

## The Method Of Propagating Islam Among Non-Muslims And The Ratio Of Converts To Islam

Hafiz Abdullah Haroon<sup>1</sup>, Muhammad Ikramullah<sup>2</sup>, Muhammad Hayat Khan<sup>3</sup>,  
Junaid Akbar<sup>4</sup>

<sup>1</sup>PhD Scholar, Department of Islamic and Religious Studies, The University of Haripur.

<sup>2</sup>Associate Professor, Department of Islamic and Religious Studies, The University of Haripur.

<sup>3</sup>Assistant Professor, Department of Islamic and Religious Studies, The University of Haripur.

<sup>4</sup>Associate Professor, Department of Islamic and Religious Studies, The University of Haripur.

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### Abstract

This article discusses the current proportion of converts to Islam and what methods should be adopted to invite non-Muslims to Islam. The real purpose of human creation is to attain the knowledge of God, but man forgets this purpose due to the abduction of Satan, for the remembrance of which Allah has entrusted the golden chain of the Prophets to guide them. Islam, being a universal religion, urges its followers to carry out their duty of preaching the message of God. The study concludes that Islam is spreading around the world three times faster than Christianity. According to the World Christian Encyclopaedia, the number of Muslims in the world was 307 billion in 1970, but now it has reached 508.9 billion, which is 9.6% of the world's population. Moreover, it is very important to keep in view the Qur'anic style of da'wah, i.e; wisdom, good exhortation, and controversy with the best. It is worth mentioning that the real face of Islami and Islamic teaching should be presented during da'wah. The da'wah should start with commonalities and the rational arguments should be made a part of the writing and speech.

**Keywords:** wisdom, good exhortation, controversy, da'wah, commonalities, rational arguments

### Introduction:

The main purpose of human creation is to attain the knowledge of Allah, the Exalted. But as soon as he steps into material life, man naturally forgets his real purpose and this process has been going on since the beginning of mankind. Satan had taken the burden

of misleading man, so it was not permissible to keep man unrestrained in this world. That is why Allah Almighty appointed some special servants from among men, whose responsibility is this. It was said that they should forget the path to guide people to their original destination and spread the call and propagation of Islam throughout the world. The people living in the world are of different natures. One is attracted by persuasion and one obeys by reluctance.

### **Basic Research Questions:**

- 1) While inviting non-Muslims to the religion of Islam, will this lab be taken into consideration?
- 2) What is the root of those who accept Islam in the present age?

### **Literature Review:**

There are several articles and books related to the topic of the thesis under review, some of the important books and articles are as follows:

- William Chester Jordan, *The Apple of His Eye: Converts from Islam in the Reign of Louis IX*, Princeton University Press, 08-Sept-2020
- Ali Kose, *Conversion To Islam*, Routledge, 2012
- Bowen, Patrick D. "Conversion to Islam in the United States: A Case Study in Denver, Colorado.", *Intermountain West Journal of Religious Studies* 1, no. 1 (2009)., <https://digitalcommons.usu.edu/imwjournal/vol1/iss1/4>

### **Islam is a universal religion:**

Almost every religion in the world is either named after a person or belongs to a particular nation and geography. For example, Confucianism is named after the sage Confucius. Christianity is in the name of Jesus. Buddhism is named after Lord Buddha. Judaism and Hinduism are limited to specific nations, while Shintoism is limited to a specific region. But Islam does not represent any person, nation or region. Rather, the name of Islam reveals a special attribute. This special attribute is the obedience and submission to Allah Almighty. It shows the unity and majesty of Allah. This was the reason why Allah Ta'ala sent a universal religion and a universal prophet to this last Ummah.

Islam is the universal religion which is shared by all the off springs of Adam. These are the principles given by the Creator, Owner and Lord for the welfare of mankind. In the Qur'an, Allah commanded the universal prophet Muhammad (peace be upon him) to announce:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ<sup>1</sup>

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<sup>1</sup> Surah Al-A'raf: 158

"Say, O Prophet: O children of mankind, I have been sent to you as a Messenger of Allah, the Lord of the heavens and the earth, besides whom there is no god."

Before the same verse of Surah Al A'arāf, the glory and work of Hazrat Muhammad has been described as follows:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ<sup>2</sup>

"Those who follow this Messenger i.e. Nabi Umi, whose mention they find written in their handwriting and in the Gospel. Who orders them to do what is known and forbids what is denied. He makes pure things permissible for them and impure things forbidden for them. And He removes from them the burden under which they are buried and loosens the chains in which they are bound. Follow behind what has been revealed with it, then those are the ones who will benefit"

In this verse, three attributes of the Holy Prophet are described.

- i. Daī do command Amr bil M‘ruf and Nahī ‘n Munkar.
- ii. They make pure things halal(Premissible) and make impure things haram(Forbidden).
- iii. Unnecessary closures are lost.

In the last part of the verse, the human race has been appealed to take advantage of this great light so that we can achieve success otherwise we will fail.

#### **Imam Ibn Taymiyah says:**

"You are the person through whose tongue Allah commanded every good thing and forbade every bad thing. He separated the permissible and the forbidden. Through you, this religion of God was completed. In this way, it is also a fact that commanding all good deeds and forbidding all bad deeds can be done for the same Messenger through whom Allah has completed all the morals that are included in the good deeds".<sup>3</sup>

Imam Hafiz Ibn Kathir writes below this verse:

"After the night prayer in Ghazwah Tabuk, the Prophet turned to the Companions and said that five things have been given to me tonight with particularity that were not given to the Prophet before me. This was one of those five."

- i. "That I have come as a messenger to the people of the world, and before that no messenger has come as a messenger to his people only."<sup>4</sup>

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<sup>2</sup> Surah Al-A'raf: 157

<sup>3</sup> Imam Ibn Taymiyyah, al-Hasbah fi al-Islam, p. 74

<sup>4</sup> Tafsir Ibn Kathir, Vol: 2, Surah Al-A'raf, p: 35

Just as the Prophet (PBUH) was sent as a universal prophet, in the same way his Ummah is also a universal Ummah. As stated in the Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ<sup>5</sup>

"You are the best nation that has been brought forth to guide people. You enjoin what is right and forbid what is wrong and believe in Allah."

In this verse, this ummah has been declared as the best ummah. This is because its task is to call people to religion and to forbid from evils. The greatest evil among evils is shirk and the rest evils are parts of it.

Those who are prejudiced against Islam spread this loudly that Islam has been spread only by the force of the sword, but in reality this is not true. In fact Islam has spread because of moral values and irrevocable truth. It has spread from. The Qur'an has declared the speech of those who invite as the best speech.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ<sup>6</sup>

"And who can speak better than a person who calls people to Allah, acts righteously and says, 'I am one of the Muslims.'"

Here, the words of the supplicant have been declared to be a good word. The form of the ismi tafdil on the weight of the verb is tafdil, which means that the supplicant's words in front of all people, "Accept Islam, and that's it." "Stick to Islam" is the best and superior thing. Therefore, it is necessary to understand that Islam has emphasized on benevolence, advice and calling. However, it has allowed the sword in the case of corruption on earth.

Maulana Syed Abu A'la Mawdudī writes in his book titled "The Purpose of the Muslim Excistance":

According to Professor Max Muller, Islam is actually a preaching religion which established itself on the basis of preaching. So it is known that if there is any goal of Islam, then it is only to command the good and not the evil.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ<sup>7</sup>

It was this teaching that had the most dominant influence on the life of the Holy Prophet (PBUH) and it completely changed the lives of the Sahaabah (RA). Their livings & daily routine were bound to the teaching of Islam. Every point work has this spiritual purpose hidden in itself to call people to God and to advise the servants of God to walk on the straight path.

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<sup>5</sup> Surah Al-Umra N: 110

<sup>6</sup> Surah Faslat: 33

<sup>7</sup> Surat Al-Imran:110

As long as the Holy Qur'an and the teachings of the Holy Prophet remained in effect among Muslims, The life of every Muslim was like a preacher's or da'is life. They carried out trade, agriculture & government & all worldly activity, but the dedication remained in the heart to try to benefit all mankind with the blessing of Islam that Allah has given.<sup>8</sup>

Every one or every muslim accomplished this responsibility in his personal capacity. The traders did it through commerce & trade, the travellers did it in their own way, the prisoner did it in prisons, the employees carried out in their work places and the formers performed their sacred services in their field even the woman preached Islam with efficiency and strenght.

In fact, Islam is a great reality and the acknowledgment of the truth. When a person gets this blessing, a good way to thank him is to convey this reality and truth to those people who are blessed with it. The blessing has not been received.

In relation to the promotion of Islam, the work of D'wati Dīn is divided into three basic categories.

In relation to the promotion of Islam, the work of Dawat-e-Din is divided into three basic categories.

### **I. The Public:**

In the first category, the general understanding of the religion of Islam is not mandatory. Allah Almighty says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ<sup>9</sup>

"Moomin men and moomin women are friends of each other, they say to do good things and forbid bad things."

It is clear from this verse that it is necessary for every believing man and believing woman that every believing man should be a friend and sympathizer with another believing woman because of the relationship of faith with her. Every believing man and woman should learn the basic teachings of Islam and teach others these teachings. It is also the duty of every believing man and woman to avoid evil themselves and others. Order to avoid.

### **II. Qualities:**

This category includes Muḥathīn, jurists, commentators and scholars.

In this era, commentaries and books of jurisprudence have come to the fore. Now the religious scholar should engage those who want to progress Islam and who have the

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<sup>8</sup> Abul-Ali Mo-Dudi, Tafhimat, Volume 5, Pages 233, 234

<sup>9</sup> Surat al-Tawbah: 71

capacity through seminars and different programs for the teaching of the Quran and jurisprudence and religion should be promoted and preached through such sessions.

### **III. Specially:**

In this category will be included those who are the perfect inheritors of the Prophets, peace and blessings be upon them. That is, they have full access to the knowledge of laws and mysteries. Their work and position is exalted. These people convey the message of Islam to the people through outward and inward invitation. Islam spread in South Asia and Africa only through the outward and inward invitation of these Sufis.<sup>10</sup>

### **Style of invitation:**

In the context of the style of invocation to Allah, Allah the Exalted has explained in Surah Al-Nahl very clearly. In this regard, Allah, the Most High, says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَأْتِي هِيَ أَحْسَنُ<sup>11</sup>

"O Prophet: Call people to the path of your Lord with wisdom and good advice. And talk to them in a very good way. Your Lord knows well who have strayed from His path. He is well aware of those who walk on the path."

In this blessed verse, there are three styles of invitation.

#### **1. Wisdom:**

In the work of invitation and preaching, sometimes only sermons and advice are used. Reasons are given.

#### **2. Mawa'zi ḥasanah :**

The second style of invitation is Mawa'zi ḥasanah, that is, to invite him towards the good thing in a good manner while keeping the passion in his heart for the sake of medicine. Instilling fear into good deeds and encouraging them to avoid evil. In this way, those people who are affected by da'ī d'wh will also be attracted to Da'wa Din, which is gentle and more I don't even get into academic subjects.

#### **3. Jidal bil Aḥsan:**

The third style of da'wah is argumentation with goodness, which is usually effective in meeting such people whose aim is merely to argue for the sake of argument rather than to gain an understanding of religion. In order to prove them wrong, they are sitting on heaps of presumptions and baseless arguments. Such people have been ordered to argue in a good way. Maintain patience and remove the doubts and doubts of the opponent in a good manner and method and do not choose violence or emotional method at any

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<sup>10</sup> Hafiz Munir Ahmad Khan, The Importance of Dawah and Tabligh in the Promotion of Islam. A Research Review, Usuluddin Magazine, 2017, Volume 1, Issue 1, Pages: 31-37

<sup>11</sup> Surah Al-Nahl: 125

stage. The supplicant should be invited keeping in mind the psychology of each person.<sup>12</sup>

### **Qualities of Da'i:**

The supplicant should possess the following qualities.

#### **1. Integrity and piety:**

The first and most important virtue and quality of a supplicant is that he has sincerity and piety in his heart.

#### **2. Understanding the Subject Invitation:**

The supplicant should be fully aware of the subject of the invitation.

#### **3. Patience:**

The most important virtue of a da'i is that the da'i should show patience and forbearance while giving d'wah.

#### **4. Forgiveness:**

The supplicant should forgive people for their remarks and words.

#### **5. To have humanity:**

The da'i supplicant should show humility and should also maintain mutual association with the people.

#### **6. Good Manners and Generosity:**

Da'i should demonstrate good manners and generosity while inviting to religion.<sup>13</sup>

### **Rules and regulations of d'wh style:**

It includes four rules and regulations.

#### **1. Good speech and good company:**

Since good speech and good company have better effects and benefits in people's lives, that is why the speech of a Da'i should be good and his conduct and morals should also be good. As the Qur'an says. Arsha Dahika in Majeed:

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ<sup>14</sup>

"And they found the leader of a good thing."

#### **2. Softness, ease and convenience should be created:**

The method to invite in a good way includes how to be gentle and give an invitation in a good tone. Allah says in the Holy Quran:

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<sup>12</sup> Muhyiddin Hashimi, The Use of Humor in Islamic Education and Da'wat Deen (Efficacy and Rules and Regulations), Pakistan Journal of Islamic Research, Vol.22, No.1, pp.27-28

<sup>13</sup> Sheikh Adnan Arauz, The Procedure of Dawat-e-Din in the Modern Age, Translation: Dr. Abdul Rahman Yusuf Madani, Ibn Taymiyyah Library, Lahore, Published: February 2015, pp. 113-144

<sup>14</sup> Surah Hajj: 24

فَقُولَا لَهُ قَوْلًا لَّيِّنًا<sup>15</sup>

"Then invite him gently."

### 3. Compassion and Benevolence:

The supplicant should choose compassion and benevolence, not reprimand and disgrace, because the example of the supplicant is like that of a doctor and the example of the invitee is like that of a patient who is a patient without any reprimand and bitterness. In the same way, the behavior of a supplicant is based on compassion and mercy towards his invitees. Allah Almighty has said about the Holy Prophet:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ<sup>16</sup>

"There has come to you a messenger from among yourselves, on whom it is very difficult for you to fall in love with him. He is eager for your faith and has all compassion and mercy for you."

### 4. Invitation style should not be conventional and actionable:

The purpose of Da'wah and Tabligh is to convey the message of Allah to the people and not to make it difficult to understand or present difficult phrases and terms.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ<sup>17</sup>

"And the Messenger We sent also sent in the language of their people, so that it might make it clear to them."

Allah T'ala has not only stated that the Messenger used to be the linguist of the nation, but has also mentioned the reason for this that he used to explain and interpret.

The preacher and the supplicant should be at the same level of speech in the d'wah. And in order to fully understand and influence him, the supplicant should develop comprehensiveness within himself so that the invitee will understand. Pay attention to it and follow it. The Qur'an has rejected da'wah through tanfir and takfir. The success of da'wah to Allah depends on the philosophy of d'wah described in the Holy Qur'an, which is the style of da'wah. The Holy Quran has told us in different ways that every preacher of Islam can become a reliable and effective preacher of Islam in the true sense by adopting the same Qur'anic style of invitation.<sup>18</sup>

### Ways of inviting non-Muslims to Islam:

Some ways of inviting and propagating Islam among non-Muslims are mentioned below, which will facilitate the work of the da'ī.

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<sup>15</sup> Surah Ta: 44

<sup>16</sup> Surat al-Tawbah: 128

<sup>17</sup> Surah Abraham: 14

<sup>18</sup> Shaykh Adnan Arauz, The Procedure of Dawat-e-Din in the Context of Modern Times, Translated by: Dr. Abdul Rahman Yusuf Madani, pp. 291 to 300



### 1. Presenting Islam in its original form:

Islamic beliefs and worships are so simple and appealing that even a person of modest intellect is ready to accept them. There is no complicated philosophy and logic in Islam. There are neither doubts and nor which are limited to the understanding of special minds, there are interpretations of distance within Islam which one has to think day and night to understand, but the principles of Islam are very clear and straightforward which the intellect accepts with ease. There is no need of philosophical discussion and philosophical logics in the call of Islam.

It is not correct to paint Islam in modern colors and present it to the world because this color is not of daṭ. It is necessary for daṭ to present Islam in its original form. Accept it or not but it should be presented in its same form.

Everything in Islam itself is absolutely clear and definite, for example, take 'qīdah of singularity or oneness of God , it is presented in a clear way in the Qur'an.

أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ<sup>19</sup>

"Surely your Lord is One."

Here, there is no need for extremes like the doctrine of the Trinity, but it is simple that Allah is one. It does not need philosophical proof. Let's see the same thing in another place in the Qur'an. It is described in detail as follows:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا<sup>20</sup>

"If there were other gods in the earth and the sky besides Allah, there would have been disquiet in the earth and the sky."

Now even a common sense knows that for millions of years this universe has been moving in a certain order and there has been no change in it, so it is inevitable that the same entity is running this universe. If there were gods, then one day they would have fought over some issue and this system of the universe would have been disrupted. In the Qur'an, just as Allah has explained the belief in monotheism with clear and simple rational reasons, in the same way, He has explained the belief in the hereafter in a simple and generally understandable way. In the belief in the hereafter of Islam, neither the philosophy of Buddhism has survived. Nor are the complexities of Hinduism, which require special contractors of religion, but common understanding and clear belief has been presented here.

Allah says in the Holy Quran:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ<sup>ط</sup>

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<sup>19</sup> Surah Al-Anbiya: 108

<sup>20</sup> Ibid:22

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ<sup>21</sup>

"And whoever did an iota of virtue will be rewarded for it, and whoever did an iota of evil will deserve its punishment."

Now it is clear that in this belief, man is neither born sinful nor has he borne his burden, but man is responsible for his bad deeds and the benefit of good deeds is also his. It is profitable. Maulana Mo Doodi says about that these tenets of Islam are so simple that the human mind accepts them with ease, and Islamic preachers always find a way in their preaching to avoid such complicated things. They do not present what the intellect refuses to accept.

A famous French scholar writes about these beliefs:

"A belief that is so clear, so free from philosophy and complications, and so capable of coming to common sense, surely it must have the miraculous power to subjugate the human soul, and in addition He has such power."<sup>22</sup>

Like beliefs, Islamic worship also has simplicity and harmony with nature, which does not need to be explained by philosophies. According to this Sayyed Maw Dudī narrated the story of a new Muslim Jew from Alexandria and wrote:

"I became a Muslim just by watching the worship of Muslims. Once I went to see the prayer scene in the mosque. The first thing that affected my heart was the sermon, every word of it touched my heart. It was having an effect and especially when Maulana Sahab said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ<sup>23</sup>

"Indeed, Allah, the Exalted, enjoins justice, beneficence, and good treatment of relatives, and forbids you from open evil, absolute evil, and oppression, and advises you so that You take advice."

Then, when the prayer started and the Muslims stood with their wings tied, I realized that these angels There are people with whom God has come unmasked, and my heart said that if God had spoken to the children of Israel twice, He would speak to this nation five times a day.<sup>24</sup>

The purpose of quoting the above quotations is that both the beliefs and worship of Islam are in accordance with the simplicity and nature of God. Therefore, the claimant should not make Islam a philosophy by putting himself in trouble. Explaining in different ways

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<sup>21</sup> Surah Zal Zalah:7-8

<sup>22</sup> Abul-Ali Mo-Dudi, Tafihyat, Vol. 5, p. 340

<sup>23</sup> Surah Al-Nahl: 90

<sup>24</sup> Abul-Ali Mo-Dudi, Tafihyat, vol.5, p.340

Rather, the important thing for the preacher is to present Islam in its original form in front of the people and not to try to distort it. That is the work of the preacher. The best way is to convey the invitation, and it is in the hands of Allah to give guidance and not to give it.

## 2. Inviting with wisdom:

The word "wisdom" has appeared many times in the Holy Qur'an and the commentators have explained its meaning in their own way and have written different meanings from different places.

‘Ilamah Ibn Manẓur Afriqī writes in Lisan al ‘rab:

عبارة عن معرفة افضل الاشياء بافضل العلوم ويقال لمن يحسن دقائق الصناعات<sup>25</sup>

"The description of the knowledge of good things through great sciences is called wisdom, and the person who makes small and small things with beauty and strength is called Hakim."

Imam Ra Ghib writes in Mufardat al-Qur'an:

"Wisdom means understanding the truth through knowledge and reason"<sup>26</sup>

Sayyad Qutb Shahīd writes in Fī zīlal Al Qur'an about ḥikmah:

"Invitation should be given with wisdom and good planning. The conditions and circumstances of the addressee should be taken into consideration and it should not be determined how much the addressee should be invited at the same time. It should not be that People should be told commands and prayers in a short time and they are not mentally prepared for it. Thus, they will consider it as a burden and a burden. The way of invitation should be appropriate. And there is a change in it. Do not be harsh when you are in a state of anger, nor more than wisdom that creates a state of anger. Act in moderation in every meeting."<sup>27</sup>

Imam Fakhrud dīn Razī writes:

الدعوة ان كانت بالدلائل القطعية فهي الحكمة<sup>28</sup>

"If invitation is given with a definite reason, then it is wisdom".

In the Qur'an, Allah Almighty says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ<sup>29</sup>

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<sup>25</sup> Allama Ibn Manzoor Afrika, Lasan al-Arab, Volume: 12, Mada Hikmat, Page: 140

<sup>26</sup> Imam Ra Ghab Isfahani, Mufardat al-Qur'an, Vol.1, p.254

<sup>27</sup> Syed Qutb, Tafseer Fi Zlala Al-Qur'an, Vol.4, p.358

<sup>28</sup> Imam Fakhruddin Razi, Tafseer Kabir, Part 20, p: 139

<sup>29</sup> Surah Al-Nahl: 125

"And call to the way of your Lord with wisdom."

When inviting non-Muslims, one should keep in mind that it is non-Muslim, Christian, Jew, Hindu, Shinto or any other religion. The ways of giving will be different. When giving an invitation, it is important that we are proud of the important features of the religion of the invitee so that we invite according to the mental standard and thinking of the person. Invite someone from the place and the palace to invite someone on the Sabbath. Giving an invitation without time and without time will cause harm. Therefore, it is important to think that the invitation should be given at the right time, place and occasion.

### **3. Inviting with knowledge:**

When a preacher invites someone, it is necessary for him to be aware of the rules of Islam. Be informed and can take advantage of the weaknesses in his religion. You can also answer the mental doubts and questions of the invitee. Therefore, invite with knowledge and belief.

### **4. Start the invitation with commonalities:**

When the Da'i will start inviting people from polytheists in another religion and Islam, at that time, the medical profession will be more interested in it. In this regard, especially people of the book can be invited from polytheists The Holy Prophet (PBUH) sent a letter to the Roman King Heracles. In this letter, the Holy Prophet (PBUH) wrote to the Roman King:

"You embraced Islam and live in peace. O People of the Book, come to a thing that is common between us and you, that we do not worship anyone but Allah and do not associate anything with Him, and do not take anyone as your lord except instead of Allah.<sup>30</sup> "

Since the Prophet (PBUH) wrote this letter to a Christian king, for this reason some evidences of monotheism are copied from the four Gospels.

"Jesus answered and said to him: It is written that you shall worship God and serve him."<sup>31</sup>

"Jesus answered that the first commandment is this: Hear, O Israel: Our Lord is one Lord."<sup>32</sup>

"And this is eternal life, that they may know thee, the true God, and Jesus Christ, whom thou hast sent."<sup>33</sup>

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<sup>30</sup> Al-Bukhari, Abu Abdullah Muhammad bin Asma Ayl, Part I, Chapter Beginning Al-Wahi, p. 5; Surah Aal Imran, 64

<sup>31</sup> Luke, 8:4

<sup>32</sup> Mark, 30, 29:12

<sup>33</sup> Yo Hanna, 3:17

"Then why should I be considered good? There is only one good and that is Allah." <sup>34</sup>

Within the Bible, this demand of the Holy Prophet from the People of the Book, rather this demand of the Qur'an, is correct and in accordance with the reality. Because the doctrine of the Trinity is a doctrine that has been introduced from outside. The Qur'an invites them to come to the common faith which is the same in the original teachings of Islam and Jesus, and for this faith, that is, for the faith that all the prophets were sent. The foundation is based on the precepts of Ushra, while there are more precepts in Islam than the precepts of Ushra, and Islam confirms it. Above all, the three religions are convinced of the adoption of the Abrahamic religion and the Prophet himself is one of the descendants of Hazrat Ismael, the descendant of Hazrat Abraham (peace be upon him).

### **5. To invite gently:**

The main method and weapon for inviting non-Muslims is gentleness. The guidance sent to us by Hazrat Musa (peace be upon him) and Hazrat Harun (peace be upon him) is very clear for us to act gently. When Moses (peace be upon him) was sent to Pharaoh, Allah commanded him.

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَنذَكُرُ أَوْ يَخْشَىٰ <sup>35</sup>

"Go to Pharaoh, both of you, because he has become rebellious. Do not talk to him gently, he may not accept advice or be afraid."

Allah SWT ordered Hazrat Musa (peace be upon him) to deal with Pharaoh with gentleness. While Hazrat Musa (peace be upon him) was an innocent prophet and there is no one better than him and worse than Pharaoh. It is not possible to be invited to treat others. For this reason, it is necessary for every claimant to choose kindness.

‘bd al-Karīm Zaydan writes a hadith in Usul al-D‘wah:

"The Prophet (PBUH) said that whatever is soft will be good and whatever is hard will be bad." <sup>36</sup>

"A true seeker should be gentle and considerate in every stage of da'wah, because this is the right way and Allah and His Messenger have commanded us to follow it." <sup>37</sup>

### **6. Inviting Uswah ḥasanah :**

Uswah ḥasanah means good character. A good medium for preaching is good character. A clean life of a daī, praiseworthy deeds, the highest and noblest character, good morals, has a great influence on medicine. It is an open book in front of people. In which people read the virtues of Islam. Because the effect of character is an effect that

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<sup>34</sup> Matthew, 17:19

<sup>35</sup> Surah Taha: 43

<sup>36</sup> ‘bd al-Karīm Zaydan, ,Usul al-D‘wah p. 476

<sup>37</sup> Ibid: 477

is more pleasing and immediate than words. The main thing is that if a non-Muslim sees a good change in a Muslim, it is inevitable that he will try to achieve it.

### **7. Inviting with reason and reason:**

Human beings are told to work with reason in the Holy Qur'an. Rain, sand, greenness of the earth, the creation of the universe and other universal causes are mentioned in the Qur'an and it is ordered to think about these causes and Weigh it on the scales of reason and then choose guidance.

Allah says in the Qur'an:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ( الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفُجُودًا  
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ <sup>38</sup>

"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are certainly signs for the wise. These are the people who remember Allah while standing, sitting, and on their knees, the heavens and the earth." They meditate on the birth of God and say, "O our Lord, you did not make it useless, so it is pure, so save us from the torment of hell."

Arguments and arguments are an essential element for the conquest of hearts and for the invitation to Islam. Islam is the religion of nature and it is in accordance with the rational requirements and fully complies with the human heart. Rational arguments in the Prophet's biography. The growth of invitation through.

"Once a young man came to the Prophet (peace and blessings of Allah be upon him) and asked for permission to commit adultery. The people started making noise after hearing this. The Prophet (peace and blessings of Allah be upon him) called him and sat him down and said. : Would you like someone to do this to your mother? He said that I would not like it. The work should be done. Then you would like someone to do such an act with your sister. He replied, "No way." Due to this wisdom of the Holy Prophet, that person repented from adultery forever.<sup>39</sup>

Al-Bahī Khawli writes:

"One attribute of God is power. When he describes it, he does not argue with its reality, quality, nature, hidden mysteries and abstract truths, but presents it in such a way that it can be seen in his creatures. In the seas, in the mountains, on the trees and their fruits and flowers, in the moon and the sun, and in everything that can be seen on the earth and in the sky, His power is clearly visible. It is practical and perceptual method is for all it is enough for their acknowledgment " <sup>40</sup>

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<sup>38</sup> Surah Al-Imran: 190, 191

<sup>39</sup> Abu al-Fath al-Baya nunī, al-Mudkhal al-D'wah, p. 209

<sup>40</sup> Al-Bahī Khawli, Da'i and Dawat, pp. 70, 71

### 8. Invitation through writings:

Today's world is so busy that they don't have time to listen to others and think about it. Something written can invite this in a good way. Newspapers and there are hundreds of such incidents in Rasa'il every day that such and such a person was influenced by reading such and such a book and brought Islam.

The Prophet himself wrote letters to the non-Muslim rulers containing the invitation to Islam.<sup>41</sup>

Dr. 'bd al-Karīm Zaydan narrates from the hadith of Imam Aaw zaī:

"Writing articles and debates and essays on Islamic understanding is also an excellent way of da'wah. And transferring and publishing writings containing Islam in the languages of the world is extremely useful for da'wah. In this way, Islamic teachings can reach millions of people"<sup>42</sup>

In fact, in the modern era, books, writings, articles, etc. are the best means for da'wah. V, magazines, newspapers, best books, internet and other means of advertising can be used for these purposes. In today's age, internet is the main means of dawāt.

All of those who accepted Islam:

Islam is spreading around the world 2105 times faster than Christianity. According to the World Christian Encyclopedia, in 1970, the number of Muslims in the whole world was 307 billion, which is 1503% of the world's population. But now Muslims The number of Muslims has reached 5089 billion, which is 906 percent of the world's population. Islam is spreading at a rate of 403 times between 1970 and 1997, while Christianity is only 3309 from 3307 during this period. While between 2001 and 2002, this number increased even faster.<sup>43</sup>

### Population of Muslims in the world:

Al Hidayah, a magazine published in Bahrayn, has published the data on the population of Muslims around the world and called it the latest survey in relation to the Muslim population in the world. They have also been presented in a research paper of the Muslim Youth Assembly of Riyadh. According to which, the population of Muslims in the world is increasing annually between 31 and 35 million.

At this time, the roots of the followers of different religions in the world are as follows:

50%	CHRISTANITY
23.20%	ISLAM
16.30%	SECULAR
15.00%	HINDUISM

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<sup>41</sup> Safi-ur-Rahman Mba Rakpuri, Al-Raheeq Al-Makhtoum, p. 409 to 421

<sup>42</sup> Dr. 'bd al-Karīm Zaydan , Usul al-D'wah, p. 479

<sup>43</sup> Hamad Anwar bin Akhtar, The World Under the Attack of Christianity, p. 536

7.10	BUDHISM
6%	CHINES
1% <sup>i</sup>	OTHER RELIGIONS <sup>44</sup>

According to the general observation, the Christians of Europe are accepting Islam in large numbers in comparison to China, Japan and India. After 9/11, it seemed that after this event more No individual will enter Islam at all because the Europeans have become Islamophobic and are constantly spreading poison against Islam. But contrary to these expectations, Islam is spreading even faster. It started to spread. According to Dr. Ali, who returned from a visit to America and Europe in 2005, he told Raqum orally that people in Europe were inclining towards Islam even faster. They also made me do spelling for several reasons which are as follows:

1. When people constantly hear propaganda against Islam in the media, many people start studying Islam and gradually become convinced of Islam.
2. When Europeans travel to different Islamic countries, they do not see Islam in the way it is presented to them. are accepted.
3. In American prisons, Muslim preachers invite them to Islam. Islam is in accordance with their feelings, that is, Islam sets high examples in decency and honesty. Prisoners are influenced by these values. and most of these prisoners are Muslims.
4. The people there are disgusted with social life. Due to the wideness of the land, it becomes narrow on them and they accept Islam.

As mentioned before, in the face of Hindu and Chinese religions, Christians in Europe and America often become Muslims. Ra Qum contacted various people to find out the reason. The summary is as follows.

I. The people of Europe and America belong to the Christian religion because there are many common values in Islam and Christianity. In addition, Islam confirms all the prophets of Christianity and Judaism. And their books. It is these common values that bring them to Islam.

II. There is social freedom in Europe, people have more religious freedom compared to China and India. For this reason, people are accepting Islam.

III. Muslims are more interested in the same direction. They are interested in inviting people from Europe, while in China there is neither freedom nor free society, while people in India are not much interested.<sup>45</sup>

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<sup>44</sup> Dr. Farida Yusuf, Modern Requirements and Strategies of Da'wah in the Contemporary Intellectual Conflict, Iqan, Vol.3, No.2, June 2021, p.148

<sup>45</sup> Muhammad Anwar Bin Akhtar, The World Under the Attack of Christianity, p. 536, 538



**Summary of the research:**

The purpose of creating man is not to get the knowledge of Allah, the Most High. But after coming into the world, man forgets his real creator. As long as the teachings of the Holy Qur'an and the teachings of the Prophet the effect remained until that time, the life of a Muslim was like a preacher and a da'i. They did attributes, trade, agriculture, government and all the worldly work, but there was always a dedication in the heart that the blessing of Islam which Allah has given to those, They should try to benefit all mankind with this gift. He really considered Islam as the best blessing for the world. And that's why they had faith that it is their duty to reach this blessing to every human being. In relation to the promotion of Islam, the work of Dawati dīn is divided into three basic types, which include 'wan al nas , Khwaṣ, and Ikhaṣ -ul-Khawaṣ. While giving Dawati dīn, the Qur'anic style of Dawati ḥikmah, Maw'zi ḥsanah and Jidaal bil aḥsan will be specially considered.

The integrity of the claimant, understands the implied Da'wah well, has patience and tolerance, forgiveness, humility and gets along with people, has good manners and generosity and especially while inviting Muslims to Islam, Islam should be presented in its original form. invite with knowledge, starting the invitation with common ground, invite with gentleness, inviting with rational arguments and also Invitation through writings can easily attract non-Muslims to Islam.

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