.

²⁰ Jasper, “*The Emotions of Protest*,” 401.

²¹ J. M. Barbalet, *Emotion, Social Theory, and Social Structure: A Macrosociological Approach* (Cambridge University Press).

impacted U.S. Peace Organizations (PMOs).²² Hagemann emphasizes the critical role of emotions in motivating individuals to join social and religious movements, noting that social movements must leverage emotions that inspire activism while managing those that may hinder action.²³

In addition to Emotional Theory, Benford and Snow's Frame Theory is also a key theoretical framework for studying social and religious movements in society. Both authors strongly argue that Frame Theory plays a crucial role in shaping people's perceptions and understanding of various issues.²⁴ Snow and Benford identified three types of framing: (1) Diagnosis Framing, which highlights issues in the current system; (2) Prognostic Framing, which offers solutions; and (3) Mobilization Framing, which calls for specific actions from the public.²⁵

In the initial stage, members of social movements identify a specific societal challenge and pinpoint the underlying causes they believe are responsible for the problem. Afterward, they propose solutions designed to permanently resolve the issue. To achieve this, they also inspire and motivate others to get involved and actively work toward addressing the problem.²⁶

The concept of "framing" is also applied to Islamic organizations and their ideologies and activities. Wiktorowicz (2004), for example, argues that the Salafi Islamic movement uses a diagnostic framework, viewing the United States and its allies as the main enemies of the Muslim world.²⁷ Many scholars studying the dawah of the Tablighi Movement argue that its approach and ideology prioritize personal and emotional appeal over jurisprudential rules.²⁸ For example, Barbara Metcalf similarly argues that most of the stories found in *Hayat-us-Sahaba* (The Lives of the Companions) are primarily centered on human emotions.²⁹ Alexander Horstmann further notes that during Friday prayers at the *markaz* (prayer hall), Tablighi preachers often deliver their sermons in a profoundly emotional manner, invoking a sense of piety and fear of God.³⁰

This highlights the strong connection between the Tablighi Movement and human emotions. In this paper, we apply the same theory to the *Karguzariya'n* of the Islamic movement, aiming to explore how these captivating stories are shared with ordinary people and what emotions they evoke in those who hear them. This research article explores the relationship between human emotions and framing within the *Karguzariya'n* of the Tablighi Jamaat.

It examines how the *Karguzaari* mechanism utilizes emotional storytelling to evoke a wide range of emotions, including hope, shame, guilt, fear, joy, happiness, and compassion. We argue that through these powerful narratives, the movement seeks to strengthen individual commitment to faith and promote a sense of collective unity. Thus, cultivating piety and fear of God through emotional storytelling is seen as a crucial first step in guiding society toward religious reform.

²² Gregory M. Maney, Lynne M. and Patrick G. Coy, "Ideological consistency and contextual adaptation: Us peace movement emotional work before and after 9/11," *American Behavioral Scientist* 53, no. 1 (2009): 114-15.

²³ Steffen Hagemann, "Feeling at Home in the Occupied Territories: Emotion Work of the Religious Settler Movement," *Emotion, Space and Society* 15 (2015):11-12.

²⁴ Robert D. Benford and David A. Snow, "Framing Processes and Social Movements: An Overview and Assessment," *Annual Review of Sociology* 26, no. 1 (2000): 611-12

²⁵ Benford and Snow, "Framing Processes and Social Movements," 615-18.

²⁶ David A. Snow and Robert D. Benford, "Ideology Frame Resonance and Participant Mobilization," *International Social Movement Research* 1, (1988): 200-03

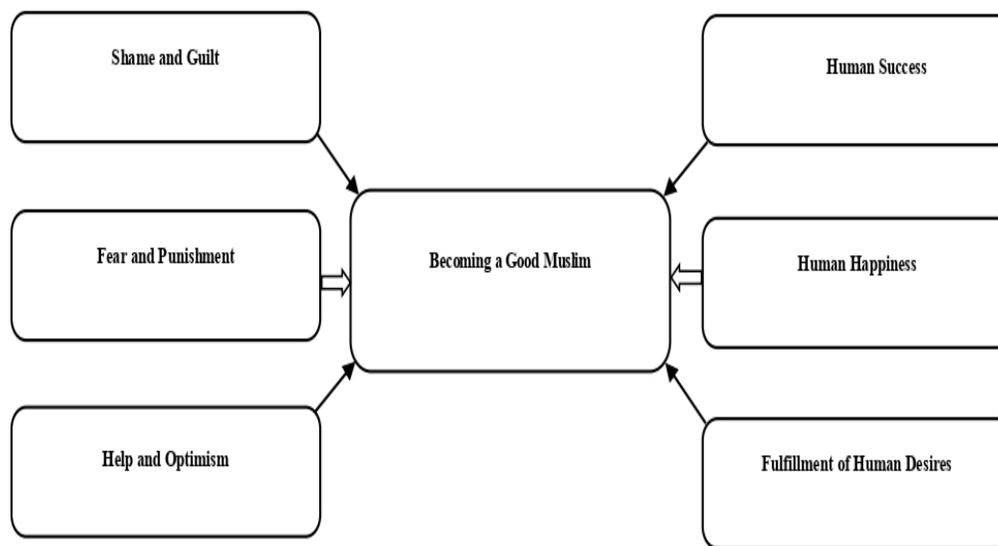
²⁷ Quintan Wiktorowicz, "Framing Jihad: Intramovement Framing Contests and al-Qaeda's Struggle for Sacred Authority," *International Review of Social History*, 49 (2004): 161.

²⁸ Marcia Hermansen, "Said Nursi and Maulana Ilyas: Examples of Pietistic Spirituality among Twentieth-Century Islamic Movements," *Islam and Christian Muslim Relations*, 19 (2008): 83.

²⁹ Metcalf, "Living Hadith in the Tablighi Jama'at," 593.

³⁰ Alexander Horstmann, "Gender, Tabligh and the "Docile Agent": The Politics of Faith Embodiment among the Tablighi Jama'at," *Studia Islamica*, 16 (2009): 113.

Figure 1: Illustration of How the Islamic Revivalist Movement Use Its Enchanting Stories to Elicit Diverse Human Emotions in Individual Muslims



Findings and Analysis

Shame and Guilt Framings

One of the fundamental human emotions that Tablighi storytellers evoke in ordinary people is “shame” and “guilt.” Tablighi advocates often emphasize “shame” and “guilt” in their emotional stories. After returning from their short-term and long-term Tablighi missions, Tablighi activists discuss the “grave challenges” and “immorality” facing the Muslim Ummah. A participant named Mohammad Saad shared that the Holy Prophet (PBUH) and His *Sahaba* (companions) addressed social, religious, cultural, and political issues and established one of the exemplary state structures in the past; however, neglecting the duty of *dawah-i-Tabligh* in later periods led to the socio-political and economic downfall of the Muslim world.³¹ According to Saad, Muslims now adhere to their *rasam wu riwaj* (traditions and customs) rather than Islamic teachings. He further explained that the issue of immorality has escalated to its highest point within the Muslim community. What makes them genuine Muslims now?³² Mohammad Saad’s statement encapsulates the core Tablighi ideology, which posits that neglecting the obligation of *dawah* and *Tabligh* historically paved the way for the fragmentation of the global Muslim community. The Tablighis assert that abandoning this sacred duty eroded communal unity and contributed to the decline of Islamic environment. Tablighi activists contend that the decline in piety and moral values among contemporary Muslims is a result of their inability to uphold the level of devotion demonstrated by the early generations of Islam. They argue that many modern-day Muslims are Muslims only in name, lacking true adherence to the principles of Islam.³³ According to James (2011), leaders and ideological proponents of social movements employ what he terms “moral shocks” as a framing strategy to persuade and recruit individuals to support the objectives of the social movement. By critiquing the immorality and irreligiousness of contemporary Muslims, the Tablighis also utilize the framework of what James called the “moral shock.”³⁴

A *karguzaari* shared by a Tablighi activist recounts the story of an American Muslim in Chicago who, after embracing Islam, resided in a mosque for several years. According to the speaker, this man had been notorious for causing disturbances in his community prior to his involvement with the Tablighi Jamaat.

³¹ Kausar Ali, Huang Minxing, and Hashmat Ullah Khan, “Disintegration of the Muslim Ummah and the Emergence of the Islamic Resurgent Movements in the Sub-continent: A Comparative Study of Ideologies of the Tablighi Jamaat and Jamaat-i-Islami,” *International Journal of Islamic Thought* 26 (2024): 87-88.

³² Mohammad Saad, Interview, the Downfall of the Current Muslims. (January 23, 2024).

³³ Inam-ul-Hasan, *Musalmano Ki Mojoda Pasti Ka Wahid Ilaj* (Maktaba-i-Hashmiyya, 1939), 3-4.

³⁴ James M. Jasper, “Emotions and Social Movements: Twenty years of Theory and Research,” *Annual Review of Sociology* 37 (2011): 289.

However, following a 40-day period of spiritual engagement with the TJ, his life transformed profoundly, culminating in his complete devotion to the mosque. The speaker described feeling an overwhelming sense of “shame” when confronted with his spiritual purity and steadfast dedication to Islamic practices.³⁵ The narrative was crafted to evoke a sense of shame, emphasizing that converts after adopting Islam, frequently demonstrate deeper devotion to its rituals and principles than individuals born and raised within Muslim households. Another emotional story also underscores themes of shame and guilt. For instance, Maulana Tariq Jameel recounted an episode during a 1986 Tablighi missionary effort in England, where a non-Muslim reportedly praised Islam while condemning its followers. According to Jameel, the non-Muslim the Tablighis, asserting that ordinary Muslims must authentically embody the teachings of their faith before advocating it to others.³⁶ According to Amir Ali:

In September 2018, a Tablighi mission was sent to the rural areas of Sindh to spread the message of dawah. During their outreach, the Tablighis were deeply shocked to find many Muslims who did not know how to pray, recite the Kalimah, or perform other basic Islamic duties. Ali, can you believe it? It is heartbreaking to think that in the Islamic Republic of Pakistan, there are people who identify as Muslims but lack knowledge of essential practices like prayer, fasting, and other religious obligations. This truly reflects the sad reality of many so-called Muslims in a country that was founded on the principles of Islam. It feels like we are living in a modern-day form of jahiliyyat.³⁷

Tablighi advocates often use these feelings of “shame” and “guilt” to criticize the lack of religiosity among modern Muslims. Sahib refers to this as the “Muslim crisis frame”.³⁸ Members of the Tablighi Movement often share emotionally powerful stories about individuals who once led lives marked by behaviors considered immoral and un-Islamic. A common theme in these narratives is the use of “shame” and “guilt” which act as catalysts for religious transformation. One such account is that of Ustaz Zulham, an Indonesian Muslim whose ancestors had migrated from South India to Indonesia in the 1930s. Born into a wealthy family with an established business, Ustaz Zulham himself ran a successful DVD enterprise.

By an early age, he had accumulated significant wealth, owned a new car and lived in a large luxurious house. However, despite his financial success and comfortable lifestyle, he experienced a profound sense of dissatisfaction and a lack of purpose in his life. One day, while on his way to his shop, Zulham was overcome with feelings of “shame” and “guilt” leading him to break down in tears inside his car. Indeed, he wanted to change his immoral lifestyle and become a “true” Muslim. At that moment, he encountered a group of Tablighis who invited him to embrace a more committed Islamic way of life. Inspired by their attractive Islamic message, he agreed to participate in a forty-day Tablighi mission, an experience he later described as life-changing. According to Zulham, engaging in Tablighi activities provided him with a deeper sense of meaning and fulfillment, replacing his previous material pursuits with what he perceived as “a true spiritual purpose of life.”³⁹

The story of Ustaz Zulham and many others exemplifies the role of the Tablighi Jamaat in fostering religious revival by offering individuals a renewed sense of identity and inner contentment through active participation in the Islamic movement. Members of the Tablighi Movement strongly criticize the Muslims, accusing them of forsaking their religious obligations in pursuit of the transient world. They argue that this grave error has led to what they describe as *fitna* and *fasad* (moral chaos) within the Muslim world.⁴⁰ This ideology taps into feelings of “shame” and “guilt” among Muslims, urging them to channel these emotions into pride and determination by engaging in the dawah movement. It demonstrates that the emotional narratives within the Tablighi framework position “shame” and “guilt” as tools for holding modern Muslims accountable for the socio-political, economic, and religious challenges they encounter.

³⁵ Qari Mohammad Zahid Akhtar, *Iman Afroz Karguzariya'n* (Lahore Qutub Khana, 2016), 171.

³⁶ *Ibid.*, 154.

³⁷ Amir Ali, Interview, the Karguzari of a Tablighi Jamaat in Sindh. (January 5, 2024).

³⁸ Sahib, “Emotion Work in Tablighi Jama'at Texts,” 7.

³⁹ Farish A. Noor, *Islam on the Move: The Tablighi Jama'at in Southeast Asia* (Amsterdam University Press, 2012), 117-122.

⁴⁰ Khan, “The Chronotope of Piety in the Contested Space-Time of Islamic Modernity in Pakistan,” 1.

Fear and Punishment Framings

Various religions and their leaders employ the concept of fear—fear of God and fear of divine punishment in both this life and the afterlife—as a powerful means of fostering unity and reinforcing belief in God and His authority. This notion of fear serves as a tool for shaping behaviors and beliefs within a society.⁴¹ To highlight the consequences of straying from orthodox beliefs, practices and dawah work, the TJ and its Islamists often invoke “fear” and “punishment” as powerful motivators in their storytelling mechanism. Existential fears, such as the fear of divine wrath, eternal damnation, or exclusion from divine grace, are commonly employed to instill accountability and adherence to the Islamic way of life. Tablighi activists commonly argue that Allah Almighty punished and caused the demise of past nations due to their neglect of the duty to call others to the right path (dawah). For example, Tablighi speakers often recount the story of Prophet Noah, who relentlessly worked to guide his people toward righteousness. But despite his tireless efforts, the majority rejected both him and his message, leading to their eventual divine punishment as God sent natural calamities upon them.⁴² To emphasize the consequences of abandoning important religious obligations like dawah and other religious rites, Islamic groups like the TJ employ fear and punishment. Tablighi activists often emphasize themes of “fear” and “punishment” in their efforts to convey the importance of dawat-i-Tabligh and piety. They stress the urgent need to reach out to ordinary Muslims who have drifted away from their faith and Islamic lifestyle. According to them, neglecting this fundamental duty weakens the socio-political and religious foundation of the global Muslim community. Additionally, they caution that failing to fulfill this obligation will result in Allah’s punishment in the *Akhirat* (hereafter).⁴³

Apart from instilling fear in Muslims about the punishments of the afterlife, they also cite various sayings of the Prophet of God to warn that neglecting the duty of dawah will lead to their downfall in this world as well.⁴⁴ These themes of “fear” and “punishment” are often tied to broader concerns about the decline of Islamic values in contemporary Muslim societies. Tablighi leaders highlight how modern Muslims increasingly live in ways that stray from their faith. For instance, Maulana Tariq Jameel shared the story of Ismail, a Karachi-born Muslim living in the UK, who, despite being raised in a Muslim household, was “unaware” of basic prayer rituals: this highlights the troubling disconnect many Muslims experience in secular Western societies.⁴⁵ In the theological discourse of the TJ, it is widely believed that if someone like Ismail (or any individual) is not guided back to the true path of Islam, then Allah Almighty will not only punish that person but also those Muslims who remain silent and do nothing to prevent the individual from irreligious activities and sins. For Tablighis, the irreligiousness of an individual is perceived as having the potential to bring collective challenges and difficulties upon the entire Muslim community.⁴⁶ According to Farooq Ali;

If we neglect the duty of spreading Islam and cultivating proper manners and character, Allah Almighty will punish us both in this world and the Hereafter. History provides clear examples of how God punished those who abandoned the responsibility of *dawat-i-Tabligh*. For instance, when Pharaoh rejected the call and *dawah* of Prophet Musa, Allah not only destroyed him but also his soldiers and vast treasures as a consequence of his defiance. The divine laws remain unchanged—if we uphold Islam in its true essence, Allah will grant us success, but failure to do so will lead to the same fate as past nations. Their downfall serves as a clear lesson for us.⁴⁷

Tablighi campaigners also assert that neglecting the duty of dawah can lead to worldly punishments and dangerous consequences. During a session at the Mardan Tablighi center, another Tablighi participant recounted a poignant story about a childhood friend who had chosen to prioritize his clothing business in Peshawar over his commitment to dawah work. Approximately a year later, the businessman attended a

⁴¹ Jared Clavin, “Faith and Fear: How Has Fear Influenced Your Spiritual Life?” *Medium Online*, accessed March 5, 2023, <https://medium.com/@jaredclavin/faith-and-fear-c406d8b7dc06>.

⁴² Maulana Mohammad Yousaf Kandhalvi, *Muntahib Ahadiths* (Wahidi Qutub Khana, 2011), 673-75.

⁴³ *Aik Tablighi Jamaat ki Karguzari* (Siddique Kutab Ghar), 32.

⁴⁴ *Aik Tablighi Jamaat ki Karguzari*, 33.

⁴⁵ Maulana Tariq Jameel, “England Aor Turkey Mai Tablighi Jamaat ki Karguzari,” *YouTube*, accessed September 5, 2023, <https://www.youtube.com/watch?v=eKgc94-ezt4&t=114s>.

⁴⁶ Maulana Mohammad Zakriya, *Fazail-i-Amm 'al* (Maktaba-i-Hashmiyya, 1994), 595.

⁴⁷ Farooq Ali, Interview, the Negligence of Tabligh, (February 22, 2024).

Tablighi gathering at the Peshawar Tablighi Markaz and shared his bad experiences in his social and business life. With evident emotion, he described facing substantial financial losses and severe familial discord in his family. The leader of the Tablighi mission encouraged him to re-engage in Tablighi activities, reassuring him that Allah would provide assistance in overcoming his worldly challenges. Inspired, the businessman pledged to participate in the next Tablighi mission. According to the speaker, the leader of the *jama'at* then addressed the attendees, suggesting that the hardships endured by the businessman were a result of neglecting the responsibility of dawat-i-Tabligh.⁴⁸ The researcher observed that the majority of the audience nodded in agreement, reflecting a shared belief that these worldly adversities were divine consequences of abandoning the work of dawat-i-Tabligh.

Tablighi activists invoke two distinct fears among Muslims. First, they warn that without strict religious adherence and engagement in dawah, Islam could face a decline similar to that of Christianity and Judaism. Second, they caution that neglecting dawah may result in Allah entrusting this responsibility to another nation (*Qom*). To avoid both fear and divine retribution, Tablighis stress that participation in dawah is crucial for ensuring both worldly and eternal safety. Our ethnographic study revealed that one of the primary motivators for individuals joining the Tablighi Movement was fear of punishment. Similar strategies are employed by other religious groups, illustrating how fear and the concept of punishment serve to reinforce commitment and religious duty across various faith traditions.

Help and Optimism Framings

Through religious speeches, leaders frequently seek to inspire optimism and hope among their followers, leveraging these emotions to advance collective goals. As Goodwin et al. emphasize, emotions play a crucial role in shaping group dynamics, not only deepening members' dedication to the cause but also spurring them to purposeful action. By fostering such affective bonds, leaders can galvanize sustained engagement and reinforce solidarity within the group.⁴⁹ The same applies to the Tablighi Jamaat. In Tablighi emotional stories, positive human emotions and framings are also employed alongside cautionary themes to engage audiences in dawah and preaching activities. Sahib (2022) refers to this strategy as the "Allah Frame," wherein Tablighis invoke Allah's guidance and support during times of crisis.⁵⁰

One of the first stories of the Tablighi Movement indicates that Maulana Mohammad Yousaf (1917-1965) sent a Tablighi mission to East Punjab to engage with those who, as per the narrative, had converted to Hinduism following the partition of colonial India in 1947. The Tablighi mission encountered resistance from local people and police enforcement in East Punjab. In one particular village, when the Tablighis started their outreach activities, residents lodged complaints with the police. The narrative indicates that the police reacted by brutally assaulting them and incarcerating them. An intriguing development arose when a police officer, who had previously served in Multan before the partition of India in 1947, noted that he would consult religious leaders known as Tablighis whenever his children were experiencing difficulties in life. The Tablighis told the police that they belong to the same religious community, a revelation which moved him profoundly, compelling the police officer to respectfully order their release.⁵¹ According to Metcalf, this was the first instance of "unseen" help from Allah Almighty.⁵²

According to the same account, the next instance of perceived divine intervention occurred when armed Sikh refugees arrived at a mosque in East Punjab with the intention of killing the preachers. However, the Tablighis requested that they be allowed to complete their prayers before being killed. The gunmen agreed. The story goes on to describe how the Tablighi activists wept and prayed for divine protection while beseeching God during their prayers. According to the narrative, their prayers were answered when the weapons of the attackers "malfunctioned," preventing them from carrying out the intended attack. The Tablighis saw this as another sign of divine assistance. After the incident, the Sikhs, reportedly shaken by the unexpected turn of events, sought medical help for the injured Tablighis. Additionally, one Sikh

⁴⁸ Mohammad Sharif, Interview, the Story of my Friend, (July 3, 2023).

⁴⁹ Jeff Goodwin, James M. Jasper, and Francesca Polletta, "Emotional Dimensions of Social Movements," *The Blackwell Companion to Social Movements* (2004): 421.

⁵⁰ Sahib, "Emotion Work in Tabligh Jama'at Texts," 16.

⁵¹ "Aik Tablighi Jamaat Ki Karguzari," 10-11.

⁵² Metcalf, "Living Hadith in the Tablighi Jama'at," 141.

expressed interest in their teachings and offered assistance in helping them progress to the next stage of their preaching efforts. Upon hearing this inspiring account, our Tablighi participants at the Mardan Tablighi center were profoundly moved and quickly understood the significance and true nature of the *Karguzaari*. The participants emphasized that Allah has vowed to protect people who devote themselves to promoting His faith and the Sunnah of the Prophet Mohammad (PBUH) across the globe.

In another Tablighi *Karguzaari*, the speaker recounted a Tablighi expedition to a remote area in Balochistan (Pakistan), where the local community initially opposed their presence and attempted to prevent them from entering the mosque. According to this captivating story, the villagers and their *imam* (prayer leader) resisted the Tablighis and ordered them to leave the mosque the next morning. Despite this opposition, the Tablighis remained steadfast and spent the entire night in prayer and devotion. It is said that their prayers were eventually answered by God. The following morning, the villagers and their *imam* expressed remorse for their earlier actions and warmly welcomed the Tablighi activists to work in their village. The Tablighis interpreted this change as divine intervention, or *Mujiza* (miracle), believing that Allah had transformed the hearts and minds of the villagers overnight.⁵³ Tablighi narrators often recount the tale of Prophet Muhammad's expedition to the city of Ta'if, where he sought to disseminate the message of Islam. Despite his earnest efforts, the inhabitants of Ta'if rejected his message and dawah, assaulting him and compelling him to leave the city. Nevertheless, the Holy Prophet maintained unwavering faith and optimism, ultimately leading all the non-Muslims of Ta'if to accept Islam and become believers.⁵⁴

These inspiring stories, along with many others about the hardships the Holy Prophet and his beloved companions faced in spreading Islam in the past, are widely shared in Tablighi circles and their religious texts. In the previously discussed Tablighi *Karguzariya 'n*, the speaker underscores the themes of “unseen assistance” and “help,” encouraging individual Muslims to perceive dawah as the sole legitimate path to spirituality. Tablighis advocate the belief that divine support is granted to those who join the Jamaat and commit themselves to the global dissemination of Islam. They argue that feelings of “shame” and “guilt” can be alleviated if individual Muslims temporarily set aside their routine activities to actively promote Islamic values. Tablighi speaker reinforces this message by referencing the Quranic verse: “You are the best of nations raised for the welfare of humanity. You advocate for virtue, prohibit illicit behaviours, and have faith in Allah”.⁵⁵ Such Quranic verses and Hadiths (sayings) of the Prophet Muhammad (PBUH) provide Tablighis with a framework of support and optimism, reinforcing the belief that promoting Islam guarantees safety and prosperity in both this world and the Hereafter.

Human Success, Happiness and the Fulfillment of Human Desires

Organizers and participants of social and religious movements also cultivate positive human emotions such as success, happiness, and fulfillment of human desires by working together and striving toward their shared goals. For example, Tablighi workers express a sense of joy and accomplishment when engaging in dawah and calling people to Islam. Regarding human desires, Pelkmans (2017) highlights that Tablighi activists focus on the rewards of the hereafter, including promises of luxurious dwellings and numerous beautiful wives in paradise.⁵⁶ Tablighi storytellers often emphasize positive human emotions such as “success,” “happiness,” and the fulfillment of “desires” to inspire and engage their audience in the dawah. Members of Tablighi Jamaat often reference the stories of past Prophets and their communities, emphasizing that those who followed divine direction achieved success, experienced material wealth, and fulfilled their ambitions in both this world and the eternal Hereafter.⁵⁷ For Sahib (2022), this is referred to as the “compensation” and “rewards” within the Tablighi Movement.⁵⁸

Tablighi Islamists frequently highlight the concepts of “success” and “happiness” in their fanatical narratives, often intertwining them with the fulfillment of human desires. A compelling *Karguzaari* exemplifies this theme. A participant recounted the story of a devoted couple who, despite financial

⁵³ The Author personally heard this Karguzari at the Mardan Tablighi Markaz. (June 4, 2023).

⁵⁴ Zakriya, “*Fazail-i-Ammal*,” 9-11.

⁵⁵ The Holy Quran (Islam International Publications Limited, 2021), 3:110.

⁵⁶ Pelkmans, “*Fragile Conviction*,” 117.

⁵⁷ Mohammad Hanif Abdul Majeed, *Dawat wu Tablighi kay Fazail* (Maktaba Baitul Il'am), 36-37.

⁵⁸ Sahib, “Emotion Work in Tabligh Jama'at Texts,” 11-12.

hardships, never missed a single forty-day Tablighi tour (known as a *chella*) throughout their lives. Their unwavering dedication to *dawah* work, the storyteller claimed, brought them both worldly and eternal “success” and “happiness”. The storyteller explained that in 2019 the husband passed away while on a Tablighi mission in a remote area of Sindh. After his funeral, his widow dreamt of him in the afterlife, where he appeared “content” and “joyful,” having attained “eternal success” in the Hereafter. In the dream, he encouraged his wife to let go of worldly desires and its fleeting happiness, assuring her that those who lead virtuous lives on Earth would be rewarded with endless “joy” and “blessings” in the hereafter.⁵⁹

Ustaz Haji Ataullah Muhammad Ramzan's *karguzaari* also highlights how irreligious and secular-minded Muslims can find “happiness” and “success” after becoming members of the Islamic movement. According to Noor (2012), Ustaz Ataullah was an Indonesian Tablighi activist whose ancestors had migrated from South Asia to Sumatra in 1931. Although Ustaz Haji Ataullah came from a religious family, he was initially uninterested in religion and *dawah* activism. At the age of thirty, he pursued a career as an actor and soon became a well-known figure in the film industry. In 1962, Ataullah moved to Solo, where he encountered Tablighi activists. However, he did not immediately join them, as he was engrossed in his own luxurious lifestyle and had no time for religious pursuits such as *dawah*. Despite his material success, Ataullah felt a sense of emptiness, realizing that something significant was missing from his life. According to Ustaz Ataullah, “Then I remembered what my father taught me and how happy he was with his life. So I began to go to the mosque and began to see what they (the Tablighis) were like”.⁶⁰ To attain genuine “happiness” and “success” in his life, Ustaz Ataullah joined the Tablighi Movement and committed himself to becoming an active Islamic activist. When recounting the compelling story of Ataullah’s conversion to the Tablighi Jamaat, the participants collectively expressed their belief that his transformation was a manifestation of divine intervention.

Tablighi proponents say that individuals are unable to fulfill their desires in this earthly existence. For them, the fulfillment of human goals depends on an individual's dedication to a pious observation of the tenets of Islam. The concepts of eternal success, permanent happiness and the fulfillment of human desires in both worldly and otherworldly contexts not only serve as motivating factors for new members to join the *dawah* movement but also play a pivotal role in retaining the commitment of those who have already embraced its cause and ideology. The rejection of worldly life and its transient achievements is evident in the following statement: “this world is not our true home. The *Akhirat* is the ultimate abode of the believers, where Allah Almighty will fulfill all their wishes and desires”.⁶¹ Regarding human desires in the afterlife, Pelkmans (2017) discusses the aspirations of a Tablighi. According to Pelkmans, “[In paradise] the most beautiful virgins will desire to be with me. So you know what I will do? I will have them play football with each other and I will make love to the ones who score a goal”.⁶² He further explains that these emotional narratives resonate deeply with Tablighis, as many individuals encounter social and familial challenges. The *Karguzariya 'n* of the above-mentioned Tablighis clearly highlights the concepts of “success,” “eternal happiness,” and the fulfillment of their “desires” in the life after death. These emotional stories can also have a positive impact on individuals who listen to such emotional stories, and they can also be brought into the *dawah* movement through such enchanting stories.

Human Emotions and Framings in other Social and Political Movements

It is not only the Tablighi Jamaat that emphasizes human emotions and framings; other Islamic movements and organizations also play a similar role in inspiring and urging ordinary people to support the Islamic cause. For instance, Gholizadeh (2022) argues that human emotions were equally influential when Ayatollah Imam Khomeini mobilized the public against the Shah of Iran during the 1979 Islamic Revolution. The leaders and organizers of the Iranian revolution appealed to the emotional sentiments of the public, successfully igniting their feelings against the Shah and ultimately ending his long dynastic rule in the country.⁶³ Apart from the Tablighi Jamaat, other Islamic movements also employ framing and human

⁵⁹ Abdur Rehman, Interview, the Story of a Tablighi Couple (July 5, 2023).

⁶⁰ Noor, “Islam on the Move,” 124.

⁶¹ Mohammad Khalil, Interview, the Reality of the world (July 15, 2023).

⁶² Pelkmans, “Fragile Conviction,” 117.

⁶³ Maryam Gholizadeh, “*The Emottional Landscape of Social Movement: The Case of Iran’s 1979 Islamic Revolution*,” PhD diss., (Middle East Technical University, 2022), 155-158.

emotions as tools to garner public support for a specific objective. For example, Wiktorowicz (2004) argued that Salafi fundamentalist movements also utilized human emotions and framing strategies to garner support and mobilize public sentiment against the United States and its allies.⁶⁴

Social and political movements often rely on framing and human emotions to rally support for their causes. During the Cold War, which began after World War II (1939–1945), Western policymakers used these strategies to portray the USSR (now Russia) as the ultimate threat to the Western liberal world, shaping public perception through fear and ideological opposition. Similarly, when President Bush decided to invade Afghanistan and Iraq, he appealed to the emotions of the American people to justify military action against Saddam Hussein and his regime.⁶⁵ The same framework can also be applied to contemporary media networks worldwide. For example, Karin and Downing (2002) argue that Western media framed Muslims as dangerous, fundamentalists, and terrorists following the 9/11 attacks. In this portrayal, Islam and its followers were depicted as primitive and backward, adhering to outdated beliefs and ideologies. This type of framing reinforced negative stereotypes, shaped public perceptions, and ultimately influenced global discourse on Islam and Muslim communities.⁶⁶ These examples highlight how framing and emotional appeals are not just limited to religious or political movements—they are also used in economic, ethnic, and other social contexts to shape public opinion, influence narratives, and win people over to a particular cause, sometimes even to the point of manipulation.

Mobilizing Muslims and Societal Transformation Through Enchanting Tales

The efficacy and robustness of the Islamic revivalist movement are intricately linked to the emotional narratives it formulates by means of compelling tales delivered to regular Muslims from mosque pulpits and its Tablighi headquarters. Fundamental motivators, such as the fear of divine punishment, guilt stemming from religious neglect, and the allure of hope, prosperity, and gratification, are vital in fostering individual and collective participation in these movements. By invoking these human emotions, the TJ and its Islamist activists provide persuasive motivations for regular Muslims to engage in religious activities, thereby influencing both their individual and communal life. Snow and Benford (1988) contend that movements, after identifying a problem, provide a viable solution. The last phase, known as motivational framing, provides the essential impulse that pushes individuals to act. Snow and Benford define "motivational framing" as the technique of encouraging people to participate in a social movement by offering compelling rationales or incentives.⁶⁷ Using the model of Snow and Benford, the Tablighis assert that dawah is an "individual project," meaning that it is the responsibility of every Muslim (*Fard al-Ayn*) to invite others to the correct path of Islam and to discourage them from committing sins.⁶⁸ The Tablighis believe that Allah Almighty will reward Muslims who participate in dawah by bestowing upon them merits (*sawab*), prosperity (*kamyabi*), and enhancing their ranks (*darjaat*) in the hereafter. This conviction underscores the spiritual rewards for those who encourage others to embrace Islam and do the duty of Dawah.

In Tablighi enchanting narratives, emotional framing serves to inspire ordinary Muslims to actively engage in pious behavior and dawah work. These tales seek to persuade the audience that spreading the word of Islam is both a religious and moral imperative, since no new Prophet is coming after the demise of the last Prophet of God. The TJ emphasizes the use of emotionally charged tales to encourage Muslims to adopt a pious lifestyle. James (2011) argues that Human emotions are a part of their decisions and actions.⁶⁹ The Tablighi movement strategically employs emotional appeals to both recruit new members and sustain the loyalty of current participants. Central to this approach are powerful narratives designed to inspire devotion and urgency among followers, particularly by leveraging profound human emotions. These compelling narratives aim to revitalize individual Muslim lives and transform society in accordance with Islamic

⁶⁴ Wiktorowicz, "Framing Jihad," 161-162.

⁶⁵ Wicks, Robert, "Emotional Response to Collective Action Media Frames about Islam and Terrorism," *Journal of Media and Religion* 5, no. 4 (2006): 247-248.

⁶⁶ Karin Wilkins and John Downing, "Mediating Terrorism: Text and Protest in Interpretations of the Siege," *Critical Studies in Media Communication* 19, no. 4 (2002): 419-420.

⁶⁷ Snow and Benford, "Ideology Frame Resonance and Participant Mobilization," 202-203.

⁶⁸ Rameez Ahmad Lone, "Navigating Islamophobia, COVID-19 Bans, and Ideology: A Study of Tablighi Jamaat's apolitical Movement and Jihad in a Complex World," *Contemporary Islam* 18, no. 3 (2024): 507.

⁶⁹ Jasper, "Emotions and Social Movements: Twenty years of Theory and Research," 298.

principles. For Tablighi activists, reforming modern society is a collective duty that transcends gender, social status, and financial standing. Benford and Snow (2000) describe this as the “collective action frame,” a strategy religious groups use to legitimize their missions and initiatives.⁷⁰ Tablighi Islamists recognize that meaningful social transformation begins with reshaping individual lives and perspectives. Therefore, their dawah efforts center on personal transformation as the foundation for broader societal change.

Conclusion

This article has demonstrated that human emotions play a central role in the storytelling mechanism of the Tablighi Jamaat. Through these emotional narratives, the Tablighi Movement seeks to first transform the irreligious and secular lives of individual Muslims and, ultimately, bring about Islamic changes in the broader society. This research article argues that emotive storytelling redirects ordinary individuals from an immoral and corrupt secular environment, drawing them into a religious framework centered on faith, rituals, and specific teachings. It further contends that the emotions evoked in Tablighi *Karguzariya'n* encourage individuals to reflect on their faith, piety, and the surrounding secular world. Additionally, the article suggests that both positive and negative emotions motivate personal growth and inspire contributions to the collective progress of the Muslim Ummah. As a religious revivalist movement, the Tablighi Jamaat prioritizes the personal reformation of individual Muslims, seeing them as key agents in broader societal transformation. Consequently, the Tablighi Movement is often perceived as an apolitical and quietist Islamic organization across different countries. Nevertheless, its claimed apolitical stance frequently draws criticism from Islamist political groups and parties that seek to dismantle existing political systems and establish an explicitly Islamic political order in the Muslim world.

References

Aik Tablighi Jamaat ki Karguzari. Siddique Kutab Ghar.

Akhtar, Qari Mohammad Zahid. *Iman Afroz Karguzariya'n*. Lahore Qutub Khana, 2016.

Ali, Jan and Rizwan Sahib. *A Sociological Study of the Tabligh Jama'at: Working for Allah*. Palgrave Macmillan, 2022.

Ali, Jan, “Modernity, Its Crisis and Islamic Revivalism.” *Religions* 14, no. 15 (2023): 1-25.

Ali, Kausar, Huang Minxing, and Hashmat Ullah Khan, “Disintegration of the Muslim Ummah and the Emergence of the Islamic Resurgent Movements in the Sub-continent: A Comparative Study of Ideologies of the Tablighi Jamaat and Jamaat-i-Islami.” *International Journal of Islamic Thought* 26, (2024): 83-94.

Barbalet, J. M. *Emotion, Social Theory, and Social Structure: A Macrosociological Approach*. Cambridge University Press, 2001.

Benford, Robert and David A. Snow, “Framing Processes and Social Movements: An Overview and Assessment.” *Annual Review of Sociology* 26, 1 (2000): 611-639.

Bericat, Eduardo, “The sociology of Emotions: Four Decades of Progress.” *Current Sociology* 3, (2016): 491-513.

Clavin, Jared. “Faith and Fear: How Has Fear Influenced Your Spiritual Life?” *Medium Online*, accessed March 5, 2023, <https://medium.com/@jaredclavin/faith-and-fear-c406d8b7dc06>.

Gecas, Victor, “The Self-concept as a Basis for a Theory of Motivation.” *The Self-Society Dynamic: Cognition, Emotion, and Action* (1991): 171-187.

⁷⁰ Benford and Snow, “Framing Processes and Social Movements,” 614.

- Islamization and Societal Transformation Through the Power of Storytelling in the Islamic Revivalist Movement*
Geertz, Clifford. *The Interpretation of Cultures*. Basic Books Inc., 1973.
- Gholizadeh, Maryam. “*The Emotional Landscape of Social Movement: The Case of Iran’s 1979 Islamic Revolution*.” PhD diss., Middle East Technical University, 2022.
- Goodwin, Jeff Goodwin, James M. Jasper, and Francesca Polletta, “Emotional Dimensions of Social Movements.” *The Blackwell Companion to Social Movements* (2004): 413-432.
- Hagemann, Steffen, “Feeling at Home in the Occupied Territories: Emotion Work of the Religious Settler Movement.” *Emotion, Space and Society* 15 (2015):11-18.
- Hassan, Inam-ul. *Musulmano Ki Mojoda Pasti Ka Wahid Ilaj*. Maktaba-i-Hashmiyya, 1939.
- Hermansen, Marcia, “Said Nursi and Maulana Ilyas: Examples of Pietistic Spirituality among Twentieth-Century Islamic Movements.” *Islam and Christian Muslim Relations* 19, no. 1 (2008): 73-88.
- Hochschild, Russell, “Emotion Work, Feeling Rules, and Social Structure.” *American Journal of Sociology* 85, no. 3 (1979): 551-575.
- Horstmann, Alexander, “Gender, Tabligh and the “Docile Agent”: The Politics of Faith Embodiment among the Tablighi Jama’at.” *Studia Islamica* 16, no. 1 (2009): 107-129.
- Hu, Jieren and Wu Tong, “Emotional Mobilization of Chinese Veterans: Collective Activism, Flexible Governance and Dispute Resolution.” *Journal of Contemporary China* 30, no. 129 (2021): 451-464.
- Jameel, Maulana Tariq, “England Aor Turkey Mai Tablighi Jamaat ki Karguzari,” *YouTube*, accessed September 5, 2023, <https://www.youtube.com/watch?v=eKg94-ezt4&t=114s>.
- Jasper, James, “Emotions and Social Movements: Twenty years of Theory and Research.” *Annual Review of Sociology* 37, no. 1 (2011): 285-303.
- Jasper, James M. “The Emotions of Protest: Affective and Reactive Emotions in and Around Social Movements.” In *Sociological Forum*, vol. 13, no. 3, pp. 397-424. New York: Kluwer Academic Publishers-Plenum Publishers, 1998.
- Kandhalvi, Maulana Mohammad. *Muntahib Ahadiths*. Wahidi Qutub Khana, 2011.
- Khan, Arsalan, “The Chronotope of Piety in the Contested Space–Time of Islamic Modernity in Pakistan.” *Signs and Society* 13, no. 2 (2025): 1-18.
- Labar, Kevin. “Fear and Anxiety.” In *Handbook of Emotions*, edited by Lisa Feldman Barrett, Michael Lewis and Jeannette M. Haviland-Jones. Guildford Press, 2016.
- Lively, Kathryn and Emi A. Weed. “The Sociology of Emotion,” In *Handbook of Emotions*, edited by Lisa Feldman Barrett, Michael Lewis and Jeannette M. Haviland-Jones. Guildford Press, 2016.
- Lone, Rameez Ahmad, “Navigating Islamophobia, COVID-19 Bans, and Ideology: A Study of Tablighi Jamaat’s Apolitical Movement and Jihad in a Complex World.” *Contemporary Islam* 18, no. 3 (2024): 501-517.
- Majeed, Mohammad Hanif Abdul. *Dawat wu Tablighi kay Fazail*. Maktaba Baitul Il’am. 2016.

Journal of Al-Tamaddun, Vol. 20 (2), 2025, 53-66

Maney, Gregory, Lynne M. and Patrick G. Coy, "Ideological consistency and contextual adaptation: Us peace Movement Emotional work before and after 9/11." *American Behavioral Scientist* 53, no. 1 (2009): 114-132.

Marcus, George M. and Michael M. J. Fischer. *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences*. The University of Chicago Press. 1999.

Metcalf, Barbara D. Metcalf, "Living Hadith in the Tablighi Jama'at." *The Journal of Asian Studies* 52, no. 3, (1993): 584-608.

Naidoo, Loshini, "Ethnography: An Introduction to Definition and Method." *An Ethnography of Global Landscapes and Corridors* 10, (2012): 1-10.

Noor, Farish A. *Islam on the Move: The Tablighi Jama'at in Southeast Asia*. Amsterdam University Press, 2012.

Pelkmans, Mathijs. *Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan*. Cornell University Press, 2017.

Pool, Fernande, "Within and Beyond Modernity: Lived Experiences and Ethical Interruptions of the Tablighi Jamaat in West Bengal." *Modern Asian Studies* 55, no. 1 (2021): 1-39.

Sahib, Rizwan, "Emotion Work in Tabligh Jama'at Texts." *Religions* 13, no. 7 (2022): 1-17.

Snow, David A and Robert D. Benford, "Ideology Frame Resonance and Participant Mobilization." *International Social Movement Research* 1, no. 1 (1988): 197-217.

The Holy Quran. Islam International Publications Limited, 2021.

Timol, Riyaz, "Religious Authority, Popular Preaching and the Dialectic of Structure-Agency in an Islamic Revivalist Movement: The Case of Maulana Tariq Jamil and the Tablighi Jama'at." *Religions* 14, no. 1 (2023): 1-32.

Wicks, Robert H, "Emotional Response to Collective Action Media Frames about Islam and Terrorism." *Journal of Media and Religion* 5, no. 4 (2006): 245-263.

Wiktorowicz, Quintan, "Framing Jihad: Intramovement Framing Contests and al-Qaeda's Struggle for Sacred Authority." *International Review of Social History* 49, no. S12 (2004): 159-177.

Wilkins, Karin, and John Downing, "Mediating terrorism: Text and Protest in Interpretations of The Siege," *Critical Studies in Media Communication* 19, no. 4 (2002): 419-437.

Zakriya, Maulana Mohammad. *Fazail-i-Amm'al*. Maktaba-i-Hashmiyya, 1994.