**THE IMPACT OF USING INFORMATION TECHNOLOGY IN ACHIEVING THE OBJECTIVES OF SHARIʼAH FOR (DAʼWAH) CALLING NON-MUSLIMS**

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**This Thesis was Submitted in Partial Fulfillment of the Requirements for the Master’s Degree of Islamic studies**

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DEDICATION

To non- Muslims , Muslims , and the sincere callers of Allah (Duʼah) in the East and West of the earth , I dedicate this work .

AKNOWLEDGEMENT

I wish to thank my committee members, who were more than generous with their expertise and precious time . A special thanks to Dr .ʻAlaʼ Al-Din Muhammad ʻAdawi, my supervisor for the countless hours of reflecting and reading, encouraging and most of all patience throughout the entire process . Special thanks also to professor Bahjat ʻAbd Al- Razaq Al- Habashneh, professor Muhammad Khazer Al- Majali, and Dr. Yahya jalal , for agreeing to serve on my committee .

I would like to acknowledge and thank the University of Jordan for giving me the opportunity to complete my " Master Degree in Islamic Studies " . Finally I would like to thank all persons who helped and encouraged me to continue this work .

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**System of Transliteration of Arabic to English**

In this study we follow the system of translation of the United States Library of Congress. The Transliterated Arabic words in *Italic* formatting also.

|  |  |
| --- | --- |
| **Consonants** | **Short** **Vowels** |
| ء | ʾ | ز | Z | ک | k | ـَــ | A |
| ب | B | ژ | Zh | گ | g | ــُـ | U |
| پ | P | س | S | ل | l | ـِــ | I |
| ت | T | ش | Sh | م | m |  |  |
| ث | Th | ص | ṣ | ن | n | **Long** **Vowels** |
| ج | J | ض | ḍ | ه | h | ا ى | Ā |
| چ | Ch | ط | ṭ | و | w | و | Ū |
| ح | ḥ | ظ | ẓ | ی | y | ي | Ī |
| خ | Kh | ع | ʿ |  |  |  |  |
| د | D | غ | Gh |  |  | **Diphthongs** |
| ذ | Dh | ف | F |  |  | ـَــ و | Aw |
| ر | R | ق | Q |  |  | َــ ي | Ay |
| ة a; at (construct state) |
| ال al- (article) |

**Remarks:**

a =َ = *fatḥah* = فتحة

I = ِ = *kasrah* = كسرة

U =ُ = *ḍammah* = ضمة

**Doubling Letters; “*Shadah”***

If the letter is originally doubled (indicated by mark called shaddah= ), then the letter is doubled in writing, for example: *‘Ammara* عَمًرَ

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**THE IMPACT OF USING INFORMATION TECHNOLOGY IN ACHIEVING THE OBJECTIVES OF SHARIʼAH FOR (DAʼWAH) CALLING NON-MUSLIMS**

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ABSTRACT

The thesis tackles one specific issue, which is the impact of using information technology in achieving the Shariʼah objectives of (Daʼwah) calling non-Muslims to Islam, and the branching issues that achieve the purpose of this thesis. The thesis is divided into three chapters. The first chapter includes an illustration of the definition of information technology, its importance, and a demonstration of Sharia’s objectives, both generally and in detailed divisions. and the impact of using information technology in achieving the major purposes for calling non-Muslims to Islam. This is done by clarifying the technological status of serving calling non-Muslims to Islam and its objectives, and suggesting the needed development wished to be done through information technology. The second one tackles the foundation and explanation of the Shariʼah objectives of calling non-Muslims to Islam, which the researcher has concluded and divided into the objectives of necessities, the objectives needs for calling non-Muslims to Islam, and the objectives of improvements for calling non-Muslims to Islam . Also, the researcher has emphasized on the importance of these objectives to reach the peak of calling non-Muslims to Islam.The third chapter tackles the fields of using information technology in achieving the Shariʼah objectives of (Daʼwah) or calling non-Muslims to Islam, and how to develop them scientifically and technologically.

Introduction

In the name of Allah, the Merciful

Praises be to Allah, and peace and blessings be upon His Messenger Prophet Muhammad and who followed him and his companions.

 Nowadays, information technology may be considered to be a major contributor for human progress in all areas of life, and it became a milestone in facilitating human life, and this technology plays a signficant role in facilitating and developing all types of humanitarian sciences.

   One of the important sciences that has a significant role in modern Muslims life is the Islamic sciences; Islamic creed, Quran interpretation, Hadith and Islamic jurisprudence, calling to Islam, and Islamic culture.

   This study is to identify the role of information technology as a tool in facilitating science in terms of storage, preservation, retrieval and transmission, to achieve the most important aspect of Shari'ah objectives, which is to call non-Muslims to Islam; through conclusion, achieving, preserving, and developing. The role of information technology, with all of its tools, is clearly playing an important role in achieving these objectives; within their three levels, and it is utilized in calling non-Muslims to Islam, which requires us to consider studying this impact according to the following study problem.

The problem of the study:

 This study attempts to answer the following questions:

1. What is the meaning of information technology, and what the impact of using information technology in achieving the objectives of Shari'ah for (Da'wah) calling non-Muslims ?

2. What is the meaning of the Shari'ah objectives in (Da'wah) calling non-Muslims to Islam; and what are its levels of necessities, needs, and improvements?

3. What areas of information technology can be used in achieving the Shari'ah objectives in (Da'wah) calling non-Muslims to Islam, and what is the impact of using information technology in achieving the objectives of Shari'ah for (Da'wah) calling non-Muslims ?

4. What are the technological suggestions to develop the utilization of information technology to achieve Shari'ah objectives in (Da'wah) calling non-Muslims to Islam?

Importance of the study:

1. The need for Muslims and non-Muslims for a study in the areas showing them the Shari'ah objectives of (Da'wah) calling non-Muslims to Islam, and to facilitate their guidance journey.

2. The need of Islamic and educational centers around the world for the results of this study.

3. The need of jurisprudential researchers and technicians, who are working in the field of calling to Islam, for the technical areas to facilitate their call.

4. The need of scientific centers and universities to study the role of information technology in achieving the purposes of calling non-Muslims.

5. The need for a jurisprudential and technical reference that includes the most important websites, social media platforms, and smart phones applications, which contribute to achieving, analyzing, and employing the purposes of calling non-Muslims to Islam. This study hopes to serve as one of the references for the online efforts working in calling non-Muslims.

Objectives of the study:

1. Clarifying the meaning of information technology, exploring its divisions and its impact on the overall call for Islam.

2. Clarifying the meaning of Shari'ah objectives of (Da'wah) calling non-Muslims to Islam, and investigating the three levels of Shari'ah objectives of Da'wah.

3. Investigating areas and means of the utilization of information technology in achieving the Shari'ah objectives of (Da'wah) calling non-Muslims to Islam, and to conclude the impact on the objectives of such call.

4. Concluding online suggestions to develop the information technology utilization in achieving the Shari'ah objectives in (Da'wah) calling non-Muslims to Islam.

Previous studies:

    The researcher has not come across any research or study on the impact of information technology in achieving the Shari'ah objectives of (Da'wah) calling non-Muslims to Islam in particular. Such studies about Shari'ah objectives and technology are almost nonexistent -according to researcher knowledge- especially studies regarding the role of information technology in Islamic sciences, and how to employ them in serving Islamic sciences. Furthermore, the studies on jurisprudence and technology in calling non-Muslims to Islam are very scarce.

   However, the researcher found studies in different, yet relevant topics, which will help in building the argument of the study:

**First: studies related to the objectives of (Da'wah) calling non-Muslims to Islam.**

 After conducting a profound research, the researcher could not find a study on the impact of using information technology in achieving Shari'ah objectives of (Da'wah) in calling non-Muslims. However, she was inspired by the notion suggested by Dr.Mohammed Baker Isma'il Habib in his book *Maqasid al-Shari'ah ta'sela wa taf'ilan* when he headlined by "the importance of knowing the Shari'ah objectives for non-Muslim"([[1]](#footnote-1))

He claimed that at all times and places, people are preoccupied by interests; everyone is keen after his advantage, working hard to achieve it, and distancing himself from the sorrows and pains. Hence, when his interest is not fulfilled, he feels unsatisfied with the path he is seeking; he resorts to eliminating his misery and sorrow by ending his own life and committing suicide.

If the non-Muslim focuses on the real jurisprudential interests and the real misfortunes and harm, and as soon as he realizes that Allah, the Legislator, exists to save people from darkness to light, and that if he abides to the Islamic law, his interests and misfortunes alike are destined and fulfilled; whether he knows of them or not. This makes him reflect continuously on himself, his creed, and his religion; resulting in reverting back to the law of the Lord- if he reasons.

  It is the responsibility of the callers to Islam to explain these facts to non-Muslim, as well as Muslims to properly represent Islam by applying it correctly, especially in front of non-Muslims; which shall lead them to convert to Islam. There are so many new Muslims who converted because they realized or focused on some of the objectives of Islamic law (Shari'ah) in some of its rules and obligations.

In conclusion, the focus on the objectives of Islamic law in general, and on its detailed rulings, will help non-Muslims to convert to the true religion; which is Islam[[2]](#footnote-2). This is what the doctor literally stated- with some adjustment, and he did not mention anything else, neither did any other source. Consequently, this research marks an important milestone in the service of calling to Allah; which is the objective of calling non-Muslims to Islam, who form a wide audience for the divine call.

The researcher took this idea to development in two directions:

First: the development of the idea of ​​the objectives of Shari'ah for non-Muslims, for the research to be more specialized. The research was profound and specialized about the objectives of calling non-Muslims to Islam; which are the main basics through which the aims of calling non-Muslims to Islam, by the Qur'an and Sunnah, are achieved.

Second: to measure the impact of the effectiveness of the utilization of information technology in achieving these objectives; being an effective and quick tool in distributing and spreading information, the speed of retrieval, restoration, and its appropriateness to the modernity of the current times.

There are other related studies, but they are general under the title: *Tabsir Al Muslimin li Ghairihim Bi Al Islam Ahkamuh wa Dawabituh wa 'Adabuh* by Dr.Hiba Al-Zhaili, within the book of treating non-Muslims, published by 'Al Albait foundation. The study included:

1. The basis of insight in Islam, and its general reasons. It mentioned the traits of the Islamic call, and its unique self-nature, which are: Islam is the religion of the pure instinct and freedom, Islam is the last of the divine messages, it is a universal religion, and it is a positive inviting religion.
2. The rulings of teaching Islam to non-Muslims, and that it is an obligation upon Muslims. All available means and tools must be utilized; whether they are one-to-one communication, group sessions for open and reasonable dialogue with trusted callers in each country, public sermons and seminars, modern media outlets, preaching and guidance, distributing books, or even reporting examples on the history of the call to Islam.
3. The purposes of teaching Islam and its objectives, such as: to give consignment to its trustees and provide evidence, to correct the human creed, to defy suspicion, and to mention the restrictions for teaching Islam; by following the doctrine of the Qur'an, the prophets, and scholars in calling non-Muslims to Islam. Also, the focus must be on the general, major teachings of Islam, as well as founding the call on insightful basis and knowledge. The caller must be gentle, and must avoid provocation; yet preserving the creedal solid principles. Then end the research with the ethics of teaching or calling to Islam; by strongly believing in the call, being a role model, righteousness in behavior, being faithful and willing to sacrifice for the aim of spreading the message, being patient and willing to tolerate harm, being forgiving, and being hopeful and tolerant.([[3]](#footnote-3))

This study is one of the most important studies, which the researcher benefits from to establish basis of calling non-Muslims. She will also add to it the specifications of the objectives of calling non-Muslims to Islam in details, in addition to demonstrating the impact of technology in achieving the call; due to technology being one of the modern tools for calling to Islam.

**Second: studies on the objectives of Shari'ah” and (Da'wah) calling non-Muslims to Islam.**

1. The Objectives of Shari'ah, author Mohammed bin Taher bin Ashour.

2. The objectives theory according to Imam Shatby, by Dr. Ahmad Alraysony.

3. The objectives of Shari'ah and its privileges, by Professor Allal El Fassi.

In addition to many other specialized sources on the objectives of the Shari'ah, which include the definition, significance, origins, and their various divisions. These sources also include the proofs on the objective of Shari'ah, and the need for the jurist to know them, and the general aims of the legislation.

The researcher will benefit from these sources in defining the jurisprudential objectives of Shari'ah, and their divisions; according to the importance of objectives as necessities, needs, and improvements.

   **Third: the resources in calling to Islam in general:**

1- Da`wah according to the Qur`an and the Sunnah, by Dr.Norlain Din. This book talks about ethics and qualities that should be owned by a person who would call to Islam.

2- Islamic Da`wah: Theory and Practice, by Sohirin M.Solihin.

3- The Da`wah to Islam, by Ahmad Mohammad.

4- The Foundations of calling to Islam, by Dr Abdul Karim Zidane, in which the doctor elaborates on the definitions of calling to Islam, the caller, and the called; who are the masses, hypocrites, and sinners. He also mentions sources for the methods, tools, and other topics related to calling to Allah.

5- The Goals of Calling to Islam, by Sheikh Abi Zahra. It is a great book, rich with the true meanings, fields, practical methods, and history of calling to Allah in Islam.

6- Islamic D'awa in the Current Century, by Sheikh Mohammed Al-Ghazali. It's an important book because it includes the definition of calling to Islam, its divisions, and its practical methods in the current century. It is considered a precious and important source in demonstrating the call to Islam; for Muslims and others, using the language of current times, and it also shows the openness of the Muslim mind to the other.

7- Islamic Call and the Preparation of Callers, by Mohammed bin Nasser Al Aboudi. It is a public source for the call to Allah the Almighty, its significance, its stages, the stages through which the callers are prepared, contemporary methodologies to prepare the callers, and a description of the callers to Allah.

   The researcher will benefit from this study in the general definition of the call to Islam, and inviting non-Muslims as a target for the Islamic call.

The researcher will add to such studies conclusions of the objectives of Shari'ah to call non-Muslims as a prelude to know the role of technology in achieving them.

**Fourth: studies on the role of Information Technology in Islamic Science:**

   The impact of information technology in teaching Qur'an readings and recitations, by Dr. Mohammed Khaled Mansour, where he addresses and defines information technology and its importance in jurisprudential sciences, defines e-learning, and develops a theory to activate the role of Information Technology in teaching the readings and recitations. He also examines these websites and software, in addition to establishing regulations to activate these sites, developing standards to the teaching of readings and recitations through proposing a set of practical recommendations to achieve these goals.

  The researcher will benefit from the ideas in this book; to investigate the utilization of information technology to achieve the objectives of Shari'ah in calling non-Muslims to Islam, by simulating the critique of the online websites and software; which tackle the subject of calling to Islam, as an example to what should be criticized with regard to calling non-Muslims to Islam. She will also try to set standards and regulations for the use of technology to invite non-Muslims; which serves achieving the objectives.

This study will contribute to:

1. Identifying the use of information technology in achieving the objectives of Shari'ah in calling non-Muslims to Islam.

2. Concluding Shari'ah objectives of calling non-Muslims to Islam, and analyzing them.

3. Investigating the technological fields, which achieve the objectives of Shari'ah in calling non-Muslims to Islam, and analyzing them.

4. Critiquing the technological methods to achieve the objectives of Shari'ah in calling non-Muslims to Islam; for the purpose of developing them.

5. Suggesting a comprehensive online model; which achieves the objectives of calling non-Muslims to Islam.

Methods of this study:

The study follows the scientific approach, which is based on the following:

- Inductive : which is a profound and comprehensive tracking for the research subjects and details.

- Analytic: which is the decomposition of information to its basic and fundamental elements.

- Comparative: which is balancing the inputs, issues, and topics, based on specific, focal scientific rules.

- deductive : to reach objective, formal, and scientific results in the researched subjects.

- Application: which is practically applying the material according to previous prescribed rules.

**as the following:**

1. Investigating the objectives of calling non-Muslims to Islam, and the various fields of information technology, such as: websites, social media, and mobile applications.

2. Analyzing the objectives of Shari'ah for calling non-Muslims, and analyzing areas of utilizing information technology used in the call to Islam.

3. Jurisprudential comparison between the general objectives, and specific objectives of calling non-Muslims. Also, conducting a comparison between different online technologies to call non-Muslims to Islam.

4. Concluding the specific objectives of Shari'ah for calling non-Muslims to Islam, and to conclude the impact of websites, social media, and mobile applications on achieving them.

5. The application to demonstrate the role of information technology in achieving the objectives of Shari'ah in calling non-Muslims to Islam.

Study plan:

The study consists of the introduction, three chapters, and the conclusion , as follows:

* Introduction: which includes the importance of using information technology in serving general Islamic sciences, and its relation to achieving the objectives of Shari'ah in calling non-Muslims to Islam.

**Chapter One: Study terms (information technology, objectives of Shari'ah)**

* 1. Definition of information technology, its importance .

1.2 Defining the objectives of Shari'ah for calling non-Muslims to Islam, its fields, and its most important sources.

**Chapter Two: The objectives of Shari'ah for calling non-Muslims to Islam.**

2.1The objectives of the necessities for calling non-Muslim to Islam, and its branching Doctrinal objectives.

2.2 The objectives of needs for calling the non-Muslims to Islam, and its derived special, practical, and jurisprudential objectives

2.3 The Objectives of Improvements for Calling Non-Muslims for Islam and the Branching Moral Objectives

**Chapter Three: fields of utilizing information technology to achieve the objectives of Shari'ah in calling non-Muslims to Islam, and its scientific and technical development.**

3.1 Introduction: the jurisprudential and technical restrictions to achieve the objectives of Shari'ah in calling non-Muslims to Islam.

3.2 The online websites for calling non-Muslims to Islam and their contribution to achieving the Shari’ah objectives of the call.

3.3 Social media and its contribution to achieving the Shari’ah objectives of calling non-Muslims to Islam.

 3.4 Mobile applications for calling non-Muslims to Islam and their contribution to achieving the Shari’ah objectives.

3.5 The jurisprudential, scientific, and technical standards to develop an online system to achieve the Shari’ah objectives of calling non-Muslims to Islam, and suggesting an online model for the call.

**Conclusion**: it includes the most important results of the thesis, and the recommendations.

At the end, I ask Allah to make this study a beneficial reference for non-Muslims.

All praises be to Allah.

Chapter one

Study terms: the definition of information technology and objectives of Shariʻah for calling non-Muslims

This chapter will introduce the definition of information technology and objectives of Shariʻah for calling non-Muslims according to the following:

1.1 Definition of the information technology, its importance .

This includes definitions of the term: “information technology” and its significance in contemporary human civilization, in serving sciences in general, and Islamic sciences in particular, as well as the objectives of Shariʻah for calling non-Muslims specifically as follows:

1.1.1: The Definition of the information technology

Information technology is defined as the study, design, development, activation, support or management of computer-based information systems, particularly computer hardware and applications, and it is concerned with using computers and software applications to convert, store, protect, process, transmit, and retrieve information .

Information technology is the study of complementary networks of hardware and software that people and organizations use to collect, filter, process, create, and distribute data and its interrelated components working together to collect, process, store, and disseminate information to support decision making, coordination, control, analysis, and visualization in an organization. ([[4]](#footnote-4))

Moreover, information technology deals with computing, including hardware, software, telecommunications and generally anything involved in the transmittal of information or the systems that facilitate communication. ([[5]](#footnote-5))

**The components** **of Information technology are:**

1. Hardware (computers)

2. Software

3. Database

4. Networks and Communications

5. Procedures

6. Human Resources. ([[6]](#footnote-6))

It is clear to the researcher through the above that the information technology is the tool that includes the hardware and the software as well as what is related to databases through the Internet, with introducing administrative systems to run these data by human resources to facilitate the contemporary human life in all spheres, including Islamic sciences, and the objectives of calling non-Muslims by using the previous data in accordance with a certain order that will be mentioned later.

**1.1.2 The importance of information technology**

 With information technology, the world is brought closer, and the world’s economy is quickly becoming a single interdependent system. Information can be shared quickly and easily from all over the globe, and barriers of linguistic and geographic boundaries can be torn down as people share ideas and information with each other.

Communication has become an easier, cheaper, and faster system with the help of information technology. Using the internet, people can speak to each other all over the world using video conferencing. Social media is also another area of communication available because of information technology. It is now easier than ever to share photos and information about your life with people you know all over the world. This draws some families closer to family members they do not get to see often.

Information system has also created new jobs. Programmers, systems analyzers, hardware and software developers, and web designers all owe their jobs to information systems. Without such advances, these jobs would not exist. ([[7]](#footnote-7))

The importance of information system can be seen in the ease and speed of information sharing, saving time and effort, bringing the long distances between countries and completing the work with high quality.

1.2. Defining Shariʻah Objectives of (Daʻwah) Calling Non-Muslims to Islam and Its Fields

This chapter includes the definition of the term: "the objectives of (Daʻwah) calling non-Muslims to Islam," within two aspects; as a conceptual, and as a descriptive term. As a result, we would know what each elements of the term exactly means; the objectives, the (Daʻwah) call to Islam, and calling non-Muslims. While it is a comprehensive term, it is used for a specific definition. Then a search is conducted on the fields of objectives of (Daʻwah) calling non-Muslims to Islam, and its most important resources; in order to combine the two terms of the thesis into one comprehensive term for the study in section three, as following :

-      Defining the term "objectives of (Daʻwah) calling non-Muslims to Islam."

-      The fields of objectives of (Daʻwah) calling non-Muslims to Islam.

1.2.1 Defining the term "objectives of (Daʻwah) calling non-Muslims to Islam."

It will be described within two aspects; the descriptive, and the conceptual.  In the descriptive definition, the terms need to be individually defined as follows:

1.2.1.1 define the objectives, their divisions, and their most important resources:

First: the definition of objectives of Shariʻah.

The objectives have multiple similar definitions. For example:

Mohammed bin Tahir bin Ashur defined it as “the purposes of (Allah) the Legislator in all legislative circumstances; or most of them.”([[8]](#footnote-8))

Allal Fassi defined it as “the intent of Shariʻah objectives: the purpose of it, and the secrets which (Allah) the Legislator assigned to each of its rulings.”([[9]](#footnote-9))

Al-Raissouni defined it as “the aim which Shariʻah is regulated for; for the benefit of humankind.”([[10]](#footnote-10))

Muhammad Al-Youbi defined it as “the intents, provisions and so forth; which (Allah) the Legislator intended, in general and specific legislation; for the benefit of humankind.” ([[11]](#footnote-11))

Nour Al-Deen Khademi stated that “they are the significant understandings of Shariʻah rulings, and what follows them accordingly; whether these definitions are partial rulings, or general interest, or basic attributes. They all meet the one purpose; which is to worship no Allah but Allah, and achieve the benefit for humankind in both lives (this life and hereafter).”([[12]](#footnote-12))

 “The aim of Shariʻah is the benefit for people, as part of their community, and each individual is responsible before Allah, who gave them this responsibility to establish justice and righteousness, and to achieve the intellectual, social contentment, and peace-of –mind for everybody.” ([[13]](#footnote-13))

“ A principal objective of the shariʻah is realization of benefit to the people concerning their affairs both in this world and the hereafter . It is generally held that the Shariʻah in all of the its parts aims at securing a benefit for the people or protecting them against corruption and evil .” ([[14]](#footnote-14))

“The prophets' duty was to guide people through the regulations obliged in the holy Qur’an and wisdom, to achieve the righteousness of individuals and society. These intents are the exact purpose of the Prophet-hood and Shariʻah .” ([[15]](#footnote-15))

 “The Divine laws share the same general principles; which are essential for religion and justice to prevail, and seek for unity. However, they differ according to circumstances and the context of the community it is sent upon.” ([[16]](#footnote-16))

The Holy Qur'an and the Islamic Shariʻah ; the final divine and conclusive regulation, affirmed the accord of the general principles, and their inclusiveness of all details of people’s lives until judgment day.

“The main objective of Shariʻah is the prosperity of earth, achieve peaceful coexistence on it, and conserve its quality of life; which depends on the righteousness of its trustees and their fulfillment of justice, virtue, intellect, and good deeds; as they were obligated. In order to achieve the prosperity of earth, to benefit from its goods, and to ensure the advantage to all people.” ([[17]](#footnote-17))

Imam Ibn Al-Qayyim beautifully defined the meaning of Shariʻah objectives: “Shariʻah is established, and based on, the benefit of people in this life and in the hereafter. It is just, merciful, and wise; in all of its values. Shariʻah is the justice of Allah among his servants, and His mercy among his creations. It is in life, food, medicine, light, cures, and infallibility.

All good exists due to all good in life is a result of following it, and all defectiveness in life is a result of straying from it. Shariʻah is revealed to the prophet (by Allah) as the core of life, and the key to success and happiness in both lives (this life and hereafter).”([[18]](#footnote-18))

Based on the above, objectives of Shariʻah are the major aims that Allah has intended for His servants’ benefit; which are the necessities, needs, and improvements; which will be demonstrated later in this thesis, Allah’s purpose of creation, and the objectives for the happiness of believers -who are obligated to apply the rulings of Shariʻah . However, “Objectives of Shariʻah” is a broad term which includes all these aspects. This thesis will include the aims and purposes of (Allah) the Legislator for (Daʻwah) calling non-Muslims to Islam.

Second: The divisions of Shariʻah objectives, and their most important resources.

Imam Al-Shatbi divided objectives of Shariʻah into two parts; and it is the basis of all divisions.

1. The objective of (Allah) the Legislator ; and it is also divided into four types:

a. The objective of (Allah) the Legislator in regulating Shariʻah for the benefit of His servants in the two lives.

b. The objective of (Allah) the Legislator in regulating Shariʻah for understanding.

c. The objective of (Allah) the Legislator in regulating Shariʻah for the obligation of applying it.

d. The objective of (Allah) the Legislator in obligating the person of age and responsibility to apply the rulings of Shariʻah.

1. The objectives of the obligated within the obligation:([[19]](#footnote-19))

a. The general objectives[[20]](#footnote-20) : they are the objectives that Shariʻah considers and aspires to achieve in all of its legislative approaches; and it is what this thesis depends on them.

These objectives are :

**a.1 Necessities**; which include protecting one's religion, life, dignity/lineage, wealth, and intellect. Dr. Al-Youbi also stated that: “they are the interests which include preserving one of the five previous objectives.”([[21]](#footnote-21))

Also, Imam Al-Shatibi defined them as: “they are inevitable to establish the purpose and benefit of life and religion. Therefore, if they are lost, then life strays from righteousness; rather it will become corrupt and anarchic. Thus, one loses his purpose of the world and the reward and deliverance in the other life [hereafter]. Hence, he will be forever lost.” ([[22]](#footnote-22))

Al- kamali defined them as: “those on which the lives of the people depend , and their neglect leads to total disruption and chaos . they are the overriding values of life, faith, intellect , property and lineage.” ( [[23]](#footnote-23))

“They are doubtless in every sect, and their collapse marks the deterioration of life.”([[24]](#footnote-24))

The objectives are essential, which means that they are inevitable to ensure the purposes of religion and life. They have to be approached through practicing what leads to, and establishes, them. They have to be approached, as well, through quitting the practices which lead to their fall.” ([[25]](#footnote-25))

**a.2** **Needs:** they are the benefits through which difficulties and hardships of believers -who are obligated to apply the rulings of Shariʻah , are mitigated, and ease is granted.”([[26]](#footnote-26))

Shatibi defined them as: "they are what was lacking to be at ease and mitigate difficulties; which lead to hardships and sorrows, and thus bring damage. Therefore, if they are neglected, then believers will suffer from sorrows and face hardships. However, the damage will not reach the extent of the normal harm expected in public interests.”([[27]](#footnote-27))

Therefore, Shariʻah is comprehensive, and seeks to mitigate difficulties and ease distress.

Al-kamali when he talked about the objectives of sharʻiah ; he referred to the two principles of Shariʻah ,namely removal of hardship ( raf ʻ al-haraj ) and prevention of harm (daf ʻ al darar ) , both of which are integral to general concept of *maslahah* the Qur'an declare that ([[28]](#footnote-28))

 ( وَمَا جَعَلَ عَلَيۡكُمۡ في الدّين مِنۡ حَرَجٖۚ) (الحج :78) .

*“...and {He} has not laid upon you in religion any hardship …*”(22:78 ).

(يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ) (البقرة :185 ) .

 *“...Allah intends for you ease, and He does not want to make things difficult for you*…”(2:185 ) .

Shariʻah is regulated to alleviate hardships, eliminate sorrows, ease pain; anguish is mitigated in all aspects of Shari'a([[29]](#footnote-29)). Its applications include acts of worship, dealings among people, habits, and crimes. ([[30]](#footnote-30))

The definition of the need: permits the enjoyment of what Allah allows as lawful, alleviates distress and hardships, and applies to include acts of worship, dealings among people, habits, and crimes. ([[31]](#footnote-31))

**a.3: Improvements**: they are the interests and purposes which favor innateness, and boost morals; such as ethics of eating, drinking and wear, purification, and such other rulings. ([[32]](#footnote-32))

They are not necessities, nor needs, but they are subjected to improvement and ornamentation. Also, they are the ease for positevs to occur, and following the best methodologies. ([[33]](#footnote-33))

Imam Jwieny defined them as: “they are not related to a specific necessity, neither to a public need; however they grant a privilege, or prevent its contrary.”( [[34]](#footnote-34))

Al-Razi stated that: “they are the verification of virtue, and good morals."([[35]](#footnote-35))

Shatibi considered them to be "practicing the decent habits, and avoiding vices which are disgraced by rational intellects; and they include fine morals.” ([[36]](#footnote-36))

“Improvements include the interest of fine morals, in addition to decent habits and ethics. They are not as superior as the previous two ranks, but they complement and advance attaining them.”([[37]](#footnote-37))

Tahir Ibn Ashour mentioned the definition of improvements to be: “they are what perfect the system of society, to achieve peace and security, and reflect the delightful image of the Muslim community in front of all communities; so it will be appealing to be joined and approached. Fine morals and habits lead to perceiving that image; whether they are public; like covering (Awra), or specific; like maintaining innate traits, and even growing beards. In conclusion, improvements are perceptions which reason with elevated rationale.”([[38]](#footnote-38))

       “These three sections are the purpose of the Islamic message, and the whole life system for humankind. And they are the obligations and responsibilities people bear; since humans are the superior creation- above all of what Allah has created, and they are given the distinction and honor.”([[39]](#footnote-39))

**b.** The specific objectives: “they are the objectives that Shariʻah aims at achieving in specific fields; such as purification, Hajj, Zakah, guardianship, trading, or others.”([[40]](#footnote-40))

**c.** Partial objectives: “they are what (Allah) the Legislator intends with every ruling; whether it is obligated, prohibited, encouraged, lawful, or disliked. For example: the prohibition of usury, permitting trade, and prohibition of eating dead meat.” ([[41]](#footnote-41))

The researcher will build on the thesis on (Daʻwah) calling non-Muslims to Islam based on these three divisions; which gained jurists' unanimity. She will also investigate the objectives of (Daʻwah) calling non-Muslims to Islam in these three previous divisions.

Noor Al-Deen AlKhademi divided objectives into different aspects:

1.     The objectives of (Allah) the Legislator ; which are the intended objectives, based on which Shariʻah is regulated, objectives of believers -who are obligated to apply the rulings of Shariʻah ; which the person of responsibilities has to follow in his actions, beliefs, words, and deeds.

2.     The general, partial, and specific objectives; as mentioned previously.

3.     The necessities, needs, and improvements objectives; within the general objectives; as mentioned previously.([[42]](#footnote-42))

**- The most important references of Shariʻah objectives:**

The study of Shariʻah objectives has undergone many phases of authoring; and they are not subject to investigation here. However , in brief, some of these resources are:

1. Al-Muwafaqat fe Usul Al-Shariʻah for Imam Al-Shatibi
2. Maqased Al-Shariʻah for Al-Tahir bin Ashur
3. Maqased Al-Shariʻah for Allal Fassi
4. Maqased Al-Shariʻah w Alaqatha bl Adelah Al Shari'iahfor Dr. Muhammad Al-Ayoubi
5. Maqased Al-Shariʻah 'End Ibn Taimiah for Dr. Yousif Al-Badawi
6. Maqased Al-Shariʻah for Dr. Nour Al-Deen Al-Khademi

1.2.1.2 Defining Daʻwah

Daʻwah lexically means: " from the root Da'a. Meaning to encourage believing in something.”([[43]](#footnote-43))

"Islamic callers to Islam (Da'iah) are the ones who encourage others to believe in the right path, or even in the wrong (stray) path, and one of them is the caller to Islam. Man is considered a caller to Islam both; if he invites to a religion or if he encourages innovation.” ([[44]](#footnote-44))

The derivations of the word "Daʻwah" have multiple lexical meanings: such as, to ask or call for; to promote something or emphasize on its purpose; or it means to pray for Allah and ask for his guidance. Praying to Allah is declaring His Oneness and praising Him. Du'a is also “the call for relief1 . the conclusion of the lexical meaning of Daʻwah is praying for Allah, taking refuge in Him, believing in Oneness, praising Him, and asking for relief. Believing in Oneness is to testify that there is no Allah but Allah, and the prophet is His messenger inviting people to worshiping only Him, and to follow his regulation.([[45]](#footnote-45))

Idiomatically: "Daʻwah is to invite people to believing in Allah, His religion; which is Islam; "the religion before Allah is Islam"([[46]](#footnote-46))

Al-Bayanouni defined it as: “delivering the message of Islam to people, teaching it, and applying it in everyday life.”([[47]](#footnote-47))

It is known to be “calling people and enlightening them about the religion of Allah, and to convince the non-Muslims them to follow and apply it.”([[48]](#footnote-48))

Based on what is mentioned previously, the researcher can define Daʻwah to Allah as: the declaration of Islam; as a conviction and regulation, by enlightening people about it, using every method available; by wisdom and courteous exhortation. Therefore,achieve the objective of the Creator; which is the worship and devotion of His creations. that means : Daʻwah is informing the people about the Islam and teach them .

* **The subject of Daʻwah**:

The subject of Daʻwah is Islam; which Allah has revealed to His prophet Muhammad -may peace be upon him- through Qur'an and Sunnah. ( [[49]](#footnote-49))

* **Daʻwah methods in Qur'an and Sunnah**

They are the methods callers to Islam should follow when calling for Islam. According to Abu AlFateh Al-Bayanouni, the methods are concluded as follows:

1.    The method of wisdom; which is the method that puts everything in place. Dr.Saeed Bin Wahf Al-Qahtani defined it as: "the preciseness in words and deeds, and putting everything in place."([[50]](#footnote-50))

2.    The method of courteous exhortation; which is a synonym for advice in the terminology of Daʻwah. The importance of this methodology emerges in many commentaries, such as:

-       Allah's direct obligation to follow it: "*Invite (mankind, 0 Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching.*"([[51]](#footnote-51))

-       The prophet Muhammad – peace be upon him- considered it to the basis of the religion; when he stated: "religion is {all about} advice."([[52]](#footnote-52))Advice is a synonym for exhortation.

-       The prophet’s companions pledged their allegiance for him based on it; as a Hadith included: "I pledge my allegiance to the prophet of Allah, Muhammad -peace be upon him- to perform the prayers (Salat), give Zakah, and give advice to all fellow Muslims."([[53]](#footnote-53))

-       All prophets have followed it; for example, prophet Noah – peace be upon him- said:

"أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ" (الأعراف :62 ) .

"*give sincere advice to you* …"(7:62 ) .

3.    Negotiation method: to courteously argue; which is one of the methods of Daʻwah for Allah. The Holy Qur'an has recommended and obligated it([[54]](#footnote-54)) . It can be through discussion, argument, and debate.

4.    The method of having a role model: it is represented through following who acts righteously; whether this role model is a prophet, or who follows their righteous path.(([[55]](#footnote-55)

Dr. Al-Ramahi has added more methodologies, which are: the narrative method; the method of giving examples; the method of invitation and intimidation; presenting scientific facts; and the method of reason, sentiments, and the experimental perception.([[56]](#footnote-56))

Nonetheless, the methods of Daʻwah are not limited. Some other methods are followed, such as: psychological stimulation; rational persuasion; and positive, open-minded conversation and debate, based on evidence and not bigotry.

* **The means of Daʻwah and transferring it:**  they are the tools which the caller to Islam uses in giving Daʻwah, and conveying it to other places. Some tools are modern , and some aren't modern:

1. Verbal means: such as; sermons, lectures, seminars, discussions, debates, promotion of virtue and prevention of vice. These verbal means can be through lectures, forums, writings, visual and audio media, and recordings. Reporting through these means must be clear and simple, so listeners would follow and understand.

2. Practical means: through prevention of vice and promoting virtue by setting a good example, through good deeds, high manners, commitment to religion outwardly and inwardly ; all of which make a Muslim a role model for everyone ([[57]](#footnote-57)) and building mosques and Islamic schools.

3. Building universities and Islamic schools, in addition to publishing magazines and newsletters.

4. Creating online content, and using technology in Daʻwah; which is the subject of this thesis.

1.2.1.3 The definition of non-Muslims

 They are: "whoever does not believe in Islam; as a conviction and Shariʻah , regardless of their sects or attributes."([[58]](#footnote-58))

This matter is mentioned in the books of principles of Daʻwah under the subject of invitees and its divisions. I will tackle the divisions of invitees briefly, to demonstrate their relationship with non-Muslims.

The divisions of invitees are:

1.    public audience : who are the majority of people who do not believe in Islam; they are the subject of this thesis.

2.    The hypocritical dogmatic: who shows what is not truly.

3.    The disobedient: who was originally a believer; who testified the Oneness of Allah and prophethood of Mohammad, but does not apply the rulings following this testimony, and disobeys some rulings of Shariʻah and commits vices; whether plenty or few.([[59]](#footnote-59))

Non-Muslims are divided into: atheists, polytheist, and people of Scriptures(Ahl-alkitab). They are all included in this subject of research.

The conceptual definition of the thesis is to be concluded by the researcher; through combining all the previous definitions. The major objectives of Shariʻah that (Allah) the Legislator regulated on inviting non-believers to Islam; regardless of their sects and attributes. As well, teaching them and helping them apply it in daily life. The details will follow in the second section of divisions of objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam.

1.2.2 The fields of objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam

Through the investigation of the general objectives of Shariʻah , the researcher comprehended that there are specific objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam, and they are derived from the three objectives of Shariʻah previously mentioned: the necessities, the needs, and the improvements. Which means that there are necessary, needs, and improvement objectives of Shariʻah in Daʻwah. They are as follows:

**First**: the necessary objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam; which imply protecting religion and the objectives of Islamic creed, and they are: believing in Oneness, servitude to Allah, guidance and enlightenment, promoting Islam through its rational evidence of the comprehensive principles of Islam (believing in Allah, His prophet, the holy Qur'an…etc.), inviting to Islam through objective debates and the positive thinking; which is based on evidence, argument, and facts, liberation of the human mind from illusions, desires, imitation, and bigotry, and the protection of life, lineage, money, and intellect.

**Second:** the needs objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam; which include the specific, practical Fiqh objectives.

**Third:** the improvement objectives of Shariʻah in (Daʻwah) calling non-Muslims to Islam; which include the moral objectives. These moral objectives are: moral objectives towards (Allah) the Creator, oneself and others, and towards the universe and living creatures. They will be tackled in chapter 2; in general, not in depth; because it is not the core subject of the thesis; rather, is the main purpose is clarification the impact of using technology in achieving these objectives.

Chapter two

The Objectives of Shariʼah for (Daʼwah) Calling Non-Muslims to Islam

 This chapter includes the theoretical basis to this thesis. The researcher will investigate Shariʼah objectives and the major and minor purposes, which (Allah) the Legislator intended for people to become believers and Muslims . The researcher will also determine the general frames for these objectives; without elaborating on them in detail ; due to the subject of this thesis, which is to discuss how technology facilitated achieving these objectives in real life, the efforts paid on serving the objectives to be fulfilled and the suggestions to improve these efforts, in addition to Shariʼah and technological standards; which are set to guarantee the best implementation of Shariʼah objectives for calling non-Muslims to Islam.

It is important to note that with the objectives of calling non-Muslims to Islam, a person will draw closer to the result of believing in Islam, because it is the comprehensive divine guidance for all times and contexts. That is achieved by presenting Islam, in general, as a creed and Shariʼah rulings, and in specific in all of its systems; faith, legislations, social, economic, political, educational, and ethical. Also, through the Shariʼah rulings which organize people's lives, by defining the rulings of worship practices, financial dealings, family relations, penalties, legislative politics, law, and international relations; all abide to comprehensiveness, preciseness, and righteousness in legislation, without contradictions. If non-Muslims get acquainted with them, and think rationally about them, they will come to realize that Islam is the right religion.

Also, the scientific inimitability of Qur'an and Sunnah is a pathway towards converting non-Muslims to Islam. In addition to the specific objectives (Allah) the Legislator intended in calling non-Muslims to Islam. The study will present them in brief later. Noting that, the subject of the thesis is not detailing these objectives, but demonstrating the impact of using information technology in facilitating and achieving them to call non-Muslims to Islam.

The objectives of calling non-Muslims to Islam in necessities, needs, and improvements are the major goals and purposes which the Legislator(Allah) guided non-Muslims by, to preserve their necessities; granting them with ease in their needs; confirming their abiding to the human instinct and the ethics of humanity, to pave the way to their conversion to Islam, or to live in the guidance of Allah; if they chose not to convert.

Islam is a universal divine religion; which grants all humans whether Muslims or non-Mulims, with all human rights. The objectives of Shariʼah ; with its three levels, is to guarantee the human rights to all people. They are considered the three levels of human rights in the Islamic law, and granting them is the basis of calling non-Muslims to Islam. They are applied in a pyramidal regulation; in which one's dignity is the top of all. Or they are more so of a tree; its trunk is human dignity, and the branches are the five necessities. That tree needs care and protection to grow strong, and that care is granted in two levels:

**First, The obligating legislation**: the prescribed penalties grant the preservation of the rights implied in the objectives of the five necessities from any violations.

**Second, The level of the commandments**, which are protected by the norms and public morals ([[60]](#footnote-60)) .

Professor Omar Obaid Hasana has mentioned that investigating the objectives of Shariʼah , and its relationship with human rights, is an attempt to originate and indicate that, after contemplation and investigation, the objectives of Shariʼah are indeed human rights. Their purpose is to grant rights and protect them, and to demonstrate what differentiates the teachings and standards of Islam; such as the solid principles which affirm the oneness of the human origin, consequently, granting equality which is the essence of civilization. Also, the affirmation on human dignity in accord to the origin of creation and composition, just due to being a human, regardless of color, gender, religion. As well, these objectives conform and constitute the freedom of choice; “*there’s no compulsion in religion*,” which consider the deprivation of the freedom of choice is a privation of humanity itself ([[61]](#footnote-61)).

It is obvious to us that when Allah directs the speech to people about the necessities, needs, and improvements, He intends at fulfilling the righteousness of humans; whether Muslims or non- Muslims , to achieve the righteousness of life and the organization of the universe. Allah has abided the life of Muslims with achieving these three objectives. This abidance has obligated non-Muslims as well, to guide them, and pave the way for their conversion to Islam; by knowing Islam through these objectives.

 Ahmad Al Raissouni has stated that investigating the humanity of humans comes first; before investigating human rights, because it branches from it. That is apparent as Allah has dignified humans and created them in the best form, trusted them with living on Earth, and breathed His soul into them. All these privileges have dignified humans, worthy of being reminded of when calling them to worship the one and only Allah([[62]](#footnote-62)).

Later on, the thesis will show the aims and purposes of calling non-Muslims to Islam in three levels, how the divine invitation intended for them to accomplish them as soon as they convert, an invitation to apply them until they have solid basis in their religion and among themselves, and ends with their conversion to Islam and enjoying establishing them in a disciplined manner. The thesis will also define the aspects of these objectives; by investigating the verses of Qur'an and the Sunnah, as follows:

2.1 The objectives of necessities for calling non-Muslims to Islam.

The necessities- as mentioned earlier, are the major purposes which (Allah) the Legislator obligated people to fulfill; whether they are Muslims or non-Muslims . They include preservation of one's religion, life, lineage, wealth, and intellect. and if they were demolished, the human life will be deteriorating consequently. Therefore, they were called "the necessities", to guarantee the righteousness and straightness of life. The righteousness and straightness of life are some of the objectives of calling non-Muslims to Islam, therefore, Allah has set "the Law of Jostling"([[63]](#footnote-63)) in the universe, which implies that the righteous must jostle, and prevent the corrupt in life and universe from dominating life and universe; so the powerful corrupt would not prevail upon the weak, and consequently cause destruction to life and universe;

"وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّفَسَدَتِ ٱلۡأَرۡضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضۡلٍ عَلَى ٱلۡعَٰلَمِينَ "(البقرة :251 ) .

*"( And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the 'Alamin (mankind, jinn and all that exists).)"(2:251).*

"وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ " (الحج :40 ).

*(For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down.)(22:40).*

 This law will be only enforced when one party of the conflict follows the divine guidance to achieve the righteousness in life. If that party was a Muslim, then he is restricted to Shariʼah rulings. If he is not a Muslim, then Shariʼah has invited him to found the righteousness in life by preserving these necessities. Accordingly, the human jostling which protects the world from collapsing and misbalancing will be achieved. Therefore, the importance of the objectives of the necessities in calling non-Muslims to Islam appears; because (Allah) the Legislator intends for the universe to be righteous, and for people to follow His guidance. However, each person has the free will to choose whether to believe or not, and each is held accountable on judgment day before Allah for his choices.

The conflict between the righteous and the sinful exists in all aspects of life, and all of its paths. That is what prospers life, and without it life would be corrupt and imbalanced([[64]](#footnote-64)).

The thesis will discuss the necessities one by one, and the researcher will specify the purposes, which Allah the Legislator intended for calling non-Muslims to Islam, to be accomplished, and to grant them with refuge in this life and in the afterlife; paving the way for their conversion to Islam. Their conversion shall be based on full conviction and rationality rooted in their pure instinct, which witnesses the existence of Allah the Creator.

The prophets were sent to demonstrate these purposes to fulfill the full submission to Allah.

The thesis also will elaborate on the Doctrinal objectives; which branch from the objective of protecting religion, and because it is the basis for calling non-Muslims to Islam, and the other objectives will occur after their conversion to Islam, as following:

2.1.1 Protecting the religion of non-Muslims

In the aspect of protecting religion, calling non-Muslims to Islam is revealed through the verses of Qur'an. the Qur'an invited Jews, Christians, people of Holy Scriptures, and all nations to follow the last massage from Allah ( Islam ) .

the Islam is the religion of all prophets, the scriptures revealed upon them are reported the coming of prophet Muhammad (PBUH); "…."

"إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْلِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ "( المائدة : 44 ).

 *(Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged* *for the Jews by the Taurat (Torah) after those Prophets],)* (5:44) .

Allah has spoken about Christians as well:

" وَقَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبۡنِ مَرۡيَمَ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِۖ وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ فِيهِ هُدٗى وَنُورٞ وَمُصَدِّقٗا
لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِ وَهُدٗى وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ " (المائدة : 46 ) .

 *(And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary),131 confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqtin (the pious- )(5:46).*

Later on, the Qur'an was revealed, and it affirmed the Oneness of Allah, the devoted submission to Allah, and the creed which suites all times and places, which all were invited to in the preceding Holy Scriptures. "

Allah has spoken to His prophet Muhammad through the verses:

"وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ عَمَّا جَآءَكَ مِنَ ٱلۡحَقِّۚ لِكُلّٖ جَعَلۡنَا مِنكُمۡ شِرۡعَةٗ وَمِنۡهَاجٗاۚ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن لِّيَبۡلُوَكُمۡ فِي مَآ ءَاتَىٰكُمۡۖ"(المائدة :48 ).

*" And We have sent down to you (O Muhammad) the Book ( This Qur'an) in truth, confirming the Scripture that came before it and Muhaymin ( trustworthy in highness and a witness) over it (old Scriptures) • So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds"(5:48 ).*

We also notice the announcement of prophet Ibrahim about the coming of prophet Muhammad and his message:

"رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ "

(البقرة :129 ) .

*"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al•Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.(2:129 ).*

Based on the previous, one of the objectives of the necessities in Islam in protecting the religion of non-Muslims is reminding them with the religion of truth, and inviting them to the last revelation; which their Holy scriptures prophesized it. So protecting religion in that aspect is due to calling for this universal faith, which is based on the oneness of Allah (Allah), the oneness of source, the multiple convictions; and their comprehensiveness and diversity, yet do not contradict and do not differ in the core.

The other aspect of protecting non-Muslims religion is their conversion to Islam after considering the convictional and moral objectives- mentioned previously. So these objectives are their path to Islam, and fulfillment of the purpose, which is converting them to the religion of Allah. As Allah has revealed in his Holy book;

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ "(آل عمران : 19 ). "
*" Truly, the religion with Allah is Islam."(3:19 ).*

He will only accept those who believe in Islam; whether it implies to follow the prophet at their times, or following the last prophet Muhammad (PBUH)

"مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّ‍ۧنَۗ "(الأحزاب :40 ).

*" Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of every thing.")33:40).*

" يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ، وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا " (الأحزاب :46 ) .

*"O**Prophet (Muhammad) Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, , And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunna the legal ways of the Prophet "(33:46 ) .*

Consequently, we come to the purpose intended from revelations and prophets:

 " وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ " (آل عمران : 85 ) .

*"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers"(3:85)*

The abidance to the covenant of Allah is achieved by believing and following in the prophets and the message they carry;

"وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّ‍ۧنَ لَمَآ ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ، فَمَن تَوَلَّىٰ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ"(آل عمران : 81-82 ).

*"And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will come to you a Messenger (Muhammad confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this), Then whoever turns away after this, they are the Fdsiqiin (rebellious: those who turn away from Allah's Obedience)."(3:81-82).*

2.1.2 The Doctrinal objectives which branch from the objectives of protecting the religion of non-Muslims

The Islamic creed is founded to answer the questions of humans, and those answers are revealed in the Holy Qur'an. Therefore, it has branched into the objectives of the Holy Qur'an in calling non-Muslims to Islam. To the questions such as: who am I? Where did I come from? Who created me? What is the purpose of being in this world? Who created this world? What is the end of me? What is the end of the world around me? ([[65]](#footnote-65)) And many more questions humans want to find the answers to, to reach conviction, peace at heart, and self-realization of believing in Allah; the Angels; the Holy scriptures; the prophets; judgment day; fate and destiny. Therefore, one will know the purpose of existence, reach the sincerity of believing, and prosper in life.

The creed grants people with a comprehensive representation of relationships between humans and their Creator, humans with themselves, and between them and the world around them. In addition, a person will have the capacity to answer all questions he faces.

The creed teaches us to worship the one and only Allah (Allah), and to prosper in life, also to believe that Allah has created us out of His grace. Then, whoever commits to good deeds, He will grant His reward in heaven in the afterlife; and that is Allah’s grace. ([[66]](#footnote-66))

The Islamic creed is: the belief- which the person commits his heart to, in Allah, the Angels, the Holy scriptures; the prophets, judgment day, fate and destiny; including the deep aspects of these pillars, with all of their evidence in Qur'an and Sunnah, and the rational evidence which supports them. ([[67]](#footnote-67))

Calling non-Muslims to Islam is founded on the attributes of the Islamic creed, which are Deity, persistence, clarity of vision, comprehensiveness, reasoning with human intellect, moderation, ease, clarity, and positivity. ([[68]](#footnote-68))

Some researchers have defined the pillars of ( Daʼwah) calling to Islam as the pillars of faith and the Islamic creed; due to their importance and the fact that they are the initials of inviting non-Muslims to Islam.([[69]](#footnote-69))

The creed objectives for calling non-Muslims to Islam : they are the basic purposes of the creed, which are related to believing in Allah, the Angels, the Holy Scriptures, the prophets, judgment day, fate and destiny. Also, they are the purposes which the Islamic creed is founded for, and the purpose of Allah's obligations. They indeed follow the principles of the open dialogue, and providing clear, and strong evidence. These objectives are the investigation of the researcher, and according to her perspective, they are the general frames for the objectives.

The researcher has investigated the whole Qur'an, to conclude the Shariʼah objectives in the Qur'an, which are the basis of the Islamic creed. They are presented as follows:

2.1.2.1 Achieve monotheism, worship, righteousness, and guidance

At the beginning of this section, it is necessary to identify the definition of monotheism, worship, righteousness, and guidance, then, to present the Qur'an verses which enforce these objectives. The purpose of calling non-Muslims to Islam is to guide them to the righteous path, and invite them to worship only Allah. The verses of Qur'an have tackled the objective of monotheism and worshipping (Allah) the one and only Allah, directing the speech to all people;

"يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ"(البقرة :21 ) .

 *" mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqtin (the pious)"(2:21 ).*

This is a call to all people to worship their Lord, who has created them and creatures before them; He who is the only creator, so He is the only worthy of worship. Hoping that they will become portray and become a part of the chosen image for people; which is the image of worshipper of Allah([[70]](#footnote-70)).

There are many contexts in the Qur'an which indicate that Allah has intended for people to worship Him; only Him, and it is an invitation for all prophets;

 (وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡ‍ٔٗاۖ)(النساء : 36) .

*" Worship Allah and join none with Him (in worship);"(4:36 ).*

(ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ) (الأنعام :102) .

*"Such is Allah, your Lord! La ildha ilia Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things."(6:102 ).*

These are two verses which declare the invitation for non-Muslims to worship only Allah, and they prohibit the polytheism; because this conviction is the basis of the comprehensive unit of this religion. It develops from the creed, which is based on submission, and from this creed all the perceptions of the universe, life, and humans are founded on. Also, due to this creed, social, economic, political, moral, and universal schemes have emerged; which affect human relations. Also, it is the basis of the prevention of worshipping a Allah other than Allah; *" and join none with Him (in worship)"([[71]](#footnote-71))*

The general speech is declared to all prophets through the verse which says:

"وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِين"(النحل : 36) .

*"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Tdghur11 (all false deities i.e. do not worship Tdghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel throug the land and see what was the end of those who denied (the truth)." (16:36).*

The speech is also directed to the people of the Scriptures; who are part of the non-Muslims population, of which Qur'an spoke to, to achieve submission to Allah;

 (قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۢ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡ‍ٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ ، يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ، هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ
تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ) (آل عمران :64-66 ) .

*Say ( Muhammad ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah• Then, if they turn away, say: "Bear witness that we are Muslims." 0 people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat {Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?" "Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allah Who knows, and you know not." (3:64-66) .*

The verse called people of the Scriptures to submit to Allah through argument; which happened between the prophet Muhammad (PBUH) and the people of the Scriptures.

**A lot of Qur'an verses tackled the objective of proving the Oneness of Allah:**

(وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ فَإِيَّٰيَ فَٱرۡهَبُونِ ، وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ)( النحل :51-52 ) .

*"And Allah said (0 mankind!): "Take not ildhain (two Allahs in worship). Verily, He (Allah) is (the) only One Ahllah(Allah). Then, fear Me (Allah .) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah]"" To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wdsiba is His [(i.e. perpetual sincere obedience to Allah is obligatory). None has the right to be worshipped but Allah)]. Will you then fear any other than Allah?"(16 : 51-52 ) .*

This verse calls non-Muslims to believe in Allah as the one and only Allah. In this verse Allah confirmed the oneness of the Deity, the oneness of the Lord, and the oneness of Allah the provider([[72]](#footnote-72)).

 (وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ، وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ بَلۡ عِبَادٞ مُّكۡرَمُونَ) (الأنبياء : 25-26 ) .

*"And We did not send any Messenger before you (0 Muhammad ) but We revealed to him (saying): La ildha ilia Ana [none has the right to be worshipped but I (Allahj], so worship Me (Alone and none else)."25 "And they say: "The Most Gracious (Allah) has begotten a son (or children)." Glory to Him! They [whom they call children of Allah i.e. the angels, 'Isa (Jesus)- son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves"(21:25-26).*

Monotheism is the foundation of the creed since Allah has sent the prophets to guide people. The Oneness of the Deity; the oneness of the worshipped, is the most important objective of the objectives of the creed mentioned in the Qur'an about calling non-Muslims to Islam([[73]](#footnote-73)).

Nonetheless, Allah has refuted their claims:

 (مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٖ وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۢ بِمَا خَلَقَ وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ) (سورة المؤمنون : 91-92 ) .

*"No son (or offspring) did Allah beget, nor is there any ildh (Allah) along with Him. (If there had been many Allahs), then each Allah would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!"**All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!" (23:91-92).*

We also here notice the universal declaration of the Oneness of Allah, and the creatures' need for Him:

 (قُلۡ هُوَ ٱللَّهُ أَحَدٌ ، ٱللَّهُ ٱلصَّمَدُ ، لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ، وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ) (الإخلاص :1-4) .

*"Say (0 Muhammad ): "He is Allah, (the) One.'Allah-us Samad [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]" He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." (112:1-4).*

These sacred verses call for monotheism, which should be founded on devotion. They state the declaration of the prophet: Allah is the only Allah; He is unrivaled; He has no assistant; no equal; and no counterpart. Allah is the Eternal; He is the refuge of all creatures; Glory be to Him; He has no son, no father, no wife, and no one equals or rivals Him.([[74]](#footnote-74))

**The objective of guidance and righteousness in the Divine creed, for calling non-Muslims to Islam, is stated clearly in the verses which call all people for guidance;**

(يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦوَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ) (المائدة :16 ) .

*"Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism)." ) 5:16)* .

Allah, the Almighty, has revealed the Qur'an for the purpose of guidance:

 (وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ) (الأعراف :52 ) .

*" Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe." (7:52).*

In other words, Allah has revealed the Holy book; which is Qur'an, and detailed it, so it is understood to everyone who deliberately reads its verses for guidance, and it is of mercy ([[75]](#footnote-75))

Guidance was the purpose of sending the prophet (PBUH);

 (هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ)(التوبة :33).

*" It is He Who has sent His Messenger (Muhammad ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)." (9:33).*

In other words, the message of the prophet (PBUH) was for all people to guide them by the Criterion (al-furqan), the Holy Scripture of the righteous religion to prevail upon all religions with proof and evidence, and that is obvious in the message of the Qur'an, which is founded on guiding non-Muslims with clear rational proofs and evidence; so it is a major objective of the objectives of calling non-Muslims to Islam in the Islamic creed.([[76]](#footnote-76))

2.1.2.2 The demonstration of presenting Islam through rational evidence of the comprehensive principles of Islam, such as: believing in Allah, His prophet (PBUH), the Holy Qur'an, the Pillars of Faith, and the Pillars of Islam, and the demonstration of the general principles of Islam.

One of the most important Doctrinal objectives for calling non-Muslims to Islam is presenting Islam; by presenting its comprehensiveness and proofs which imply its principles, so non-Muslims would get to know Islam through the Pillars of Faith, and Pillars of Islam, i.e., the general principles. So non-Muslims will get to know the positives of Islam, and consequently, they will be more lenient to accept Islam, because it completes the messages of the preceding prophets, and indeed does not contradict, nor demolish them.

Calling non-Muslims to Islam starts with presenting its comprehensive proofs, to convey the general notion of Islam first, and to demonstrate its relation to the preceding prophets and divine messages ; because religion is one, yet the messages differ, also to explain that the core of this Allah invitation is monotheism. The objective of calling non-Muslims to Islam, by presenting Islam with its previous comprehensive proofs, is to get non-Muslims acquainted with the last religion, and the last prophet with the general proofs. Some of the verses which speak of the comprehensive principles of Islam are:

"(لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ، ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ) (البقرة :284-285 ).

*" To Allah belongs all that is in the heavens and al] that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do a11 things." , The Messenger (Muhammad ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers.(They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of al1)." (2:284-285).*

وقوله تعالى : (قُلۡ تَعَالَوۡاْ أَتۡلُ مَا حَرَّمَ رَبُّكُمۡ عَلَيۡكُمۡۖ أَلَّا تُشۡرِكُواْ بِهِۦ شَيۡ‍ٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗاۖ وَلَا تَقۡتُلُوٓاْ أَوۡلَٰدَكُم مِّنۡ إِمۡلَٰقٖ نَّحۡنُ نَرۡزُقُكُمۡ وَإِيَّاهُمۡۖ وَلَا تَقۡرَبُواْ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَۖ وَلَا تَقۡتُلُواْ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ ِلَّا بِٱلۡحَقِّۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ )(الأنعام :151 ) .

***"*** *Say (0 Muhammad ) "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawdhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand."(6:151).*

These verses convey the order of Allah to His prophet (PBUH) to invite all people to recite what He has prohibited for them. So all scholars who follow the prophet must convey the message to people, and explain to them what Allah prevents them from, and what He permits;

"لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكۡتُمُونَهُۥ " (آل عمران :187 ) .

*" and clear to mankind, and not to hide it " (3:187).*

The purpose of the Qur'an is to be a demonstration to all people; non-Muslims regardless of their backgrounds, sects, and beliefs ([[77]](#footnote-77))

As well, its presentation to the positives of Islam is evident;

 (إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ) (النحل :90 ) .

*"Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone ( Islamic Monotheism) and Al-Ihsdn [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin111 (i.e. all that Allah has ordered you to give them e.g., wealth,visiting, looking after them, or any other kind of help), and forbids Al-Fahshd' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed."(16:90).*

This verse presents Islam, with its comprehensive proofs; which are founded on the rules mentioned in the verse, which are; justice, equity, beneficence: which is the act of goodness with generosity, charity to family, and the prevention of vice; verbal and practical, and tyranny; which is assaulting people. ([[78]](#footnote-78))

This verse also presents the greatness of the general principles which Islam is founded upon, which in itself is the most important objective of calling non-Muslims to Islam in the aspect of the Islamic creed.

2.1.2.3 Call to Objective Dialogue and positive thinking based on Proofs, Evidences, and Truths

One of the most important Shariʼah objectives of calling non-Muslims to Islam is to guide them to the constructive objective dialogue, and to the useful positive thinking that is based on true logical foundations; which shall be founded on proofs, evidences, and truths. This is achieved through the objective dialogue purpose is to show the truth, and calling for it justly and with convincing evidence.

Before presenting examples of objective dialogue, which indeed excludes vain desires, and examples of free positive thinking in the Qur’an and in the prophet’s approach for guidance, we should realize the meaning of the objective dialogue, and the positive thinking: which is based on proofs, evidences, and truths, because it is the way of knowing Allah, the Truth, in His names and attributes. Allah is the One who is worthy of worshiping, because He is the Creator, the Giver of Life, and the Bringer of Death. He says:

" أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ "(الأعراف : 54) .

*" His is the Creation and Commandment. Blessed is Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)! " (7:54).*

“Objective dialogue is the revision of words, and exchanging conversation between two parties, where it goes from the first to the second, then back to the first, and so on, without any evidence of dispute among the two. Unlike controversy; which mostly contains dispute, stickling, and persisting on one’s opinion.” ([[79]](#footnote-79))

The Qur’an has paid much attention to the objective dialogue, since it is the perfect way to reach conviction which resonates in the heart of the person.

Convincing is the basis of faith, which cannot be imposed, rather comes from inside of the person([[80]](#footnote-80))

While free positive thinking is a gradual mental process, which is based on the needed rational introductions- the gradual ideas, according to the incomes of every science, to reach the right conclusion of the research.

‘Proofs’ is the plural of a proof, which is clarifying and explaining the argument([[81]](#footnote-81)) The root of proofing is clearance and explanation, and it is the evidence of something([[82]](#footnote-82)).

The proofs serves as a testimony of the truth of what is said([[83]](#footnote-83)).

‘Evidences’ is the plural of evidence, which is right perception and consideration, and acting upon that properness, in turning the branch back to its root; which is means a clue ([[84]](#footnote-84)).

As for the truth, it is what is considered right whenever compared to wisdom([[85]](#footnote-85))

The thesis will present examples on the objective dialogue, and the positive thinking based on proofs, evidences, and truths, as following :

**First: Calling non-Muslims to Islam based on objective dialogue:**

The great Qur’an has presented many examples on dialogue, like the dialogue between Allah, and Adam (PBUH)([[86]](#footnote-86)), also, between Allah and Ibrahim (PBUH) when he asked his Allah to show him how He brings life to the dead([[87]](#footnote-87)), and the story of Moses (PBUH) when he asked Allah to show him Himself([[88]](#footnote-88)), and many other stories in the holy Qur’an([[89]](#footnote-89)). Our subject here is the dialogue held with non-Muslims to call them to the great Islam.

Some of the results of the objective dialogue,which excludes one's personal interests and vain desires presented in the Qur’an, are clarification of situations, surfacing of truths, guidance of the mind, provoking the conscience, opening ways that lead to reception and response, and introducing evidence.

This leads to respecting human dignity and boosting the status of the mind which should be convinced by proof and enlightenmen ([[90]](#footnote-90)).

Some of the verses explain the dialogue with non-Muslims, as one of the objectives of calling them to Islam:

" وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصۡنَامًا ءَالِهَةً إِنِّيٓ أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ ٧٤ وَكَذَٰلِكَ نُرِيٓ إِبۡرَٰهِيمَ
مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلِيَكُونَ مِنَ ٱلۡمُوقِنِينَ ، فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗاۖ قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ
قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ ، فَلَمَّا رَءَا ٱلۡقَمَرَ بَازِغٗا قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمۡ يَهۡدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلۡقَوۡمِ
ٱلضَّآلِّينَ ، فَلَمَّا رَءَا ٱلشَّمۡسَ بَازِغَةٗ قَالَ هَٰذَا رَبِّي هَٰذَآ أَكۡبَرُۖ فَلَمَّآ أَفَلَتۡ قَالَ يَٰقَوۡمِ إِنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ
، إِنِّي وَجَّهۡتُ وَجۡهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ حَنِيفٗاۖ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ "(الأنعام : 74-79 ) .

*"And (remember) when Ibrahim (Abraham) said to his father Azar: "Do you take idols as dlihah (Allahs)? Verily, I see you and your people in manifest error."*

*. Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allah)." Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa, (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not of Al-Mushrikun" (6:74-79).*

Regarding this dialogue between Ibrahim and his people, Allah mentioned that Ibrahim argued and disputed with them; Al Qortubi said in the exegesis of the verse “and his people has argued with him” that it is an evidence of argument and dispute, i.e., they disputed with him regarding the monotheism of Allah, while the verse “And that was Our [conclusive] argument which We gave Abraham against his people” indicates that he argued with them until his evidences overcame their claims([[91]](#footnote-91)).

" وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ، إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ ، قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ، قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ ، قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ، قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ، وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن تُوَلُّواْ مُدۡبِرِينَ ، فَجَعَلَهُمۡ جُذَٰذًا إِلَّا كَبِيرٗا لَّهُمۡ لَعَلَّهُمۡ إِلَيۡهِ يَرۡجِعُونَ ، قَالُواْ مَن فَعَلَ هَٰذَا بِ‍َٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ، قَالُواْ سَمِعۡنَا فَتٗى َذۡكُرُهُمۡ يُقَالُ لَهُۥٓ إِبۡرَٰهِيمُ ، قَالُواْ فَأۡتُواْ بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ يَشۡهَدُونَ ، قَالُوٓاْ ءَأَنتَ فَعَلۡتَ هَٰذَا بِ‍َٔالِهَتِنَا يَٰٓإِبۡرَٰهِيمُ ، قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ هَٰذَا فَسۡ‍َٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ ، فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ ٱلظَّٰلِمُونَ ، ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ، قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡ‍ٔٗا وَلَا يَضُرُّكُمۡ ، أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۚ
أَفَلَا تَعۡقِلُونَ " (الأنبياء : 51-67 ) .

"*And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion ot) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah). When he said to his father and his people: "What are these images, to which you are devoted?" They said:" We found our fathers worshipping them.". He said: "Indeed, you and your fathers have been in manifest error." They said: "Have you brought us the truth, or are you one of those who play about?". He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. "And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.". So he broke them to pieces, (all) except the biggest of them, that they might tum to it. They said: "Who has done this to our dlihah (Allahs)? He must indeed be one of the Zdlimun (wrong-doers)." They said: "We heard a young man talking against them, who is called Ibrahim (Abraham)." They said: "Then bring him before the eyes of the people, that they may testify." They said: "Are you the one who has done this to our Allahs, 0 Ibrahim (Abraham)?" [Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"ltl. So they turned to themselves and said: "Verily, you are the Zdlimtin (polytheists and wrong-doers)." Then they twned to themselves(theirfirst thought and said): "Indeed you [Ibrahim (Abraham)] know well that these (idols) speak not!" [Ibrahim (Abraham)] said: "Do you then worship besides Allah, things that can neither profit you, nor harm you? "Fie upon you, and upon that which you worship besides Allah! Have you then no sense?" (21:51-67).*

In these verses, the holy Qur’an presents the dialogue between Ibrahim (PBUH) and his people. Ibrahim asks them: What are these statues you worship? They answered that they worship them imitating what their ancestors did. Ibrahim says: by worshiping them you are truly losers; they are mere objects that neither profit, nor harm you, and do not know anything. I am not a jocular playful man, and your Allah is the Allah of the skies and the earth, and He is the One who manages your matters and is the Creator of the magnificent skies and the earth.

Ibrahim (PBUH) not only disputed with them by words, but also confidently destroyed their idols, and turned them to pieces, except for the greatest of them. Ibrahim told them that the great Allah is the one who destroyed the other statutes down, and that they can ask them if they could speak. Consequently, some of them reflected on the matter among themselves and each other realizing the weak grounds of their belief. Then they have said ignorantly: you know the statutes do not speak! So Ibrahim exposed their lies and the falsehood of their claims; then how can you worship any other than Allah, what does not profit nor harm you? And they bent their heads down in shame that their Allahs do not speak; so the truth prevailed, that worship cannot be except for Allah the Creator, the Giver of Life, and the Bringer of Death ([[92]](#footnote-92))

**Second: Calling non-Muslims based on positive thinking**

Qur’an verses show that one of the Qur’an objectives of calling non-Muslims to Islam is to use free positive thinking. Allah says:

 " قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمۡ وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ مُخۡلِصُونَ " (البقرة : 139 ) .

*" Say (0 Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds.111 And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."(2:139).*

" يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ مِن رَّبِّكُمۡ فَ‍َٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا " (النساء :170 ) .

*" 0 mankind! Verily, there has come to you the Messenger (Muhammad) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise." (4: 170).*

These holy verses include a divine command for the prophet (PBUH) to recite these universal verses that speak of clear evidences on Allah’s monotheism, His power over everything, and demonstrate His wisdom. ([[93]](#footnote-93)) This is a divine call to think freely and positively of His monotheism.

Allah says:

" قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۚ قُلِ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۖ فَأَنَّىٰ تُؤۡفَكُونَ ، قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن يَهۡدِيٓ إِلَى ٱلۡحَقِّۚ قُلِ ٱللَّهُ يَهۡدِي لِلۡحَقِّۗ أَفَمَن يَهۡدِيٓ إِلَى ٱلۡحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهۡدَىٰۖ فَمَا لَكُمۡ كَيۡفَ َحۡكُمُونَ ، وَمَا يَتَّبِعُ أَكۡثَرُهُمۡ إِلَّا ظَنًّاۚ إِنَّ ٱلظَّنَّ لَا يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡ‍ًٔاۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَفۡعَلُونَ "(يونس :34-36 ) .

*"34. Say: "Is there of your (Allah' called) partners one that originates the creation and then repeats it?" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"*

 *Say: "Is there of your (Allah's so• called) partners one that guides to the truth?" Say: "It is Allah Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?". And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do." (10:34-36).*

These verses indicate: O noble prophet, ask them rhetorically, can any of your partners, i.e. your Allahs and idols, originate the creation and replicate it; in an invitation of free positive thinking, and as a confirmation. So if they answered, tell them that Allah originate creation and then replicate it and nothing and no one else can do the same. So how can you stray from the truth into falsehood? Also, can any of your partners guide you to the truth? Allah is the Guide, and He is the one worthy to be followed, not those that do not guide, i.e. the statues which don't guide anybody([[94]](#footnote-94)). This is another invitation to think freely, since statues do not hear or see, and they are not living creatures to guide anybody.

Allah also invites us to think of the manifestations of His might and power, and obliges us to obey Him. He says:

" أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِيٓ إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَأَنَّ ٱللَّهَ
بِمَا تَعۡمَلُونَ خَبِيرٞ ، ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ "(لقمان:29-30 ).

*"See you not (0 Muhammad ) that Allfill merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do." (31:29-30).*

The divine speech invites us to think soundly of the creator of the skies and the Earth, and of who provides for us, in a rhetorical question. Allah says:

" يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ "(فاطر :3 ) .

*" 0 mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ildha ilia Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?"(35:3).*

Positive thinking is at its peak in the conclusive question:

" أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ، أَمۡ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۚ بَل لَّا يُوقِنُونَ ، أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ ٱلۡمُصَۜيۡطِرُونَ ، أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِۖ فَلۡيَأۡتِ مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍ " (الطور : 35-38 ) .

*" Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof." (52:35-38 ).*

In these verses, Allah invites non-Muslims to think soundly, since they did not create themselves, and they are not creators; they did not create the skies nor the earth. So the rational conclusion is that they have been created and they are subjected to monotheism, and to believe in only Allah.([[95]](#footnote-95))

2.1.2.4 Liberating the human mind from illusions, vain desires, imitation, and intolerance

The main purpose of the science of the Islamic creed is to liberate the human mind from illusions, vain desires, imitation, and intolerance. Following is the difference between these concepts:

Illusions: the plural of ‘illusion’, which is in the heart. It is the heart’s mistake and heedlessness([[96]](#footnote-96)). To fancy anything is to imagine and assume its false existence([[97]](#footnote-97)). Fantasies are false cases judged by illusion to be intangible([[98]](#footnote-98)), which is meant here in the research.

Whereas, “vain desires are the heart’s inclination to what it enjoys."([[99]](#footnote-99))

Imitation, on the other hand, is "depending something on something else, and attaching them to each other."([[100]](#footnote-100)) Also, “it is when a person mimics others in words and actions; believing it is correct, without contemplating and thinking thoroughly in any evidence"([[101]](#footnote-101)). Moreover, “it is accepting the words of others without any evidence or proof”.([[102]](#footnote-102))

Intolerance: "is the rejection of truth when it is evident."([[103]](#footnote-103))

In the great Qur’an, it is clear that the divine call for people is based on denying such disillusioned thoughts that mislead the human mind, and prevent it from understanding, accepting, and applying the truth, which is to admit the oneness of Allah, obeying, and worshiping Him only. One of the verses that prove the Qur’an’s call for liberating the human mind from illusions is:

" وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ بَل لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ ، بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا َإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ " (البقرة : 116-117 ) .

*" And they (Jews, Christians and pagans) say: Allah has begotten a son (child or offspring'". Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" - and it is”.([[104]](#footnote-104))*

Allah, blessed and exalted be He, clarifies the illusions and mistakes non-Muslims fall in, including the lie of Him having a son. This false accusation, that "Allah has begotten a son" is said not only by Christians about Jesus, but also Jews claim it about Uzair, in addition to the claim of polytheists about the angles. The verse does not separate these claims, because the context is a brief of these three groups. Thus, the legislative theory states that the Creator is different from the creatures, and nothing is like Him([[105]](#footnote-105)). It is the invitation of the Qur’an to utilize the rationality of the mind in acknowledging Allah. Allah says:

 "قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ هُوَ ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ إِنۡ عِندَكُم مِّن سُلۡطَٰنِۢ بِهَٰذَآۚ أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعۡلَمُونَ ، قُلۡ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ " (يونس : 68-69 ) .

 *“ They (Jews, Christians and pagans) say: "Allah has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not.**Say: "Verily, those who invent lie against Allah will never be successful.” (10:68-69).*

Also, He has clarified their mistake, and liberated the human mind from such illusion; which is the claim that Jesus is a Allah, while he eats food! Allah says:

" مَّا ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ ٱنظُرۡ كَيۡفَ نُبَيِّنُ لَهُمُ ٱلۡأٓيَٰتِ
ثُمَّ ٱنظُرۡ أَنَّىٰ يُؤۡفَكُونَ ٧٥ قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ "(المائدة : 75-76 ) .

*" The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (See Verse 66: 12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Aydt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth). Say (0 Muhammad )- to mankind): "How do you worship besides Allah something which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower." (5:75-76).*

Indeed they have followed the footsteps of their fathers, as Allah says:

 " وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَآ أَلۡفَيۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ لَا يَعۡقِلُونَ شَيۡ‍ٔٗا وَلَا يَهۡتَدُونَ " (البقرة :170 ).

*" And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad ) for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even Though their fathers had no knowledge whatsoever nor guidance "(2:170).*

"How ugly blind imitation and accepting things without evidence are! Also, how cunning the Devil is in persuading imitators, and alluring them, to imitate their fathers in worshiping the statues; and for them to submit to these claimed Allahs, thinking that they are the truth, and taking this belief seriously. They also argue people of truth with their falsehood. They insist on being astray, without having evidence; just following the vain desires and the Devil.([[106]](#footnote-106))

When they committed sin they claimed that they had found their fathers doing so. They claimed that it is the command of Allah. So Allah sent a direct order, through his Holy verses, to liberate the human mind from blind imitations. Allah says:

" وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ "(الأعراف : 28 ) .

*" And when they commit a F 'dhishah (evil deed, going round the Ka 'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allah has commanded it on us." Say: "Nay, Allah never commands Fdhishah. Do you say of Allah what you know not?"(7:28).*

The sin here is polytheism and disbelief. The polytheists protested by imitating their ancestors and claiming that it is Allah’s command. Thus, Allah clarified that they don’t have any evidence to that claim. They have no evidence that polytheism and disbelief are Allah’s commands. This vilifies imitation and more of their ignorance([[107]](#footnote-107)).

Some of the verses that urge the human mind to be liberated from the intolerance towards their fathers, idols, and false beliefs are;

 " بَلۡ قَالُوٓاْ إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهۡتَدُونَ ، وَكَذَٰلِكَ مَآ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقۡتَدُونَ ، قَٰلَ أَوَلَوۡ جِئۡتُكُم بِأَهۡدَىٰ مِمَّا وَجَدتُّمۡ عَلَيۡهِ ءَابَآءَكُمۡۖ قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ " (الزخرف :22-24 ).

*" Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.". And similarly, We sent not a warner before you (0 Muhammad )to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."(The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."(43:22-24).*

Allah, the Truth, clarifies that one of the mistakes that polytheists fell into is to imitate their fathers in their false ways. They said that they found their fathers following a path, and they chose to follow their footsteps. This is evidence on wrongness of imitation; as Allah vilified their imitation of their fathers, and their abandoning the right rational teachings of the prophet (PBUH) and the true religion of Islam([[108]](#footnote-108)).

Based on the above, the invitation of the Qur’an to direct the human mind to be free, and to measure all matters with rationality, which acknowledges matters as they are; without delusions, clinging to myths, nor following falsehood or vain desires, is evident

in the Holy verses. Allah says:

" وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ "(القصص :50 ) .

*"And who is more astray than one who follows his own lusts, without guidance from Allah?"(28:50).*

" أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ "(الجاثية :23 ) .

*" Have you seen him who takes his own lust (vain desires) as his ilah (Allah), and Allah knowing (him as such), left him astray,"(45:23)*

Chapter three will explore websites and technological efforts, and whether they consider the aspects of liberating the human mind from illusions, vain desires, imitation, and intolerance or not. Also, it will answer the question of whether the discourse measures up to the levels of the rationale, which rejects these mental illnesses. Also, to question whether these websites are distinct with rational methodologies, or settled for the unconvincing preaching method. These topics will be tackled in the next chapter- Allah willing.

2.1.3: Protecting the lives, lineage, (honor), wealth, and intellect of non-Muslims.

2.1.3.1 Protecting the lives of the non-Muslims:

The Holy Qur'an has always emphasized on protecting the lives of non-Muslims in calling them to Islam; whether in prohibiting suicide (self-harm), or prohibiting assaulting others. These are two essential necessities when inviting a non-Muslim to Islam. Allah's message has always called for the protection of self, and mentioned that in his Holy verses. For example by narrating the story of Habeel and Qabeel hase been mentioned in Qur'an:

(مِنۡ أَجۡلِ ذَٰلِكَ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرٗا ِّمنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ لَمُسۡرِفُونَ) (المائدة : 32 ) .

*"Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!"(5:32)*

The verses revealed the obligation to enforce penalties, as in the following verse addressing the nation of Israel:

" وَكَتَبۡنَا عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ قِصَاصٞۚ " (المائدة : 45 ) .

## *"And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal."(5:45).*

The verse above confirms the fact that protecting lives has always been emphasized in all previous divine religions, and that it is one objectives of calling non-Muslims to Islam.

The general divine discourse of the Qur'an prohibited killing a soul; strictly if that act was unjustifiable:

"وَلَا تَقۡتُلُواْ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّۗ "(الإسراء :33 ) .

*"And do not kill anyone which Allah has forbidden, except for a just cause. ("(17:33)*

2.1.3.2. Protecting the honor and lineage of the non-Muslims:

As for protecting dignity and lineage, the obligation was direct in Allah's verses for humans -Adam's offspring- to cover their loins (Awra):

" يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ، يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ " (الأعراف : 26-27 ) .

*"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth). O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts."(7:26-27)*

Allah has obligated non-Muslims to abstain from sins; in private and in public. He has also warned us from the devil, and from his temptations into obscenity and committing bad deeds:

" إِنَّمَا يَأۡمُرُكُم بِٱلسُّوٓءِ وَٱلۡفَحۡشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ " (البقرة : 169 ) .

*"[Shaitan (Satan)] commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not."(2:169).*

The Holy Qur'an also forbids adultery on Muslims and Non-Muslims; which is proven at the verses of the Surat of Al Israa':

" وَلَا تَقۡرَبُواْ ٱلزِّنَىٰٓۖ إِنَّهُۥ كَانَ فَٰحِشَةٗ وَسَآءَ سَبِيلٗا " (الإسراء : 32 ) .

*"And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)."(17:32).*

Allah’s justice stands clear in unifying the speech of prohibition, and the punishment, to all who commit adultery, whether a Muslim or not:

" ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ "(النور : 2 ) .

*"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes"(24:2).*

That is why marriage is the permitted regulation for relationships in Islam and all preceding divine religion. This regulation is the righteous choice, for humans with pure instinct, for honorable lineage.

2.1.3.3 Protecting the wealth of the non-Muslims:

The Holy discourse of Qur'an has emphasized on the importance of protecting Muslims' and non-Muslims’ wealth equally, and invited all people to protect their own. One of the objectives of calling non-Muslims to Islam is to protect their wealth, and to prohibit assaulting others financially.

Protecting wealth implies all forms of extravagancy and wastefulness, which imbalances the entire universe and its elements;

" وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ وَتُدۡلُواْ بِهَآ إلى ٱلۡحُكَّامِ لِتَأۡكُلُواْ فَرِيقاً مِّنۡ أَمۡوَٰلِ ٱلنَّاسِ بِٱلۡإِثۡمِ وَأَنتُمۡ تَعۡلَمُونَ"(البقرة :188 ) .

*"And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.) , nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully." (2:188).*

Allah also obligated people to keep promises and commit to contracts with Muslims and non-Muslims alike. The wealth of the non-Muslims is obligated to be protected as Muslims’ wealth, and are not to be jeopardized unjustifiably;

" يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ "(المائدة : 1 ) .

*"O you who believe! Fulfill (your) obligations."(5:1).*

2.1.3.4 Protecting the minds of the non-Muslims:

Among the necessary objectives of calling the non-Muslims to Islam is the objective of protecting their intellect; by enlightening and inviting them to believe in the monotheism of Allah; the belief that respects the human mind. Allah has granted humans with minds, for them to use in investigating the truth and find guidance in Islam. Also, improve the mind with all types of knowledge; including science, technology, applicable sciences, to produce new inventions to benefit humanity.

" لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ "(البقرة : 164 ) .

*"are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding"(2:164).*

" لَأٓيَٰتٖ لِّأُوْلِي ٱلۡأَلۡبَٰبِ " (آل عمران : 190 ) .

*" there are indeed signs for men of understanding"(3:190).*

Allah has also spoke about humans in his verses:

" إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا " (الإنسان :3 ).

*"Verily, We showed him the way, whether he be grateful or ungrateful."(76:3).*

" وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ "(البلد :10 ) .

*"And shown him the two ways (good and evil)?"(90:10).*

" هَلۡ فِي ذَٰلِكَ قَسَمٞ لِّذِي حِجۡرٍ" (الفجر : 5) .

*"There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!(89:5).*

While Islam is not only concerned about the intellectual growth; considering the mind the perception and recognition tool in the human body, but also it is concerned with the protection of the mind/brain itself from any physical harm, by forbidding Muslims and non-Muslims from the consumption of alcohol and drug,to save their minds .([[109]](#footnote-109))

2.2 The objectives of needs for calling the non-Muslims to Islam, and derived special, practical, and jurisprudential objectives

The relationship between the objectives of calling non-Muslims to Islam and the needs is to demonstrate that Islam allows financial dealings with the non-Muslims, marriage to people of Scriptures, and also to benefit from their doctors, engineers, and other expertise which imply counter-value; all for the purpose of eliminating hardships on us and them. Following the example of our prophet Muhammad (PBUH), when he hired Abdullah bin Ariqit for being smart and mannered([[110]](#footnote-110))

Other branches to the jurisprudentialobjectives are the specific, practical, jurisprudential**,** and educational objectives concerning the relationships with the non-Muslims. These objectives indicate that the creed has specified some regulations related to them, and fulfill their interests. These regulations have organized the relationships between Muslims and non-Muslims, paving the way to introducing and calling to Islam. The researcher will investigate some of these regulations to indicate the specific, scientific regulations Islam has granted for them, and to demonstrate their relations to non-Muslims.

Ibn Qayyim has dedicated two full chapters in his book "*Regulations for the People of the Covenant*" (*Ahkam Ahl Adh-Dhimah*)*,* which is considered a reference for this matter. They are the purposes and specific aims, through which the caliing non-Muslims to Islam occur under the specific, practical, jurisprudential**,** and educational objectives. They are also the regulations which organize the life of non-Muslims in a Muslim community, on a humanitarian level assuring they are introduced to Muslims and their creed. Allah intended them to be an approach to attract non-Muslims to Islam, and in case they decided to keep their religion, non-Muslims shall gain the benefits of these divine rulings; which guarantee their rights, justice, and safety in dealing with Muslims.

The above mentioned objectives are directed to non-Muslims to merge them in the Muslim community to show and teach them about Islam; for them not feel out-casted from the Muslim society, but in contrary, these regulations are for them to feel welcomed in Islam. The methods are listed and explained as follows:

2.2.1 Teaching non-Muslims the objectives of the Islamic worshipping practices and funeral ceremonies:

The Holy Qur'an included an invitational gesture calling non-Muslims to perform the Pilgrimage (Hajj);

(فِيهِ ءَايَٰتُۢ بَيِّنَٰتٞ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ) ( آل عمران : 97 ) .

*"In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns)."(3:97)*

The invitation to perform the pilgrimage (Hajj) is directed to Muslims and non-Muslims; for the purpose of letting people know Islam and its rituals, which leads to monotheism, and recognizing the precision in the divine system of Hajj, unity of people, and equality among them regardless of their background. So it's an invitation to contemplate the ritual of pilgrimage and its rulings. Simultaneously, the regulations apply to Zakah (charity) as well: "

" وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ، ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ " (فصلت : 6-7 ) .

*"And woe to Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc. ). , Those who give not the Zakah and they are disbelievers in the Hereafter."(41:6-7).*

So it's a message to non-Muslims tackling the matter of the divisions of Shariʼah ; which are its detailed rulings. Nonetheless, Muslim scholars agreed upon the interpretation which implies that non-Muslims are included in the discourse of the origins of the creed; which are the roots of faith.

Despite the ongoing conflict between some the scholars of jurisprudence, about "addressing the divine discourse to non-addressee," as Imam Shafi'i called it. The rational evidence was proved, because Allah wouldn't restrain from stating that Islam is founded on five pillars, and all of you are obligated with them, and to testify the oneness of Allah and the prophet-hood of Muhammad (PBUH), with providing the Doctrinal evidence; which are the verses of Hajj and Zakah. Some of Fundamentalists claim that: non-Muslims are addressed with the prohibitions; like adultery, theft, and killing among other vices. They aren't obligated with the detailed rulings; like purity, prayer, fasting, Zakah, Hajj, and other detailed rulings; which are vain to non-Muslims.([[111]](#footnote-111) )

Through the previously mentioned statements, the relationship between calling non-Muslims to Islam and the detailed divisions of the needs. According to the first statement, non-Muslims are obligated with these divisions; which corresponds to inviting them to Islam, and encouraging them to know about it and to convert to it. However, for the statement which claims the prohibition divisions, according to scholars, it agrees with the objectives of calling them to Islam. They are required to convert to Islam; and if they don't, then they are obliged to fulfill the necessities, needs, and improvements; especially the rules which are related to the prohibitions that fulfill these Shariʼah objectives.

Accordingly, the detailed jurisprudence of calling non-Muslims to Islam is presented by the origin of obligation. They are obligated to fulfill the creed first, and then to commit to the rest of the rulings according to the previous demonstration.

Practically, non-Muslims wouldn't follow the rulings of purity, prayer, fasting, Zakah, and Hajj. Accepting Islam is a requirement to following them. Purity for example, if it was without the genuine intention of getting closer to Allah, then it's just a practice of general hygiene and not a practice of faith. Being a Muslim and performing rituals to genuinely please Allah are two essential conditions for accepted intention.

However, we should educate them about the purposes of purity (Tahara), and about its health and medical effects on the human body; which Dr. Abdus Salam Al Lawh lists some in his book *The Scientific Foreknowledge of the Holy Qur'an* (*Al I'jaz Al 'Ilmi Fi AL Qur'an Al Karim).* Such as, reviving and energizing the body, reducing the vascular congestion in skin layers; as bathing itself requires a physical effort, which is useful for strengthening the heart muscle tissues and stimulating the blood circulation in the body, in addition to cleansing it from germs and dirt, which improves skin and nerves functioning in detecting sensation and maintaining the natural body temperature.([[112]](#footnote-112))

The general purity legislations intend to provide the best health practices for humans, due to its contribution in cleaning and cleansing the body. Also, circumcision is an obligated form of purity for men. Yet, it has been scientifically proven that not having circumcision is one of the causes of cancer,([[113]](#footnote-113) )in addition to many more objectives to purity. The scientific foreknowledge in the Holy Qur'an and Sunnah in bringing positevs and preventing harms, are evident, whether in purity in general or in the practices in general as well.

Simultaneously, the act of praying, where the five prayers have accurate timing throughout the day, which in Mecca in particular, unite and gather a group of around 2 million Muslims following one leader (Imam), aligning them perfectly in a matter of seconds, to do the same prayer and practices.

The physical gestures while praying also have positevs in energizing the blood circulation. In addition, it helps to getting rid of the negative energy and recharging with the positive one instead, with its psychological therapeutic and spiritual healing powers; helping to reduce stress and general unease. The movements of prayer reduce the blood pressure on the blood vessels of the legs, which reduces the possibility of suffering from varicose. Prayer also enhances the body's constructive ability to produce collagen, which accordingly lead to strengthening the vessels walls, leading to protecting from varicose too.

The prayer moves also help in increasing the body’s ability to inhale more oxygen, and reduce lactic acid levels; which exhausts the blood circulation. These constant movements increase the level of what is called "the respiratory efficiency", which is the ratio of the exhaled carbon dioxideto the inhaled oxygen in a fixed time.([[114]](#footnote-114) )

Most importantly, prayer is an essential factor distancing Muslims from obscenities, which is also one of the objectives of calling non-Muslims to Islam, as confirmed in the Holy Qur'an and the Sunnah of our beloved prophet Muhammad;

" إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ "(العنكبوت :45 ) .

*"Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc)."(29:45 ).*

and the prophet used to say: " O Bilal, call for prayer, give us some relief through it."([[115]](#footnote-115))

As for fasting, it was obligated and required in all religions and nation preceding Islam, and it is our duty to report that to non-Muslims to make them feel included and not alienated from the preceded divine messages, for them not to feel estranged with fasting as an invention of Islam, but rather a similar practice which is followed in many familiar religions. Also, to mention its health benefits in regulating the blood circulation, balancing sugar levels in the blood, reducing the fat in the body, allowing the cells and glands to function efficiently, boosting the process of getting rid of toxics, and reducing the levels of blood cholesterol; which would lead to arteriosclerotic.([[116]](#footnote-116)) Fasting also helps the body to detox and cleanse from all unhealthy substances, including the process of getting rid of the factors that cause aging . Skin wrinkles, sagginess, spots, and acnes are reduced due to fasting practices. Above that, fasting fights obesity through reducing the hormones produce by the thyroid.([[117]](#footnote-117) )So it's clear to understand Allah's words as he implies the protection from diseases:

" لَعَلَّكُمۡ تَتَّقُونَ "(البقرة :183 ) .

*"that you may become Al-Muttaqun (the pious )"(2:183).*

Zakah is indeed different in concept than taxes, demonstrated in the main benefit of it and reflects the mercy of Islam; as Zakah is not taken from the poor, unlike taxes which are collected from everyone regardless. Zakah is paid with a minimal of 2.5% on the properties of jewelry and money, which is less, and not to be compared to any percentage set as a tax.

In the literal explanation of the holy Qur'an verses concerning Zakah, it carries a great invitation for non-Muslims in many ways:

" إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ " (التوبة :60) .

*"As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah."(9:60).*

Zakah is given for poor Muslims, and it's been agreed upon by Muslim scholars that the non-Muslims, and those whose hearts to be reconciled, could also receive the distributed Zakah if they are in need. Furthermore, distributing Zakah includes freeing slaves; whether literary or metaphorically, and people who are travelling on the road and suffering from harsh conditions, even if they aren't Muslims.

The Kaffarah, which is the financial penance, is also another stream of giving to the poor and unprivileged, which also can be given to non-Muslims, for the purpose of solidarity and compassion;

" فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ "(المائدة :89 ) .

*"for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave."(5:89).*

 Proceeding these examples, there will be more elaboration when discussing the objectives of giving charity to non-Muslims.

The greatness of Islamic Pilgrimage (Hajj) is in the symbolism of equality between all Muslims, the oneness of beginning and end of this life, in addition to how greatly accurate and organized the practices of pilgrimage are. Pilgrimage is set as an invitation to Muslims and non-Muslims to understand the positevs and benefits of this ritual, as Kaaba was built for all people to teach humanity the obedience to the only Creator (Allah ) :

" جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ قِيَٰمٗا لِّلنَّاسِ "(المائدة :97 ) .

*"Allah has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind,"(5:97 ).*

" إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ "(آل عمران : 96 ) .

*"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds."(3:96).*

While as for teaching the non-Muslims about the general funeral provisions, it is to keep a constant reminder of the certainty of death, and to always preach on preparing for the true eternal journey after death. Through the detailed funeral and condolences provisions is a speech addressing non-Muslims to convert to Islam, and based on the general and partial objectives of this worshipping act, shall the deceased be a Muslim or a non-Muslim, a relative or a neighbor.([[118]](#footnote-118))

The Islamic provision included a ruling for witnessing a death of a non-Muslim, he should be prompted to confess the two Islamic testimonies, to witness that there's no Allah but Allah, and Muhammad is his messenger, in an attempt to get him into Islam.([[119]](#footnote-119)) For the purpose of leaning his heart towards Islam([[120]](#footnote-120) )That is preferred to be done if he wasn't to become a Muslim([[121]](#footnote-121)) that is indeed one of the objectives of calling non-Muslims to Islam in the aspect of funerals, especially when dying.

"The comprehensive objective from revealing the divine message onto prophet Muhammad (PBUH) is to guide people. Therefore inviting Muslims to Islam and visiting them when they are at their last stages of life; they're dying, is obligated if they were sought to become Muslims. If they were not intended to become Muslims, then visiting is preferred, because it fulfills the purposes Muslims seek"([[122]](#footnote-122))

The religious evidence supporting the aforementioned is the incident of the Prophet’s uncle Abu Taleb’s death; where the Prophet witnessed it along with Aba Jahl bin Hisham and Abdullah bin Abi Umayyah Bin Al-Moghirah. The Prophet began to prompt his uncle: "Oh uncle recite the testimony that you witness that there's no Allah but Allah, thus I shall intercede for you before Allah." The other two attendees objected addressing Abu Taleb: “Are you turning away from the religion of Abdul Muttaleb’s (your ancestors) people!” The prophet kept on inciting the his uncle to testify, and on the other hand, the other two repeating their same words, causing him to pass away holding on to his aberrance refusing to utter the testimony of the oneness of Allah. Still, the Prophet wasn’t to give up on his uncle, and held the intention of requesting Allah’s forgiveness for his deceased uncle, and that was when a holy verse of Qur'an was revealed to him:

" مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ"(التوبة : 113 ).

*"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin…"(9:113) ([[123]](#footnote-123))*

There are indeed a lot further detailed related provisions, but this study shall be dedicated only to the provisions directly related to the objectives of calling the non-Muslims into Islam, in the aspect of death, which aims to invite and embrace the non-Muslims to the mercy of Islam, all of which most importantly come that the non-Muslims also get to be shrouded, and buried; but not in the Islamic creed. Honoring the deceased and respecting the sacredness of their death is to be preserved, and it's his right under the Islamic ruling. A non-Muslim can be bid farewell to, to his grave, if he was a relative. As the Muslim scholars also agree that a deceased non-Muslim shall also have the right to have a funeral initiated by Muslims in case of no relatives, to respect his humanity, and to avoid the harm that might occur when neglecting the dead body. Indeed, it is a must for Muslims to offer condolences to the families of the deceased, even when they're not Muslims; for the intention of showing compassion to them, and to introduce them to the humanitarian side and high manners of Islam.([[124]](#footnote-124))

Those are the necessities objective of teaching the non-Muslims about the Islamic funeral ceremonies; to show them the Islamic attitudes of respect, humanity, and empathy with others.

Turning to the objectives concerning food, drinks, and giving away meats and hunts provisions-for charity. These laws were set to protect human’s physical and psychological health; for example, alcohol, pork, and dead meat are forbidden, for Muslims and non-Muslims. All people are effected by the laws of Islam in this matter, and they shall be one of the invitation methods to Islam; by referring how unhealthy and damaging they are to a person’s body and well-being, and inviting them to follows these laws even if they were to stay on their religion.

These scientific facts comprehensively support the verses of Holy Qur'an concerning eating meat:

" حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ " (المائدة : 3 ) .

*Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."(5:3).*

2.2.2 The needs objectives of financial dealings

It's clear to whoever reads through the jurisprudential provisions of the financial dealings; such as selling, renting, and cooperation, that not required the all of contracting parties be a Muslim([[125]](#footnote-125)); it is enough for one of them to be mature, sane, reasonable, and free will ([[126]](#footnote-126)). This indicates that such contracts are foundations in the financial exchange among all humans; not only Muslims, and are of the most important provisions regarding the human needs, that facilitate deals between adults and the responsible. It becomes easier for Muslims and non-Muslims to recognize the admissibility of handling contracts of selling and leasing, and others of bargaining, partnerships, and financial authentications, when non-Muslims become integrated in the Muslim communities, and recognize the great Islamic justice towards such dealings, which in fact has been the basic factor that caused many nations throughout India, China, Pakistan, Bangladesh, Indonesia, Malaysia, and other countries to convert to Islam.

Not requiring Islam as the religion of contractors in such contracts signifies the universality of Islam, and the integrity and straightness of the universe and life for Muslims and others, which achieves the meaning of the human succession that the Legislator wants; to build life, and another one by Islam in the hereafter.

Also, the Qur'an verses that forbid financial iniquity and cheating, and oblige justice in such transactions, Allah says:

(وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ " (هود : 85 ).

*"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."(11:85).*

The prophet Shu'aib (PBUH) has warned his people from reducing the things that are due to any human, i.e. violating their financial rights. Also, the verses prohibit all people from reducing measures to anyone:

" وَيۡلٞ لِّلۡمُطَفِّفِينَ ، ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ، وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ "(المطففين :1-3 ).

*"Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]," 1"Those who, when they have to receive by measure from men, demand full measure(83:1-3).*

As for benefactions, which are donations, "waqf" the endowment for charity, will money, and loan, the jurisprudents agreed that being a Muslim is not a requirement.([[127]](#footnote-127) ) Donation can be taken from and granted for both Muslims and non-Muslims. Waqf, will money, donations, and loans can be given to non-Muslims, to soften their hearts towards Islam, and to respect their humanity. This is a bright mark in the Islamic law. Moreover, some of the most important objectives of benefactions are teaching non-Muslims tolerance and forbearance towards human beings and animals.([[128]](#footnote-128))

The relationship between Muslims and non-Muslims in the aspect of donation; taking and giving , is an example of the ultimate level of human cooperation, and preservation of human dignity; which is achieved by preventing people from assaulting one another, within the Sharia regulations that the jurisprudents deduce from the divine revelation texts, in accord with the core of the divine creed; which is morals, virtue, and kindness. The religion that the prophet (PBUH) has brought is a universal religion for all mankind([[129]](#footnote-129)); Allah says:

" وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا"(سبأ : 28 ).

*"And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind,"(34:28).*

" يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ "(الحجرات :13).

*" O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa, "(49:13).*

2.2.3 Teach Non-Muslims the objectives of family provisions, and the provisions of ruling, politics, and related matters

Islam has allowed marriage to the women of the people of Scriptures; chaste Jews and Christians women; who don't hold against Muslims. This relationship is permitted to achieve communication with non-Muslims through marriage that helps in uniting their hearts and calling them to Islam. Also, it is allowed to eat from their food, if it doesn’t contain forbidden ingredients; Allah says:

" ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ"(المائدة :5 ) .

*"Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time"(5:5).*

Chaste girls are virtuous girls who haven’t committed illegal sexual intercourse; which is indeed one of the most important family objectives of calling non-Muslims to Islam. So that non-Muslims blend with Muslims and follow the good morals and the divine laws that are based on the righteous instinct.

"A consensus of scholars; predecessor and new scholars, agreed upon the admissibility of the marriage of Muslim men to free Jew or Christian women, and many companions have said to admit this, including Omer, Othman, Talha, Huthaifa, Salman, and Jaber, and others. Even Ibn Al-Munther said: “No one of the ascendants happen to declare this to be prohibited”.([[130]](#footnote-130))

The significance of this is to show one of positive images of Islam, and tight affability bonds, and usually affinity/kindred comes after a loving couple engages and bonds of affability. Consequently, this eliminates alienation which may conceal the positives Islam.([[131]](#footnote-131))

As for ruling provisions, there is a covenant of protection that guarantees an everlasting peaceful living in Islamic-ruled land, for the non-combatant of Jews and Christians, and guarantees their human rights.([[132]](#footnote-132))

The divine texts are clear on ruling justly must prevail towards all people; Allah says:

 " إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا " (النساء :58 ) .

*"Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer".(4:58).*

 " إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ وَلَا تَكُن لِّلۡخَآئِنِينَ خَصِيمٗا " (النساء :105 ) .

*"Surely, We have sent down to you (O Muhammad SAW) the Book (this Quran) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous."(4:105).*

The two holy verses state that ruling justly prevails and must include all people; which indicate that establishing justice is one of the main objectives of ruling. Accordingly, justice ruling is the basis of calling non-Muslims to Islam, through which they are introduced to the justice of Islam.

Furthermore, a group of contemporary scholars consider if a Muslim kills a Jew or a Christian unjustly, Muslim must be killed in legal retribution, as it's equality in verdict between the killer and the killed. Its standard is controversial for jurisprudents, and it's one of the matters that cannot be determined based on a single opinion. Equality of human lives is the root of this matter, because when the act of killing is aggression, then the verdict should be the same; regardless of the religion or origin of that killer. This is the justice of Islam, and what the prophets are sent for.([[133]](#footnote-133) ).

It is one of the merits of Islam, and one of the objectives of calling non-Muslims to Islam in justly applying punishments and retributions in the Islamic community.

2.3 The Objectives of Improvements for Calling Non-Muslims for Islam and the Branching Moral Objectives

Improvements are the invitation for people to attain the honorable ethics, do the good deeds, and the decencies of virtuous human beings who follow their righteous instinct. Allah, the All-Wise Legislator, has founded calling of non-Muslims to Islam on inviting them to adhere to the virtuous human instinct, build it up, and never act against it, which affirms the honorable merits.

Before clarifying the moral objectives, the meaning of morals must be defined, their importance, and their foundations in Islam, in addition to the approaches to acquire these morals. This comes as an introduction to the moral objectives of Shari'a, which Islam intended for non-Muslims, whether they convert to Islam (which is desired) or stay non-Muslims ; as there is no compulsion in religion.

**First: Definition of Morals in Islam:**

‘Morals’ is the plural of a ‘moral’, it is the innate and disposition; which forms the human’s inner image, same as the body portrays their outer image. ([[134]](#footnote-134)) A moral is a firm belief within, which leads to taking actions easily, without the need for contemplation and vision.([[135]](#footnote-135))

Morals are what Allah looks at, as our prophet (PBUH) said: “Allah does not look at your figures, nor at your attire but He looks at your hearts and deeds .”([[136]](#footnote-136))

There are Doctrinal, scientific, retributive, and psychological bases, upon which morality in Islam is founded.([[137]](#footnote-137) )

Also, there are means to acquire morals, such as calling to Islam (Daʼwah), education, practical training, role model, friendships, and social guidance. Morals in Islam are distinguished by being comprehensive; they are a combination of idealism and realism, as well as positivity and moderation.([[138]](#footnote-138))

The moral objectives of calling non-Muslims to Islam are the ultimate moral goals that Allah, the Legislator, wants us to call for, which are: moral purposes between the Creator and the creature; a person and his inner self; people together; and the person and the universe, along with other creatures. These goals are to be reflected on the reality, behaviors, and human societies’ development

The foundation from which the moral objectives are derived is that the Prophet (PBUH) was sent to perfect the fine morals, as he (PBUH) said: “I was sent to perfect good character”([[139]](#footnote-139)), meaning that prophet Mohammed (PBUH) was sent to complete the message of the prophets before him in perfecting moral character; whether towards the Creator, other human beings, the universe, and all creatures, as he (PBUH) has the greatest moral character;

" وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ"(القلم: 4 ).

*"And verily, you (O Muhammad SAW) are on an exalted standard of character."(68:4).*

The prophet’s message carries plenty of beauty, perfectness, greatness, thoroughness, honesty, and righteousness, which no one can bear and endure but this man, whom Allah gave such great praise. He is the noble prophet (PBUH) has reached the peak of the human perfectness, only for his morals to match the universal, humane, divine call.

In this praise from Allah, the Glorious, there is an emphasis on morals in this divine call for guidance. It's clear that the divine creed is based on final ethics; both in its legislative and disciplinary rulings. Islam calls for purity, chastity, cleanliness, integrity, honesty, justice, mercy, kindness, righteousnes, incitation to match one's action to one's words (not being hypocrites), and forbidding inequity, oppression, cheating, manipulation, exploiting other’s wealth unjustly, violations, slanders, and spreading any act of immorality. To preserve the individual, collective, and international relations, the prophet’s message; his words and actions, is all about good manners. His biography exemplifies noble character, as his whole life can be taken as an example of fine morality. It's a comprehensive guide for a life based on morality.([[140]](#footnote-140))

Prophet Mohammed (PBUH) had the most moral of humans, as his relationships with all people were based on kindness, forgiveness, mercy, ease, honesty, and wanting good for the whole world. This is the truth about the prophet’s Daʼwah, as Allah speaks to him:

 " وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ "(الأنبياء :107 ).

*" And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)."(21:107).*

His call for Islam was to all mankind, calling for morality, which is a mercy in their worldly life, and bringing them closer to enter Allah’s heaven, and prevent His punishment.

When we look at any of the good morals, such as honesty, sincerity, integrity, patience, modesty, justice, and others, we find that calling non-Muslims to Islam aims to invite them to attain these morals, and profit from their benefits.

When the Qur’an displays the issue of integrity, which is doing things honestly and as required, it’s associated with mankind in general. This indicates that the Islamic invitation is for all people to find morals, apply them in daily life; whether for Muslims or non-Muslims. Allah says:

" إِنَّا عَرَضۡنَا ٱلۡأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلۡجِبَالِ فَأَبَيۡنَ أَن يَحۡمِلۡنَهَا وَأَشۡفَقۡنَ مِنۡهَا وَحَمَلَهَا ٱلۡإِنسَٰنُۖ إِنَّهُۥ كَانَ ظَلُومٗا جَهُولٗا" (الأحزاب :72 ) .

*"Truly, We did offer AlAmanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results(33:72).*

Allah, Blessed and Exalted be He, has clarified that dignifying human being is rooted since their creation, as He says:

وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنَٰهُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ"(الإسراء :70 )."

*"And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things),"(17:70).*

This dignifying is based on the human instinct, and the human instinct is the human’s raw righteous disposition as innately created by Allah; which later on in life gets influenced by the surrounding environment. The prophet (PBUH) said: “No one is born except upon natural instinct, then his parents turn him into a Jew or Christian or Magian.”([[141]](#footnote-141))

Allah says regarding guiding mankind to their innate nature:

"فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗاۚ فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ لَا تَبۡدِيلَ لِخَلۡقِ ٱللَّهِۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ"(الروم :30 ) .

*"o set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion".(30:30).*

This verse is clear about mankind being created on the right moral innate; it is the religion of Allah, and indeed His religion is created in accord with it. Consequently, the objective of calling non-Muslims to Islam is to preserve their right innate, and correct them if they deviated away from it.

Thus, there is a connection between the human nature ( Fitrah )and this religion; they both are the creation of Allah, and both conform to Allah’s purpose of creation; and they indeed in accord with each other. Allah is the creator of the human heart, and He is who brought out this religion; to direct it and prevent it from misguidance. If the human soul goes astray, only this religion can guide it back to ( Fitrah).([[142]](#footnote-142))

The moral objectives are demonstrated as following:

**First: Moral Objectives towards Allah (the Creator)**

Calling non-Muslims to Islam includes moral objectives and purposes related to the human’s relationship with Allah. These objectives reinforce the human’s good character towards the Creator, and fulfill the purpose of Qur’an and the purpose of the creation of mankind. Some of the most important morals, which the Qur’an emphasizes on towards Allah, are:

1. Reminding people of their Creator; who has blessed them with countless blessings, such as creation and existence, and accordingly the worship of Allah, and confessing His oneness. Some of the Qur'an verses that touch upon this matter are:

" يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ، ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ، فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ،
كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ، وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ، كِرَامٗا كَٰتِبِينَ ، يَعۡلَمُونَ مَا تَفۡعَلُونَ"(الانفطار :6-12 ).

*"O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you. Kiraman (honourable) Katibin writing down (your deeds). 11 They know all that you do."(82:6-12 ).*

" يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدۡحٗا فَمُلَٰقِيهِ"(الانشقاق :6 ).

*"O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did)."(84:6).*

" فَأَمَّا ٱلۡإِنسَٰنُ إِذَا مَا ٱبۡتَلَىٰهُ رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ ، وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ"(الفجر :15-16 ) .

*"As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me. 15 But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"(89:15-16).*

 Tens of other verses evident on Allah’s blessing on mankind, and are reminding them of these blessings. Also, Allah says: “

" أَوَ لَمۡ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ كَانَتَا رَتۡقٗا فَفَتَقۡنَٰهُمَاۖ وَجَعَلۡنَا مِنَ ٱلۡمَآءِ كُلَّ شَيۡءٍ حَيٍّۚ أَفَلَا يُؤۡمِنُونَ "(الأنبياء :30) .

*"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? "(21:30).*

It's a clear verse on reviving the moral side in the souls of disbelievers towards their Creator, by encouraging them to be grateful for the blessings of earth, sky, water, etc.

The holy Qur’an states that humans, with these endless blessings, should submit to Allah’s command, which motivates them to believe, worship, and obey Him; Allah says:

" وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَ‍َٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَ‍ُٔوسٗا ٨٣ قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ
بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا"(الإسراء :83-84 ) .

*"And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair. 83 Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right(17:83-84 )..*

In the same context Allah says:

"وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ مِّنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُمۡ إِذَا لَهُم مَّكۡرٞ فِيٓ ءَايَاتِنَاۚ قُلِ ٱللَّهُ أَسۡرَعُ مَكۡرًاۚ إِنَّ رُسُلَنَا يَكۡتُبُونَ مَا تَمۡكُرُونَ" (يونس :21 ) .

*"And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allah is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot."(10:21).*

"فَلَمَّآ أَنجَىٰهُمۡ إِذَا هُمۡ يَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ عَلَىٰٓ أَنفُسِكُمۖ مَّتَٰعَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ "(يونس :23 ).

*"But when He delivered them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allah) is only against your ownselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do."(10:23).*

1. Reviving the characters of modesty and fearing Allah, the Creator, by following the light of faith sent by Him; Allah says:

" وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ فَإِيَّٰيَ فَٱرۡهَبُونِ" (النحل :51 ).

*"And Allah said (O mankind!): "Take not ilahain (two Allahs in worship, etc.). Verily, He (Allah) is (the) only One Ilah (Allah). Then, fear Me (Allah) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah "(16:51).*

" فَإِذَا رَكِبُواْ فِي ٱلۡفُلۡكِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ إِذَا هُمۡ يُشۡرِكُونَ"(العنكبوت :65 ) .

*"And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others."(29:65).*

The Holy Qur’an invites people to revive modesty by accepting the virtuous instruction, which is a guidance and a mercy for believers; Allah says:

"يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ" (يونس :57) .

*"O mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers."(10:57).*

Also Allah says:

 "إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّمَنۡ خَافَ عَذَابَ ٱلۡأٓخِرَةِۚ ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ"(هود :103 ) .

*"Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present."(11:103 ).*

"يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡ وَٱخۡشَوۡاْ يَوۡمٗا لَّا يَجۡزِي وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوۡلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيۡ‍ًٔاۚ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ"(لقمان :33 ) .

*"O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah."(31:33).*

1. Reviving the ethic of feeling inner responsibility towards the Creator within themselves, and even reminding them of the bad consequences for disobeying Allah. When we read the verse of the covenant Allah obliged humans with, we find it clear on making them fully responsible for their choices in life; Allah says:

"وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ عَلَىٰٓ أَنفُسِهِمۡ أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ شَهِدۡنَآۚ أَن تَقُولُواْ يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا غَٰفِلِينَ ، أَوۡ تَقُولُوٓاْ إِنَّمَآ أَشۡرَكَ ءَابَآؤُنَا مِن قَبۡلُ وَكُنَّا ذُرِّيَّةٗ مِّنۢ بَعۡدِهِمۡۖ أَفَتُهۡلِكُنَا بِمَا فَعَلَ ٱلۡمُبۡطِلُونَ"(الأعراف :172-173 ) .

*And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." "Or lest you should say: "It was only our fathers a for time who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?"(7:172-173).*

"مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ" (فصلت :46 ) .

*" Whosoever does righteous good deed it is for (the benefit of) his own self, and whosoever does evil, it is against his own self, and your Lord is not at all unjust to (His) slaves."(41:46).*

" أَفَمَن يُلۡقَىٰ فِي ٱلنَّارِ خَيۡرٌ أَم مَّن يَأۡتِيٓ ءَامِنٗا يَوۡمَ ٱلۡقِيَٰمَةِۚ ٱعۡمَلُواْ مَا شِئۡتُمۡ إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٌ"(فصلت :40 ).

*" Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers)."(41:40).*

Allah threats the disbelievers, as they shall meet the consequences of their disobedience when he says: " Do what you will," as a warning remark.

Allah, the Truth, gives the responsibility to people not follow the Devil’s false footsteps and methods, because the Devil only commands indecency; Allah says speaking to all mankind:

"وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِين"(البقرة :168 ) .

*"and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy."(2:168).*

Moreover, one of the verses that talk about the human’s responsibility for the consequences of their actions, and which is addressed to non-Muslims:

" وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦۖ وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا ، ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ، مَّنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۚ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا"(الإسراء :13-15 ) .

*" And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. 13 (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day. 14 Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning)."(17:13-15).*

This responsibility is at its peak when Allah, has explained for all people that He doesn’t wrong them (or treat them unjustly), yet they wrong themselves by not following the teachings of Islam. Allay says:

"إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡ‍ٔٗا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمۡ يَظۡلِمُونَ"(يونس :44 ) .

*"Truly! Allah wrongs not mankind in aught; but mankind wrong themselves."(10:44).*

**Second: The Moral Objectives towards Oneself and Others**

The moral objectives towards oneself which Islam is rooted upon in calling non-Muslims are to preserve and protect themselves from destruction, dangers and falsehoods, in addition to honesty with oneself. Allah says:

" هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡ‍ٔٗا مَّذۡكُورًا"(الإنسان :1 ) .

*"Has there not been over man a period of time, when he was nothing to be mentioned?"(76:1).*

The moral objectives of calling non-Muslims to Islam that are directed to all people are: justice, benevolence, speaking kindly with all people, and not doing people any harm. Islam wants non-Muslims to abide to these teachings, and this is clear in the verses of Qur'an:

 " إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ"(النحل :90).

*"Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed."(16:90).*

Allah addressed children of Israel saying:

" وَقُولُواْ لِلنَّاسِ حُسۡنٗا "(البقرة :83 ) .

*" speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him],"(2:83).*

We notice that the holy Qur’an has based the relationship between people on getting to know each other and cooperation, which are of the most important objectives of calling non-Muslims to Islam in human relationships:

"يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوباً وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِير"(الحجرات :13 ) .

*"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqu). Verily, Allah is All-Knowing, All-Aware.”(49:13).*

Islam invites us to reconcile relationships between all people, including non-Muslims, to establish good relationships between all people:

"وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ سَمِيعٌ عَلِيمٞ "(البقرة : 224).

*" And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)."(2:224( .*

" لَّا خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۢ بَيۡنَ ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا"(النساء :114 ).

*"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward."(4:114).*

 "ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ"(آل عمران : 134).

 *"Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)."(3:134).*

**Third: The Moral Objectives towards the Universe and Its Living Creatures**

The moral objectives of calling non-Muslims to Islam towards the universe are evident in many Qur'an verses, which indicate that the purpose of creating Adam (PBUH); which is to contribute to prospering the universe, and build a life; religiously, civilly, and culturally([[143]](#footnote-143)). Allah says: “

"وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ"(البقرة :30 ).

*"And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." (2:30).*

There is a divine call for people to learn and prosper the universe through knowledge and education; as Allah says:

 " ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ، خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ، ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ، ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ، عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ، كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ، أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ "(العلق :1-7).

*"Read! In the Name of your Lord, Who has created (all that exists),1 Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)]. 4 Has taught man that which he knew not. Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient.”(96:1-7).*

Also, Allah , Blessed and Exalted be He, has subjected all of the creations of the universe for the benefit of mankind; He says:

" وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ"(الجاثية:13 ) .

"*And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him…"(45:13).*

" وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ"(الأعراف :129 ) .

*"and make you successors on the earth, so that He may see how you act?"(7:129).*

" وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِۚ " (الحديد :25 ) .

*"And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen."(57:25 ).*

In the last verse, Allah speaks about one of his blessings upon mankind, which is sending upon us the material of iron and its benefits for people to use in their life. They should use it to spread the message of Allah and His messenger, so that the religious and mundane objectives are achieved, and that is the purpose of calling non-Muslims to Islam Allah, the great Creator, obligated.

Moreover, Allah has invited people to eat of what is lawful and good on the earth; as reinforcement to the right of humans to utilize, and benefit from what they are given; which is described as ‘lawful and good’. Allah says:

"يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا"(البقرة :168 ) .

*" O mankind! Eat of that which is lawful and good on the earth."(2:168).*

Allah has prohibited all humankind from destroying the Earth, since it contradicts with the moral objectives of calling non-Muslims to Islam towards the universe and creatures, as Allah says:

" وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا " (الأعراف :56 ) .

*" And do not do mischief on the earth, after it has been set in order"(7:56).*

These verses and many others indicate that one of the most important moral objectives of calling non-Muslims to Islam is to call them to prosper and construct the universe, with what benefits mankind.

Chapter three

Fields of Using Information Technology in Achieving Shariʼah Objectives of Calling Non-Muslims to Islam, and How to Develop Technological Means for These Objectives

3.1. Introduction to general clarification of these fields, and to the regulations of dealing with information technology in calling to Allah.

This chapter, which is the main part of the thesis, requires demonstrating the general Shariʼah regulations for utilizing information technology in calling for Allah, the Almighty. These regulations are necessary to abide to, to use them in critiquing the technological tools used in achieving the objectives of calling non-Muslims to Islam, to determine the positevs of information technology, and to determine the negatives that must be avoided, which eventually helps in forming an integrated idealistic online model that achieves the objectives of calling non-Muslims to Islam.

Also, this chapter includes the main aspects of utilizing information technology in achieving calling non-Muslims to Islam. The research focuses mainly on the websites that serve the achievement of the objectives of calling non-Muslims to Islam, according to the rooting of Shariʼah in chapter two. Furthermore, these websites are subjected to exploration, analysis, criticism, and development based on Shariʼah and technological basis. Then it tackles social media platforms; specifically Facebook and YouTube, since they are the most famous social media outlets, which contain materials that serve our subject. Also, it includes research on special smart phone applications , that may serve achieving the objectives of calling non-Muslims to Islam online.

The chapter is concluded by a group of general standards on how to improve the usage of information technology in achieving calling non-Muslims to Islam, and set a general online model, to guide people who call to Islam to the best ways of achieving the objectives of the call in the present reality. Also, this is done to find the Islamic call on right Shariʼah and technological bases, to achieve the goal of this call, which is providing non-Muslims with gradual Shariʼah knowledge, and persuading them to embrace the great faith of Islam; which is the final universal and complete religion, based on mercy, justice, equitability, and the balance between this world and the hereafter. By this, the purpose of calling to Allah, Glorified and Sublime be He, is achieved.

The researcher will follow the proceeding strategy regarding the technological means chosen:

* The title of the Facebook page, the YouTube channel, the website, and the application
* The content: general demonstration of the website and its sections
* How fulfilling is the website in achieving the objectives of calling non-Muslims to Islam
* Evaluation of the website; scientifically and technologically, positevs and negatives , and developmental ideas

The researcher will focus on following this approach with the websites that include suitable scientific material, and will tackle other websites briefly, to avoid repetition of similar content of some websites, or due to the lack of the scientific material in the website.

As for the definition of the regulations of utilizing technology in calling to Islam: they are the qualifications that people who work in the technological field; and work on achieving the objectives of calling non-Muslims to Islam, should meet. These regulations are divided as follows:

**First**: Legal and juridical regulations, which include prevention of the violation of intellectual property of others, and preserving both literary and financial rights of their writings and thoughts. As for the most important legal rights, they include preventing publishing or broadcasting materials incompatible with public decency and good ethics, and monitoring those materials legally, making sure that the producer of information technology is fully qualified, and that the online product does not contain any written, audible, or visible content of hostile nature, that harms others, or raises any suspicions or rumors, since all parties involved in the technical process; which are the service and the network providers (ISP), in addition to the information source ( the publisher), hold the legal responsibility of any mistake that may occur([[144]](#footnote-144)).

Calling to Islam through technology has many great benefits such as: universality of calling to Islam; since the callers to Allah (Du’ah) address people all around the world, the easiness of spreading the call by simple steps and procedures, freedom of speech, inexpensiveness of producing programs and arranging activities, interactivity between the callers and the recipients, in addition to the archiving and preserving of data and information; whether written, audible, or visible ([[145]](#footnote-145)).

The benefits of technology are briefed in being placeless, timeless, for free, easy to use, interactive, and abundance of applications ([[146]](#footnote-146)).

Some of these benefits are; millions of individuals and organizations are connected to a one global network, inexpensiveness, easiness of use and gaining knowledge, the possibility of connecting diverse and multiple information, making connections, exchanging information between users of the network, usability of modern means and learning, providing research and investigation tools; through quick, diverse, and multiple ways of demonstration of information and advertisement on the web, in addition to a multitude of means for calling to Islam on the internet([[147]](#footnote-147)).

**Second**: the systematic regulations, which are the working procedures in utilizing information technologies in calling to Allah, and they are divided into 3 basic divisions:

1. Regulations of the caller of Allah (Da‘iah( who is responsible for utilizing information technology: they include the private regulations of the root of calling to Islam, which are achieved by depending on the caller to Allah on the Qur'an and the true Prophetic Sunnah, focusing on the specific Shariʼah principles, sincerity in working for Allah, confirming the divinity and universality of this religion, seeking wisdom and good sermon in presenting Islam, debating with non-Muslims, and having clear goal. Also, he must take into consideration the status of the addressees and their perceptions, in addition to balance his work, be away from prejudice, preach about Islam gradually, be endowed with simplification and moderation, observe unity of the nation, treat people according to their status, and encouraging them positively and not repulsing them ([[148]](#footnote-148)).

Specific regulations also include the personality of the caller of Allah (Da‘iah) who is responsible for utilizing technology and his scientific knowledge. These regulations are represented through qualifying him with scientific jurisprudential knowledge, and he has to be confident with the Islamic teachings of patience, impartiality, and pure clear mind([[149]](#footnote-149)).

Moreover, they include the Da‘iah’s utilization of technology and employing it in calling to Islam; by having the technical knowledge and mastering it, having the ability of abstract thinking, presenting Islam to people creatively, combining attracting attention and granting solid-founded benefit, having the ability to develop the technical's team skills; the team which is participating in producing and marketing the software and programs, accepting modernization and reformation, and avoiding exaggerated idealism([[150]](#footnote-150)).

1. Specific regulations of the beneficiary of information technology, who are the targeted people of the Islamic call. These specific regulations are based on the actual need of the beneficiaries, their inclination of receiving the call and accepting it, the sincere will to benefit from what technology provides, invest in time usefully, preserve individuals and organizations, interact positively with these technologies, and accept truth when revealed[[151]](#footnote-151).
2. Specific regulations of the scientific content, including the sublimity of the purpose, nobility of the goal, clarification of the goodness of religion and calling people to it, tackling all subjects logically, objectively, and truthfully, and following up with new arising issues([[152]](#footnote-152)).

**Third**: Applied technical regulations, including professionalism, charisma, inducements of interaction between users, contacting with pioneers and products' consumers, continuous development, staying up to date, easiness of dealing with the product, availability of the necessary required applications; which helps in conveying the aimed at message for those concerned, expanding the circle of targeted people, spreading the innovative spirit and fair, dignified competition, pursuing high quality, and considering specialization ([[153]](#footnote-153)).

There are other technical regulations applied in utilizing technology and its applications, which are based on comprehensive understanding of the Islamic call, its goals, and baseline. They also serve the Islamic call on the internet by creating specialized Islamic websites for calling non-Muslims to Islam, and confronting to the suspicions that are raised on Islam and its nation ([[154]](#footnote-154)).

Sultan Al Omari has mentioned many of the most important regulations related to the call of Islam on the internet, briefed as following:

1. The call to Allah through the internet should abide by the Islam approach which encourages wise dialogue, good sermon, and high-mannered, constructive debating.
2. The call to Allah through the internet should take into consideration the fine Islamic ethics, which proclaim that calling to Islam is achieved by kindness and flexibility, not by roughness.
3. Calling to Allah, the Almighty, should adapt to the current time in its preaching speech, which should specific to this modern approach of technology and its privacy, to result in getting the ultimate benefit of its different potentials, by renewing the means and tools used.

Calling to Islam through the internet is not restricted only to presenting hundreds of Shariʼah books, historical references, and jurisprudential Fatawa on the internet. There should be deep thinking of how to adapt this means technically and on media basis, to provide the targeted people with positive interactive benefit anytime and anywhere, presented in a beautiful attractive image.

1. Efforts spent in calling to Allah should be detached from any causes of dissension among Muslims. Also, people who are bearing this great mission should avoid dogmatic and sectarian disputes and conflicts that only result in misfortunes ([[155]](#footnote-155)).

There are many important technological implementations that can be used in calling to Allah, mentioned generally as follows:

1. **Establishing Websites of Calling to Islam**

Such websites are of the most important online means that can be used in calling to Allah. This importance is due to considering an Islamic website as a large online library, rich with information about Islam, offered for free to millions of people, provided in many languages, and available anytime and anywhere.

When establishing a new Islamic website, repetition of other websites’ content must be avoided. It should include the lacking aspects of calling to Allah on the internet, where they should be approached, complemented, and illustrated, to achieve fulfillment of purpose. Also, it is important to connect the websites with one another, without any repetition or contradiction.

1. **Using E-mail**

This method is a broad gateway to calling to Allah, since it is one of the most prominent and useful service online; especially that we can send and receive written, audible, and visible messages, or a mix of these materials.

A great benefit can be gained from e-mail if used wisely and reasonably, especially that it is easy to use, cheap, and saves a lot of time and effort. Some resources mentioned that “the average of the everyday messages on the internet in different fields is about 8 billion messages; a number that is susceptive to steadily increase in the coming 3 years.

Not only that, e-mail works in a very high speed, since messages are delivered to the recipients in few seconds; saving the effort and time consumed in the normal letters.

With providing such great service, we desperately need the email to send different messages to call different people to Islam, regardless of their background, class, and nationality, and then open the door to communication, correspondance, and answer their questions about matters of religion and daily life.

Also, we can benefit from the mailing lists available in the different websites. There are some companies that have over than 50 million email addresses, and anyone can pay them some money to deliver different messages to those lists to call to Islam. The messages should be diverse and innovative in their topics and presentation, and must not be boring nor repetitive. They should be sent moderately, and throughout reasonable periods. They also should be brief, clear, documented, carefully chosen, and appropriate for the circumstances and occasions.

1. **Active and Positive Participation in Forums**

These platforms are forums to open discussions between participants from all over, where people can participate with different materials in any discussion on the different websites, whether by raising new issues, or participating in existing ones. Online conversational forums exist in most of the prominent browsing companies, where discussions between millions of people are available about different religious and mundane subjects.

1. **Chat**

This is a great way to call to Allah, the Almighty. Yet, it carries many risks and cautions if not used properly. There are different kinds of chatting; voice chat, video chat, and voice video chat. One can benefit from private chat rooms by writing brief pieces of advice and proper sermons to the targeted people. Also, they can be used when providing advice, guidance, and help to whoever needs it ([[156]](#footnote-156)).

There are many obstacles in calling to Islam on the internet, including:

1. Limited available languages in many websites.
2. A lot of Islamic websites nowadays lack the skillful scientific Shariʼah management and the specialized technical supervision, where it is common for volunteering cooperators to do the work, which affects the websites’ quality and impact, and may lead to its inefficiency and failure; due to their need to jurisprudential knowledge in addition to essential technical skills([[157]](#footnote-157)).
3. Lack of knowledge in the computer and its skills, although it is neither difficult nor complicated, accompanied by lack of knowledge in languages. In addition to some technical obstacles, like poor internet service. Also, some callers to Allah (Du‘ah) doubt in the efficiency of modern technology in calling to Allah, either because they don’t know how to use it or that they are not acquainted with the potential it provides. ([[158]](#footnote-158)).

According to what is mentioned above, there are general suggestions on how to get the best technological benefit in calling to Allah, as following :

1. Full investment in the experiences and the Islamic human potential in the field of calling to Islam.
2. Taking into consideration that the targeted people differ in perception, age, and their social, cultural, political, educational levels. This obliges the callers of Allah (Du‘ah) to understand and recognize such differences, and regard them as much as possible when using any of the previously mentioned means in calling to Islam; as every session has a different discussion, and every context has a different speech.
3. The need to qualify and train callers of Allah (Du‘ah) to use modern means in calling to Islam, especially the internet and its different applications, and train them to use the suitable means for the different circumstances, time, and place ([[159]](#footnote-159)).

Based on some statistics, Muslim callers to Allah didn’t efficiently use the web, neither employ it as should be. The Christian missionary websites overpower the Islamic websites in a rate of 1200%, and recent statistics indicated that Christian organizations own almost 62% of the websites, followed by Jewish organizations, where Muslims websites equal to the Hindus; with no more than 9%([[160]](#footnote-160)).

Moreover, by examination, some websites can be divided based on their approach:

* Websites that cover events, conferences, and live discussions, which are very influential, including Islam Live website([[161]](#footnote-161))
* Online websites, like the Islamic Academy([[162]](#footnote-162))
* Interactive websites between pioneers, like forums
* Innovative websites that adopt new thoughts and implement projects

Also, e-mail is very important; where there is a unique successful experience with “the guide of the guided ones’, where regular religious messages are sent via e-mail, WhatsApp, and many other applications to the subscribers of the mail lists. Calling to Islam can also be done by participating positively in forums, and making conversations in chat rooms, through constructive dialogue ([[163]](#footnote-163)).

3.2 Websites for Calling Non-Muslims to Islam and Their Achievement of the Shariʼah Objectives of the Call .

The researcher has not found any website specifically titled with “the objectives for calling non-Muslims to Islam” or “calling non-Muslims to Islam”. Yet, she found a group of great websites, under different names- as illustrated later, which address calling non-Muslims, and guide the newly converts to the teachings of Islam in many aspects and different ways that appropriate every convert personally

. These are some very important websites that the researcher will tackle in detail, by demonstrating their advantages, and presenting developmental suggestions to make them more international and suitable to achieve the objectives of calling non-Muslims to Islam scientifically and methodically.

The researcher will demonstrate a number of Islamic websites in general, to examine their achievements of the objectives of calling non-Muslims to Islam, and how to benefit from them in the cognitive integration, to establish a scientific system to this call.

Through the researcher’s inducement of these websites, and before displaying and evaluating them, she concluded to the following general notes:

* The Islamic websites that call to Islam and demonstrate its Shariʼah sciences are plentiful, diverse, and their content varies from one website to another; including specialized Shariʼah content of jurisprudence or exegesis, general Islamic websites, and websites for calling non-Muslims to Islam
* The Islamic websites vary in the presented scientific materials; comprehensive, selective, or briefed.
* The Islamic websites vary in the use of multimedia, audios, and visuals
* The Islamic websites vary in the way of displaying the subjects of calling non-Muslims to Islam, and the level of delving in these subjects.
* Most websites of calling non-Muslims to Islam settle for mere demonstration of the content without interference or guidance, and many of them don't have scientific references for guidance and development; which proves the result that managing these websites need development and guidance.
* These websites are the result of personal, individual, or institutional efforts that lack integration and cooperation with other websites.

The researcher presents the most important Islamic websites based on the approach explained at the beginning of the chapter, as follows:

1. **Islam Presentation Committee Website([[164]](#footnote-164))**
* Website category: Islamic, specialized in calling non-Muslims to Islam, and guiding newly converts. The researcher believes it to be one of the most important websites in this field that is considered as a foundation and a starter for calling non-Muslims to Islam.
* Website content: the main page contains an introduction about the committee, its most important projects regarding calling to Islam, its new branches, updated statistics of newly converts, number of monthly visits, number of monthly lectures, and number of e-bags distributed to newly converts. Also, the website includes a sub-website, which is Online D’awa, and it is the most important website related to our subject. The mission of the website as stated by them:

“our mission is to call non-Muslims to Islam using civilized technical way that seeks wisdom and good sermon, and qualify them in their homelands”.

It is worth mentioning, as stated on their website, that there are 76000 converts , men and women from different nationalities. They produce "the guidance package", which is an approach of calling to Islam printed in 14 languages. They also intend to adopt 180 callers to Allah (Du‘ah) of different languages([[165]](#footnote-165)).

It is clear that their mission achieves the goal of our subject, which is calling non-Muslims to Islam. Yet, has the committee really achieved the objectives of calling non-Muslims to Islam? This is what’s discussed next, Allah willing.

Under the supervision of Islam Presentation Committee is the online universal library, which is a huge online library that contains abundance of information, scientific resources on Islam and related subjects, and materials on calling non-Muslims to Islam.

The library includes the online D’awa center, which introduces Islam in 150 different languages, and is a huge website that contains diverse subjects ([[166]](#footnote-166)). Whoever looks into this massive number of e-books recognizes that the website lacks audible and visual media, which shall be a great development for the website in the future.

The library contains the center of online calling to Islam, which is the gateway of calling to Islam, including introductory gateway to Islam, calling to Islam cards, and the websites that introduces and teaches Islam. Also, it contains sections of introducing Islam to Christians, another one that targets atheists, and Hindus. It also includes websites of Faith, the Last Miracle, Doubt; Skills of Calling to Islam, and the online Muslim Library, blogs of calling to Islam ([[167]](#footnote-167)), in addition to websites of teaching newly converts, New Muslim website, a website for interpretation and recital of the Qur’an, one for praying in Islam, websites to spread and teach the Holy Qur’an, a website for audible translations of the Holy Qur’an, and one for developing the Da’iah skills. This center is really huge with diverse subjects; in English.

Moreover, the Islam Presentation Committee has a Facebook page, a Twitter account, an Instagram account; through which it advertises the committee’s work and activities, and a YouTube channel specialized in the stories of the newly converts, and in the coverage of the committee’s activities, including conferences, events, and lectures.

* The positives of the website of Islam Presentation Committee, and the branching websites:
1. They are international websites for calling non-Muslims to Islam, with more than 110 languages.
2. They are specialized in guiding and following up with new converts.
3. The massive and diverse scientific content regarding the previously mentioned subjects is specialized in calling non-Muslims to Islam, despite of their differences.
4. The massive number of websites and online centers affiliated to them, which makes them solid foundations for the whoever doubt and defy the call to Islam.
5. Richness of information and comprehensiveness of knowledge, with linking to online applications like Facebook, Twitter and Instagram, and YouTube accounts, and many other smart applications for calling non-Muslims to Islam and guiding newly converts.
6. The specialized high-level of technological effort indicates spending a lot of money in developing the websites, with the availability of many languages, online chatting, and blogs.
* The negatives of the website of Islam Presentation Committee, and the branching websites:
1. Lack of clear scientific references that the committee’s website and its branches must refer to.
2. Random display of information without relating and connecting them together.
3. Most of the materials presented on the website and the comprehensive library are written texts that lack order and good categorization.
4. Lack of visual materials that must be connected to the website, and not utilizing the YouTube channel efficiently, since it is used only to show the activities without presenting scientific content.
5. Lack of clarity of the scientific and methodical order of the objectives of calling non-Muslims to Islam, and lack of integration and cooperation with other websites.
6. Presenting too much information for Muslims, that is not related to calling non-Muslims to Islam.
* Development suggestions for the website:
1. Finding scientific plan for the section of calling non-Muslims to Islam, and implementing it gradually.
2. Organizing the scientific content, and connecting it to the objectives of calling non-Muslims to Islam, by categorizing the scientific content based on the objectives of necessities, needs, and improvements.
3. Benefiting from the massive scientific content, and the YouTube channels, to support the specialty of the scientific content.
4. Turning books, which are plenty, into online audio or visual materials, mind maps, or to other forms of online media.
5. Adopting the technique of online education, by establishing an online academy specialized in calling non-Muslims to Islam, that gives a diploma in introducing and calling to Islam.
6. **The Religion of Islam Website([[168]](#footnote-168))**
* Website category: Islamic, specialized generally in calling non-Muslims to Islam, and guiding newly converts. Its material also benefits Muslims in general.
* Website introduction: This website is for people of various faiths who seek to understand Islam and Muslims, and it contains a lot of brief, yet informative articles about different aspects of Islam. New articles are added every week. Also, it features Live Help through chat. this website is available in 12 languages.
* Website content: the website’s content is divided into four categories as follows:
1. Articles talking about these subjects, like [Evidence Islam Is Truth](https://www.islamreligion.com/category/33/evidence-islam-is-truth/) , [The Benefits Of Islam](https://www.islamreligion.com/category/43/benefits-of-islam/) , [Beliefs Of Islam](https://www.islamreligion.com/category/48/beliefs-of-islam/) , [How To Convert To Islam](https://www.islamreligion.com/category/124/how-to-convert-to-islam/) , [Worship And Practice](https://www.islamreligion.com/category/55/worship-and-practice/) , [The Hereafter](https://www.islamreligion.com/category/59/hereafter/) , [Stories Of New Muslims](https://www.islamreligion.com/category/63/stories-of-new-muslims/) , [Comparative Religion](https://www.islamreligion.com/category/68/comparative-religion/) , [The Holy Quran](https://www.islamreligion.com/category/75/holy-quran/), [The Prophet Muhammad](https://www.islamreligion.com/category/79/prophet-muhammad/) ,[Current Issues](https://www.islamreligion.com/category/83/current-issues/) ,[Islamic History](https://www.islamreligion.com/category/87/islamic-history/), [Systems In Islam](https://www.islamreligion.com/category/91/systems-in-islam/).
2. Videos talking about the following subjects: [Evidence Islam Is Truth](https://www.islamreligion.com/category/1033/evidence-islam-is-truth/) , [The Benefits Of Islam](https://www.islamreligion.com/category/1043/benefits-of-islam/) , [Beliefs Of Islam](https://www.islamreligion.com/category/1048/beliefs-of-islam/) , [How To Convert To Islam](https://www.islamreligion.com/category/1124/how-to-convert-to-islam/) , [Worship And Practice](https://www.islamreligion.com/category/1055/worship-and-practice/) , [The Hereafter](https://www.islamreligion.com/category/1059/hereafter/) , [Stories Of New Muslims](https://www.islamreligion.com/category/1063/stories-of-new-muslims/) , [Comparative Religion](https://www.islamreligion.com/category/1068/comparative-religion/) , [The Holy Quran](https://www.islamreligion.com/category/1075/holy-quran/) , [The Prophet Muhammad](https://www.islamreligion.com/category/1079/prophet-muhammad/) , [Current Issues](https://www.islamreligion.com/category/1083/current-issues/) , [Islamic History](https://www.islamreligion.com/category/1087/islamic-history/) , [Systems In Islam](https://www.islamreligion.com/category/1091/systems-in-islam/), [Islamic Songs (Nasheed)](https://www.islamreligion.com/category/127/islamic-songs-nasheed/).
3. The section of E-books contains the Brief Introductory on Islam. They are only four books, titled as A Brief Illustrated Guide to Understanding Islam ,The True Religion ,Did Allah Become Man ,The True Message of Jesus Christ .
4. Islam at a glance ; contains the following subjects:

[How to Convert to Islam and Become a Muslim](https://www.islamreligion.com/articles/204/how-to-convert-to-islam-and-become-muslim/) ,[The Benefits of Converting to Islam (All parts)](https://www.islamreligion.com/articles/4514/viewall/benefits-of-converting-to-islam/) ,[Why Islam?](https://www.islamreligion.com/articles/496/why-islam/) And [What is Islam? (All parts)](https://www.islamreligion.com/articles/6/viewall/what-is-islam/).

Also, the website has an introductory Facebook page, a YouTube channel that broadcasts the website’s activities and some general videos to call non-Muslims to Islam, and a Twitter account that includes the website’s news.

* The positives of the website:
1. It is an Islamic website that serves calling non-Muslims to Islam.
2. It is a specialized website in the general ideas and the basic starters for calling non-Muslims to Islam, like the questions of ‘Why Islam?’ and ‘what is the importance of embracing this religion?’.
3. The level of the presenting scientific material of calling non-Muslims to Islam. It is easy, clear, simple, and focuses on the general meanings, hence; facilitates understanding them.
4. The universality of the website. It is available in 12 languages, and integrates modern communication tools, like Facebook, YouTube, and Twitter, in addition to the feature of interactive communication; question and answer about Islam, and respond to enquiries of anyone interested to know more about this religion.
5. Avoiding digression in demonstrating Shariʼah materials that address Muslims, to shed the light on the general Islamic meanings that non-Muslims need, in order to persuade them with general absolute evidences, rather than distract them with detailed issues.
* The negatives of the website:
1. Lack of sequential division, organization, and categorization of the scientific materials; starting with general demonstration of Islam then involve deeper into the Shariʼah objectives of calling non-Muslims to Islam organized as in chapter two.
2. Obvious dispersion in displaying subjects, where the reader cannot find logical connection between them.
3. Not benefitting from the different online platforms as should be, including Facebook, YouTube, and Twitter; which indicates that the website is not up to date with new information and news.
4. Through the website, it is obvious that most of the presented materials are mere texts and essays; not supported with audible or visual materials, nor with online learning techniques.
5. Through the website, it is obvious that there is no cooperation with other similar websites, to get integrated.
* Development suggestions for the website:
1. This website can be improved by putting scientific methodical plan to benefit from the scientific content, by organizing it, to make it more effective in attracting non-Muslims, especially that the technological field requires progressive communication, attractive presentation, and strong persuasion, which are achieved in quick and short messages.
2. This website can be activated by finding direct conversation tools, to reach larger numbers of non-Muslims.
3. Adding email lists of those who are interested in Islam, by finding free subscription in the electronic packages.
4. Establishing a translation department, especially for the recent materials, to fill the gap in this aspect.
5. **Islamic House Website([[169]](#footnote-169))**
* Website category: Islamic, specialized in presenting Islam to non-Muslims.
* Website introduction: one of the biggest and most trusted websites that present Islam. The website is available in 115 languages, and it aims to introduce Islam to non-Muslims, and demonstrate its goodness and advantages; available in different languages.
* Website content: subjects are categorized in scientific categories, which includes different Shariʼah sciences. Also, there is “Our Services” tab, which is similar to an email list, and which people can subscribe to, to receive every new post on the website. The website also provides a notification service; to call non-Muslims to Islam via the e-mail, or the social media, in addition to the holy Qur’an’s radio, which is broadcasted online, airing recitals of the most well-known reciters, and there is the API service, which helps programmers benefiting from the website’s content.

There is another tab; “Become a Muslim”, through which an online conversation can be made to get to know Islam, and it is an interactive online presentation of Islam in many alive languages.

Also, the website has a YouTube channel to broadcast its activities, a Facebook page, and Instagram, Twitter, and Telegram accounts; their icons and links are located in the main page.

* The positives of the website:
1. It is an Islamic website specialized in calling non-Muslims to Islam, as stated on it.
2. The website includes many online interactive services to call non-Muslims to Islam, like “Become a Muslim” section, which is an important interactive service the website provides.
3. The website invests in social media efficiently, compared to other websites, and updates the information on them regularly.
* The negatives of the website:
1. The scientific materials, including essays, studies, and books, that address non-Muslims are few.
2. The scientific materials presented are for Muslims, which weakens the website’s specialization in presenting Islam to non-Muslims.
3. The scientific material addresses Shariʼah students and Muslims, so it is hard to refer to it in calling non-Muslims to Islam.
4. Lack of cooperation and integration with similar websites that carry the same purpose.
5. Lack of concentration on the objectives of calling non-Muslims to Islam, mentioned in chapter two, neither in literal words nor meanings.
* Development suggestions for the website:
1. Reutilizing of the huge Shariʼah scientific content, by choosing what serves in calling non-Muslims to Islam based on the objectives of necessities, needs, and improvements, demonstrated in chapter two, under different titles that achieve these objectives.
2. Making a methodological plan to calling non-Muslims to Islam, which appropriates to their culture and environment; like the modern Islamic issues.
3. **Islam Land Website([[170]](#footnote-170))**
* Website category: huge Islamic website specialized in calling non-Muslims to Islam, available in 130 languages, and connected to 11 satellite channels. It is one of the most essential websites in the field of calling to Islam.
* Website introduction: Explore Islam in 130 Languages. This website is for people of various faiths who seek to understand Islam and Muslims. It contains a lot of brief, informative books, videos, and articles about different aspects of Islam. Also, it features Live Help through chat.
* Website content: It contains books, fatwah, articles, videos, audios, TVs, radio, apps, and chat, like In[troducing Islam](http://www.islamland.com/categories/view/1) [Muhammad (PBUH)](http://www.islamland.com/categories/view/2),[Women in Islam](http://www.islamland.com/categories/view/3) ,[Misconceptions](http://www.islamland.com/categories/view/4), [Scientific Miracles](http://www.islamland.com/categories/view/5), [Jesus (PBUH) in Islam](http://www.islamland.com/categories/view/6), [Comparative Religions](http://www.islamland.com/categories/view/7), [The Existence of Allah](http://www.islamland.com/categories/view/9) ,[Why I Became Muslim](http://www.islamland.com/categories/view/10), [For New Muslim](http://www.islamland.com/categories/view/12) ,[Purpose of Life](http://www.islamland.com/categories/view/13), [About Qur'an & Hadith](http://www.islamland.com/categories/view/15), [Fatwa (Q&A)](http://www.islamland.com/categories/view/16), [Morals & Ethics](http://www.islamland.com/categories/view/17), [Doctrine & Sects](http://www.islamland.com/categories/view/18), [The Hereafter](http://www.islamland.com/categories/view/19), [Biographies & Scholars](http://www.islamland.com/categories/view/20), [Transactions & Worship](http://www.islamland.com/categories/view/21), [Major Sins & Acts of Shirk](http://www.islamland.com/categories/view/22), [Jurisprudence](http://www.islamland.com/categories/view/23), [For Children](http://www.islamland.com/categories/view/24), [Arabic and it's science](http://www.islamland.com/categories/view/26), [Hadith and it's science](http://www.islamland.com/categories/view/27).

The website is connected to social media; Facebook, YouTube, and Twitter, and to 11 TV channels, including Makkah, Medina, Al Huda, Al Afasi, and other channels. Also, the website provides the services of ordering e-books, live chat, e-dialogue, chat, Islamic radio, and free order.

It is worth mentioning that the website contains over 1139 books that helps in calling non-Muslims to Islam.

* The positives of the website:
1. It is one of the biggest websites specializing in calling non-Muslims to Islam, which contains a huge data that serves in this specialization, including essays, books, audios, and videos, and is connected to other websites, TV channels, and Islamic radio channels.
2. It provides the features of live chat, and ordering free books.
3. The website is diverse, and contains helpful qualified scientific material, which goes under continuous qualitative updates.
* The negatives of the website:
1. The website does not follow the presentation and order of the objectives of necessities, needs, and improvements of calling non-Muslims to Islam, which can be considered in the future.
2. The website neglects the technique of online education of the new converts.
3. **Islam Web([[171]](#footnote-171))**
* Website category: An Islamic website specialized in general calling to Islam.
* Website content: It contains the following subjects:
* w[elcome to Islam](http://www.islamweb.net/en/articles/35) : [Fatwa](http://www.islamweb.net/emainpage/index.php?page=fatwa) [Articles](http://www.islamweb.net/en/articles/51), [Fiqh](http://www.islamweb.net/en/articles/83) [Boys & Girls](http://kids.islamweb.net/english/), [E-Books](http://www.islamweb.net/en/ebooks) ,[Women](http://www.islamweb.net/womane/) .
* Multimedia : [Quran Recitations](http://www.islamweb.net/emainpage/index.php?page=eqareelast) ,[Lectures](http://www.islamweb.net/emainpage/index.php?page=lectures) ,[Athan](http://www.islamweb.net/emainpage/index.php?page=adhan) ,[Duaa](http://www.islamweb.net/emainpage/index.php?page=duaa) ,[Islamic Songs](http://www.islamweb.net/emainpage/index.php?page=islamicsongs), [Movies](http://www.islamweb.net/emainpage/index.php?page=movies)
* [Services : Fiqh of Inheritance](http://www.islamweb.net/emerath/),[Prayer Times](http://www.islamweb.net/prayertimes/en/doha), ,[Calendar Converter](http://www.islamweb.net/emainpage/index.php?page=dateconverter) .
* Special Folders : [Palestine](http://www.islamweb.net/en/articles/1775), [Ramadan, Oasis](http://www.islamweb.net/eramadan/index.php), [Hajj & Umrah](http://www.islamweb.net/ehajj/index.php), [Xmas & New Year's](http://www.islamweb.net/en/articles/1622), [Sacred Months](http://www.islamweb.net/en/articles/1611), [Valentine's Da](http://www.islamweb.net/emainpage/index.php?page=valentine)y .
* Home page contains the box show the world news five slides, and box divided in five sections:
* The section of family and society includes articles about parents, women, social problems, kids, and marital life.
* The section of Islamic history includes some highlights and talking about some Muslims figures
* The section of Hadith includes introduction about ulum al –hadith, text explanation and miraculous sunnah
* The section of Qur'an includes introduction about Quranic studies, some articles about the perfect guidance of the Qur'an, interpretations of the Qur’an, and stories in the Qur'an
* The section of Daʼwah includes principles and techniques, Daʼwah through the ages, problems and solutions relating of Daʼwah.

and you can choose what section you need by clicking it.

* General evaluation of the website: the website’s original theme is on Islam and Muslims generally, and it contains basic and specialized Islamic subjects, including inheritance, Zakah; with programs to calculate them, family provisions, and many other subjects.

Through examination of the website, it is noticed that the website discusses calling to Islam in general, with its stages, and the obstacles that face callers to Allah (Du‘ah), and presents solutions for these obstacles.

A suggestion to develop this website is to take into consideration the subject of this study, and to find an online window specialized in calling non-Muslims to Islam, and contains basic introductory information about Islam, in addition to the most important ways of calling to Islam based on the mentioned objectives.

1. **Islam Guide([[172]](#footnote-172))**
* Website category: a website to introduce non-Muslims to Islam.
* Website introduction: available in 12 languages. This website is for non-Muslims who would like to understand Islam. It is brief and simple to read, yet contains much scientific knowledge.  It contains the whole book:" A Brief Illustrated Guide to Understanding Islam", and more.
* Website content: The sections of this website are:
1. "A Brief Illustrated Guide to Understanding Islam” "A Brief Illustrated Guide to Understanding Islam”;
* The first chapter, Some Evidence for the Truth of Islam,
* The second chapter, Some Benefits of Islam,
* The third chapter, General Information on Islam,
* The second section [For More Information on Islam (not included in the book)](http://www.islam-guide.com/frm-more/).
1. More information on Islam

Through this section, other websites for calling non-Muslims to Islam are connected; through titles, introductory subjects on Islam, e-books on Islam, multiple media, addresses of Islamic centers in USA, United Kingdom of Britain, Canada, and Saudi Arabia. These addresses are easy to get to; because they are linkable.

1. Suggestions and Comments

This section is to communicate to anyone who has any suggestions or comments on this website or the book, or would like more information on Islam, or need help in converting to Islam by email address of the website.

1. Further Reading on Islam

This section includes the list of useful books talking about Islam.

* The positives of the website:
1. The website is specialized in calling non-Muslims to Islam, by a basic introductory book on Islam; for the author Mr. Ibrahim. The book presents Islam in a soft image throughout its chapters, with easily teaching the newly converts the pillars of Islam, and the practical rules. What distinguishes this website is the focus on introducing Islam simply, which makes it easy to anyone interested in Islam to get to the needed information right away.
2. The website is distinguished from other websites by providing anyone interested in the religion with many links that makes it easy to explore similar websites, and to the addresses of the most famous Islamic centers in USA, Britain, Canada, and Saudi Arabia, in addition to their phone numbers.
3. The website facilitates direct questions on Islam and live contact via a specialized program implemented on the website.
4. The website aims to connect anyone interested in Islam with centers, websites, and people that help in delving in Islam and its provisions.
5. An obvious effort spent on translating the website’s content to the most spoken languages, which helps in making the call of Islam universal, and that is the most important objective of calling non-Muslims to Islam.
* The negatives of the website:
1. Lack of textbooks, audios, and videos related to calling non-Muslims to Islam, which connect the scientific content in this website with other websites.
2. The website’s neglects modern communication means, and depends on traditional means like phone numbers; they don't utilize Facebook, YouTube, or Twitter.
3. Through examination of the website, it is not updated frequently, compared to other Islamic websites, like the Islam Presentation Committee, Islam House, and Islam Web. Also, the pages in some languages, like Arabic and Russian, are empty, though they are under construction since 2010.
* Development suggestions for the website:
1. Backing the website up with organized scientific content that focuses the objectives of necessities, needs, and improvements of calling non-Muslims to Islam.
2. Enhance the website with modern software, activate the role of social media, and providing the empty pages with content.

There are two other similar websites; which are based on two books; “This is Truth”([[173]](#footnote-173))and “The Key to Understanding Islam”([[174]](#footnote-174)).

1. **My First Steps to Islam([[175]](#footnote-175))**
* Website category: A specialized website of demonstrating the detailed steps of embracing Islam. It is based on guiding non-Muslims to converting to this religion with clear easy steps.
* Website introduction: this website illustrates how to convert to Islam with the full detailed steps, demonstrates the five pillars of Islam and the prohibited food and clothes, and provides other Islamic websites and books. It is available in 7 languages and you can chat about Islam online by interring your name and your e-mail address.
* Website content: [How to become a Muslim?](http://www.1ststepsinislam.com/en/how-to-become-a-muslim.aspx) [Two Testimonies of Faith](http://www.1ststepsinislam.com/en/two-testimonies-faith.aspx) ,[Beliefs of a Muslim](http://www.1ststepsinislam.com/en/beliefs-of-muslim.aspx), [After Pronouncing Testimony](http://www.1ststepsinislam.com/en/after-pronouncing-testimony.aspx) ,[How to perform Ablution](http://www.1ststepsinislam.com/en/how-to-perform-ablution.aspx), [Bath](http://www.1ststepsinislam.com/en/how-to-perform-bath.aspx) , [Prayer in Islam](http://www.1ststepsinislam.com/en/prayer-in-islam.aspx), [How to Pray?](http://www.1ststepsinislam.com/en/how-to-pray.aspx) ,[Zakaah: Conditions & Eligibility](http://www.1ststepsinislam.com/en/zakaah-conditions-eligibility.aspx) ,[Fasting of Ramadhan](http://www.1ststepsinislam.com/en/fasting-of-ramadan.aspx) ,[Hajj](http://www.1ststepsinislam.com/en/hajj-how-to.aspx), [How to Perform Hajj?](http://www.1ststepsinislam.com/en/hajj-how-to.aspx#howto) [The Worship of Allah](http://www.1ststepsinislam.com/en/worship-of-allah.aspx) ,[The Commandments of Islam](http://www.1ststepsinislam.com/en/commandments-of-islam.aspx) ,[Eating & Clothing Prohibitions](http://www.1ststepsinislam.com/en/prohibition-eating-clothing.aspx).

One of the significant positives of this website is the help of whoever wants to embrace Islam by providing practical steps.

As for the negatives , the website contains only essays, without boosting them with videos and links, or connecting them with Facebook or YouTube, and it doesn’t contain channels for direct contact.

1. **Islam Line([[176]](#footnote-176))**
* Website category: specialized in calling non-Muslims to Islam in English.
* Website introduction: a website dedicated for the propagation of Islam to the Muslim Ummah in particular and to the whole world at large.
With all its material being in accordance to the teaching of the Qur'an and the Sunnah of the prophet Muhammad peace be upon him.
* Website content: Included on this site are; Islamic Articles, Islamic lectures, Islamic books, Islamic  images, amazing Islamic videos, fatwa links, Islamic banks ,Hajj and Umrah, Salaat (prayer), Fasting of Ramadan ,Zakat ,Hadith and Sunnah , Islamic TV channels , learn Arabic online , Fatwa links ,reciprocal links include the [List Of Islamic Website](http://www.islamicline.com/reciprocallinks.html).

The website is available only in English, and is no connected to any social media. Through the website, people can donate to develop it.

It can be improved by adding new languages, and demonstrating the objectives of calling non-Muslims to Islam, to make it more influential.

1. **Why Islam Website([[177]](#footnote-177))**
* Website category: specialized in calling non-Muslims to Islam
* Website introduction: This website is one of the activities of " Why Islam project". The WHY-ISLAM project was launched in 1999 by volunteers associated with Islamic Circle of North America (I.C.N.A.). The project’s foremost aim is to provide accurate information about Islam.
* Website content: This website carries a wealth of articles and videos covering a vast array of subject matter, from the basics of Islam to the historical legacy of Muslims, from all sorts of social issues to interfaith material covering Islam, Judaism and Christianity, and talking about the following subjects with specific details:

Islam, Quran, prophets, Allah, Muslims around the world, society, interfaith, and personal experiences

It offers many benefit services like ordering free literature through the website, joining the interactive forum, finding a mosque close to your residence and visit it, asking any question about Islam by calling on a free hotline, and presenting e-books for new Muslims.

Also, the website has a Facebook page, a YouTube channel, and a Twitter account, and contains audible records and YouTube videos. It is available only in English and Spanish.

Through the website, people can donate to this project, and choose the field they want their money to go for; whether for calling to Islam, new Muslims, or any suggested fields on the website; and this is a distinguished feature.

1. **Islam Love Website([[178]](#footnote-178))**
* Website introduction: specialized in presenting Islam and calling people to it. Its target audience is non-Muslims, new Muslims, and Muslims in general. It contains creative and attractive audible records, in more than 11 languages.
* Website content: It is divided into three main sections. Each section is provided with videos, sounds, cards, and images. The sections are as follows:
* The first one “Islam”, contains the subjects like Muslim's life in society, Muslim's life with Allah, Muslims life with himself and his family
* The second section “New Muslim”, contains subjects like The pillars of faith, the pillars of Islam, perfection) new Muslims).
* The third section “Non-Muslims”, contains the subjects like Faith in Allah, Muhammad the Messenger of Allah, the holy Quran, Islam and life, Islam and the Hereafter. (Non-Muslims).

By examination of the website, we notice that the scientific material is scarce, no e-books, and no online chat feature that other websites have and that allows immediate questions. Yet, it presents a beautiful image of Islam, and teaches newly converts in attractive and creative ways, like graphical tutorials, and services like [LIVE](http://live.gph.gov.sa/) [Electronic Qur’an](http://www.qurancomplex.org/?Lan=en) , [Athan](http://www.islamicfinder.org/athanDownload.php) [Times Prayer](http://prayer.al-islam.com/Page1033.aspx?pageid=756&BookID=15&Page=1) [Qur'an flash](http://www.quranflash.com/books/Medina1/?en#.Umpu7hBB8Sl) [Hadeeths Authenticity](http://www.dorar.net/hadith). The website is also connected to social media websites, including Facebook, Twitter, YouTube, and Instagram.

1. **Talk Islam Website([[179]](#footnote-179))**
* Website introduction: This website is started off with a group of young Muslim brothers from Sydney inspired to spread the Daʼwah on the streets. Whether it be through handing out pamphlets or engaging in conversation with strangers.
* Website content: it contains videos and essays in subjects like The purpose of life, How to pray, What is Muslim, misconceptions, Islam and environment, women in Islam, Jesus was Muslim, what is the Quran.

It demonstrates English scientific content that serves in calling to Islam, and is connected to Facebook, YouTube, Twitter, and Instagram. It can be improved by making it more specialized in achieving the objectives of calling non-Muslims to Islam.

1. **Tell Me About Islam([[180]](#footnote-180))**
* Website introduction: Islamic website specialized in introducing Islam to non-Muslims and calling them to it.
* Website content: it contains videos and essays in subjects, like Islam, converts to Islam, facts about Islam, about prophet Muhammad and misconceptions about Islam.

 The website has Facebook, YouTube, and Twitter accounts.

It needs improvement in richening the information on Shariʼah objectives of calling non-Muslims to Islam, and increase interactivity.

1. **Call to Monotheism Website([[181]](#footnote-181))**
* Website introduction: specialized in calling non-Muslims to Islam
* Website content: it contains general essays on Islam, general introduction on Islam, the holy Qur’an, our prophet- PBUH, Islamic groups, and Christianity, in addition to a group of essays on misconceptions of Islam; both in English and French, a group of Islamic e-books, links of Islamic websites, and many videos and audios.

The website is distinguished with the general information on Islam, yet, the scientific material is scarce, does not go along with the objectives of calling non-Muslims to Islam, and is not associated with social media websites.

1. **Islam Tomorrow Website([[182]](#footnote-182))**

It is the official website of the caller to Allah ‘Yousef Estes’; a general Islamic website of introducing Islam and calling to it in special ways.

The website contains main titles connected all with a special website that introduces Islam Tomorrow website, with essays and videos. The sub-websites and their missions are as follows:

* Website for introducing Allah, Glorified and Sublime be He([[183]](#footnote-183))
* Islam introduced by articles
* Website for introducing the Holy Qur’an([[184]](#footnote-184))
* Website for introducing prophet Mohammed, PBUH([[185]](#footnote-185))
* Stories of converts

One of the most important stories on this website is the story of embracing the owner of the website, Yousef Estes, the religion of Islam.

The website is associated with two other websites; one for chatting and answering questions about Islam([[186]](#footnote-186)) and the other illustrates the most important Islamic occasions([[187]](#footnote-187)).

Also, the website is associated with a very active Facebook page, and a Twitter account. The website is distinguished by being created by a convert caller to Allah, who knows of the personal issues of non-Muslims, and how to address their culture and language. Also, it is distinguished by objective way of talking and persuasion skills.

The website can be improved by integration with other websites, and activating a section for the objectives of calling non-Muslims to Islam.

1. **What Is Islam Website([[188]](#footnote-188))**
* Website category: Islamic website specialized in introducing Islam to non-Muslims and calling them to it.
* Website content: it includes essays and videos on subjects like [The Quran](http://www.whatisislam.org.uk/The-Quran-3-c), [The Prophet Muhammad](http://www.whatisislam.org.uk/The-Prophet-Muhammad-4-c), [Basic Facts on Islam](http://www.whatisislam.org.uk/Basic-Facts-on-Islam-8-c), [The Purpose of Life](http://www.whatisislam.org.uk/The-Purpose-of-Life-6-c) , What is Islam.

It doesn’t contain any e-books nor is associated with social media websites.

These are some of the most important websites of calling non-Muslims to Islam, their content, advantages, negatives , and suggestions to develop these websites, according to the researcher's point of view.

As for the rest of the websites that tackle the objectives of calling non-Muslims to Islam, they are either less important, or similar to the mentioned websites in content. The purpose of the thesis isn't to examine all the websites related to calling non-Muslims to Islam, but rather to show examples that demonstrate the contribution of websites in achieving the objectives of calling non-Muslims to Islam.

In a nutshell, achieving the Shariʼah objectives of calling non-Muslims to Islam in websites covering the general introductions to Islam and confirming servitude, using different media, like Islam Tomorrow website, which is the official website of Yousef Estes. Also, websites demonstrate the objectives of improvement , concentrating especially on general ethics and general Islamic provisions. All of the mentioned above form a small part of the objectives of necessities, needs, and improvements of calling non-Muslims to Islam.

Moreover, websites are lacking the definitions of the objectives of needs and improvements of calling non-Muslims to Islam as detailed in chapter two. This aspect is demanding to be considered by the scientific committees in planning and creating the content for every website. Evidently, the presentation of these objectives is too general and random; it needs organization of titles and content, to enable the Islamic websites to have positive impact in calling non-Muslims to Islam. This is achieved by specialized statistical studies, to know the influence of these websites in achieving the objectives of calling non-Muslims to Islam in details.

3.3 Social Media and Its Contribution to Achieving the Shariʼah Objectives of Calling Non-Muslims to Islam

This section presents social media and how to benefit from it in achieving the objectives of calling non-Muslims to Islam, and focuses on a group of Facebook pages and YouTube channels, to analyze them by following the method illustrated at the beginning of the chapter.

3.3.1 Introducing Social Media and the General Achievement of the Shariʼah Objectives of Calling Non-Muslims to Islam

Social media are new mass media that has its own style and way in providing people with instant communication, which is an inevitable result of the world’s technological development. Media has many roles, such as: providing education, conveying news, bonding generations of society, entertainment, monitoring, advertisement, promotion, and forming opinions. It distinguishes from other traditional media approaches by its interactivity, high scope of freedom, inclusiveness, diversity of content, availability, continuous update, and flexibility. Social media is one of the most featured forms of new emerging media. Social media is “websites on the internet that enable individuals or companies and institutions to create accounts to communicate through different approaches; written, audible, or visual. Through which exchanging ideas, opinions, emotions, and promoting commodity in a virtual world ([[189]](#footnote-189)).

Also, we can define lawful, righteous online social communication as “the process of interactivity between the sender and the recipient, which follows the Shariʼah regulations, through which righteous information, ideas, and thoughts are exchanged, all within a collective online pattern”([[190]](#footnote-190)).

Some of the most famous social media websites are:

1. **Facebook**: it is one of the most famous websites, on which a member can create a profile that gives a glimpse on their personal life, and can communicate with others. It depends on computer skills, internet service, e-mail, and adding personal information. Facebook has many advantages, including the communication between friends- and subscribed members in general, uploading photo albums, and posting news and videos. Yet, as demonstrated later, the material on Facebook pages related to achieving the objectives of calling non-Muslims to Islam is very scarce. Some Facebook pages belong to websites that tackle this subject and focus on general news of these websites. Specific pages can be improved and used as online platforms to achieve the objectives of calling non-Muslims to Islam, by following up with non-Muslims and with new Muslims.
2. **Twitter**: a social media website that enables brief blogging, with limited number of 140 letters for each tweet; so members can broadcast brief news, send word-limited messages, and follow blogs and online newspapers. Its limited size makes its contribution to achieving the objectives of calling non-Muslims to Islam limited as well. Although this website for tweeting the news of the activities related to calling non-Muslims to Islam. A lot of callers to Allah (Du‘ah) and Islamic institutions use this website to tweet their news. However, we haven’t found any private or public accounts for teaching Muslims. For the future, we can establish an integrated Twitter model for the objectives of calling non-Muslims to Islam, as it is a tool for communication and advertisement.
3. **Skype**: it is a communication application which is used by educational institutions for teaching, lectures, and personal contact. It is easy to download, and has cheap connection cost, compared to mobile lines and land lines. Skype is considered as one of the tools to build an integrated model for achieving the objectives of calling non-Muslims to Islam.
4. **WhatsApp**: it is an interactive application that enables written, audible, and visual communication, and it is a very effective way of communication. WhatsApp can be used as a communication tool in the suggested integrated online model.
5. **YouTube**: a widely spread website, that enables creating a channel to upload videos on, which helps in documenting events with their details, and watching private videos. It is public and free. YouTube contains many channels for the most famous callers of Allah (Du‘ah) who call non-Muslims to Islam- as discussed later.
6. **Blogs**: they are of the fastest growing applications on the internet, that consist mostly of periodical articles, usually ordered chronologically, in addition to videos, pictures, information, and personal blogs. The information on blogs is regularly updated and the writing is brief and documented. Relevant links to the blog’s subject are added to the main content, and discussion through comments is available in blogs as well. Also, it can be used in the suggested integrated online model for achieving the objectives of calling non-Muslims to Islam.([[191]](#footnote-191)).

3.3.2 Examples of Facebook Pages and YouTube Channels and Their Contribution to Achieving the Objectives of Calling Non-Muslims to Islam

1. **Facebook Pages**

The researcher did not find any specialized pages titled with the objectives of calling non-Muslims to Islam. Yet, there are pages that aim to call non-Muslims to Islam both in English and Arabic, as discussed next.

Calling Non-Muslims to Islam in English

1. Facebook pages to introduce Islam generally and call for it
* **Call of Islam([[192]](#footnote-192))**

A very active page followed by 283.058 people. It is specialized in calling non-Muslims to Islam, the news of Muslim around the world, and new Muslims’ stories. Also, it offers phone numbers of callers of Allah (Du‘ah) to contact, Islamic videos in many languages, and many other materials. Contacting them is available through Twitter, or sending a message to the page directly and they reply in a short time.

* **Seeking Islamic Knowledge([[193]](#footnote-193))**

A very active page followed by 39.206 people. It contains Islamic texts, photos, and videos, and show some Islamic temporary issues, in addition to the news of Muslims around the world.

* **Call Islam English([[194]](#footnote-194))**

This page contains introductory videos and articles of Islam, videos for famous callers of Allah (Du‘ah), like Yousef Estes, parts of Ahmed Deedat’s debates, and stories of newly converts; how they knew about Islam, and how they embraced it.

* **Islam the True Religion of Allah([[195]](#footnote-195))**

It contains Qur’an verses, Hadith, Islamic quotes, and prayers (Du’aa) in English. It is a public page that is not only concerned with calling non-Muslims to Islam.

1. Personal Pages of Famous callers of Allah (Du‘ah) Who Call Non-Muslims to Islam
* **Dr. Muhammad Salah (official)([[196]](#footnote-196))**

It contains Islamic subjects, videos taken from Islamic programs broadcasted on Al Huda TV channel, activities of dr. Mohammed Salah, and announcements on his lectures. It is an active page followed by a huge number of followers and of great benefit.

* **Dr. Zakir Naik([[197]](#footnote-197))**

It contains Islamic subjects, texts, and videos of the caller of Allah Zakir Naik. The page achieves a great dogmatic objective, which is the scientific objective dialogue, and the persuasion by evidences and arguments. It’s one of the strongest pages in achieving this objective, and as known, the lectures of dr. Zakir in calling non-Muslims to Islam depend on confuting suspicions, proving the truthfulness of the Qur’an and the Sunnah, and combating against corrupted books.

* **Dr. Bilal Philips([[198]](#footnote-198))**

It contains general and Islamic subjects, and videos for the caller to Allah Bilal Philips, for calling non-Muslims to Islam, and assuring new Muslims. One of the strongest points of this page, is that it depends on dialogue, and achieves the objectives of calling non-Muslims to Islam by persuasion.

* **Musleh Khan([[199]](#footnote-199))**

It’s the page of the famous callers of Allah (Du‘ah) in Toronto, Canada, Musleh Khan, and contains lectures and different Islamic subjects, for this callers of Allah (Du‘ah) and for other western ones. It adds great contributions to the call of non-Muslims to Islam, especially in achieving, interactively, the religious objectives.

Calling Non-Muslims to Islam in Arabic

* **Calling Non-Muslims** **for sisters** (closed group)([[200]](#footnote-200)): a virtual group that has 402 female members, and required to be joined to view its content. It aims to call non-Muslims to Islam.
* **Ambassadors of Islam (Sufara’ Al Islam)([[201]](#footnote-201)**):a group for calling non-Muslims, and supporting new Muslims, and it contains some videos for callers of Allah (Du‘ah), and few comments; so it appears to be inactive.
* **Calling Non-Muslims to Islam(**[[202]](#footnote-202)): it is a public group, which contains Islamic and general educational comments, and it is not related to calling non-Muslims to Islam.
* **Calling Non-Muslims to Great Islam(**[[203]](#footnote-203)**)**: a page with limited random information on different Islamic subjects.
* **Calling Non-Muslims to Islam (Islam Is in the hands of Millions**)([[204]](#footnote-204)): newly created page, with few information. It has an Android application on the truth of Islam, and has an advertisement on Al Majd TV channel, to call non-Muslims to Islam.
* **Calling to Islam(**[[205]](#footnote-205)): it is a special page that provides useful links for calling non-Muslims to Islam. It focuses on providing websites, like Al Mohawer website; which is concerned with having dialogue with non-Muslims, new Muslims, or anyone having suspicions about Islam. It also posts about The House of Islam website, and Jawwal application” Ballighni Al Islam” in its different languages. Also, the page advertizes many websites of calling non-Muslims to Islam, including websites of calling Chinese and Filipino, for example, to Islam. Other ads for Qur’an interpretations radio website, and many more.

These are Facebook pages related to calling non-Muslims to Islam. It is obvious that they are not specialized enough; they contain random information, and are far behind the intellectual and scientific objectives of calling non-Muslims to Islam. Their titles and contents need to be improved.

Also, they focus on general calling to Islam, without having true deep content for calling non-Muslims to the religion, which urges us to reemphasize on the need to a comprehensive Facebook page, which promotes the foundations of the objectives of calling non-Muslims to Islam; this is suggested, in detail, at the end of this chapter.

There are Facebook pages that belong to Islamic websites; as each website has its own Islamic page, and by notice, these are the active Islamic pages.

1. **YouTube Channels**

After browsing YouTube with its different English and Arabic channels, the researcher has concluded the following notes:

1. The Islamic activities on calling non-Muslims to Islam on YouTube are the strongest on the internet, compared to Facebook pages; which is the weakest means in this field.
2. YouTube videos that tackle calling non-Muslims to Islam go in different directions; either theoretical videos on how to call non-Muslims to Islam, or scientific courses of different levels that call non-Muslims to Islam.

They include Islamic lectures for callers of Allah (Du‘ah) like Al A’reefi([[206]](#footnote-206)), Al Huwaini[[207]](#footnote-207), Ibn I’themeen([[208]](#footnote-208)), and many other callers of Allah (Du‘ah) who present calling non-Muslims to Islam in the rooting theoretical way.

There are callers of Allah (Du‘ah) known to non-Arabs, who have videos widely spread on their channels and other channels; such as dr. Zakir Naik([[209]](#footnote-209)), Yousef Estes([[210]](#footnote-210)), Ahmed Deedat([[211]](#footnote-211)), Bilal Philips([[212]](#footnote-212)), and many others. These callers of Allah (Du‘ah) address foreigners and non-Muslims in India, China, Southeast Asia, and others, using their languages, and taking into consideration their customs, lifestyle, and logic, which is an important aspect in achieving the Islamic objective of persuasion and objective dialogue based on arguments and proofs. The clips consider a practical application of calling non-Muslims to Islam; as shown in videos of calling to Islam in Africa, such as Dr. Abdul Rahman Al Smeet’s journeys, through the Direct Aid association([[213]](#footnote-213)), on calling to Islam in Africa. These videos present callers of Allah (Du‘ah) experience in teaching people and calling non-Muslims to Islam.

 We can form an image of the contribution of YouTube channels in achieving the objectives of calling non-Muslims to Islam, especially the achievement of the objective of dialogue and persuasion in Islam, represented by the general theoretical videos of callers of Allah (Du‘ah)- Arabs and non-Arabs, the Islamic practical videos, and the journeys of spreading Islam around the world. These videos show a huge effort in guiding callers of Allah (Du‘ah) to the Islamic websites and their strength, and in calling non-Muslims to Islam.

1. The scientific material on YouTube channels related to calling non-Muslims to Islam represents an important foundation of organizing the massive specialized content that is diverse in its trends, cultures, natures, and methods of callers to Allah (Du‘ah). Yet, this content is scattered and dispersed, and needs organization and paying more attention to the objectives of calling non-Muslims to Islam, within their levels, taking into consideration the different needs and contexts of non-Muslims.
2. As apparent, YouTube channels, which include a great amount of scientific, rooting, training, and applied content to call non-Muslims to Islam, do not have a scientific reference, to help in planning, setting strategies, setting short, average, and long goals, arranging sub-plans, and setting detailed techniques to achieve the objectives of calling non-Muslims to Islam. This indicates that the effort on YouTube is an individual effort, even when it is institutional. Still, it carries an individual mentality that does not seek the universality of achieving the objectives of calling non-Muslims to Islam. This area would be a starter to future development of the website, to achieve the objectives of calling non-Muslims to Islam, in more interactive and accurate ways.
3. This massive scattered scientific output can be benefited from, to establish a methodical scientific foundation, that achieves goals, plans, programs, and general and private techniques of the objectives of calling non-Muslims to Islam, and organize the theoretical and practical scientific content, and associate it with the integrated online model of calling non-Muslim to Islam and its objectives.
4. It's evident that the English and Arabic theoretical and practical content of calling to Islam on YouTube, lacks financial and general devotional support to ensure its continuity and development.

To give the full coverage on the subject, following are the most featured YouTube channels, that aim partially or entirely to call non-Muslims to Islam.

1. **Dr. Zakir Naik’s official YouTube channel(**[[214]](#footnote-214)): The Channel promotes [[215]](#footnote-215)Islamic Daʼwah - the proper presentation, understanding and appreciation of Islam, as well as removing misconceptions about Islam - amongst less aware Muslims and non-Muslims. It is observable that this channel uses dialogue to call non-Muslims to Islam, and debate to defend this religion; which both are important methods of achieving the objectives of the call. It is a very important active channel, with a huge number of subscribers and views, and Islamic websites can use it in calling non-Muslims to Islam.
2. **Deedat channel([[216]](#footnote-216)**): this channel is for Sheikh Ahmed Deedat. It includes his lectures, debates with Christians on Christianity and Islam, and answers to the questions directed to him on Islam, Qur’an, and Bible. Also, there are videos of people embracing Islam after his lectures and their discussions with the Sheikh.
3. **Islamic guidance Channel([[217]](#footnote-217)**): this channel includes effective videos with pictures and attractive effects, that introduce Islam, Allah, Glorified and Sublime be He, Heaven and Hell, the Hereafter, the minor and major signs of Judgment Day, events of that Day, the Qur’an and its stories, the stories of the prophets, and prophet Mohammed- PBUH, and his battles. Therefore, this channel presents general introduction of Islam, and contributes to presenting its basic concepts, in a convincing and attractive way, which is one of the essential objectives of calling non-Muslims to Islam.
4. **Digital Mimbar(**[[218]](#footnote-218)): a channel for videos of callers to Allah (Du‘ah) who call to Islam, introducing the religion, its greatness, mercy, and tolerance, in addition to videos that emphasize on the importance of calling to Allah, and its obligation on every Muslim. Other videos tackle the mercy of Allah upon His servants, meeting Him, entering Heaven, and that life and death are created by Allah to test His servants. These objectives that the channel seeks to achieve, through animated interactive display. However, it can be developed by associating it with websites specialized in calling non-Muslims to Islam.
5. **Dawah Media channel(**[[219]](#footnote-219)): This channel includes Islamic videos of debates and discussions on different subjects, like the miracle of the Qur’an, the Bible and its distortion, prophet Mohammed- PBUH, introduction on Allah, and on the Hereafter, and focuses the most on general introduction to Islam, which are important dogmatic objectives of calling non-Muslims to Islam.
6. **Learn Islam channel- Q&A(**[[220]](#footnote-220)**)**: the purpose of this channel is to call to the only right religion; Islam, and bear obedience to the only true Allah; Allah. The videos include questions on Islam, answered in logical convincing way. This channel has achieved the dogmatic objectives of calling non-Muslims to Islam, by the convincing, purposed dialogue.
7. **One Way to Paradise channel(**[[221]](#footnote-221)): it includes videos that answer questions like Who is Allah? What is monotheism? How can you become a Muslim? What is the status of women in Islam? And questions on the Hereafter and the misconceptions about Islam.

Also, it contains videos on calling to Allah; and that it is an honorable mission. It is noticeable that this channel achieves the dogmatic objectives of calling non-Muslims to Islam, especially the bear witness of monotheism and illustrating the general pillars of Islam; which are categorized under the necessity objectives of preserving religion.

1. **The Merciful Servant channel(**[[222]](#footnote-222)): the videos on this channel tackle different subjects, including Islam, the relationship between Allah and His servants, and that worship is the road to Allah. Also, they give introduction on Allah, Glorified and Sublime be He, that He is the only Allah (monotheism), refuting the misconceptions on Allah, the worldly life and the Hereafter, the purpose of this life, and the definition of the Judgment Day and its signs. Moreover, there are many videos that illustrate the importance of calling to Allah. This channel achieves the dogmatic objectives, especially the truth of monotheism and servitude to Allah, and the introduction of Islam with all of its principles.
2. **Huda TV channel(**[[223]](#footnote-223)**)**: This channel belongs to Huda TV which stands out in terms of quality programming, decency and commitment to the message of Islam. It is a well-reputed Islamic channel that presents subjects related to Islam and its provisions. Generally, this channel achieves the objectives of calling non-Muslims to Islam indirectly. It is basically directed to Muslims, yet, by presenting Islam, it calls non-Muslims to it.
3. **Islam the Light of the Heart channel([[224]](#footnote-224)**) : this channel includes videos that tackle questions and answers on Islam, Jesus- PBUH, the monotheism of Allah, Glorified and Sublime be He, the holy Qur’an, prophet Mohammed, PBUH. This channel is distinguished by the persuasive way of presenting questions and answers, which makes it one of the channels that achieve the dogmatic objectives of calling non-Muslims to Islam.
4. **Islam.net channel(**[[225]](#footnote-225)**)**: a channel for questions and answers related to Islam, lectures, and other videos about Islam in general. It contains presenting Islam as a beautiful religion that is not theoretical, rather applicable in real life; anywhere and anytime. Also, it presents prophet Mohammed, PBUH, being a mercy for all mankind, how his call began, how his life was, and many other introductory subjects on Islam.

The channel achieves the meaning of Islam in its general principles, and encourages people to embrace this religion, by persuasion, arguments, and proofs on these dogmatic subjects, which achieves part of the dogmatic objectives of calling non-Muslims to Islam.

1. **Dr. Bilal Philips channel(**[[226]](#footnote-226)): this channel contains wonderful introductory videos of the foundation of Islam, in a useful organized approach. These videos include detailed explanation on the pillars of faith, believing in Allah, the message of monotheism and Islam, the Muslim’s obligations, how to become a Muslim and why, and the core of Islam and the core value of Islam. Also, it contains videos on Muslim women in the modern world, and refuting suspicions on how Islam treats them. It apparent, through the channel’s videos, that it achieves the dogmatic objectives.
2. **Dawah Tube channel**([[227]](#footnote-227)): it is a channel that contains videos of questions and answers on different subjects on Islam and its fast spread, the monotheism of Allah, Glorified and Sublime be He, His existence, questions on Jesus, PBUH, and the Bible, and on prophet Mohammed, PBUH, and his everlasting miracle; the holy Qur’an. The channel is specialized in achieving the dogmatic objectives related to preserving religion, which is one of the four necessities.
3. **The Deen Show TV(**[[228]](#footnote-228)**)**: it is the official channel of The Deen Show TV show. This channel is for Muslims and non-Muslims in the west, and tackles different useful subjects, including presenting Islam as the road to happiness, the life ofprophet Mohammed, PBUH, the love of Allah in Islam, the purpose of life; which is affliction, the news of Muslims in America, the Muslim family, and many other modern subjects. It is good that the channel aims partially to achieve the dogmatic objectives of calling non-Muslims to Islam, and touches on some of the needs’ objectives.

After presenting these channels, it should be mentioned that the researcher has noticed many advantages, and that the mentioned channels have done great and diverse favors to the dogmatic objectives of calling non-Muslims to Islam. They have served the meanings of monotheism and servitude to Allah, demonstrated Islam’s intention of guidance and mercy to humankind, and illustrated all of its principles, by using objective dialogue, arguments, and proofs. This is an aspect that these channels have covered, for which they deserve all words of gratitude. Their efforts are not known for a lot of Muslims and callers of Allah (Du‘ah). These channels would be a great help to develop the Da‘iah’s ways of calling non-Muslims to Islam, with the emphasis on the need to develop, organize, and direct them, in addition to more focus on the other necessary objectives, including preserving the soul, the honor, the wealth, and the mind, demonstrating the greatness of Islam in calling to these objectives, and encouraging teaching non-Muslims the Islamic provisions of needs and improvements, especially the moral ones. This cannot be done without the support of technological and scientific feedback, to achieve the objectives of calling non-Muslims to Islam, in their different aspects.

3.4 Smart Phone Applications for Calling Non-Muslims to Islam and Their Contribution To Achieving the Shariʼah Objectives

After examination of smart phone applications in Android and IPhone app stores([[229]](#footnote-229)), the researcher has found a collection of free general introductory applications on Islam. These applications facilitate communication with non-Muslims to call them to Islam, and are fast and easy to use. These smart phones applications are easy to spread and use. They are basic supporting tools for websites, Facebook pages, and famous audible and visual applications, like WhatsApp, IMO, Viber, and Skype, which employ calling non-Muslims to Islam.

The researcher is introducing the most important smart phone applications of calling non-Muslims to Islam, and how to invest them in spreading this call around the world, as the scope of the internet allows. Following are these applications:

1. **Ballighni Islam App**

This is a TEXT SMS service in which anyone can send details of those non-Muslims he knows, by sending their details from his mobile to the electronic system of this App. Then the program will distribute all the details onto the electronic system. Then the highly qualified caller of Allah will contact them and invite to Islam, if the person embrace Islam then will automatically receive computerized SMS([[230]](#footnote-230)).

1. **How to Do Dawah**

How to do dawah teaches how to promote Islamic Daʼwah - the proper presentation, understanding and appreciation of Islam, as well as removing misconceptions about Islam - amongst less aware Muslims and non-Muslims. In conveying the message of Islam to a non-Muslim, it is usually not sufficient to highlight only the positive nature of Islam. It contains introduction to other religions as well as the concept of Allah to religions like Christianity ,Judaism ,Hinduism ,Buddhism ,Sikhism ,Zoroastrianism , atheism.([[231]](#footnote-231))

1. **Islam Invitation**

Invitation Islam is an application allowing you to discover this beautiful religion that is Islam. Through a collection of the best videos grouped by caller of Allah (Ahmed Deedat, Nouman Ali Khan, Zakir Naik etc ...) or by themes (misconceptions, the virtue, passion & desire, shamelessness, etc ...) Islam Invitation will help increase the knowledge and face the daily struggles of this world.([[232]](#footnote-232))

1. **Dawah App**

This Islamic Mobile App include the following topics :
The Call to Islam ,the Fundamentals of dawah ,the Four Principles concerning dawah ,Manners of the Caller and Media/Download include various in depth lectures and PDFs on Dawah.([[233]](#footnote-233))

1. **Islam4All App**

The Islam4All app is suitable for anyone, both Muslims and non-Muslims, who will like to learn more about Islam , pick up Daʼwah skills or clarify misconceptions about Islam .It is linked to Muslim Converts’ Association of Singapore (MCAS)([[234]](#footnote-234)).

1. **Mail for Islam App**

Mail of Islam for Android brings you Holy Quran, Al Hadith, Islamic Books, Articles, Videos, Audios, Lectures, Islamic TV, Movies, Qaseeda, Islamic News, Comparative Religion, Dream Interpretation and Dua Masnoon at one place in English, Tamil, Urdu and Arabic ([[235]](#footnote-235)).

1. **Dr. Zakir Naik Best Lectures App**

This application provides dozens of Islamic lectures performed by Ustadz Dr. Zakir Naik. In this app there are a lot of themes that anyone can listen to lectures. Each theme consists of several interrelated lectures. Here are some of the themes Zakir Naik Lectures:

Allah Messenger, Dawah, Islam And Christianity, Media and Islam, Quran and Modern Science, religious Fundamentalism, Prayer Salaah ,The Concept of Allah, Women’s Rights, And there are many other theme([[236]](#footnote-236) ).

1. **Debates of Ahmad Deedat MP3**

Islamic Audio Lectures for Shikh Ahmad Deedat, contains of All debates Ahmed Deedat MP3 format ([[237]](#footnote-237)).

1. **Yusuf Estes Lectures & Bayan’s**

The application contains a huge collection of interactive Lectures and Bayan’s of Yusuf Estes. The app is for the people who want to learn Islam and Quran in English language. This app contains all of the Lectures and Bayan given by Yusuf Estes on different subject in different places. It also includes Question and answer lectures and videos ([[238]](#footnote-238)).

1. **Pure Islam**

It is an application for all Muslims and Non-Muslims. This app teaches the duties of Muslims. What it means to be a Muslim. It covers a large size of information of Islam in a single app. It answers hundreds of questions might have about Islam. It teaches how the Azan is performed and how to pray with pictures as guides. Everything needed to know to perform the duties as Muslims in a single app.([[239]](#footnote-239))

These are some applications that introduce Islam generally, illustrate some dogmatic objectives, and allow famous callers of Allah (Du‘ah) to accomplish their mission. This way, applications become one of the websites’ easy and fast supporting tools to call non-Muslims to Islam.

3.5 The Shariʼah , Scientific, and Technological Objectives of Developing Online System to Achieve the Objectives of Calling Non-Muslims to Islam; an Online Model

3.5.1 Shariʼah , Scientific, and Technological Objectives of Developing the Online System to Achieve the Objectives of Calling Non-Muslims to Islam

After illustrating the effect of utilizing information technology in achieving the objectives of calling non-Muslims to Islam, and delving into these objectives and into the websites, social media, and smart phone applications that are specialized or related to calling non-Muslims to Islam, the researcher has concluded that there are huge and diverse efforts in calling non-Muslims to Islam, that go in different Shariʼah , scientific, and technological directions.

Through examination, it is clear that there is dissimilarity in the establishment of these websites, and that most institutional experiences lack institutional systemization, inclusive outlook to the scientific content, paying enough attention to specialized scientific content taking into consideration the previously mentioned objectives of calling non-Muslims to Islam, and the scientific and technological integration between websites. Some websites rely on their continuity on the shoulders of solo individuals, and we all know the incompetence resulted from individuality, lack of cooperation, and avoiding teamwork and multiple visions.

It’s worth mentioning that this study is only an attempt to touch on the most important aspects of calling non-Muslims to Islam online. Therefore, in the following pages, the researcher is setting a group of Shariʼah , scientific, and technological standards and regulations, that help the owners of the great Islamic websites. These websites, despite their appreciated distinguished effort, need the advice of Shariʼah and technological researchers, to set this online system right, and level up its efficiency in calling non-Muslims to Islam.

These standards can be divided into two divisions: Shariʼah scientific standards, and technological ones, as discussed next.

**Shariʼah Scientific Standards**

1. Any effort of calling non-Muslims to Islam online, must be based on achieving the objectives of this call; that are illustrated in chapter two, including the objectives of necessities, with the branching dogmatic objectives and preserving religion, life, mind, progeny, and wealth, which Islam emphasized on preserving them to all humankind (hence, giving more reason to people to accept the call), the objectives of needs and the branching jurisprudential practical objectives provided to them, and the objectives of improvements, with the branching moral objectives mentioned earlier.

Therefore, the researcher calims that the first standard to any website, application, or any form of technology specialized in calling non-Muslims to Islam, is to be established to achieve the Shariʼah objectives of the call, because they form the general and specified purposes that Allah, the Legislator, has wanted the call to achieve, and this is the benefit of examining thoroughly the objectives of calling non-Muslims to Islam, as the study did. This requires for people who are concerned in the technological Shariʼah work of calling non-Muslim to Islam to take these objectives in consideration, with their importance and levels, integrate the presentation of the scientific material, and invest in technology with its previously mentioned websites and other forms of technology.

1. The importance of designing and working according to a Shariʼah scientific plan, by specialists, for any of the technological forms, because precise planning is the way to success in any field. So it is worthy to establish a website to call non-Muslims to Islam, taking into consideration their differences, contexts, languages, and cultures, based on a plan that clarifies the mission, goals, and the content in detail, and connects them together.

Therefore, planning has two levels: planning to establish new websites, and developing existing websites based on a new plan that follows the standards suggested by the study.

1. Having a Shariʼah scientific committee specialized in the different Shariʼah sciences, implementing a plan of a website for calling non-Muslims to Islam based on the Shariʼah objectives of this call, including the Shariʼah scientific material, choosing it accurately with taking into consideration the Shariʼah laws and the needs of each non-Muslim group, supervising uploading it on the website, and revising and updating it regularly. This standard has come after noticing the researcher that most websites of calling non-Muslims to Islam do not update their information, and the Shariʼah scientific developments to calling non-Muslims to Islam regularly.
2. Having a high consultation board, consisting of famous Shariʼah scholars; to consult them with the website’s content, and to make them responsible for monitoring the authenticity of the content, and suggesting scientific and practical programs that attract non-Muslims. It is known that Shariʼah consultation is one of the most important fields nowadays, because it is the guarantee of the acceptability of the website’s work, especially being free from Shariʼah misconceptions. Nowadays, there are Shariʼah technological consultants; i.e. Shariʼah specialists who have excellent knowledge in technology, and since there are no such Shariʼah consultation team for a website, any specialized authority would be asked for consultation, to guarantee the truth of the Shariʼah product.
3. Having periodic evaluation of each website, by studying statistics of the website’s visits, monitoring its performance, suggesting developmental ideas, and avoiding errors and scientific programs of low effectiveness in spreading. The researcher suggests forming an international evaluation committee, consisted of specialists, to help the huge online system of calling non-Muslims to Islam.
4. Integration of the scientific institutions that are concerned with calling non-Muslims to Islam, by forming cooperation channels between them, and exchanging Shariʼah and technological experiences. This helps in avoiding redundancy and waste of scientific and technological efforts, and creating accurate specialization for each website, when possible. Also, it helps in creating a healthy competitive atmosphere on making good and producing fine science among the websites, because a lot of these websites and efforts are voluntary, and their aim is philanthropic and for the welfare, and they don’t care for financial profit.
5. Establishing an international charitable Waqf, to support these websites, financially and intellectually, as the intellectual and financial continuity of the websites, and the Shariʼah staff need some fulltime specialized scholars, in addition to a huge budget. Therefore, a Waqf is needed. It is not applied internationally, yet, there are some Waqf institutions, like the Awqaf foundation in Kuwait, the ministries of Dawah and Guidance in the Islamic world, and international Islamic organizations. Each website should have at least one Waqf campaign to raise continuous fund for this website.

From a realistic point of view, voluntary Shariʼah and technological work in these websites is important, but having fulltime staff guarantees the website’s continuance and permanent update.

There are two examples as an application on this suggestion: Why Islam, where it has special page for donation titled “Donation”, and the donations are spent on calling to Islam, new Muslims, or developing the website([[240]](#footnote-240)), and the other one is Islamic Line, and it has a page for financial or intellectual developmental support([[241]](#footnote-241)). These two websites apply the idea of the mentioned standard, and it is a remarkable gesture.

1. Connecting each website, or online system with a university or research institution, to support and update it regularly, and to give scientific legitimacy and academic power to this website, and to gain the trust of non-Muslims.
2. Websites of calling non-Muslim to Islam should have easy and clear diction, avoid controversies that may confuse non-Muslims, focus on obvious dogmatic objectives illustrated in chapter two, have scientific material with different scientific and psychological levels, avoid scientific materials that address Muslims or Shariʼah students; since they do not suite non-Muslims at the beginning of their call, and depend on scientific and inimitable aspects, and on the greatness of Islam in detecting scientific material facts that prove its validity and desire to preserve the goodness of man and their right nature.
3. Much attention must be paid for the elementary programs that a non-Muslim needs when converting to Islam, which, in many websites, are called the 'scientific materials of new converts'. These materials should focus on the practical aspects of Islam, including purification, Prayers, and many other elementary worshipping issues that the new Muslim needs to know. Many websites of calling non-Muslims to Islam specify an essential part to culture the new convert in the Islamic aspects, gradually and as appropriate.

**Technological Standards**

1. By demonstrating the technological efforts in calling non-Muslims to Islam, it is important to design websites to be interactive. Websites developers must fulfill the best levels of design, classification, division, and connection between the website’s parts, to be interactive, and to have a dynamic website that is easy to use by non-Muslims, and that attracts their attention.
2. After inducting the websites, any skillful active website must contain basic scientific content, associated with photos, audios, and videos, all together. Let’s take the subject of objective dialogue and persuasion as an example: we bring about the plain scientific material, support it with recited Qur’anic verses, and a video of live dialogue, like the ones of dr. Zakir Naik, and associate it with links of other interactive websites, to reach interactivity in its highest levels.
3. One of the requirements of a technologically successful website is to be associated with social media, like Facebook, Twitter, YouTube, Instagram and WhatsApp, in addition to smart phone applications, and the service of immediate respond and fast communication, to achieve the highest levels of communication and respond.
4. Having inclusive mind maps in every website, to make it easy for the audience to reach the information. Also, a good website facilitates online blogs for the audience to express their opinions and discuss the suspicions they come about.
5. Technicians should adopt e-learning, which is an online educational experience illustrated in the first chapter([[242]](#footnote-242)), and convert scientific books and articles on calling non-Muslims to Islam to e-books that are to be provided with pictures, audios, animated stories, and other multimedia means that turn a dead book to a lively one.
6. Developers should pay attention to the website design, accessibility, and positive psychological effect on non-Muslims, and support it with links of other websites, influential YouTube channels of the most famous callers of Allah (Du‘ah), and influential TV channels; like The Holy Qur’an channel in Makkah, Sunnah in Medina. For example, Islam Land website([[243]](#footnote-243)) is connected to 11 channels, which means calling to Islam by specifying an area for live broadcasting of the most important channels that call non-Muslims to Islam.
7. Developers should be in contact with the website’s Shariʼah committee and have participatory work and continuous brainstorming to new developmental ideas that facilitate presenting information and introducing Islam to non-Muslims.

3.5.2 Suggested Integrated Applied Online Model to Achieve the Shariʼah Objectives of Calling Non-Muslims to Islam

After getting into the online effort of calling non-Muslims to Islam, the researcher has concluded a group of general positive and negative notes. Based on these notes, she will be suggesting an online model that builds on the existing efforts, and it will come in two forms that give an overall image; one that develops the existing online system to achieve the objectives of calling non-Muslims to Islam, which are necessary to fulfill the benefit of this effort, and new integrated website that is adopted by scientific or Shariʼah international party.

**General Notes on the Online Effort of Calling Non-Muslims to Islam and The Achievement to Its Objectives**

1. The effort in calling non-Muslims to Islam appears in the websites specialized in this call and in guiding the new converts. These websites are diverse in their scientific content, the presentation of this content, how deep or simple it is, the level of social media utilization, the level of interactivity with non-Muslims, the availability of the blogs; that provide the ability to call people of different nationality separately, in addition to the featured languages. Each website has its own way of presenting information and attracting non-Muslims. Yet, there are similarities in the general presentation, and the dependence on written texts rather than other forms. There are websites that belong to Islamic centers concerned partially in calling non-Muslims to Islam.

These efforts also appear on Facebook pages that are mainly concerned with calling non-Muslims to Islam, which are few, and a lot of other pages that belong to Islamic websites, concerned with advertisements and anything related to the website, and they differ in their activeness, in addition to the pages of the Islamic centers of calling non-Muslims to Islam.

Moreover, YouTube channels which are rich in calling non-Muslims to Islam content, including, as mentioned earlier, channels for famous callers of Allah (Du‘ah). Yet this content lacks good organization and classification. Also, there are smart phone applications used to call non-Muslims to Islam.

1. It is noticed that the online effort of calling non-Muslims to Islam is individualistic, even when the technological means belong to institutions, which results in wasting efforts, and sometimes the lack of specialization.
2. There is no clear specific scientific approach provided in some websites. So some websites tackle only one book.
3. Some online means of calling non-Muslims to Islam lack regular review and update, which is very important. Yet, the researcher realizes the scientific material and technological obstacles, for which she suggested some solutions when talking about the scientific, Shariʼah , and technological standards.
4. Although the distinguished great online effort of calling non-Muslims to Islam is clear, it has not concentrated on the most important aspects of this call, illustrated in chapter two, except for what the website’s nature and the efforts of those who maintain it have allowed.
5. Sometimes as a result of the huge online effort, lack of integration occurs between the website’s sections, on one hand, and between the different websites on the other.

There may be other notes, but these are the notes that the research’s scope and the researcher’s effort in examining the online effort of calling non-Muslims to Islam have allowed.

**Online Model to Achieve the Objectives of Calling Non-Muslims to Islam**

This model can be in two forms:

1. Developing and improving the existing online system of calling non-Muslims to Islam.

Through examination of the online effort with all of its fields, the researcher can present a model that integrates all of the websites, social media, and applications mentioned in the study, as follows:

* Reviewing the scientific content despite its diversity, and in a way that goes along with the objectives of calling non-Muslims to Islam with their details, which enhances and organizes the scientific content to achieve these objectives. It is not necessary to address the specific titles of these objectives, rather than their essence and meaning. Yet, if it is possible to use the scientific titles, including ‘necessities’, ‘needs’, and ‘improvements’, that would be great.
* Reviewing the scientific content, accurately and scientifically, by the suggested scientific committees, to avoid any defect or scientific decrement, and to avoid dispersion and lack of organization in the parts of the websites or the other technological forms.
* Enhancing the websites with e-books, and other media, like visuals and sounds, and associating them with other websites’ links, links of YouTube channels that serve the purpose, and other supportive media.
* Improving websites with translations and lively subtitles, and live broadcasting the most common TV channels in calling non-Muslims to Islam.
* Clearing the websites of specialized information that a non-Muslim doesn’t need, and replacing them with elementary materials that address new converts, as done in Islam Presentation Committee website in Kuwait.

To avoid redundancy, the researcher recommends checking the details of the negatives of the websites, social media, and smart phone applications and her developmental suggestion regarding them.

1. A suggested specialized online model to achieve the objectives of calling non-Muslims to Islam, titled “The Objectives of Calling Non-Muslims to Islam”.

This is an international website that the researcher’s came across after her study, which indicates that the online calling to Islam has great diverse benefit, and the spent efforts are sincere. Yet, it still needs fulfillment in two aspects:

* The general intellectual rooting aspect, represented by the objectives of calling non-Muslims to Islam, mentioned in detail in chapter two. This framework would be the foundation to set the titles and the details; each objective would have a special icon, in which the scientific material is classified.
* The scientific aspect which includes inducting the previously mentioned diverse technological scientific content, filtering the chosen information, videos, audios, links, and useful ideas, and reproducing this content based on the scientific vision of the objectives of calling non-Muslims to Islam.

This website would have the following general vision:

“presenting high level scientific technological content, with great interactivity, to draw Islam closely to common people, in a true, mild, and documented image, based on the Shariʼah objectives of calling non-Muslims to Islam”.

This website would have an interactive Facebook page, with different levels of scientific materials that address non-Muslims, a YouTube channel specialized in presenting the objectives of calling non-Muslims to Islam, with their levels as well, and a list of links of websites, Facebook pages, and YouTube and TV channels, that are concerned with calling non-Muslims to Islam, in addition to a smart phone application, carrying the same name of the website, that focuses on practicing the Shariʼah objectives of calling non-Muslims to Islam, and collect as much content as possible related to these objectives and organize it as illustrated in chapter two.

All of this would be based on the Shariʼah scientific and technological requirements and standards previously mentioned, taking into consideration the difference of nationalities, by separating the applications of every nationality and providing them with materials written in their language. This model cannot be established unless a great scientific party that is concerned with calling non-Muslims to Islam adopts it as a ‘nation project’; a nation that calls to Allah, Glorified and Sublime be He, to guarantee the best investment of information technology in calling non-Muslims to Islam.

Conclusion and Recommendations

Praise be to Allah the Lord of the worlds, and blessings and peace of Allah be upon the most honored of messengers our master Muhammad and upon all his family and companions.

Through the Academic study “The Impact of Using Information Technology in Achieving the Objectives of Shari'ah of (Da'wah) Calling Non-Muslims”, the researcher has come to the following results:

1. The studies on the impact of using information technology in achieving the objectives of calling non-Muslims to Islam are almost nonexistent. The researcher has not found any previous study, research, or essay on the subject. However, she found general studies on calling non-Muslims to Islam on both offline and online methodologies . Therefore, this study makes a gateway to scientific research in two essential branches: the objectives of calling non-Muslims to Islam, and the impact of using technology to achieve them. Also, the researcher has not found any study that defines the Shari’ah objectives of calling non-Muslims to Islam, since the existing studies address the jurisprudential objectives of both Muslims and non-Muslims; so this thesis addresses the aspect of non-Muslims in particular. Therefore, this thesis is important, in addition to other coming studies which shall critique, or complement it, or even elaborate on one aspect of it and detail and evaluate the presentation of online efforts.
2. The idea of studying calling non-Muslims to Islam by looking into its objectives is the right scientific and legislative foundation for calling non-Muslims to Islam, which required the elaboration on these objectives in chapter two.
3. The objectives of calling non-Muslims to Islam are: the major goals and purposes which the Legislator(Allah) has guided non-Muslims by, to preserve their necessities, grant them with ease in their needs, and confirm their abidance to the human instinct and the ethics of humanity, to pave the way to their conversion to Islam, or to live by the guidance of Allah if they choose not to convert to Islam.
4. The researcher has concluded to the fields of the objectives of calling non-Muslims to Islam as follows:
* The objectives of necessities: protecting the religion of non-Muslims and the sub-Doctrinal objectives which branch from it. In addition to protecting their lives, lineage (honor), wealth, and intellect.
* The objectives of needs for calling the non-Muslims to Islam, and the branching specific, practical, and jurisprudential objectives.
* The objectives of improvements for calling non-Muslims for Islam and the specific branching moral objectives.
1. Through examining online systems and platform which serve the calling non-Muslims to Islam, the researcher has found that such service is presented in the form of websites, social media outlets, and smart phone applications.
2. The researcher has found that online efforts spent are remarkable, shown through an immense, diverse, specialized, thorough, inclusive, and integral content. Indeed, these efforts are carried by many faithful Muslims who are bearing the responsibility of protecting and spreading Islam by spending much effort, money, time, and knowledge in establishing significant online content. This content to prove the goodness in the nation of Islam, and its abidance to fulfilling the duty of calling for Allah, Glorified and Sublime be He; these blessed efforts include individual, and private and public institutional work in the Islamic world.
3. The thesis has pointed out to the most important online efforts, which makes it an elementary reference, regarding the accurate specification of the objectives of calling non-Muslims to Islam, for the callers of Allah (Du’ah) to recognize these objectives scientifically, use them in the Islamic call , and get to know the online efforts spent to achieve them. Also, callers to Allah(Du'ah) can regard this thesis as a guidebook to guide others to these objectives. Moreover, it helps them in contributing in the development of the online efforts spent to call non-Muslims to Islam, and communicate with people who work in this field, so that technicians can recognize Shari’ah aspects of calling non-Muslims to Islam, and direct their technological skills to achieve the objectives of calling non-Muslims to Islam in their work, and direct their efforts to integrally exchange knowledge and experience, as callers of Allah (Du’ah) who work on websites of calling non-Muslims to Islam are willing to serve Islam .
4. Credit is given for one of the most important positives of these websites, which is not being exposed to any narrow controversies or misunderstandings that arise from the existence of different approaches in calling for Allah, and approaching the general presentation of Islam as a whole, with the overall objectives that are agreed upon, they present the beautiful and tolerant image of Islam which is based on absolute monotheism, through logical introduction, persuasion, and focus on the general foundations of Islam; away from any prejudice and inclination, and subjective opinions .The researcher commends this positive attitude and wishes it continuity and increase, and to be focused on in the future developments of the online effort.
5. Using information technology has a great impact on achieving the objectives of calling non-Muslims to Islam, as it is one of the most important modern and influential means that facilitate this call, in easy and persuasive ways. The ongoing effort paves the way for more developments and improvements.
6. Despite the greatness, importance, and inclusiveness-with more than 100 languages- of current online content, it still needs more improvement and development; through constructive criticism, the suggested scientific Shari’ah and technological standards for improving this online environment, and the suggested developments on the online examples to achieve the ultimate benefit of technology in serving the Islamic call; especially in calling non-Muslims to Islam, and achieving the Shari’ah objectives of their call in particular.

The recommendations of the study are as follows:

1. Adding a course on the objectives of calling non-Muslims to Islam in the educational and university curricula, as an important course in preaching non-Muslims. Also to implement it to raise the notion of calling to Islam in the students’ minds- regardless of their stages. On an advanced level, such course to be assigned in higher education levels ; Master and PhD degrees under the specialization of Islamic Culture and Calling to Islam.
2. Adding special Section on every Islamic website, titled “Objectives of Calling Non-Muslims to Islam”, which shall include these objectives. For Muslims and callers of Allah (Du’ah);it shall also introduce websites for calling non-Muslims to Islam; to boost calling to Islam via modern technology.
3. Establishing an international online academy, named “the International Academy for Calling Non-Muslims to Islam”. This academy will provide intermediate diploma in calling non-Muslims to Islam, including courses in the Islamic call (Da’wah), technology, and the objectives of calling non-Muslims to Islam, in addition to teaching the new converts. It paves the way for non-Muslims to recognize Islam, and for Muslims and students to recognize this diploma. It is suggested that the courses will be online, with high technological quality, and available all the time in order for them to benefit from .
4. Establishing an online program that introduces the online efforts of calling non-Muslims to Islam and its objectives. It will serve as an electronic guidebook for callers of Allah (Duʼah), non-Muslims, researchers, and students concerned in calling non-Muslims to Islam and its objectives. By this program, calling non-Muslims to Islam can be brought to websites, Facebook pages, YouTube channels, TV channels, and smart phone applications, as means to achieve its objectives.
5. Spreading the culture of calling non-Muslims to Islam among common Muslims, through seminars and lectures, and guiding the new generation to this culture, that the Islamic call in the days of the prophet, PBUH, was founded on, and followed by his companions, their followers, and those who follow their path until judgment Day.

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**أثر استخدام تقنية المعلومات في تحقيق مقاصد دعوة غير المسلمين**

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**الدكتورعلاء الدين محمد عدوي**

**الملخص**

تناولت الرسالة مشكلة دراسة محددة ، وهي ما أثر تقنية المعلومات في تحقيق مقاصد دعوة غير المسلمين، وما تفرع عن هذه المشكلة مشكلات فرعية تحقق غرض الرسالة.

 وقد تضمنت الرسالة الفصل الأول في بيان معنى تقنية المعلومات ، وأهميتها ، ومجالاتها والتعريف بمقاصد الشريعة عموما وأقسامها ، وبيان المعنى الكلي للرسالة ، وما أثر استخدام تقنية المعلومات في تحقيق الغايات الكبرى لدعوة غير المسلمين ببيان الواقع الإلكتروني لخدمة دعوة غير المسلمين ومقاصدها ، واقتراح التطوير المرجو من خلال تقنية المعلومات .

 كما تناول الفصل الثاني : التأصيل والتفصيل في المقاصد الشرعية لدعوة غير المسلمين، والتي استنتجتها الباحثة ، وقسمتها إلى مقاصد ضرورية ، ومقاصد حاجية ، و مقاصد تحسينية ، وبينت الباحثة أهمية مراعاة هذه المقاصد لتحقيق أقصى درجة ممكنة في دعوة غير المسلمين .

 وتناول الفصل الثالث : مجالات  استخدام تقنية المعلومات في تحقيق المقاصد الشرعية لدعوة غير المسلمين ، وتطويرها علميا وتقنيا.

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240. <https://icnanj.wufoo.com/forms/donation-for-877whyislam-dawah-project> [↑](#footnote-ref-240)
241. [www.islamicline.com](http://www.islamicline.com/index.html) [↑](#footnote-ref-241)
242. See : chapter one , p: 3 [↑](#footnote-ref-242)
243. http://www.islamland.com/ [↑](#footnote-ref-243)