

The Importance of Inviting Non-Muslims to Imaan

Q: Ilm-53: An Aalim has initiated a movement that is aimed at inviting the non-Muslims to Islaam. Should we participate in the movement?

Answer: Because all of mankind are the progeny of the same Hadhrat Aadam ALY. and Hadhrat Hawwa RADI. we should wish well for all of humanity. Allaah loves this gesture, because of which Rasulullaah SAW. said, "All of creation are the family of Allaah and the most beloved of all of them to Allaah are those who are kind towards Allaah's family."

Sheikh Saadi RAH. says that all of mankind are like the limbs of the same body and have been created from the same basic elements. Therefore, just as one limb is affected by the suffering of the others, so too should people be affected by the suffering of the others. When this does not happen to a person, he should excluded himself from the human species.

A Hadith also states that Deen really refers to wishing well for others. Every person must therefore have concern for all of mankind and wish well for them. The best wish for them is, of course, the wish for them to be saved from an eternity in Jahannam. This will happen when they are given the gift of Imaan and Islaam. The purpose of the coming of all the Ambiyaa ALY. to invite people to Towheed and Imaan and it was also the overriding concern of Rasulullaah SAW. that people recognise their Rabb. This concern of Rasulullaah SAW. can be assessed from the following verses of the Qur'aan:

(O Rosulullaah SAW.) It seems like you will destroy yourself (with grief) because they (the Kuffaar) are not becoming Mu'mineen." Allaah also says, 'It should not be that you (O Muhammad SAW.) destroy yourself in grief after them (after their rejection) because they do not believe in this communication (Qur'aan). (It is not in your hands to ensure that they believe.)"

Rasulullaah SAW. was sent for all of mankind until the Day of Qiyaamah. In this regard, the Qur'aan says, "(O Muhammad SAW.) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah.

Allaah says in another verse: "we have sent you (o Muhammad SAW.) to the whole of mankind only as a carrier of good news and a warner (and not as one who has to force people to accept Imaan)' However, most people (the Kuffaar) do not know (that you are Allaah's true Nabi SAW.)

Yet another verse states: "We have sent you (O Muhammad SAW.) as a mercy to the universe (to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation.

Te above verse refers to Rasulullaah SAW. as 'a mercy to the universe' and not just, a mercy to the Muslims'. Similarly, the Qur'aan refers to Allaah as 'the Rabb of the universe' and not just 'the Rabb of the Muslims'. Therefore, just as Rasulullaah SAW. has been sent for all, Allaah is the Rabb of all.

Since Rasulullaah SAW. has been sent as a mercy for all of the world, his Ummah are also a mercy for all the world and should therefore be concerned about how all of mankind can be saved from Jahannam. They should invite the rest of mankind to Imaan and have therefore been given the title of the best of all Ummahs. Together with the other obligation of the Deen, they are also obliged to convey the message to others. May Allaah forgive us for not fulfilling this task as it ought to be fulfilled.

Hadhrat Anas RADI. reports that Rasulullaah SAW. said, "I have been made to fear for the sake of Allaah like no other person has been made to fear and have been hurt for the sake of Allaah like no other person has been hurt.

Rasulullaah SAW. endured all these hardships only to invite towards Imaan and the Sahabah RADI. always remained by his side to give any sacrifice required from them.

These incidents have been recorded in the books of Ahadeeth and Rasulullaah SAW.'s biography. Why did Rasulullaah SAW. endure the assault at Taa'if? Why did his shoes clog to his feet with his blood? Why did he tell the angel of the mountains not to destroy the people because perchance their progeny may accept Imaan? This tells us how full his heart was with compassion for the Ummah.

What about the hardships that Rasulullaah SAW. and his family endured for three years in the Valley of Abu Taalib? What about the attacks he suffered from the leaders of the Quraysh and their plan to actually assassinate him? Together with the Sahabah SAW. he was eventually forced to leave his hometown and migrate to Madinah. All of this was endured only to extend the invitation of Imaan to mankind.

There is a great need for us to inculcate the perseverance and noble qualities of Rasulullaah SAW. in ourselves and to make inviting to the Deen the purpose of our lives. May Allaah grant us all the ability. Aameen.

Inviting people to Islaam should be done with compassion, goodwill, gentle speech and when one has a close relationship with Allaah. It must never be done in a confrontational manner or by degrading anyone. One must admit one's helplessness and make du'aa to Allaah all the time because Allaah says, "Their guidance is not in your hands because Allaah guides whom He wills." Keep this verse in mind at all times and you will, Inshaa Allaah, never lose hope. Always be forbearing and patient and continue for the sake of Allaah and for no ulterior motive. In this way, you will surely succeed, Inshaa Allaah. Although Kufr is an evil and abominable, the Kaafir himself must never be insulted or looked down upon, but treated with love and compassion.

Moulana Hakeem Muhammad Akhtar (DAAMAT BARKATUHU) (Khalifah of Hadhrat Moulana Abraarul Haqq RAH. put it well when he said, "Remember well that pride has two parts, (1) rejecting the truth and (2) looking down at other people. The Hadith states 'other people' and not 'other Muslims,' meaning that even a Kaafir should not be looked down upon. One may dislike kufr, but not the Kaafir and the sin but not the sinner. while it is compulsory to dislike sin, it is Haraam to dislike the sinner. While it is Waajib (compulsory) to correct the wrong, it is Haraam to look down on the wrong-doer. Hakeemul Ummah Hadhrat Mourana Ashraf Ali Thanwi RAH.

says that it is not permissible for a person to advise another until he develops the ability to regard the person he is advising to be better than himself. It will be Haraam for one to advise a person when one regards oneself as superior to the one being advised. The person giving the advice should first meditate to himself and say. ?O Allaah!

Although this person I am, advising is better than me, I am advising him only because it is your command?? this is how all people should be treated with respect."

Moulana Muhammad Taqi Uthmaani DAMAT BARKATUHU. that a close study of the lives of all those from whose teachings and writings we have learnt the Deen will reveal that they all considered themselves to be nothing. Consequently, Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi RAH. reports that he heard numerous saints say, "I regard every Muslim to be better than the at present and every Kaafir to be better than my by virtue of what could happen. Every Muslim is better than me because he is a Muslim and one with Imaan and every Kaafir is better because it is possible that Allaah grants him Imaan and he becomes a better person than I.?

Therefore, it is with compassion that an effort should be made on every Kaafir because it is not farfetched to think that Allaah may bless him with Imaan.

Hadhrat Moulana Yusuf Motala Sahib DAMAT BARKATUHU. (rector of Daarul Uloom Bury, Britain) writes the following about the concern of his Sheikh Hadhrat Moulana Muhammad Zakariyya RAH. "It was most probably in 1979 that I was in Madinah Tayyibah and was in the servant's room next to Hadhrat's room when Hadhrat's special servant Muhammad I'jaaz Champarni came to call for me. When arrived in Hadhrat's room, I found him weeping profusely as he said, 'Hear what he has to say' Bhai I'jaaz then said, ?I asked Hadhrat whether there would be punishment for the Kuffaar who had never heard the name of Islaam and to whom no one had brought the message of Islaam.

In tears, Hadhrat said, ,some work should be done in this regard. There must be books highlighting the beauty of Islaam.' I then named a few books of the kind, especially naming Hadhrat Moulana Manzoor Nu'maani RAH's book 'Islaam Kiya He'. When Hadhrat suggested that such books should be published in English, Bhai I'jaaz recommended that Allaama Khaalid Mahmood DAMAT BARKATUHU. ought to write it in English. I indicated that Allaama Khaalid DAMAT BARKATUHU. specialised more in refuting the false sects and that Moulana Ibraheem Desai Sahib who taught in our Daarul Uloom was more inclined towards doing something of this type. Hadhrat then emphasised that the work be done and the books published.

When Hadhrat visited England some time afterwards, I introduced Moulana Ibraheem to him and informed him that Moulana had already begun the work and wanted to know what type of book it should be. Hadhrat said that it should be a book that clearly outlines the beauty of Islaam so that it could be an invitation to the non-Muslims. Hadhrat then made a lot of du'aa for the task..

May Allaah grant us all this concern for humanity. Aameen. And Allaah knows best what is most correct.

18 December 1995

Fatawa Rahimiyyah vol.1