

***CPEC and the duty of preaching and inviting people to Allah***

*Dr.Syed Naeem Badshah<sup>1</sup>  
Hafiz Javed ur Rehman<sup>2</sup>*

**Abstract**

*The China–Pakistan Economic Corridor also known as CPEC and North-South economic corridor) is an economic corridor comprising a collection of projects currently under construction at a cost of \$54 billion. CPEC aims to facilitate trade along an overland route that connects Kashgar and Gwadar, through the construction of a network of highways, railways, optical fiber and pipelines. Pakistani officials predict that the project will result in the creation of upwards of 700,000 direct jobs between 2015–2030, and add 2 to 2.5 percentage points to the country's annual economic growth.<sup>1</sup> Were all the planned projects to be implemented, the value of those projects would be equal to all foreign direct investment in Pakistan since 1970, and would be equivalent to 17% of Pakistan's 2015 gross domestic product Along with all the above mentioned facts, which are being considered by everyone in the world, there is a greater issue involved with the project. It the religious factor involved with the people of China. Their religious creeds and social attitudes and life style will surely have a greater impact on the people of Pakistan but if we could effective counter the issue then we could perform our duty of preaching of Islam. This is so much important and issue that on it depends our success in the world hereafter and we will be held answerable for this if we don't perform this duty of preaching. In the following lines and pages we will discuss strategies and ways of preaching to non-Muslims.*

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<sup>1</sup> Associate Professor, Department of Islamic/ Pakistan Study, The University of Agriculture, Peshawar.

<sup>2</sup> Lecturer Department of English, The University of Agriculture, Peshawar.

## ***Introduction***

The China–Pakistan Economic Corridor also known as CPEC and North-South economic corridor) is an economic corridor comprising a collection of projects currently under construction at a cost of \$54 billion.<sup>2</sup> CPEC aims to facilitate trade along an overland route that connects Kashgar and Gwadar, through the construction of a network of highways, railways, optical fiber and pipelines.<sup>3</sup>

The corridor is intended to rapidly expand and upgrade Pakistani infrastructure, as well as deepen and broaden economic links between Pakistan and the People's Republic of China.<sup>4</sup> It is considered to be an extension of China's ambitious One Belt, One Road initiative, and the importance of CPEC to China is reflected by its inclusion as part of China's 13th five-year development plan.

Pakistani officials predict that the project will result in the creation of upwards of 700,000 direct jobs between 2015–2030, and add 2 to 2.5 percentage points to the country's annual economic growth.<sup>5</sup> Were all the planned projects to be implemented, the value of those projects would be equal to all foreign direct investment in Pakistan since 1970, and would be equivalent to 17% of Pakistan's 2015 gross domestic product.

Along with all the above mentioned facts, which are being considered by everyone in the world, there is a greater issue involved with the project. It is the religious factor involved with the people of China. Their religious creeds and social attitudes and life style will surely have a greater impact on the people of Pakistan but if we could effectively counter the issue then we could perform our duty of preaching of Islam. This is so much important an issue that on it depends our success in the world hereafter and we will be held answerable for this if we don't perform this duty of preaching. In the following lines and pages we will discuss strategies and ways of preaching to non-Muslims

## **The Importance of the preaching**

The importance of preaching can be understood by the very fact that Allah has descended the holy prophets for this purpose. How important the task will be for which Allah has chosen the most prestigious men among all and they took lots of difficulties to fulfill the task? The matter discussed in greatest detail in the holy Quran and the traditions of the holy prophet is none other than preaching as is clear from the verses we have quoted in the first chapter.

Another term used for preaching is directing to virtue and deterring from evil and this is the very task of the prophets and their followers as is clear from different verses of the holy Quran. Just like the following verse say:

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ ٦

He directs them to righteousness, and deters them from evil.

Similarly there is in Sura Toba that:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٧

The believing men and believing women are friends of one another. They advocate virtue, forbid evil, perform the prayers, practice charity, and obey God and His Messenger. These-God will have mercy on them. God is Noble and Wise.

Similarly at another place there is in the holy Quran that:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ٨

Those who, when We empower them in the land, observe the prayer, and give regular charity, and command what is right, and forbid what is wrong. To God belongs the outcome of events.

Similarly the advice of Hazrat Luqman AS to his son was:

يُبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ٩

O my son, observe the prayer, advocate righteousness, forbid evil, and be patient over what has befallen you. These are of the most honorable traits. It is clear from these that the duty of the good people is to advocate virtue and to deter from evil. It is also know from this that good people advice their related people to do good deeds and to refrain from evil. Quran quotes this advice of Hazrat Luqman so that people may act upon it.

Imam Hasas says that :<sup>10</sup> انما حكي الله تعالى لنا ذلك عن عبده لنقتدى به وننتهي اليه

(Allah narrated this advice only because He wants us to follow this example and to turn to Him alone.)

It is very much clear from these verse and other sources of Islamic Sharia that the task of the prophets and their followers is to advocate virtue and to deter from evil and for this very purpose did they devote their lives. And in fact if closely looked at, the basic purpose for which prophets were sent is preaching.

As says Imam Razi that:

الامر بالمعروف والنهي عن المنكر والايمان بالله كون هذه الامة خير الامم مع ان هذه الصفات الثلاثة كانت حاصلة في سائر الامم<sup>11</sup>

(Advocating virtue, deterring from evil, and belief in Allah are the three points common among all the nations.)

Allama Qurtabi says that:

ان الامر بالمعروف والنهي عن المنكر كان واجبا في الامم المتقدمة ،وهو فائدة الرسالة وخلافة النبوة<sup>12</sup>

(Advocating the virtue and deterring from evil were obligatory upon the previous nations and this is the benefit of prophets and this is the succession of the prophets.)

Allama Ibn Tamia says that:

الامر بالمعروف والنهي عن المنكر الذي نزل الله به كتبه وارسل به رسله من الدين<sup>13</sup>

Allah revealed books and sent down prophets with the fact of advocating of virtue and deterring from evil.

Allama Rashid Raza misry says that:

قد جرت سنة الانبياء والمرسلين والسلف الصالحين على الدعوة الى الخير والامر بالمعروف والنهي عن المنكر وان كان محفوفا بالمكاه والمخاوف<sup>14</sup>

(This has been the tradition of the prophets and pious predecessors that they have performed the duty of directing to virtue and deterring from evils. Though, this task is surrounded by much difficulties and troubles.)

### **Advocating virtue and deterring from evil is the religious duty of Muslims**

It is clear from these quotations that advocating virtue and deterring from evil has been the duty of prophets during every age and for the completion of the task the holy prophet and his nation has been created. So, correcting oneself is not enough. It is rather the duty of the nation of the prophets PBUH to correct others too. Acting upon and completing only one section is not enough. Their duty is rather to act upon and complete all the sections of Islam.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ<sup>15</sup>

You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in God.

Here two characteristics of the best community are described. Firstly, they perform the duty of directing to virtue and deter from evil. Secondly, they accept Allah as their Lord and follow Him.

Allama Qurtabi says that:

تامرون بالمعروف وتنهون عن المنكر) مدح لهذه الامة ما اقاموا بذلك واتصفوا به فاذا تركوا التغيير

وتواطؤا على المنكر زال عنهم اسم المدح ولحقهم اسم الذم وكان ذلك سببا لهلاكهم<sup>16</sup>

Allah's saying of *تامرون بالمعروف وتنهون عن المنكر* is the characteristics of this nation till the time they perform this task. But if the stop deterring from evil and agree upon bad lies, then this title will be taken away from them and they will be considered worst rather than the best. And this will be the cause of their destruction.

Similarly once the Hazrat Umer RA recited this verse and then said:

يا ايها الناس من سره ان يكون من تلك الامة فليؤد شرط الله منها.<sup>17</sup>

(O people! Whoever among you wants to be part of the best community has to fulfill the condition Allah has raised for this.)

### **A preacher is representative/ successor of Allah**

It is know from the above sited quotations that it is duty of Muslim Ummath to perform the duty of directing to virtue and to deter from evils and because of this they have been termed as the best among all the nations and this is required that Allah wants take some task done by this Ummath. It is clear from the traditions of the holy prophet PBUH that Allah has ended up the series of the prophets as He wants this Ummath now to do the prophetic job of preaching. In this connection Imam Hasan Basari says that:

قال النبي من امر بالمعروف ونهى عن المنكر فهو خليفة الله اما في ارضه وخليفة رسوله وخليفة

كتابه.<sup>18</sup>

The holy prophet OBUH said that whoever directs to virtue and deter from evil is the representative of Allah on the earth and representative of the prophet and the divine book.

### **The consensus of the Ummath on preaching being compulsory**

The study of the great religious scholars tells us that there hasn't been a single scholar who wasn't convinced of the importance of preaching.

directing to virtue and deterring from evil and didn't consider it the base of the religion. Every scholar rather termed it compulsory. Like Allama Shokani says that:

وجوبه ثابت بالكتاب والسنة وهو من اعظم واجبات الشرعية واصل عظيم من اصول وركن مشيد من اركانها وبه يكمل نظامها ويرتفع سنامها<sup>19</sup>

Directing to virtue and deterring from evil is proven from Quran and Sunnath of the prophet. This is great compulsion of Islamic Sharia and is of a great importance. It is one of its great pillars of Islam and through it the system of Islamic Sharia gets completed and achieves heights.

Similarly Allama Ibn Hazam says that:

اتفقت الامة كلها على وجوب الامر بالمعروف والنهي عن المنكر بلاخلاف من احد منهم.<sup>20</sup>

The whole Ummath agree that directing to virtue and deterring from evil is compulsory and not a single one has disagreed to this.

Imam Ghazali , in Ahya al Uloom , concluding a detailed discussion on directing to virtue and deterring from evil says that:

الباب الاول في وجوب الامر بالمعروف والنهي عن المنكر وفضيلته والمذمة في اهماله اضاعته و يدل على ذلك بعد اجماع الامة عليه و اشارت العقول السليمة اليه: الآيات والاحبار والآثار<sup>21</sup>

The first chapter is about that directing to virtue and deterring from evil is compulsory and we will discuss the importance of it and the disadvantages and losses of abandoning this task. There is proof of the point from the consensus, sound thinking, and traditions of the holy prophets PBUH and from the conduct of the companions of the prophet.

### **The forms of directing to virtue and deterring from evil which are compulsory**

Though directing to virtue and deterring from evil is a Farz e kafaya but sometimes it even becomes a farz e A'en.

Allama Ibn Tamia says that :

وهو فرض على الكفاية ويصير فرض عين على القادر الذي لم يقم به غيره.<sup>22</sup>

Preaching is a Farz e kafaya but becomes a Farz A'en on the person who is doing it in case non other than him is doing it.

Ibn Arabi says that:

الامر بالمعروف والنهي عن المنكر فرض كفاية --- وقد يكون فرض عين اذا عرف المؤمن نفسه صلاحية النظر الاستفال بالجدال او عرف ذلك منه .<sup>23</sup>

Preaching is a Farz kafaya but it becomes a Farz A'en. It is when a person has theoretical and ideological strength along with strong knowledge and sees in himself the ability to debate with others.

If someone comes to know the happening of some prohibited act and no one else knows it then also it becomes Farz A'en to deter from it. Just like Mulla Ali Qadri says that:

ان الامر بالمعروف والنهي عن المنكر فرض كفاية ان علم به اكثر من واحدا ولا فهو فرض  
عين على من رآه<sup>24</sup>

Definitely, directing to virtue and deterring from evil is a Farz e kafaya in case more than one person knows the matter and issue. But it becomes Farz A'en in case only one individual knows the issue and non-else.

It is written in Al Fatawa Al Hindiya that:

ان الامر بالمعروف على وجوه : ان كان يعلم باكبر رايه انه لو امر بالمعروف يقبلون ذلك منه  
ويمتنعوا عن المنكر فالامر واجب عليه ولا يسعه تركه<sup>25</sup>

Direction to virtue is of few kinds. Of them is when one thinks that as a result of one's preaching people will deter from the evil then preaching and directing to virtue becomes obligatory on such a person.

On one place it is written that:

ويقال الامر بالمعروف باليد على الامراء وباللسان على العلماء وبالقلب لعوام الناس<sup>26</sup>

Few scholars of the view that directing to virtue by use of hand or power is obligatory on the rulers, through the use of language and preaching is obligatory on scholars, and doing it in heart by having hatred for sin is obligatory on the common masses.

Mullah Ali Qadri writes that:

وقد يتعين كما اذا كان في موضع لا يعلم به الا هو، او لا يتمكن من ازالته الا هو، وكمن يرى زوجته او  
ولده او غلامه على منكر<sup>27</sup>

If a person is engaged in sin and only one particular person can deter him from the sin, it becomes obligatory for that person to deter him from that sin.

He further writes that:

ولا يسقط عن المكلف لظنه ان لا يفيد بل يجب عليه فعله<sup>28</sup>

If the responsible for the preaching thinks that his preaching will be of no use, his perception will not wave the responsibility off him.

### **The situations of directing to virtue and deterring from evil which are recommended or *Mustahab***

Ibn e Huma says that:

فاذا كانت بلغتهم لا تجب ولكن مستحب : يبي<sup>29</sup>

If some people have been already offered preaching, then preaching them again is recommended although it is not compulsory in such situation.

Mullah Ali Qadri says that:

فمن وجب عليه وفعله لم يتمثل المخاطب فلا عتب بعد ذلك عليه لكونه أدى ما عليه<sup>30</sup>

If the responsible person for preaching a sinner has already preached but he didn't deter from evil, now preaching him again is not obligatory because the person has already performed his duty.

It is written Fatawa Hindia that:

ولو علم أنهم لا يقبلون منه ولا يخاف منه ضربا ولا شتما فهو بالخيار والامر افضل<sup>31</sup>

If the major perception is that people will not accept one's preaching but will at least not beat him nor will abuse him, the preaching becomes recommended in this situation.

He further says that:

ولو علم أنهم لوضربوه صبر على ذلك ولا يشكو الى احد فلا بأس بان ينهى عن ذلك وهو مجاهد<sup>32</sup>

If one thinks that people will beat him if he preach them but he can withstand their beating and torture then it is recommended that he should preach and such a person is a Mujahid, the one who struggles in the way of Allah.

It is written in Fatawa Hindia that:

”اذا استقبله الامر بالمعروف وخشى ان لو اقدم عليه قتل فان اقدم عليه وقتل يكون شهيدا<sup>33</sup>

If someone is in a difficult place and there is danger of being killed as a result of preaching and he still preaches and they kill him. This person is a martyred in preaching in this case is Mustahab or recommended.

### **Conditions where avoiding preaching is better**

ولو علم أنهم يضربونه ولا يصبر على ذلك ويقع بينهم عداوة وبهيج منه القتال فتركه افضل<sup>34</sup>

In case the major perception is that as a result of preaching they will beat him and he will not bear the beating patiently and will rather start beating and quarrelling with them, then it is better to avoid preaching.

### **The prophetic method of preaching**

Inviting people to Allah is in fact the duty and portfolio of the prophets and the religious scholars are only their second in command or representatives after them. So, it is must for them to learn the methods and manners of preaching from the prophet PBUH. Preaching in a way contradicting theirs way would bring only enmity and fight among people. The holy prophet PBUH used to take lot of care for the receiver of the preaching lest he should lose interest or concentration in the listening and lest this reminder become a burden for his. Although his addressee were his companions who would always listen to him in the most careful way and there wasn't any doubt about them that they would show lack of

interest at any stage still the prophet PBUH took lot of care about the fact of keeping the preaching light and delightful for the listeners. In a tradition of the prophet quoted in Bukhari it is said that:

عن ابن مسعود قال كان النبي صلى الله عليه وسلم يتخولنا بالموغطة في الايام كراهة السامة علينا<sup>35</sup>

Ibn Masood RA says that the holy prophet PBUH used to reach us on particular days fearing that preaching daily would become a burden upon us.

There is one more saying of the prophet PBUH in this regard.

يسروا ولا تعسروا ابشروا ولا تنفروا<sup>36</sup>

Create ease for people and do not make things difficult and give good news and do not spread hatred.

In the contemporary world preaching has become less effective primarily because the preachers do not respect the rules and priorities of the demand in a given situation. Lengthy sermons and all the time preaching and asking a person to at once abandon a long lasting habit are few things which are totally against wisdom of preaching.

The holy prophet used to take care of the self-respect of the addressee and would not hurt. For example if he would find someone doing something bad he would not address him directly rather he would do it indirectly by keeping the secrecy if the person concerned intact and would say “What had happened to people who are doing such and such things?”. In this general address, the precise purpose would be to warn the particular person but at same time keeping his self-respect intact. And the person concerned would feel guilt and would stop repeating the things and repent sincerely. This has been the method of other prophets and their followers too that they would save the person from feeling ashamed in front of people. They even would sometime not relate a taboo with general people. They would rather warn against it by simply focusing the discourse round the taboo itself like we find in the following verse of the holy Quran:

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ<sup>37</sup> And why should I not worship Him Who created me, and to Whom you will be returned?

### **A rule of prophetic method of preaching**

It is a rule of prophetic preaching to start the general preaching from family members and near and dear ones because it is to preach the family members and they accept it easily as compared to other people. When the verse, <sup>38</sup> وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا (And exhort your people to pray, and

patiently adhere to it), was revealed, the holy prophet would every day at the time of Fajary prayer go to home of Hazrat Ali and Hazrat Fatima and call them for prayer.<sup>39</sup>

Apart from this, different prophets have been blamed with different kinds of blames but they never let their emotions loose. They rather displayed determination and patience.

For example, when Hazrat Hood AS displayed miracles to his nation, out of rage and enmity, his nation said that since you have failed to show us some solid reasons, we are not going to leave the religion of our forefathers. They also said that since you have insulted our lords and have abused them, you have turned insane. Quran narrates this in the following:

إِنَّا لَنَرَنَّكَ فِي سَفَاهَةٍ وَإِنَّا لَنَنظُنُّكَ مِنَ الْكٰذِبِينَ<sup>40</sup>

"We see foolishness in you, and we think that you are a liar."

Hazrat Hood AS adhered to patience and replied them that he was not insane and said he rather was the prophet of Allah.

قَالَ يَقَوْمٍ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعٰلَمِينَ<sup>41</sup>

He said, "O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.

Hazrat Moses and Hazrat Haroon have been sent to preach Pharaoh and they were given instruction to maintain the same character and morality while preaching him.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ<sup>42</sup>

But speak to him nicely. Perhaps he will remember, or have some fear."

Quran is full of the narration of preaching of prophets and their debates and conversation with the opponents. There are many narrations of how badly people behaved with the prophets but there isn't a single incident in any prophet has answered then harshly. The details of this will be given in the last chapter of the thesis.

### **The importance of preaching among the non-believers**

This is a common law that a teacher has an upper hand over student. The presence of the feeling of superiority in the teacher and feeling of inferiority in the student is a natural thing. The same rule is applicable in the field of preaching. A preacher has always an upper hand and the addressee always accepts influence from the preacher whether moral, political or ideological. This Ummath has been called the best Ummath because they call people to Allah and establish their relation with Him.

Allah has bestowed honor on this Ummath till the Day of Judgment because of the very reason of preaching. When this Ummath will do the duty of preaching then it will have a natural upper hand over others. The very reason behind the degrading of Muslims and their weak position in the world today is that they have abandoned their duty of preaching and instead of preaching to others they have become the receivers of the preaching and influences from others hence they are suffering from the inferiority complex.

The solution of the current pathetic situation is this Ummath has once again to understand its duty of preaching and start performing it by calling people to come out of making partners with Allah and bring them in the light of oneness of Allah as is known from the preaching of Rabi bin A'mir RA. When they went in the court of of Rustam to preach him, his court was decorated with carpets and other lamination whereas the companions of the prophet were envelop in the dirt of travelling, wearing tattered cloths and were riding on moles. When they entered in the court they didn't felt inferior. They rather impressed others and when the king asked them about what they had come for the reply was astonishing one and which in fact was the answer of every one among them and is the answer of every preacher even today.

الله ابتعثنا لنخرج من شاء من عبادة العباد الى عبادة الله وحده ومن ضيق الدنيا الى سعتها ومن  
جورالاديان الى عدل الاسلام<sup>43</sup>

Allah has sent us down on the earth for a great purpose and that is to bring people out of the lordship of people and to bring them under the lordship of Allah, the real Lord and real worth worship and to bring people out of the narrowness of the world and to let them into width of it. To free them from the cruelty of other religions and to bring them under the justice and equality of Islam.

Even today if we ponder over these verses and perform out duty of preaching, we will have our impression upon others and will have win over them because Quran says that:

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا<sup>44</sup>

The gifts of your Lord are not restricted.

For a long time the off spring of Hazrat Adam AS was on the right path and had unity of faith as Quran says that:

كَانَ النَّاسُ أُمَّةً<sup>45</sup>

( Humanity used to be one community.) After that there came difference in ways and bahaviour of people. There appeared difference in their purposes of lives, their interest and slowly and gradually this turned into difference in the thinking and believes. With this, truth and lei mixed with each other up. To end this mixture of what was true and what wasn't and this to clear the ambiguity and to make people unite once more Allah started the series of the prophets and books.

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ<sup>46</sup> ۝

Then God sent the prophets, bringing good news and giving warnings. And He sent down with them the Scripture, with the truth, to judge between people regarding their differences.

But still people were divided into two groups.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ<sup>47</sup> ۝

It is He who created you. Some of you are unbelievers, and some of you are believers.

Despite all this the majority of the people have rather been unbelievers.

۝<sup>48</sup> بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (In fact, most of them do not believe.)

The series of sending down prophets and books for the correction and guidance of people continued till Allah sent down the leader of the prophets and the best of all, Muhammad PBUH to end this series. Now for the people who will come till the Day of Judgment, the holy Quran and the traditions of the prophet are the source of guidance and success as has the holy prophet said that

يا ايها الناس تركت فيكم ما ان اعتصمتم به فلن تضلوا ابدا كتاب الله و سنة نبيه ﷺ<sup>49</sup>

O people! I have left among things which will never let you go astray if you hold them tightly; the book of Allah and the tradition of His prophet PBUH.

### **The order of preaching to the holy prophet PBUH**

The holy prophet was given an order to preach people of Makkah as is mentioned in the holy Qura:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ<sup>50</sup> ۝

Messenger; convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message. And God will protect you from the people. God does not guide the disbelieving people.

At another place in the Quran it is stated that:

فَذَلِكُمْ فَادَعُواْ وَاسْتَقِمْ كَمَا أُمِرْتُمْ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۝<sup>51</sup>

To this go on inviting, and be upright as you were commanded, and do not follow their inclinations.

Another verse says that:

فَذَكِّرْ بِالْقُرْءَانِ مَنْ يَخَافُ وَعَبِيدَ<sup>52</sup>

So remind by the Quran whoever fears My warning.

In another verse it is:

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ<sup>53</sup>

So remind. By the grace of your Lord, you are neither a soothsayer, nor a madman.

Allah says that:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝<sup>54</sup>

So remind. You are only a reminder.

On the orders from Allah, the holy prophet started preaching to the non-believers then few lucky people among them accepted Islam and now there came into being the group of the believers.

When the prophet PBUH started preaching and calling people to Allah, this thing astonished them as it was a totally new and unfamiliar thing for them as they neither has heard such things from their forefathers nor from near history. They became his enemies as said that he had blamed their lords and had termed their religious thoughts as wrong and misleading. Despite their enmity, the prophet kept preaching them with sympathy and devotion as was instruction given to him.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۝<sup>55</sup>

Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner.

The prophet PBUH did his duty with such devotion that Allah stopped him to an extent and said that:

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى<sup>56</sup>

We did not reveal the Quran to you to make you suffer.

لَعَلَّكَ بِخُغِّ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ<sup>57</sup>

Perhaps you will destroy yourself with grief, because they do not become believers.

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۝<sup>58</sup>

Therefore, do not waste yourself sorrowing over them.

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ 59

You have no control over them.

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ 60

You will not be questioned about the inmates of Hell.

فَأَتَمَّا عَلَيْكَ أَلْبُلُغُ وَعَلَيْنَا أَلْحِسَابُ 61

Your duty is to inform, and Ours is the reckoning.

Following the orders and instructions of Allah, the holy prophets PBUH served the unbelievers and preached them in the most dignified manner and spread the light of oneness of Allah and Islam. Along with this, he exhibited an extreme level of patience and ignores the cruelty and wrong doing of them. In the era of Makkah he was given instruction to be patient as Quran says that:

فَأَصْفَحْ أَلصَّفْحَ أَلْجَمِيلِ 62

So forgive with gracious forgiveness.

Allah also says that:

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ 63

So proclaim openly what you are commanded, and turn away from the polytheists.

The holy prophet PBUH preached and invited people to Allah till Arab all knew what Islam was and when they tried to suppress Muslims they were instructed by Allah to migrate in order to skip and counter their power and strength and immediately after the migration there started skirmishes so that other people could be saved from the tyranny of the polytheist and non believers as they were trying to suppress people and stop them from accepting Islam. When the polytheist even then didn't stop what they were doing then clear cut orders of open fighting against them were given and hence Jihad was permitted.

Allah in this regard says that:

وَيُرِيدُ أَللَّهُ أَنْ يُحَقِّقَ أَلْحَقَّ بِكَلِمَتِهِ - وَيَقْطَعَ دَائِرَ أَلْكَافِرِينَ 64

God intends to prove the truth with His words, and to uproot the disbelievers.

Allah also says that:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ أَلدِّينُ كُلُّهُ لِلَّهِ 65

Fight them until there is no more persecution, and religion becomes exclusively for God.

Now this method of guidance for the non believers and correcting them has been decided by Allah in the Quran and by the prophet in his traditions and practical example that first of all invite them to Allah and preach them and in case they don't accept it and don't stop their insistence on polytheism then fight them with wisdom and dignity.

### **Method of preaching non Muslims**

It is very important to preach and call the non Muslims to Allah and it needs serious, capable and wise people to do the job. A preacher is first of all suppose to get maximum possible knowledge of Quran and Sunnath and to carefully study books of other religions too and try to grasp the logical and natural ambiguities. A preacher should also try to know and remember the psychological ambiguities and should also note down if there are any thing regarding oneness of Allah or moral which matches the teaching of Islam. Such like study will create awareness in the preacher and will enhance sense of responsibility in him. He will come to know that how other religions have misguided people instead of guiding them and have pushed them into following their wishes by turning them blind intellectually. Along with this, if the preacher has strong faith and trust in Islam, then preaching will be lot more impressive and influential.

Such a comparative and analytical study should not be done with a view to shut the addressee up or to criticize his religion for the sack of criticism. It should rather be done with a view to find points which will be satisfying the addressee. Yes if they have some objection against Islam then the preacher should consult knowledgeable people to get answers of those objections and the reality behind them. While preaching one should not focus on criticizing their religion. One rather should introduce and present Islam in way as to highlight the teachings of Islam regarding softness for one other, benefiting others, treating even the enemies with nobility, and the rights of neighbors and parents etc so that they come to know what good characteristics Islam have. Besides, they should initially be called to virtue rather than deterring from evil because it is far easy to make a person act upon some good thing than making him abandon a bad habit one is used to. Another thing is that when the light of Islam will penetrate, the darkness of polytheism an infidelity will automatically vanish.

There is one more point i.e. one naturally inclines to do good as is known from the tradition of the prophet.

(ما من مولود الا يولد على فطرة الاسلام.)<sup>66</sup>

Every child is naturally born Muslim.

Everybody accepts that the only sustainer and lord of the Universe is Allah and none else and that human souls are, subconsciously, introduced with Allah as is known from the following verse.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۗ شَهِدْنَا

○

And when Your Lord summoned the descendants of Adam, and made them testify about themselves. "Am I not your Lord?" They said, "Yes, we testify."

So, it is clear from this that every human soul is aware of Allah but some of them, under the influence of situations and their wrong deed, have become dark and have forgotten Allah. If this darkness is removed with and softness, it is hoped that one will again come back to the original oneness of Allah.

### **The method of preaching to Christians and Jews**

State the point and express it to them that the ultimate point of every religion is to worship Lord Who has created this universe and whatever there is in it. Instead of saying that there is hell of difference between our religion and yours emphasize what is common between the two religions as Quran says that:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ ۖ شَيْئًا وَلَا آلَ اللَّهِ ۗ  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ

Say, "O People of the Book, come to terms common between us and you: that we worship none but God, and that we associate nothing with Him, and that none of us takes others as lords besides God.

One more point of "مصدق لما بين يديه" should also be kept in mind. This will be particularly effective while preaching to Christians and Jews.

### **Method of preaching to followers of Sikh religion**

To preach them, one should study their religion and the teachings of Guru Nanak particularly those which are near to oneness of Allah and in the praise of the holy prophet PBUH. One should start preaching by discussing the teaching regarding mercy with careful denial of exaggerated material in this regard. After this, one should mention the blessing of Allah, Allah being worthy of worship, condemnation of infidelity and polytheism and logical evidences against worshipping idols.

An explanation of Islam which may bring hearts towards oneness of Allah and connection with Him should be expressed to them. In the end the importance, efficacy and need of embracing Islam should be discussed with them. Along with this, life hereafter, and the situation of the life in grave and afterword should also be discussed and expressed to them.

#### **Method of preaching to apostates**

Apostates are not less in number in this world. They are found much particularly in Europe and the far flung areas of India. Among them are also such people who call themselves Muslims but their life style and traditions all are just like that of Hindus. But wherever there are such people, who either turned Hindu or Christian, don't enjoy the position and status which they should have been given in those societies. So, preaching and inviting them to Allah is easier a task. They must be told and awareness should be developed among them that the societies and people to whom they have converted didn't accept them and they don't have the rights they should have been having so what was the benefit of joining such a religion? Muslims should enhance and strengthen relation with them and should participate in their sorrows and pains. Thus it is hoped that they will come back to Islam.

#### **Following psychology while preaching**

While preaching them the most important point is to keep psychological and emotional aspects in mind. The acts and life stories of their Muslim forefathers should be narrated to them and discussion about them should be done in every sitting with them and their graves should be frequently visited. And meeting should be arranged with those who enters into Islam and then inspiration should be created by telling them that look how many people are embracing Islam.

But the important thing to observe is not to advertise this act at all otherwise there could be loss in achieving the goals and preachers should be careful in their methods. When they re-embrace Islam, their names should be changed with wisdom and their children should be sent to Islamic schools and institutions. Marriages should be arranged in the Muslim families.

Apart from this, they should be told that Allah doesn't need our Iman of faith. It is rather we who need it and need to establish our relation with Allah. Verses like the following should be narrated to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ  
أَعَزَّةٌ عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ  
وَٰسِعٌ عَلِيمٌ<sup>69</sup> ۝

O you who believe! Whoever of you goes back on his religion-God will bring a people whom He loves and who love Him, kind towards the believers, stern with the disbelievers. They strive in the way of God, and do not fear the blame of the critic. That is the grace of God; He bestows it upon whomever He wills. God is Embracing and Knowing.

If a preacher struggles and does effort with devotion, sincerity, and by praying to Allah at night time then there will automatically be good and positive results. But the condition is that one should be having awareness and should feel pain for those who are away from the right path. Feeling the pain for them will be greater sources of bringing good results.

### **Conclusion**

In the current situation, it has been made clear in the above lines and pages that preaching has become even more important than the past and with it new vistas of preaching has been widely opened. What we need is to realize it on the first stage and then to plan and organize it. If we realize the situation and succeed in adopting effective methods and ways to preach to non-believers then we can hope for success both of this world and the world hereafter. But if God forbid, we fail to do so, then on the Day of Judgment we will have to answer for this negligence on our part. So, we must take it as the most serious issue of the time and must plan for it accordingly so that we can serve Islam along with benefiting from this history changing project from eco- political point of view.

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