

How to Call the Disbelievers to Islam

Shaikh Abdur-razzaq al-Abbad (may Allah preserve him) has mentioned the correct method to call disbelievers to Islam. He wrote:

"The way to Call Disbelievers to Islam

Verily the most exemplary, complete way to call the disbelievers to Islam is the way of the Noble Quran, through pure proofs, shining evidences, strong indications, and clear elucidation. When you reflect on the ways which are in the Quran in terms of calling the disbelievers of different religions and schools of thoughts, you will find that it is concentrated in the following points¹:

1. Clarify the good features of Islam, its perfection, its beauty in creed, worship, and mannerism. The generous Shaikh Abdul Aziz Ibn Baz rahimahullah said: "**The Muslims today, rather the world is in dire need for the clarification of the religion of Allah and manifesting its good features and clarifying its reality. By Allah, if the people today knew it and if the world knew it [Islam] according to its reality, they would enter into it in crowds**"²
2. Mention the proofs that indicate the messengership of the Muhammad (ﷺ) in order to guide the one whose intent is the truth and justice and to strengthen the evidence against the stubborn one.
3. Invalidate the doubts of the disbelievers surrounding the religion and refute what is needed or what they debate the Muslims regarding. The Noble Quran has indicated that with the most clear of evidences and strongest, sufficient proofs. This is in order to verify the truth and destroy the falsehood.
4. Remind the disbelievers about the punishments of the previous generations and [how] Allah destroyed the ancient generations with different types of punishments
5. Remind them of the punishments of the worldly life and the punishments of the hereafter which Allah prepared for those who are disbelievers
6. Combine for them between encouragement and discouragement by mentioning what will encourage their acceptance of Islam in terms of the great benefits, beneficial fruits, and continuous good in the worldly life and hereafter. And [also] what will occur if they remain

¹ For that see: *al-Qawaaid al-Hisaan al-Muta'liqah bi Tafseer al-Quran of Shaikh Abdurrahman Sa'di* (pg. 9)

² *Majmoo' al-Fatava* (1/338)

upon disbelief in terms of evils, many dangerous and continuous harms in the worldly life and hereafter. From that is the statement of the Prophet (ﷺ) in his letter to Heraclius the king of Rome:

أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسَلَّمَ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ

As for what follows: I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants)³

7. Inform them of what is in their religion of falsehood from the different types of evils, corruption, severe punishments, contradictions, and disturbance
8. Warn them from obeying the leaders of evil, the callers to the Hell-fire, and that it is necessary for them to discontinue obeying them in what will lead to sorrow
9. Remind them of the favors of Allah that are continuous and the blessings upon them that are one after the other. Clarify that Allah is the sole Creator, disposer of affairs, and provider of blessings, both hidden and apparent. Like that, He is the one who deserves to be worshiped without any partner
10. Draw comparisons between what is in Islam of good features and perfection and what is in their religion of bad characteristics, ignorance, and contradictions
11. Debate them with piercing knowledge, clear evidences and proofs. In debating them there is two benefits:
 1. First: refuting their falsehood and returning them to the truth.
 2. Second: to protect against their evil and hostility in order to clarify to the people of that which is with them of falsehood⁴
12. Remove what they may have of mistaken understandings about the religion or a distorted image of it. This is because some of them have a distorted image about Islam, which has been conveyed to them by those who are upon a misguided sect ascribing to Islam or due to the ignorance of some of those who convey the religion. So the spirit of Islam and the reality

³ Bukhari (no. 7)

⁴ *al-Samaa'iq ul-Mursalab* of Ibn Qayyim (4/1276)

of its perfection and beauty it is not apparent to those who are being called to the religion. So it is a cause for the regression of some of them and their lack of acceptance [of Islam]. If you remove these distortions and mistaken understandings, the goodness of this religion and its perfection [will become clear] and it will remove the deviation and transgression. **Once, three monks entered upon Shaikhul Islam Ibn Taymiyyah (may Allah have mercy upon him) and he established the proof upon them that they are disbelievers and that they are not upon the religion of Ibrahim and Maseeh ('Isa) may peace and blessings be upon them. So they said to him: "We do similar to what you do. You say [i.e. call/worship] Sayyid Nafeesah and we say Sayyidah Maryam. And we both agree that Maryam is better than Hussain and Nafeesah. And you seek refuge with the pious who came before you and we are similar in this". So he [Ibn Taymiyyah] said to them: whoever does that has deceived you and this is not from the religion of Ibrahim which he was upon. For verily what Ibrahim was upon was that we worship Allah alone without any partner or associate or wife or child. We do not associate with Him a king nor the sun nor the moon nor a star nor a Prophet from the Prophets nor a righteous person...So he continued to clarify to them the Tawheed of the Prophets and Messengers and the reality of it unlike what those others were upon of falsehood. So when they heard that, they said: the religion which you mentioned is better than the religion which we are upon and those people. Then they left him⁵**

13. Be lenient with them and make effort in advising them, attracting their hearts, and having patience upon that without being hasty for the results and fruits. Attracting the hearts of these people has a great influence upon them to bring their hearts towards good and make them love guidance and will encourage them to Islam. As it comes in the narration:

**فَأْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ " لِمُضَرَ
إِنَّكَ لَجَرِيءٌ ". فَاسْتَسْقَى فَسُقُوا.**

Then someone (Abu Sufyan) came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet (ﷺ) said (astonishingly) "Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them⁶

That was Ihsaan from him (ﷺ) to them to attract their hearts as he attracted their hearts with other than that [i.e. the Prophet (ﷺ) prayed for rain for them despite their disbelief]⁷

⁵ See: *Majmoo' al-Fatawa* Ibn Taymiyyah (1/370)

⁶ *Bukhari no. 4821*

⁷ *Majmoo' al-Fatawa* (1/145)

It was reported in the Musnad of Imam Ahmad from Safwan ibn Umayyah (may Allah be pleased with him):

أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ وَإِنَّهُ لَأَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ

The Messenger of Allah (ﷺ) gave to me on the Day of Hunain, and he was the most hated creature to me. But he did not stop giving to me until he was the most loved creature to me⁸

It was reported by al-Bukhari in Adab ul-Mufrad with a Jayyid chain from Mujahid (may Allah have mercy upon him):

كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَلَامُهُ يَسْلُخُ شَاةً، فَقَالَ: يَا غُلَامُ، إِذَا فَرَغْتَ فَأَبْدَأْ بِجَارِنَا الْيَهُودِيِّ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: الْيَهُودِيُّ أَصْلَحَكَ اللَّهُ؟ قَالَ: إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْجَارِ، حَتَّى خَشِينَا أَوْ رُبِينَا أَنَّهُ سَيُورَثُهُ

I was with 'Abdullah ibn 'Amr (may Allah be pleased with him) while his slave was skinning a sheep. He said, 'Boy! When you finish, start with the Jewish neighbour.' A man there exclaimed, 'Jewish? May Allah correct you!' He replied, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, recommend that we treat our neighbours well until we feared (or we thought) that he would order us to make them our heirs.'⁹

So attracting the hearts, lenience with those being called, being good with them and the likes of that will have a great influence on their hearts to accept the good and be content with it"

[*Makaanatul-Da'wah ila Allah wa Ussus Da'wah Ghairi-Muslimeen (The Status of Calling to Allah and the Foundations of Calling Non-Muslims to Islam)* pg. 46-54]

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⁸ *Musnad* (6/465). See: *Tafsir ibn Kathir* (2/364) in the tafsir of His statement: “**and to attract the hearts of those who have been inclined (towards Islam)**” from Surah Tawbah. It was graded Saheeh by al-Albani in *Sabeeh Tirmidhi* no. 666

⁹ *Adab ul-Mufrad* no. 128 and graded **Saheeh** by al-Albani in *Saheeh Adab ul-Mufrad* no. 95