

No Title: Way by which the Call to Islam has to be conveyed

Islam, by the meaning of submission to Allah (SWT), is the Deen Allah (SWT) revealed to mankind starting from Adam (as) until the Day of Judgment where Allah (SWT) will resurrect the people in order to account for what they have done during their life. Allah (SWT) completed His Deen by the Message of Islam which Allah sent upon His last Prophet Muhammad (saaw), so as to be the mercy and guidance to the whole mankind for all times to come. In order for Islam to be conveyed to people to enjoy its guidance, mercy and peace, it has to be conveyed the WAY Allah (SWT) has ordered it to be and the WAY Muhammad (saaw) has implemented and acted upon it.

Allah (SWT) says to his Prophet:

"Say: This is my Way: I call on Allah with sure knowledge, I and whosoever follows me, - Glory be to Allah! - and I am not of the idolaters." [Translation of the Meaning of Qur'an (TMQ) 13:108]

There are six main features of this Call:

1. Anyone familiar with the Glorious Qur'an will appreciate that the creed of the Islamic ideology is built upon a rational basis. In addition, hundreds of verses of the Qur'an call man to ponder deeply upon things around himself and within himself, and to deduce from this that there is a Creator. The first verse to be revealed upon Muhammad (saaw) mentioned Allah (SWT) the Creator:

"Read: In the name of your Lord who created." [TMQ 96:1],

and the second verse talks about creation of man,

"Created man from clot." [TMQ 96:2]

The verses continued to come addressing man's intellect, feelings and senses to look around and observe the different things in the universe and reflect upon them so as to arrive at a sound conclusion that there is One Creator who creates everything.

Allah (SWT) says:

"Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and in the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense." [TMQ 2:164]

In light of this verse, hundreds of other verses directed the attention and intellectual faculty of man to the sun, moon, planets, stars, light and darkness, oceans, rivers, mountains, plants, cattle, vegetables, fruits, life, death, and many other things and subjects, all that in order to arrive to a decisive belief which satisfies the intellect and the nature (fitrah) of man, therefore, settles in the heart that there is a Creator.

The verses also argued rationally to those who held different creeds other than the Oneness of Allah as the Creator. These are some of these verses: Allah says:

"or were they created out of nothing? Or are they the creators? or did they create the heavens and the earth? No, but they are sure of nothing." [TMQ 52:35,36]

"This is the creation of Allah. Now show me that which those (you worship) beside Him have created." [TMQ 31:11]

"...Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty." [TMQ 13:16]

"Say: If there were other gods along with Him as they say, then had they sought a way against the Lord of the Throne." [TMQ 17:42]

"If there were therein gods beside Allah then verily both (the heavens and the earth) had been disordered." [TMQ 21:22]

"Allah hath not chosen any son, nor is there any god along with Him: else would each god have assuredly championed that which he created, and some of them would assuredly have overcome other. Glorified be Allah above all that they allege." [TMQ 23:91]

Along this line of intellectual approach, Qur'an went to prove and assure that Allah (SWT) is the only Controller, Sustainer, and Helper, and no other than Him is able to do that for man. Allah says:

"Say: Have you thought if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will you not hear?"

"Say: Have you thought if Allah made day everlasting for you till the Day of Resurrection, who is god beside Allah who could bring you night wherein you rest? Will you not then see?" [TMQ 28:71,72]

"Say: Who delivers you from the darkness of the land and the sea? You call upon Him humbly and in secret, (saying): if we are delivered from this (fear) we truly will be of the thankful."

"Say: Allah delivers you from this and from all affliction. Yet you attribute partners unto Him." [TMQ 6:63,64]

"Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in nothing but illusion. Or Who is he that will provide for you if He should withhold His providence? No, but they are set in pride and forwardness." [TMQ 67:20,21]

When Allah talks about Qur'an as His speech, Allah argued about those who disbelieve in it and deny it, and says:

"Will they not then ponder on the Quran? If it had been from other than Allah, they would have found therein much incongruity." [TMQ 4:82]

And Allah (SW T)challenged them to bring the like of the Qur'an if they really could and says:

"Or say they: He hath invented it? Nay, but they will not believe. Then let them produce speech the like thereof, if they are truthful." [TMQ 52:33,34]

By this way Qur'an argued with people in order to establish the Islamic creed upon a solid unshaken basis with true conviction not with mere submission. Thus, the Islamic creed is free of any doubts, lies, or superstitions. This affirmation of the heart and intellect is the solid belief Islam calls for and as such, it forms the basis for everything in Islam; for the viewpoint about life, its goals and values, criterion of actions, meaning of happiness and for the legislation to the individual, society, and state.

2. It is of a vital importance in this Way of Dawah that those who shoulder this duty should present themselves as the model example of Islam. So they have to make sure that their actions, positions and behavior in life are not but according to the actual Ahkam Sharii (Islamic rules) of Islam. Thus, the conveying of this message requires from those who stands for this duty to show great concern in guiding people using appropriate evidences and patience . They need to be patient at the rejection of people or their apathy toward this Message. They have to be ready for sacrifice in their time, in their wealth, and in some of their life demands. They have to show caring of the people and give attention to their needs.

Once they are in any official position, they have not to consider that as a privileged, but rather a responsibility. Some of the necessary elements of this mode, are examples that they set to the people is their unshaken pride in their Deen and their strong dependence on Allah (swt), and their complete trust in His help and in His promise. The Prophet (saaw) has shared his companions the same situation in the Dawah. They all shared suffering, sacrifice, and affliction.

3. The Message of Islam has to be presented to the people as a Deen which cares for mans affairs in this life and the Hereafter. It has to be conveyed as a complete way of life meant to save man from the spiritual, moral, and material decline he lives in. it gives solutions to all man's problems and removes away the oppression and the injustice practiced against him.

There is no simple delineation between spiritual and material matters in Islam. Rather, Islam addresses all the life's affairs and relationships and binds them to the Hereafter. All man's actions are governed by the ordinances of Allah, and these ordinances are the relationship of this life with the Hereafter.

So Qur'an, even in its first revealed verses, reflected this approach by giving attention to the creed and to the wrong practices in the society as well.

Allah says:

"Slay not you children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is great sin. [TMQ 17:31]

"And come not near unto adultery. Lo! it is a abomination and an evil way." [TMQ 17:32]

"And slay not the life which Allah hath forbidden save with right..." [TMQ 17:33]

"Come not near the wealth of the orphan save with that which is better...." [TMQ 17:34]

"Therefore the orphan oppress not." [TMQ 93:9]

"Therefore the beggar drive not away." [TMQ 93:10]

"Fill the measure when you measure and weigh with a right balance..." [TMQ 17:35]

4. The practical aspects of Islam are an inseparable part of it. By practical, it is meant the implementation of the system of Islam. Establishing the Islamic State, whereby Islam is implemented in its entirety, is an objective of the Call. Accordingly, a model Islamic State is essential to serve as an example for all mankind. How else can one demonstrate that Islam solves problems in all aspects of life, giving tranquillity, security and prosperity to every citizen living under its banner and to mankind at large without existence of that example?

It is a duty upon those who embrace Islam and accept it as their way of life to implement it and live their life according to it. That is why the Prophet (saaw) tried repeatedly to convince the leaders of Quraysh in Makkah to accept Islam and to help him establish its authority in Makkah. When they insisted to reject his Call, he went to seek help from Thaqif at Ta'ef, and later on, from the different Arab tribes which used to come to Makkah at the time of pilgrimage and the fair. He used to offer Dawah to the influential people who came to Makkah and asked them to embrace Islam and help him to establish the Deen of Allah. He finally succeeded in convincing the people of Al-Medinah to accept this task and they gave him a pledge on that. So he migrated to Al-Madinah and started their the process of establishing the Islamic State whose laws, rules and relationships represent the practical aspect of Islam and the model for humanity.

5. The Message of Islam is the last and eternal message of guidance and mercy from Allah to the whole mankind in every age and location. Consequently, Islam has addressed man uniquely among all ideologies. It does not adapt, evolve or change, because Allah has laid down a system for man that tackles his needs as a man not as a man living in a certain century or a certain country. Surely only Allah the Creator knows what instincts and needs are in man, and knows best that which satisfies these needs. Therefore the Call for Islam has to manifest its universal dimension and its human criteria. Accordingly, the Islamic Shariaa' law came to organize the life of man as man without any specific consideration to the differences in color, language, geography, traditions, and customs. So it was not strange that Islam was accepted by Bilal the Abyssinian, Suhib the Roman, Sulman the Persian beside the Arabs. No wonder later on that Copts, Persians, Berber, and Turks

embraced Islam brought to them by Arabs and they contributed to the various branches of its knowledge and culture, and took even a high role in conveying its Message.

6. There is a distinctive methodology by which the message of Islam has to be conveyed. This methodology was ordained by Allah and translated into action by the Prophet (saaw); where its details are preserved in his recorded biography (Seera). The milestones of this method can be pointed out as follows:

a) When the revelation came to the Prophet (saaw) he kept its news among his own household. Once the speech of Allah (swt) came to him saying:

"Therefore of the bounty of thy Lord be thy discourse." [TMQ 99:11], and where that bounty means the Prophet hood, Allah addressed him saying:

"O thou enveloped in the cloak. Arise and Warn." [TMQ 74:1,2]

He started to call privately those whom he trusted their wisdom and mind. Many people accepted Islam directly from him and many others embraced Islam at the hands of these first believers. The Prophet (saaw) used to meet with these believers, where he recited Qur'an to them, explained its meanings to them and prayed with them, thus strengthening their concrete belief and their relationship with Allah (swt).

b) When the devotion and commitment of the believers to Allah (swt) and His deen, Allah ordered His Prophet to address public opinion. He was ordered to invite his relatives to Islam:

"And Warn your nearest kinsfolk." [TMQ 26:44] Then he was commanded to proclaim Islam openly: "Therefore proclaim openly that which you are commanded and turn away from the polytheists..." [TMQ 15:94]

At this point the Prophet (saaw) went to the mount of Safat and called upon the different tribes and families of Quraysh to believe in the Oneness of Allah and he warned them of the punishment of Allah. After Omar bin al Khattab and Hamza bin Abdul Muttalib accepted Islam, the Prophet (saaw) went out with the believers in two lines and made Tawaf (walk) around the Kabah. This was followed by an ideological struggle between Islam and kufr creeds, thoughts and values.

c) This stage continued till Allah ordered His Prophet to offer Dawah to the tribes inviting them to Islam seeking their support for his Call. The stage was concluded by the pledge of Aqaba in which the believers of Al-Madinah accepted to receive the Prophet (saaw) and the believers of Makkah and give them the protection and material support. And the total transfer of authority/power in Madinah was vested to the Prophet (saaw). Soon after that, the migration of Muslims started from Makkah to Al-Madinah, he established the first Islamic State and started to receive from his Lord the revelation of Shariah'.

These are some of the main features of the Way by which the Call to Islam has to be conveyed. Therefore it is necessary that the Message of Islam be presented and assessed upon its own merits. This assessment has not to be interfered with the wrong interpretation of some historical events, the distortion of some of its concepts, nor the current situation of Muslims. Islam will not be harmed because the light of Islam cannot be prevented from reaching people's hearts, like the clouds which could shadow the face of the sun but they would not prevent its warmth and light from penetrating to the Earth.

And surely Allah will fulfill His promise for the believers:

"And verily We have written in the scripture after the Reminder: My righteous slave will inherit the earth." [TMQ 21:105]