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Role of the Sentimental Methodology of Qur'ān
in *Da'wah* in Promoting the Islamic Discourse in the West

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Abstract:

This paper examines the sentimental methodology of Qur'ān in *da'wah* in an endeavor to find out its role in promoting the Islamic discourse in the West. It comprises four main sections: first, methodology of Qur'ān in *da'wah*: concept, significance, and divisions; second, essentials of the Islamic discourse in the West; third, the sentimental methodology of Qur'ān in *da'wah*: notion and common styles; and fourth, the sentimental methodology of Qur'ān in *da'wah* and new visions for promoting the Islamic discourse in the West. The paper generally discusses the main prerequisites of a successful Islamic discourse in the West, explores the role of the common styles deduced from the sentimental methodology of Qur'ān in *da'wah* in promoting the Islamic discourse in the West, finds new applicable methods and up-to-date models through which they can be reshaped for more effectiveness in Western contexts, and discovers the potential related new styles that can achieve efficiency in the Western world.

Keywords: Qur'ān - *Da'wah* - Discourse - Methodology - Sentimental - West

نور المنهج العاطفي للقرآن في الدعوة في تعزيز الخطاب الإسلامي في الغرب

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الملخص

يناقش هذا البحث منهج القرآن العاطفي في الدعوة بهدف معرفة دوره في الارتقاء بالخطاب الإسلامي في الغرب ويشتمل على أربعة مباحث رئيسة وهي: المبحث الأول: منهج القرآن الكريم في الدعوة: مفهومه، وأهميته، وأنواعه، المبحث الثاني: أسس الخطاب الإسلامي في الغرب، المبحث الثالث: المنهج العاطفي للقرآن في الدعوة: التصور والأساليب العامة، المبحث الرابع: المنهج العاطفي للقرآن في الدعوة ورؤى جديدة من أجل الارتقاء بالخطاب الإسلامي في الغرب، ويتناول البحث بصفة عامة متطلبات الخطاب الإسلامي الناجح في الغرب ثم يستكشف البحث دور الأساليب الدعوية العامة المستنبطة من المنهج العاطفي للقرآن الكريم في الدعوة في تحقيق الارتقاء بالخطاب الإسلامي في الغرب، ويعمل على إيجاد طرق عملية جديدة ونماذج مواتية خاصة يمكن من خلالها استخدام ذات هذه الأساليب للوصول إلى نتائج أكثر إيجابية في الغرب، واستنباط أساليب جديدة موازية تنطلق من الأساليب الدعوية العامة المذكورة، وتناسب الحالة الغربية الراهنة.

الكلمات المفتاحية: القرآن - الدعوة - الخطاب - المنهج - العاطفي - الغرب

Introduction

Humanity has never dispensed with divine guidance. The mission of every Prophet was based on the revelation that Allah has descended to him and the moral and reformative reminder that Allah (SWT) has supported him with.¹ Prophet Muḥammad (SAWS) made clear that the Glorious Qur'ān was the basis and the groundwork for his call.² He would call people to their Lord (SWT) and lead them out of the darkness of polytheism, irresolution, and injustice unto the light of monotheism, certainty and fairness by reciting the dignified Qur'ān on them and explaining to them its meanings and rules.³

Indeed, the Glorious Qur'ān has ever been rich with clear methods of calling to Allah, and competent in presenting a unique example of what should distinguish the Islamic discourse. Nevertheless, the negative attitude of many Muslims today including those residing in the West, alongside their unawareness of the Qur'ānic approach in addressing people and discoursing with them have inevitably led to displaying Islam in a distorted and a fallacious way causing huge misunderstandings in many cases. As it cannot be denied, Western countries have dominant authority and preponderant media which enable them to spread their thoughts and to be - at many times - selective; when an incorrect idea shapes in the West, it circulates in and has influence on the whole world. From this standpoint, it is crucial to study the methodology of the Glorious Qur'ān in *da'wah* in order to disclose the accurate reality of Islam, manifest its shining true image to the whole world, remove the misconceptions some people have about it, and improve the Islamic discourse in the West.

Considering the Westerners' failure to address their search for personal identity and meaning, the breakdown of most of their families, the relativism and decay of their moral, and their enclosing materialism,⁴ which has no divine or spiritual impact on the souls of individuals or societies,⁵ studying the sentimental methodology of the Noble Qur'ān in *da'wah* is expected to have a crucial role in promoting the Islamic

¹ For example, Al-A'rāf 7:61-63 and 67-69. All quotations from the Holy Qur'ān are taken from the translation of: Ṣaḥeeḥ International. *The Qur'ān: Arabic Text with Corresponding English Meanings*. Jeddah: Abul-Qasim Publishing House, 1997. A little intervention is made when necessary and to which an indication would be made in the footnote.

² Al-An'ām 6:19 and Al-Anbiyā' 21:45.

³ Al-Talāq 65:11.

⁴ Steve A. Johnson, *Da'wah to Americans. Theory and Practice* (Indiana: Islamic Society of North America, 1984), p. 18.

⁵ Muṣṭafā al-Sibā'ī, *Civilization of Faith. A Journey Through Islamic History*, translated from Arabic by Nāṣiruddīn al-Khaṭṭāb, 2nd ed. (Riyadh: International Islamic Publishing House, 2005), p. 15.

discourse in the West. Such study will help people who shoulder responsibility of *da'wah* in the West, *da'wah* organizations worldwide, as well as Muslim competent speakers and writers anywhere to recognize the various passages to the hearts and be acquainted with efficient manners and styles of presenting Islam and clearing up the misunderstanding over it in the West.

In the present paper, the main common styles deduced from the sentimental methodology of the Holy Qur'ān in *da'wah* will be discussed in an endeavor to find out new manners and techniques, through which they can be operatively and suitably utilized for upgrading the Islamic discourse in the West.

The main questions of the paper are: What do the terms methodology and *da'wah* mean? What is meant by the methodology of Qur'ān in *da'wah*? Why is it significant to study the methodology of Qur'ān in *da'wah*? What are the divisions of the methodology of Qur'ān in *da'wah*? What are the essentials of the Islamic discourse in the West? What are the main common styles of the sentimental methodology of Qur'ān in *da'wah*? How can the concerned styles be used or adjusted to contribute to promoting the Islamic discourse in the West?

The paper divides into four sections as follows:

- 1- Methodology of Qur'ān in *Da'wah*: Concept, Significance, and Divisions
- 2- Essentials of the Islamic Discourse in the West
- 3- The Sentimental Methodology of Qur'ān in *Da'wah*: Notion and Common Styles
- 4- The Sentimental Methodology of Qur'ān in *Da'wah* and New Visions for Promoting the Islamic Discourse in the West

Each one of these sections will now be discussed in detail.

1 Methodology of Qur'ān in *Da'wah*: Concept, Significance and Divisions

This will comprise discussions on the following subsidiary subjects:

1.1 Definition of the Term *Da'wah*

Linguists generally agree that the origin of the term *da'wah* is related to two words; *al-Ṭalab* (demand) and *al-Munādāh* (call), and that it denotes the exhortation to do something. It is said: [*da'ā Bi al-shay'*] to signify (he demanded that something should be fetched), [*da'ā fulānan*] to imply (he invited and called so and so) and [*da'ā Ilā al-shay'*] to mean (he exhorted 'so-and-so' to do something) such as saying [*da'āhu Ilā al-ṣalāh*] (he called him to perform the Prayer). Besides, [*da'ī al-laban*] is the amount of milk left in the udder to call the quantity coming after while [*al-dā'iyah*] is someone who calls to a religion or a conception; the {ـه} [Hā'] letter at the end of the Arabic word is for stressing the meaning.⁶

This same purport of the word *dā'iyah* is affirmed by the Qur'ānic verse describing Prophet Muḥammad (SAWS): [*wa dā'īyan ilāllāhi bi-idhnihi wa sirājan munīrā*]⁷ which implies (the one who calls to Allah's Oneness and all that draws people closer to Him, 'by Allah's permission, and an illuminating lamp'). The Glorious Book of Allah also reports the story of a group of the jinn who listened to the Prophet reciting Qur'ān then went back to their people warning: [*yā qawmanā ajībū dā'iyallāhi...*] 'O our people, respond to the caller to Allah...'⁸

On the other hand, the religious *da'wah* or call to Allah has been technically defined as: "The meaningful and divine descended teachings that need someone to take an action, and convey them to people through a sound plan, via means capable of reaching the persons called, and by demonstrative, diligent, effective and persuasive methods. Afterwards, people have the free choice either to believe or not."⁹

From the aforesaid definition, it can easily be realized that *da'wah* is composed of four constituents; namely, the content of *da'wah* (which is the divine teachings

⁶ Ibrāhīm Muṣṭafā et al., *al-Mu'jam al-Wasīṭ* (The Intermediate Dictionary) (Istanbul: Dār al-Da'wah, 1989), 1:286-87.

⁷ Al-Aḥzāb 33:46. The translation of "invites" has been changed into "calls".

⁸ Al-Aḥqāf 46:31. The translation of "Messenger of" has been changed into "caller to". See Ibn Manzūr, *Lisān al-'Arab* (The Language of the Arabs), 3rd ed. (Beirut: Dār Ṣādir, 1414 AH), 14:257-63.

⁹ Aḥmad Aḥmad Ghalwash, *al-Silsilah al-kāmilah fī Tārīkh al-Da'wah ilā Allah. al-Kitāb al-Awwal, Da'wat al-Rusul 'Alayhim al-Salām* (The Complete Series of the History of Da'wah to Allah. The First Book. Da'wah of the Messengers Peace be upon Them) (Cairo: Mu'assasat al-Risālah li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 1423 AH, 2002 CE), p. 69.

descended by revelation to the noble Messenger of Allah), *al-du'āh*, *al-mad'uwwīn* i.e. people who are called to the truth, and the best convincing method. Besides, the definition in hand asserts that compulsion has no place in *da'wah* and people have free will to make their decision after listening to the truth. This is consistent with the Qur'ānic confirmation that human beings shall adopt various beliefs, and that every person is free to choose and follow the religion he favors.¹⁰

Hence, the researcher approves of the above mentioned definition of *da'wah* and emphasizes the need to highlight the Islamic fundamental principle of “Freedom of Religion.” The Holy Qur'ān reads: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong..."¹¹ Accordingly, Muslims are forbidden from forcing people to embrace Islam for there is no need to do so as Islam is a distinct and manifest religion and its proofs and evidences are obvious and explicit.¹² Moreover, Muslim scholars have agreed that any declaration of faith in Islam made under constraint is considered null and void.¹³ It is worth mentioning that the verse cited above was revealed when some of the Companions of the Prophet (SAWS) willed to prevent their children - who followed Judaism - from leaving Medina with the Jewish tribe of Banī al-Naḍīr. The Prophet (SAWS) commanded the concerned Companions to give their children the choice whether to keep their Jewish religion and leave with Banī al-Naḍīr or to embrace Islam and remain with their fathers in Medina.¹⁴

Da'wah to Islam is thus all about assuming the duty of clarifying its true meaning to people until they can distinguish between truth and falsehood. Every single person has then the absolute right to choose freely whether to accept and follow Islam or not.¹⁵

1.2 Identification of the Methodology of Qur'ān in *Da'wah*

The Arabic word *manhaj* denotes the clear way and the drawn up plan.¹⁶ Al-Manāwī (952–1031 AH) mentioned that *al-manhaj* is the pursued i.e. the followed

¹⁰ Muḥammad 'Abdelḥalīm, *Understanding the Qur'ān Themes and Styles* (London: I.B.Tauris Publishers, 1999) p. 75.

¹¹ Al-Baqarah 2:256.

¹² Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (The Exegesis of the Mighty Qur'ān), scrutinized by Muḥammad Ḥusayn Shams al-Dīn (Beirut: Dār al-Kutub al-'Ilmiyyah, 1419 AH, 1998 CE), 1:521.

¹³ Muḥammad Rashīd Riḍā, *Tafsīr al-Qur'ān al-Ḥakīm al-Mushtahir bi Ism Tafsīr al-Manār* (The Exegesis of the Wise Qur'ān Known as the Exegesis of al-Manār) (Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li al-Kitāb, 1990), 11:395.

¹⁴ Ibid., 11:209.

¹⁵ Ibid., 3:33.

¹⁶ Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, p. 957

way.¹⁷ The Arabic sentence [*nahajtu al-ṭarīq*] means (I cleared the way up and elucidated it). It is said: [*I'mal 'alā ma nahajtuhu lak*] (work as I have showed you).¹⁸ This same content is supported by Allah's saying: "... To each of you We prescribed a law and a method..."¹⁹ *Imām* al-Qurṭubī (d. 671 AH) commented on this verse: *al-Minhāj* is the constant way. It is both the *nahj* and the *manhaj* i.e. the manifest way. Abū al-'Abbās Muḥammad b. Yazīd (210–286 AH) clarified: *sharī'ah* is the commencement of the way while the *minhāj* is the persistent way.²⁰

Technically, *manhaj* and *minhāj* are defined as: the system and the plan drawn up for something such as *manhaj al-dirsāha* and *manhaj al-ta'līm* (the study plan or the education plan).²¹ It is also identified as being the comprehensive plan formulated for specifying the spheres of any system.²²

Manhaj or methodology of *da'wah* may refer to the system that includes all aspects of *da'wah* and their inter co-ordination; so that they become integrated allowing *da'wah* to fulfill its function. This encompasses Islam itself or the intellectual substance of *da'wah* i.e. worships, creeds, legislations and ethics along with the styles of *da'wah*, its means, the *du'āh* and the *mad'uwwīn*.²³ However, another group of scholars confined the *manāhij* (plural of *manhaj*) of *da'wah* to its ways and systems and thereby excluded the styles and means of *da'wah* from the definition of its *manhaj*. The renowned scholar Muḥammad Abū al-Faḥ al-Bayānōnī followed such trend when he defined *manāhij al-da'wah* as being: "the systems of *da'wah* and its developed plans," he continued, its is thus said: the dogmatic system in Islam, the devotional system in Islam, the economical system in Islam, the political system in Islam etc.²⁴ In his book, *Manāhij al-Da'wah al-*

¹⁷ Al-Manāwī, *al-Tawqīf 'alā Muḥimmāt al-Ta'arīf* (Informing of Functions of Definitions) (Cairo: 'Ālam al-Kutub, 1410 AH, 1990 CE), p. 317.

¹⁸ Ibn Manzūr, *Lisān al-'Arab*, 2:383.

¹⁹ Al-Mā'idah 5:48.

²⁰ Al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān* (A Compilation of the Rulings of the Qur'ān), scrutinized by Aḥmad al-Bardūnī and Ibrāhīm Aṭfīsh, 2nd ed. (Cairo: Dār al-Kutub al-Miṣriyyah, 1384 AH, 1964 CE), 6:211.

²¹ Muḥammad Abū al-Faḥ al-Bayānōnī, *al-Madkhal ilā 'Ilm al-Da'wah. Dirāsah Manhajīyyah Shāmilah li Tārīkh al-Da'wah wa Asālībīhā wa Wasā'ilihā wa Mushkilātihā fī Daw' al-'Aql wa al-Naql* (An Introduction to the Science of *Da'wah*. A Methodical Study Comprehending the History of *Da'wah*, Its Principles, Styles, Means and Problems in the Light of Primary Islamic Texts and Reason), 3rd ed. (Beirut: al-Risālah Foundation, 1415 AH, 1995 CE), pp. 45-46.

²² Aḥmad Aḥmad Ghalwash, *al-Da'wah al-Islamiyyah. 'Uṣūluhā. Wasā'iluhā. Asālībuhā fī al-Qur'ān al-Karīm* (The Islamic Call. Its Principles, Means and Styles in the Glorious Qur'ān) 3rd ed. (Cairo: al-Risālah Foundation, 2011), p. 67.

²³ Ibid., pp. 68-70.

²⁴ Al-Bayānōnī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 46.

Islāmiyyah wa Asālībuhā wa Wasā'iluhā (Methodologies, Styles and Means of the Islamic *Da'wah*), Prof. Mājid 'Abdelsalām Ibrāhīm agreed on the same view.²⁵

The researcher opines that these two dissimilar directions in defining *manhaj al-da'wah* can be reconciled by taking the first definition as a general one comprising the overall domain of *da'wah* and holding the second as specifying the word "*manhaj*" to refer to either the thematic systems of *da'wah* such as the dogmatic system, the ethical system etc. or the ways of convincing such as the rational system, the sentimental system etc.

1.3 Divisions of the Methodology of Qur'ān in *Da'wah*:

Thematic and convincing methodologies of Qur'ān in *da'wah* are various according to the variety of themes of *da'wah*, and pillars of *fiṭrah* or man's natural disposition. This will be explained as follows:

1.3.1 Qur'ānic Methodologies of *Da'wah* According to Its Themes:

Since the subjects of the Qur'ān are diversified and comprise all different walks of life, Qur'ānic methodologies of *da'wah* according to its themes are numerous. They include the dogmatic methodology, the devotional methodology, the ethical methodology, the social methodology, the economical methodology, the political methodology etc. Guided by divine teachings, it is the duty of the *du'āh* and educators to introduce specific plans and regulations for each one of these different aspects of human life.²⁶ Thereupon, relevant secondary methodologies can be incorporated into primary ones. In the preceding sentence, for instance; the social, the economical, and the political methodologies have all been included in one main methodology i.e. the legislative one. Similarly, equality, freedom and tolerance methodologies have been embodied in the ethical methodology of *da'wah* and so on.

1.3.2 Qur'ānic Methodologies of *Da'wah* According to Its Pillars:

Such methodologies vary pursuant to the three pillars of *fiṭrah*, namely; the heart, the mind and the sense. So, whatever of the methodologies of the Qur'ānic *da'wah* is founded on the heart is labeled as the sentimental methodology, whatever is

²⁵ (Cairo: Maktabat al-'Imān li al-Nashr wa al-Tawzī', 1433 AH, 2012 CE), pp. 40-41.

²⁶ Al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, pp. 196-97 and Ibrāhīm, *Manāhij al-Da'wah al-Islamiyyah*, p. 42.

based on the mind is categorized as the rational methodology, and whatever is grounded on the sense is classified as the sensible methodology.²⁷

It is worth mentioning that some scholars opined that there is a fourth methodology for *da'wah*; namely, the *fiṭrī* i.e. the one based on man's natural disposition. However, others regarded innate disposition as being a feature of all the three methodologies of *da'wah* referred to above rather than forming an independent way. They based their opinion on the fact that all the sentimental, rational and sensible methodologies of *da'wah* rest on the three pillars of *fiṭrah* indicated above.²⁸ The researcher agrees on this opinion and asserts that when the Holy Qur'ān addresses man's natural disposition, the same import must also be directed to the man's heart, mind or sense or more than one of them.

1.4 Importance of Studying the Methodology of the Glorious Qur'ān in *Da'wah*:

Importance of the Methodology of the Glorious Qur'ān in *da'wah* rests on the Mighty Book itself. For "Indeed, the Glorious Qur'ān is a Book with which Allah completed all the Scriptures, sent down to a Prophet that He decreed to be the last of all the Prophets, and illustrated with which the comprehensive, eternal and seal of all religions. It is the constitution of the Creator for mending the 'affairs of' the creatures and the law of the heaven for the guidance of the earth. Allah has made it 'the Qur'ān' the most superior of all legislations, has placed in it every boom and has made all the welfare conditional on it. Qur'ān is the highest recourse of religion and Islam resorts to it in its beliefs, worships, rulings, laws, etiquettes, morals, stories, exhortations and different scholarships. Together with all of this, the Glorious Qur'ān is the transforming power that altered the world's image, moved its borders, changed the course of history and rescued the unfortunate humanity as if it had created the existence once more."²⁹ The condition of the humanity will never thus be good except by holding firmly to the last Book in view of the reality that "unlike all other legislations and religions, the Glorious Qur'ān has come with complete and perfect directions that fulfill people's needs at all times and places."³⁰

²⁷ Ibid., p. 198.

²⁸ Ibid. p. 219.

²⁹ Al-Zurqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* (Springs of Knowledge in the Sciences of the Qur'ān), 3rd ed. (Egypt: Maṭba'at 'Īsā al-Bābī al-Ḥalabī wa Shurakāh, 1362 AH, 1943 CE), 1:10.

³⁰ Ibid., 2:351.

This is no wonder as the Glorious Qur'ān is the Word of Allah (SWT). Its power is superior over all other powers and no one can weaken its impact.³¹

Indeed, the Holy Qur'ān is the perfect Book of Allah beyond every deficiency just like Allah Himself (SWT). It is a heavenly revealed Book that no human endeavour contributed to its formation. It is the eternal Book that Allah has preserved from change, alteration and distortion. Yet, Allah (SWT) has intended for the Qur'ān to confirm the Scriptures that were revealed before it and correct alterations or changes that were intruded into them. No one can produce the like of the Qur'ān even if the mankind and the jinn were to gather together and help one another to do so.³²

As "man" is the main subject matter of the Qur'ān and Allah (SWT) defines His purpose of sending down His Book by calling it "... a guidance for the people...",³³ the methodology of the Holy Qur'ān in *da'wah* is undoubtedly of magnificent importance, bearing in mind that the Prophet (SAWS) could challenge different systems of the whole world by the Glorious Qur'ān and its comprehensive reforming way. Not only that, but the Qur'ān was also able to set up a system of Islamic laws to shape a new social order.³⁴ Since the time it has been revealed to Prophet Muḥammad until today, it kept informing Muslims of Allah's commands and instructions.³⁵

The importance of the methodology of the Glorious Qur'ān in the *da'wah* of both Muslims and non-Muslims is also affirmed by the fact that the style of the Holy Qur'ān is characterized by "its straight method that has no deviation, contradiction or conflict and that takes people to the ways of guidance without any theatricality or abuse. It takes their intellects to deep reflection upon the clear proofs produced by the seen reality that nobody can deny or dispute except the foolish who left idle their minds and abandoned their inner disposition upon which Allah has originated them."³⁶

³¹ Jane Dammen McAuliffe, "The Persistent Power of the Qur'ān," *Proceedings of the American Philosophical Society* 147, no. 4 (Dec., 2003): 346.

³² John Louis Esposito, *Islam. The Straight Path*, 3rd ed. (New York: Oxford University Press, 2005), p. 19 and Barbara Stowasser, "The Qur'ān and Its Meaning," *The Arab Studies Journal* 3, no. 1 (Spring 1995): 4. Review, *Al-Isrā'* 17:88.

³³ *Al-Baqarah* 2:185. See Fazlur Rahman, *Major Themes of the Qur'ān*, 2nd ed. (Chicago: The University of Chicago Press, 2009), p. 1.

³⁴ Esposito, *The Straight Path*, p. 29.

³⁵ *Ibid.*, p. 17.

³⁶ Muḥammad Bakr Ismā'īl, *Dirāsāt fī 'Ulūm al-Qur'ān* (Studies in the Sciences of the Qur'ān), 2nd ed. (Cairo: Dār al-Manār, 1419 AH, 1999 CE), p. 327.

2 Essentials of the Islamic Discourse in the West:

This section will cover discussions on the following subsidiary subjects:

2.1 Islamic Discourse in the West: Content and Vital Prerequisites:

An attentive look at the three different methods that the Glorious Qur'ān defines for the presentation of Islam, i.e. wisdom, good admonition and arguing in the best manner,³⁷ shows that they are all founded on discourse which can take the form of verbal expression in speech or writing, conversation or lengthy discussion.³⁸ Such discourse should be distinct; free from the least obscurity, concealment or contradiction.

Hence, the Islamic discourse in the West must be based on certain knowledge, perfect cognition of the major and minor aims, and complete awareness of the expected consequences. It is worth mentioning that Prophet Muḥammad (SAWS) himself declared that he would call to Allah with insight³⁹ and such insight in the context of *da'wah* in the West cannot be reached without the detailed familiarity with the different to date conditions of the Westerners, their mutual relationships, their habits, their traditions, the nature of their countries and their connections with the rest of the world. Therefore, the Islamic discourse in the West should be based on wisdom⁴⁰ which is a universal expression of perfection, justice and taking into consideration people's varying understanding, tendencies and intellectual capabilities.⁴¹ To put it short, the Islamic discourse in the West must not only purpose to providing the West with the correct explanation for Islam, but it should also aim at achieving the Westerners' well being, spiritual bliss, and peacefulness which will consequently contribute to a more secure, harmonious, and fair world.

2.2 Graduation:

As a matter of principle, graduation of the Qur'ānic *da'wah* is emphasized by the fact that the Holy Qur'ān was revealed piecemeal. Allah (SWT) says: "And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the

³⁷ Al-Naḥl 16:125.

³⁸ Munīr Muḥammad al-Ghaḍbān, *al-Hiwār Sharī'atan wa Wāqi'an wa Tarīkhan* (Dialogue from the Viewpoint of Sharī'ah, Reality and History) (Egypt: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1432 AH, 2011 CE), p. 10.

³⁹ Yūsuf 12:108.

⁴⁰ Al-Naḥl 16:125.

⁴¹ See Muḥammad Abū Laylah, *al-Islam wa al-Ittijahāt al-Fikriyyah al-Ḥadīthah* (Islam and the Modern Intellectual Tendencies) (Egypt: Dār al-Bayān for translation, publishing and distribution, 2017), pp. 35-38 and 63.

people over a prolonged period. And We have sent it down progressively."⁴² The verse makes it quite clear that the Qur'ānic revelation was divided into parts from time to time to handle the different incidents that the Prophet (SAWS) and his Companions would witness during twenty three years of his Prophethood. The task of the Prophet was to convey, recite and explain to people verses of the Glorious Qur'ān once they had been revealed to him.⁴³

Indeed, such gradual revelation of the Qur'ān made it easier for the Companions of the Prophet to memorize and apprehend the Glorious Book, prepared for their full abandonment of their void creeds, null worships and bad habits of the pre-Islamic period, and paved the way for their perfect adherence to the sound beliefs, the correct devotions and the good morals of Islam. Hence, the Qur'ān started with purifying them from the stains of polytheism and indecent acts then revived their hearts by the doctrines of Monotheism, Resurrection and Recompense. On a later stage, the Qur'ān enjoined the Companions of the Prophet, step-by-step, to perform the different kinds of worships solely for seeking the pleasure of Allah (SWT).⁴⁴

Furthermore, a thorough look into the Qur'ānic talk on the creation of the heavens and earth,⁴⁵ the methodology that all different Prophets (may peace and blessings of Allah be upon them) followed in *da'wah*⁴⁶ and the numerous legislations that the Glorious Book brought forward on a gradual basis⁴⁷ highlights the fact that graduation is the established way of Allah (SWT) with His creation at all universal, human and legislative levels.

Hence, *du'āh*, all concerned Muslim foundations, and scholarly qualified individuals should follow the same way in their discourse in the West.⁴⁸ They should proceed slowly with people and move them step by step on the ladder of guidance. The reason behind this is simply that graduation conforms to the innate pure nature of man who can neither follow all instructions in one stroke nor abstain from all prohibitions at once. This is explicitly expressed by the Prophet's wife 'Ā'ishah (RAA) who said: "(Be informed) that the first thing that was revealed of

⁴² Al-Isrā' 17:106.

⁴³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:116.

⁴⁴ Al-Zurqānī, *Manāhil al-'Irfān*, 1:55-56.

⁴⁵ Fuṣṣilat 41:9-12.

⁴⁶ For example, Hūd 11:50-52, 84-86.

⁴⁷ The prescription of Prayer, Fast, and Zakāh i.e. obligatory charity, and the prohibition of wine are striking examples.

⁴⁸ Aḥmed Muḥammad Abū Sayf, "Contemporary Fiqh Matters of New Muslims in the West, *Assembly of Muslim Jurists in America, March 27, 2017*, <https://www.amjaonline.org/services/imams-conference/>.

the Qur'ān was a *sūrah* from al-Mufaṣṣal (the last 65-70 chapters of the Qur'ān), and in it Paradise and the Fire were mentioned. After people had clung firmly to Islam, the verses regarding the lawful and the unlawful were revealed. If the first thing to be revealed was: 'Do not have alcoholic drinks,' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse.'⁴⁹ On the same grounds, it is narrated that the rightly guided Caliph 'Umar b. 'Abdel'azīz told his son: "I fear to oblige people to apply the truth all at once lest they should abandon it all at once which would thus result in a big trial."⁵⁰

A *dā'iyyah* in the West must then act according to a list of priorities, care for substantial issues and keep not himself busy with marginal ones or his efforts will otherwise go as dust dispersed.⁵¹ He should not move from one question to another unless his addressee has already grasped the first one perfectly and complied with it. Evidence for this is a narration from the Companion 'Abdullah ibn 'Abbās (may Allah be pleased with him and his father) to the effect that, while commenting on Allah's saying "... they would increase in faith along with their [present] faith...",⁵² he said: "Indeed, Allah (SWT) sent his Prophet (Muḥammad, SAWS) with the testimony that there is no God but Allah. After the believers had accepted it as true, He (SWT) increased them the Prayer. After they had accepted it as true, He (SWT) increased them the Obligatory Charity. After they had accepted it as true, He (SWT) increased them the Fast. After they had accepted it as true, He (SWT) increased them the Pilgrimage. After they had accepted it as true, He (SWT) increased them the Striving in the Cause of Allah. Allah then completed for them their religion and revealed: '... This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...'⁵³ The same gradual approach was followed by the Companions of the Prophet (SAWS). It is therefore recorded that 'Abdullah ibn Mas'ud (RAA) warned: "If you

⁴⁹ Al-Bukhārī, ḥadīth no. 4993.

⁵⁰ Al-Shāṭibī, *al-Muwāfaqāt* (The Correspondences), scrutinized by Abū 'Ubaydah Mash-hūr b. Ḥasan Āl Salmān (Kingdom of Saudi Arabia: Dār Ibn 'Affān, 1417 AH, 1997 CE), 2:148.

⁵¹ Al-Baqarah 2:177. See Maḥmūd Ḥamdī Zaqqūq, *al-Ḥaḍārah Farīdah Islamiyyah* (Civilization is an Islamic Obligation), a book presented by al-Azhar magazine (Cairo: Islamic Research Academy, Rajab 1438 AH, March 2017 CE), p. 114.

⁵² Al-Faḥ 48:4.

⁵³ Al-Mā'idah 5:3. Ibn Baṭṭah al-'Ukbarī, *al-Ibānah al-Kubrā* (The Massive Demonstration), scrutinized by Riḍā b. Na'sān Mu'ṭī (Riyadh: Dār al-Rāyah li al-Nashr wa al-Tawzī', 1415 AH, 1994 CE), 2:628-29.

tell a people about something that they cannot understand, it will definitely be a cause of misguidance for some of them."⁵⁴

A *dā'iyah* in the West must not then tell people about things that they are not yet ready to understand. On the contrary, he should prepare long programmes of *da'wah* and know that time is one part of remedy.⁵⁵ He must not call Western Muslims to change any of their behaviours so long as they are deemed legal according to any of the authentic schools of Islamic thought. This applies to issues such as playing or listening to music which is not accompanied by wanton words, actions or any other unlawful practice, and inducting women into high offices.⁵⁶ The same trend is also true of having dogs at home, taking into consideration that 37% to 47% of house owners in the USA, for instance, have one dog at least and that having dogs is one of the most important manifestations of the Western culture of animal welfare.⁵⁷

Likewise, Muslims in Western countries must not be banned from following their customs so long as they do not violate the sound teachings of Islam. Muslim women must not then be warned against putting on coloured garments, and Muslim men living in America, for example, must not be told that wearing the cow boy hat is unlawful. Moreover, a *dā'iyah* in the West should not forbid Muslim women from putting on trousers, so long as they are not so tight and fitting as to describe the shape of the body, or Muslim men from wearing necklaces or bracelets since these are not cases of copying the opposite gender according to the Western culture.⁵⁸

2.3 Language:

Allah (SWT) describes the Holy Qur'ān as being the "Clear Book."⁵⁹ This implies that the Glorious Qur'ān is evident in itself and it makes evident all what people need for their guidance.⁶⁰ In addition to the pure phraseology and centralized

⁵⁴ Muslim, ḥadīth no. 5.

⁵⁵ Muḥammad al-Ghazālī, *al-Da'wah al-Islamiyyah fī al-Qarn al-Hālī* (The Islamic *Da'wah* in the Current Century) (Cairo: Dār al-Shurūq, 1998), p. 150.

⁵⁶ See Muḥammad al-Ghazālī, *Ma'at Su'āl 'an al-Islam* (One Hundred Questions on Islam), a book presented by al-Azhar magazine (Cairo: Islamic Research Academy, al-Muḥarram 1439 AH, September 2017 CE), 2:57-58.

⁵⁷ Walid Khalid Basyuni, "Contemporary Fiqh Matters of New Muslims in the West," *Assembly of Muslim Jurists in America*, March 27, 2017,

<https://www.amjaonline.org/services/imams-conference/>.

⁵⁸ Ibid., pp. 143, 144.

⁵⁹ For example, al-Mā'idah 5:15.

⁶⁰ Ridā, *Tafsīr al-Manār*, 6:304.

content of the Qur'ān, its clearness is fascinating that a layman of limited knowledge can understand its chapters and verses. Indeed, both of the noble and the common, as well as the brilliant scholar and the incompetent rally around the adequate understanding of the Holy Qur'ān, as if each of its sentences is illustrated in a way that suits each person's mind and conforms to the degree of his cognition.⁶¹

On the other hand, Prophet Muḥammad (SAWS) was the most eloquent of all people; he was the one of the nicest speech, the fastest accomplishment and the most pleasant talk. His words would capture hearts and enchant spirits; even his enemies testified to that. Whenever he spoke, he would utter clear plain words that counters were able to count.⁶²

This makes very clear the necessity that *du'āh* and experts who are concerned with promoting the Islamic discourse in the West have to master the language of the intended native Westerners and use it in the most proper manner.⁶³ There must not be any lingual barrier between the two parties.⁶⁴ Language is the vehicle of communication. It has its delicacies and beauties of expression that create force in articulating ideas and make the delivery impressive. A *dā'iyah* in the West must be a soft-speaking person and have complete knowledge about the etiquette of conversation with others. Beautiful ideas conveyed by beautiful expression move the heart and mind of the addressee. This helps in creating a good impression about the *dā'iyah* in the mind of his audience. *Du'āh* in the West must not only have fluency in Western classical languages, but, together with this, they must have sound sense of understanding the accent, the similes, and metaphors of the spoken language and the slang that are frequently used by the common-folk.⁶⁵

Meanwhile, it is useful that those who are in charge of *da'wah* in the West run Arabic language courses for interested people regardless of their religion or culture. From the one hand, this will build bridges between Islam and other cults. From the other, it will help both Western Muslims and non-Muslims alike to get more true

⁶¹ Muḥammad 'Abdullah Dirāz, *Madkhal ilā al-Qur'ān al-Karīm. 'Arḍ Tārīkhī wa Tahlīl Muqāran* (An Introduction to the Glorious Qur'ān. A Historical Presentation and a Comparative Analysis), translated by Muḥammad 'Abdel'azīm 'Alī (Kuwait: Dār al-Qalam, 1404 AH, 1984 CE), p. 116.

⁶² Ibn al-Qayyim al-Jawziyyah, *Zād al-Ma'ād fi Hady Khayr al-'Ibād* (Provisions for the Hereafter Taken from the Guidance of Allah's Best Servant), scrutinized by Shu'ayb al-Arnā'ūt and 'Abdelqādir al-Arnā'ūt, 3rd ed. (Beirut: Mu'assasat al-Risālah, 1421 AH, 2000 CE), 1:175.

⁶³ This can be easily deduced from Ibrāhīm 14:4.

⁶⁴ This can be easily deduced from Fuṣṣilat 41:44.

⁶⁵ Shamim A Siddiqi, *Methodology of Dawa Ilallah in American Perspective* (Maryland: International Graphic, 1989), p. 76.

knowledge about Islam which will ultimately - God willing - lead to great benefits.⁶⁶

3 The Sentimental Methodology of Qur'ān in *Da'wah*: Notion and Common Styles:

Since emotion is one aspect of people's nature even the most harsh amongst them, the sentimental methodology is one of the approaches that the Qur'ānic *da'wah* adopts. Such methodology can be defined as the methodology that addresses the heart, evokes the feelings and inspires the innermost.⁶⁷ Various textual proofs show that Muslims are commanded to follow the sentimental methodology of Qur'ān in *da'wah* such as Allah's commandment: "... And speak to people good [words]...",⁶⁸ and His directives to Prophet Muḥammad (SAWS): "... but admonish them and speak to them a far-reaching word"⁶⁹ and "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..."⁷⁰ Besides, the Holy Qur'ān outlines that Allah (SWT) has created mankind to show them His mercy⁷¹ and unveils the purpose for appointing the last of all the Prophets i.e. Muḥammad (SAWS) saying: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."⁷²

As has been stated earlier, this paper will examine the common styles derived from the sentimental methodology of the Holy Qur'ān in *da'wah* in an attempt to reach the appropriate manners through which they can be properly and conveniently utilized for upgrading the Islamic discourse in the West. To commence, three common styles have been deemed pertinent to the sentimental methodology of Qur'ān in *da'wah*. They are:

- The style of *al-maw'izah al-ḥasanah* (good instruction).
- The style of showing mercy to the *mad'uwawīn*.

⁶⁶ See al-Ghazālī, *al-Da'wah al-Islamiyyah*, p. 35.

⁶⁷ See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 204.

⁶⁸ Al-Baqarah 2:83.

⁶⁹ Al-Nisā' 4:63.

⁷⁰ Al-Naḥl 16:125. See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 205 and Ḥāmid b. Aḥmad b. 'Alī al-'Āmrī, *al-Da'wah ilā Allah bi al-Manhaj al-'Āṭifī fī al-Qur'ān al-Karīm wa al-Sunnah al-Muṭahharah* (Calling to Allah via the Sentimental Methodology in the Glorious Qur'ān and Purified Sunnah) (Kingdom of Saudi Arabia: Imam Mohammad Ibn Saud Islamic University, faculty of Da'wah and Information, 1423 AH), 1:12, 14.

⁷¹ Hūd 11:118-19.

⁷² Al-Anbiyā' 21:107.

- The style of meeting the needs of the *mad'uwawīn*.⁷³

Following is a detailed discussion of these three styles.

3.1 The Style of *al-Maw'izah al-Ḥasanah* (Good Instruction):

The general meaning of *maw'izah* is to advise (someone) to do something or abandon it in a way that incites him to be benefitted by following what he is guided to and scares him out of opposing it.⁷⁴ Technically, *al-maw'izah al-ḥasanah* is defined as being "a group of useful lessons and dreadful directives that provoke emotion and inspire feeling directed to the *mad'ū* in a way making him understand that the *dā'ī* advises him and seeks to benefit him."⁷⁵ As for its being *ḥasanah* (good), this refers to its content which is based on truth, goodness, beneficial recommendation and truthful exposure of the consequences. It is also due to the style of its display that souls do not detest, and which is far from all roughness, coarse speech, insult and offensive or debasing words.⁷⁶

Many subsidiary sentimental styles fall under the style of *al-maw'izah al-ḥasanah* such as: the style of arousal of an interest in the reward, style of frightening people from the punishment, style of narrating past stories, style of taking oaths, style of praise, style of dispraise, style of reminding people about Allah's graces, style of intimation, and style of delicate and meaningful gesture.⁷⁷

These nine subsidiary styles will now be discussed separately.

3.1.1 Style of Arousing People's Interest in the Reward:

The Holy Qur'ān repeatedly stimulates man to be obedient to Allah (SWT) and good to people by promising him of the great reward. Hence, Allah (SWT) calls the humankind to the eternal happiness and the winning in the Hereafter of all the well-beloved, and the rescue from all the disliked. He (SWT) says: "And Allah calls to the Home of Peace and guides whom He wills to a straight path."⁷⁸ Praise be thus to Allah Who calls His servants - all of them – to the Residence of Peace, is content with the little good deeds they offer, forgives their numerous mistakes, bestows

⁷³ Al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, pp. 204-6, Ibrāhīm, *Manāhij al-Da'wah al-Islamiyyah*, p. 58 and al-'Āmrī, *al-Manhaj al-'Ātif fī al-Qur'ān*, p. 76.

⁷⁴ 'Abdelrahmān Ḥasan Ḥabannakah al-Maydānī, *Fiqh al-Da'wah ilā Allah* (Jurisprudence of Da'wah to Allah) (Damascus: Dār al-Qalam, 1417 AH, 1996 CE), 1:631.

⁷⁵ Ghalwash, *al-Da'wah al-Islamiyyah*, p. 641.

⁷⁶ Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:631.

⁷⁷ Ghalwash, *al-Da'wah al-Islamiyyah*, p. 824 and Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:634 and al-'Āmrī, *al-Manhaj al-'Ātif fī al-Qur'ān*, 1:12.

⁷⁸ Yūnus 10:25. The translation of "invites" has been changed into "calls."

upon them His great favours and prescribes for Himself mercy.⁷⁹ In his *tafsīr* (*al-Khawāṭir* 'or The Thoughts') Shaykh al-Sha'rāwī (1329-1419 AH) commented on this verse saying: "So follow the way of Allah (SWT) and it will consequently take you to the residence of peace and the safety from defects... Surely, the residence of peace is the Hereafter that differs from this world which is full of troubles. Rather, man lives in it, in enduring pleasure."⁸⁰

The style of arousing people's interest in the reward comprises also recompense in this world as in the Qur'ānic verse recounting the words of Prophet Noah to his people: "And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers."⁸¹ Prophet Noah urged his people to believe in Allah and ask for His forgiveness by arousing their interest in instant advantages. It was narrated that when they did not accept his repeated invitation at first, Allah (SWT) deprived them from rain and caused their women to be sterile for forty or seventy years. Therefore, Prophet Noah informed them that true belief in Allah and penitence to Him would result in the fertility of their land and the recovery of their ladies.⁸² Similarly, al-Nūr 24:55 promises the believers dominion, victory and safety in this world if they act righteously while worshiping Allah alone; sincerely without associating any partner to Him.⁸³

3.1.2 Style of Frightening People from the Punishment:

Many times, the Holy Qur'an incites people to avoid disbelief and evil practices by threatening them of the punishment awaiting them if they insist on their sin. Again, the punishment meant here is mainly the punishment of the Hereafter as in Allah's saying: "[For such is the state of the disbelievers], until, when death comes to one of them, he says, 'My Lord, send me back. That I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected. So when the Horn is blown, no relationship will

⁷⁹ Ibn al-Qayyim al-Jawziyyah, *Hādī al-Arwāḥ ilā Bilād al-Afrāḥ* (Driver of the Souls to the Lands of Delights) (Cairo: Maṭba'at al-Madanī, 1398 AH, 1978 CE), p. 3.

⁸⁰ Muḥammad Mutawallī al-Sha'rāwī, *Tafsīr al-Sha'rāwī - al-Khawāṭir* (The Exegesis of al-Sha'rāwī - the Thoughts) (Egypt: Maṭābi' Akhbār al-Yawm, 1997), 10:5870.

⁸¹ Nūḥ 71:10-12. See al-'Āmrī, *al-Manhaj al-'Āṭifi fī al-Qur'ān*, p. 89.

⁸² Abū al-Su'ūd, *Irshād al-'Aql al-Salīm Ilā Mazāyā al-Kitāb al-Karīm* (Guiding the Sound Mind to the Merits of the Noble Book) (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), 9:38.

⁸³ Al-'Āmrī, *al-Manhaj al-'Āṭifi fī al-Qur'ān*, p. 90 and Aḥmad Aḥmad Ghalwash, *Uṣūl al-Da'wah al-Islamiyyah* (Principles of Islamic Da'wah) (Cairo: Dār al-Risālah, 1430 AH, 2009 CE), p. 73.

there be among them that Day, nor will they ask about one another."⁸⁴ Every disbeliever or wrong doer is thus threatened that he will definitely make the same request which will never be fulfilled and he will undoubtedly find no one to defend him against the severe torment of Allah.⁸⁵

Another example is al-Naba' 78:21-25 where the Holy Qur'ān frightens the disbelievers that Hell has been lying in wait for them (so long as they do not correct themselves, believe, and act righteously). It is their place of return where they will remain for unending ages. They will neither taste therein any coolness that might reduce the hotness of the Fire or drink that might relieve their thirst. Instead, their drink will be *hamīm* which is a very hot water that burns whatever it touches and their dirty pus discharges.⁸⁶

But the style of frightening people from the punishment may also encompass threatening people of the punishment that they may receive in this world if they persist in their sin. A typical example for this is Allah's saying: "And whoever turns away from My remembrance - indeed, he will have a depressed life..."⁸⁷

3.1.3 Style of Narrating Past Stories:

One of the styles of the sentimental methodology of Qur'ān in *da'wah* is that of telling past stories.⁸⁸ A good example for this is the story of the believing man from the family of Pharaoh who addressed his disbelieving people defending the true faith, Prophet Moses (SAWS), and the believers saying: "'Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord?..."⁸⁹ He then called upon them: "O my people, indeed I fear for you [a fate] like the day of the companies (*who united against their Prophets but then were punished by total destruction and ruin*). Like the custom of the people of Noah and of 'Aad and Thamud and those after them (*who also perished because of their disbelief and denial*). And Allah wants no injustice for [His] servants. And O

⁸⁴ Al-Mu'minūn 23:99-101.

⁸⁵ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:430.

⁸⁶ Al-Nasafī, *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl* (Perceptions of the Revelation and Facts of the Explanation), scrutinized by Yūsuf 'Alī Bidawī (Beirut: Dār al-Kalim al-Ṭayyib, 1419 AH, 1998 CE), 3:592.

⁸⁷ Ṭaha 20:124.

⁸⁸ It is noted that some of the styles listed here as deduced from the sentimental methodology of Qur'ān in *da'wah* can also be considered pertinent to the rational or the sensible ones. When following any of such joint styles, it is the role of *du'āh* and the competent Muslim speakers and writers to adopt the approach suiting the specific methodology they use. See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 198.

⁸⁹ Ghāfir 40:28.

my people, indeed I fear for you the Day of Calling (*i.e. Resurrection*). The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray - there is not for him any guide"⁹⁰ The believing man from the family of Pharaoh then advised his people very softly: "O my people, follow me, I will guide you to the way of right conduct. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account."⁹¹

3.1.4 Style of Taking Oaths:

The Holy Qur'ān sometimes uses such style for the purpose of giving confirmation in a way that evokes the listener's emotion. Allah may take an oath by His Own Self such as the case in the Qur'ānic verses reading: "Just as We had revealed [scriptures] to the separators. Who have made the Qur'ān into portions. So by your Lord, We will surely question them all. About what they used to do."⁹² Emphasis is thus given in this Qur'ānic text to the fact that Allah will definitely call the Jews and the Christians, who believed in some parts of the Qur'ān but disbelieved in others, to account for their disbelief and disobedience. However, the text in hand can also be generally understood as referring to Allah's questioning on the day of Judgement to all people both the believers and the disbelievers.⁹³

There are other instances in the Noble Qur'ān where Allah (SWT) takes oaths by His creatures (as in al-Dhāriyāt 51:1-4, al-Najm 53:1, al-Shams 91:1-8 and al-Tīn 95:1-3), by the Holy Qur'ān (as in Yasīn 36:2, Šād 38:1 and Qāf 50:1), or by Prophet Muḥammad (SAWS, as in al-Ḥijr 15:71).

3.1.5 Style of Praise:

In various occasions, the Holy Qur'ān praises the believers so that people are affectionally encouraged to imitate them. For example, Allah (SWT) says:

⁹⁰ Ghāfir 40:30-33. Words in round brackets set in italic type are added to the original translation for more clarification.

⁹¹ Ghāfir 40:38-40. See al-'Āmrī, *al-Manhaj al-'Ātifī fi al-Qur'ān*, pp. 83-84 and Ghalwash, *Uṣūl al-Da'wah al-Islamiyyah*, p. 73.

⁹² Al-Ḥijr 15:90-93.

⁹³ Al-Khāzin, *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl* (Essence of Interpretation in the Meanings of the Revelation) (Beirut: Dār al-Fikr, 1399 AH), 3:64.

"Successful indeed are the believers"⁹⁴ i.e. those who believe in the Oneness of Allah and act upon it will have eternal happiness and permanent stay in Paradise and will be rescued from Hellfire.⁹⁵ Another example are verses 36-38 of *sūrat al-Nahl* (16) which praise men who exalt Allah in mosques during mornings and the evenings, whom neither commerce nor sale distracts from the remembrance of Allah and performance of Prayer and giving of obligatory charity, and who fear the Day of Resurrection. The concerned righteous men are also given glad tidings that Allah will reward them according to the best of their deeds and increase them from His bounty.⁹⁶ Additionally, Allah (SWT) praises His Prophets in the Holy Qur'ān and thus makes people deeply love their characteristics and try to copy them.⁹⁷

3.1.6 Style of Dispraise:

In the sentimental methodology of the Qur'ānic *da'wah*, the disbelievers and the sinners are dispraised so that people become disinclined to follow their way. A typical example for this is Allah's saying at the end of *sūrat al-Mu'minūn*: "... Indeed, the disbelievers will not be successful"⁹⁸ i.e. will never be happy so how far is the difference between the opening of the *sūrah* (which emphasizes 'Successful indeed are the believers') and its closure!⁹⁹ Another example are verses 175 and 176 of *sūrat al-A'rāf* (7) that liken the one who turns away from the verses and signs of Allah, despite of his being aware of them, to a dog who keeps panting whether chased or not.¹⁰⁰

3.1.7 Style of Reminding People about Allah's Graces:

Since it is instilled in man's *fiṭrah* that Allah (SWT) is the sole Creator and Provider, one of the sentimental styles of *al-maw'izah al-ḥasanah* is that the Holy Qur'ān awakens people's feeling and sentiment by reminding them of the graces of Allah upon them so that they have true realization that He (SWT), the Benefactor, is the only One worthy to be worshipped and absolutely obeyed.

⁹⁴ Al-Mu'minūn 23:1. Translation of "Certainly will the believers have succeeded" has been changed into: "Successful indeed are the believers."

⁹⁵ Al-Khaṭīb al-Sherbīnī, *al-Sirāj al-Munīr fī al-I'ānah 'alā Ma'rīfat Ba'd Ma'ānī Kalām Rabbinā al-Ḥakīm al-Khabīr* (The Luminous Light in Helping to Know Some of the Meanings of the Words of Our Lord the Wise the Acquainted) (Cairo: Maṭba'at Būlāq, 1285 AH), 2:569.

⁹⁶ See Al-'Āmīrī, *al-Manhaj al-'Āṭif fī al-Qur'ān*, p. 87.

⁹⁷ As in Hūd 11:75, al-Naḥl 16:120-122, Maryam 19:41, 50, 54-58, Ṣād 38:44, al-Qalam 68:4 and al-Sharḥ 94:1-4.

⁹⁸ 23:117. The translation of "succeed" has been changed into "be successful."

⁹⁹ Al-Khaṭīb al-Sherbīnī, *al-Sirāj al-Munīr*, 2:594.

¹⁰⁰ See Al-'Āmīrī, *al-Manhaj al-'Āṭif fī al-Qur'ān*, p. 88 and Ghalwash, *Uṣūl al-Da'wah al-Islamiyyah*, p. 73.

The Holy Qur'ān is replete with verses using this style of *da'wah*. To draw only one example, reference can be made to the words of Prophet Saleh to his people: "And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favours of Allah and do not commit abuse on the earth, spreading corruption."¹⁰¹ Indeed, the right of the favours of Allah is that people must be grateful to Allah because of them, and must not be heedless of them, disbelieve in Allah or make mischief in the land.¹⁰²

3.1.8 Style of Insinuation:

Insinuation is one of the fine methods of the sentimental methodology of the Qur'ānic *da'wah*. It is a way through which the *dā'iyah* kindly and gradually advises the *mad'uwūwīn* while considering their moods. To take an example for the style of insinuation in the Qur'ānic *da'wah*, reference can be made to the words of the believing man of *sūrat* Yāsīn when he addressed his people saying: "And why should I not worship He who created me and to whom you will be returned?"¹⁰³ This is tantamount to telling them: (And why should I not worship and why should you not worship He Who created you?). This is implied by the closing phrase in the same verse when the concerned believing man said: "to whom you will be returned." The fact that the second person pronoun (you) has been used, but not the first pronoun (I), indicates that he mainly wanted to advise his people in an indirect manner.¹⁰⁴

3.1.9 Style of Delicate and Meaningful Gesture:

In the sentimental methodology of Qur'ān in *da'wah*, delicate and meaningful gesture sometimes replaces words; bearing in mind that seeing something is more effective than being told about it. Accordingly, when Prophet Abraham (SAWS) was trying to convince his father and people of the falsity of their idols, he gestured to them: "... What are these statues to which you are devoted?"¹⁰⁵ This was a

¹⁰¹ Al-A'rāf 7:74.

¹⁰² Al-Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān wa al-Sab' al-Mathānī* (The Essence of the Meanings in the Exegesis of the Mighty Qur'ān and the Often Repeated Seven Verses), verified by 'Alī 'Abdelbārī 'Atīyah (Beirut: Dār al-Kutub al-'Ilmiyyah, 1415 AH), 4:402.

¹⁰³ Yāsīn 36:22. See al-'Āmrī, *al-Manhaj al-'Āṭifī fī al-Qur'ān*, p. 81.

¹⁰⁴ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr* (The Book of Exegesis of the Formulation and the Enlightenment) (Lebanon: Mu'assasat al-Tārīkh al-'Arabī, 1420 AH, 2000 CE), 22:215.

¹⁰⁵ Al-Anbiyā' 21:52.

powerful sentimental way to show them his inattention and disapproval of their false deities, despite of being aware of how they used to exalt and extol them.¹⁰⁶

Following is another example. Telling about Mary, the virgin, the Holy Qur'ān reads: "So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"¹⁰⁷ Movement of the hand, head or body is thus a good means to draw the attention of the addressees and evoke their feelings.¹⁰⁸

3.2 Style of Showing Mercy to the *Mad'uwwīn*:

Through the sentimental methodology of the Holy Qur'ān in *da'wah*, the *dā'iyah* shows his mercy and kindness to the *mad'uwwīn*, expresses his tenderness and pity for them and reflects his understanding of their sufferings or problems. Pondering over verses of the Glorious Qur'ān showed that three main subsidiary styles fall under the style of showing mercy to the *mad'uwwīn*. They are, the style of gentle and kind speech, the style of conciliating words, and the style of emotional sharing.¹⁰⁹ Each one of these subsidiary styles will now be discussed separately.

3.2.1 Style of Gentle and Kind Speech:

People's hearts are more likely to open for those who address them kindly and gently. Therefore, mild speech is one of the styles of the sentimental methodology of Qur'ān in *da'wah*. General command is thus given in the Holy Qur'ān: "... And speak to people good [words]..."¹¹⁰ i.e. talk to them pleasantly and be courteous to them.¹¹¹

Some other proofs from the Holy Qur'ān for this sentimental style of *da'wah* are: al-Nisā' 4:5 and 8, al-'Isrā' 17:28 and 53, and Ṭaha 20:44.

3.2.2 Style of Conciliating Words:

Use of conciliating or appeasing words in *da'wah* stirs up the emotions of the *mad'uwwīn* and encourages them to concentrate on the speech of the *dā'iyah*. Examples of such words are:

¹⁰⁶ Al-Zamakhsharī, *al-Kash-shāf 'an Haqā'iq Ghawāmiḍ al-Tanzīl* (The Discloser of the Unknown Meanings of the Revelation), 3rd ed. (Beirut: Dār al-Kitāb al-'Arabī, 1407 AH), 3:121.

¹⁰⁷ Maryam 19:29.

¹⁰⁸ See Al-'Āmrī, *al-Manhaj al-'Ātifī fī al-Qur'ān*, pp. 79-80.

¹⁰⁹ Ibid., 92-96.

¹¹⁰ Al-Baqarah 2:83.

¹¹¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:209.

- "O my people" as in the speech of Prophet Moses (SAWS) to his people.¹¹² The Holy Qur'ān is replete with other similar examples showing that the same phrase was widely used by different Prophets in their conversations with their peoples.
- "Indeed, I fear for you" as in the speech of Prophet Noah (SAWS) to his people: "We had certainly sent Noah to his people, and he said, 'O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day'."¹¹³
- "I advise you" as in the speech of Prophet Noah (SAWS) to his people: "I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know."¹¹⁴
- "I am to you a trustworthy adviser" as in the speech of Prophet Hud (SAWS) to his people: "I convey to you the messages of my Lord, and I am to you a trustworthy adviser."¹¹⁵
- "O my father" as in Prophet's Abraham's speech to his father.¹¹⁶
- "O my son" as in Luqman's speech to his son.¹¹⁷

3.2.3 Style of Emotional Sharing:

A typical example of such style of *da'wah* is the consultation of Prophet Abraham with his son Prophet Ishmael (may peace and blessings of Allah be upon them both) about which the Holy Qur'ān mentions: "And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast'."¹¹⁸ In fact, Prophet Abraham consulted Prophet Ishmael, though the command was inevitably decreed by Allah, to know his son's position with the divine test so that he may reassure his heart in case of anxiety, or make sure that he is firm in case of showing submission. Prophet Abraham intended also, by such consultation, to prepare his son's soul for the implementation of the divine command, and make it easy for him so that he gets the complete reward of the absolute obedience to Allah.¹¹⁹

¹¹² Al-Baqarah 2:54. See Ibrāhīm, *Manāhij al-Da'wah al-Islamiyyah*, p. 58.

¹¹³ Al-A'rāf 7:59.

¹¹⁴ Al-A'rāf 7:62.

¹¹⁵ Al-A'rāf 7:68.

¹¹⁶ Maryam 19:42-45. See Ibrāhīm, *Manāhij al-Da'wah al-Islamiyyah*, p. 58.

¹¹⁷ Luqmān 31:13, 16-17. See al-'Āmrī, *al-Manhaj al-'Ātifī al-Qur'ān*, pp. 93-94.

¹¹⁸ Al-Şāffāt 37:102.

¹¹⁹ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 7:200.

3.3 Style of Meeting the Needs of the *Mad'uwwīn*:

Islam calls people to help one another, support one another, facilitate different matters for one another, and to contribute for the well being and happiness of one another. Allah thus says: "... And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."¹²⁰ "Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom..."¹²¹ and "... and feed the miserable and poor."¹²²

Du'āh must thus be the first ones who carry out such divine commands. Not only that, but they must also contribute to the establishment of public educational, health, social projects etc. that people can greatly avail from. Such role is, in fact, inevitable for the successful *dā'iyah* who should lead his community to all goodness, just like the first *du'āh* about whom Allah (SWT) says: "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs."¹²³ Doing so is a practical sentimental way of *da'wah* that endears Islam to people and make them more willing to conform to its teachings.¹²⁴

4- The Sentimental Methodology of Qur'ān in *Da'wah* and New Visions for Promoting the Islamic Discourse in the West

The foundations on which modern Western civilization rest are materialistic, having no divine or spiritual impact on the souls of individuals or societies. Religion - in the sense of the pure celestial message - was shut out of public life and continued, step by step, to lose its effectiveness in generating hope, resolution, and compassion in the hearts of the Westerners until they found themselves in a state of crisis and acute, growing anxiety. Their scholars and intellectuals wish now that they could alleviate the misery that Western civilization inflicted upon its people, and make up for what they are lacking in spirituality.¹²⁵ This clearly reaffirms the great need to apply the sentimental methodology of the Glorious Qur'ān in *da'wah* for promoting the Islamic discourse in the West.

The researcher holds the view that the common styles deduced from the sentimental methodology of Qur'ān in *da'wah* can be practically employed for promoting the

¹²⁰ Al-Mā'idah 5:2.

¹²¹ Al-Nisā' 4:85.

¹²² Al-Ḥajj 22:28.

¹²³ Al-Sajdah 32:24.

¹²⁴ Al-'Āmfī, *al-Manhaj al-Āṭifī fī al-Qur'ān*, pp. 79-99.

¹²⁵ Al-Sibā'ī, *Civilization of Faith*, pp. 15-16.

Islamic discourse in the West. However, achieving this will inevitably require following specific methods, raising particular subjects, giving special examples, and setting distinctive patterns suiting the overall current situation in the West as well as the nature, customs, needs, and peculiarities of the Westerners. To be more specific, the researcher will put forward some constructive suggestions and go through a reshaping process, when needed, for securing impressive performance of the concerned common styles in Western contexts. Focus will be made on styles of strong relevance to the Western case. Moreover, new styles, based on the standard ones, will be introduced.

To recapitulate, the researcher suggests that one group of both of common and novel sentimental styles can be of great efficiency in improving, bettering, and promoting the Islamic discourse in the West. Such styles are: style of making clear the infinite mercy and effective remedy of the Holy Qur'an, style of demonstrating the nobility of Islam, style of showing great mildness and kindness, style of elucidating the Qur'anic special consideration to the People of the Book, style of narrating past stories, style of asserting disinterest in making any personal gain, style of using the Westerners' love for knowledge to stimulate their interest in Islam, style of inquiry and preciseness, style of arousing people's interest in the reward and frightening them from the punishment, style of reminding people about Allah's graces, styles of praise and dispraise, style of insinuation, style of integrating into the society, style of showing close attention and friendly care, style of displaying modesty, style of showing forgiveness, and style of exercising patience.

Each one of these styles will now be discussed separately.

4.1 Style of Making Clear the Infinite Mercy and Effective Remedy of the Holy Qur'an:

It is useful to make clear to people in the West that, being the final divine message sent to humanity to confirm and preserve all the true teachings of previous Scriptures, and renew the call to Islam in its broad sense i.e. belief in the Oneness of Allah and full submission to His Will,¹²⁶ the Holy Qur'an is a valuable divine advice inviting humanity to all good and taking them far away from every evil. It is a remedy for psychological and societal problems, and guidance to the straight celestial path of the blessed ones who gave up disbelief and deviation, their hearts and limbs remained on the right course, and they were, accordingly, able to form

¹²⁶ Review al-Mā'idah 5:48.

upright and perfect communities. It may also be explained to people in the West that the final Book of Allah is an infinite mercy in all its commandments and prohibitions. It safeguards people's rights and removes injustice from them. According to the Holy Qur'ān, a prerequisite of justice is that no person is punished for a sin committed by another. The phrase "no bearer of burdens will bear the burden of another" is thus repeated five times in the Glorious Book.¹²⁷

4.2 Style of Demonstrating the Nobility of Islam:

Du'āh and academically competent Muslim figures may indicate to the Westerners that Islam aims at achieving the happiness of all people without the least discrimination. The Holy Qur'ān addresses all human beings: "O children of Adam"¹²⁸ and "O mankind."¹²⁹ Besides, Muslims call upon Allah for the well-being and guidance of every human being: "Guide us (all) to the straight path."¹³⁰ Hence, Islam is not confined to any ethnic group or nationality. It guides all people towards practical ways of attaining righteousness and wiping out evil from their individual and collective lives. It is a practical and universal religion. It takes into account the human nature and the complexities of human society. It calls people to believe in, respect and revere all the previous Prophets and True Scriptures sent by God to humanity. It is guidance from the Creator Himself. Therefore, Islam is also called *Dīn al-Fiṭrah* or the religion of man's natural disposition.

It is important to draw the attention of the Westerners that unlike the Torah which gives the Jews good news only of worldly pleasures such as the Promised Land, achieving victory over their enemies and prosperity in the present life; and the Gospel which shows the Christians signs of happiness and ease solely in the Hereafter; Islam combines and harmonizes between all such worldly and otherworldly promises.¹³¹ Yet, it does neither regard the pleasures of this world, nor those of the world to come as the chief aim of man. According to Islam, man's central goal, is higher than this. It is the absolute goodness i.e. the pursuit of the countenance of Allah which should be man's overwhelming heart feeling at the fulfilment of any human action in response to the command of Allah.¹³² The true

¹²⁷ Review al-An'ām 6:164, al-Isrā' 17:15, Fāṭir 35:18, al-Zumar 39:7 and al-Najm 53:38.

¹²⁸ The phrase "O children of Adam" is used five times, and the phrase "children of Adam" is used two times in the Holy Qur'ān.

¹²⁹ The phrase "O mankind" is used twenty times in the Holy Qur'ān.

¹³⁰ Al-Fāṭihah 1:6.

¹³¹ Review for example, al-Mā'idah 5:90.

¹³² Review al-Baqarah 2:272, al-Ra'd 13:22 and al-Layl 92:20. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 106.

believers are thus stronger in love for Allah.¹³³ They love Him and He (SWT) loves them.¹³⁴ Consequently, the true believers enjoy a continuous state of tranquility of heart, peace of mind and spiritual comfort which helps them to cope with the burdens of life and to control their whims and desires.

4.3 Style of Showing Great Mildness and Kindness:

Since Allah (SWT) is indeed the Most Kind and the Most Merciful to all people,¹³⁵ and Prophet Muḥammad (SAWS) is only sent as a mercy to the worlds, Muslims have to show great tenderness and leniency in their discourse with people in the West. Taking lessons from the Qur'ānic usage of the expression "their brother" in Allah's saying "And We had certainly sent to Thamud their brother Saleh"¹³⁶ which has been repeatedly used in similar verses relating to Prophets Hud, Shu'ayb, Noah and Lot;¹³⁷ *du'ah* (and Muslims communities at large) in Western countries have to rest their discourse on the basis of humane and domestic brotherhood.¹³⁸ While addressing people in the West, they have to use words or phrases which make them feel their kindness and respect to them as well as the beauty of Islam such as "Dear honourable guests (attendees or audience)," "Dear brothers and sisters," "Mr., Ms., Mrs., His, Her or Your Excellency as appropriate," "Dear colleagues," "Fellow compatriots,"¹³⁹ "I fear for you,"¹⁴⁰ "Islam contributes to people's spiritual, societal and psychological well being and removes all distresses and harms from them," or "True divine guidance brings happiness to the whole humankind and safeguards our planet from all its current catastrophes and crises." Needless to say, new Muslims should be taught to follow the same kind attitude towards their non-Muslim relatives. Evidence for this from the Holy Qur'an is Prophet's Abraham soft and frequent call to his disbelieving father "O my father" and his saying to him "Peace be upon you!" despite of the latter's insistence on error, delusion and harshness.¹⁴¹

¹³³ Al-Baqarah 2:165.

¹³⁴ Al-Mā'idah 5:54.

¹³⁵ Al-Baqarah 2:143 and al-Ḥajj 22:65.

¹³⁶ Al-A'rāf 7:73, Hūd 11:61, al-Shu'arā' 26: 142, and al-Naml 27:45.

¹³⁷ Review al-A'rāf 7:65, 85, Hūd 11:50, 84, al-Shu'arā' 26:106, 124, 161 and al-'Ankabūt 29:36.

¹³⁸ Muḥammad Aḥmad 'Adawī, *Da'wat al-Rusul ilā Allah Ta'alā* (The Prophet's Call to Allah Exalted is He) (Egypt: Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awlādih, 1354 AH, 1935 CE), p. 27.

¹³⁹ It is worth mentioning that, as the Holy Qur'an shows, the expression "O my people" was used by all the Prophets of Allah thirty nine times, by the pious believers seven times, and by the jinn twice, when they called their peoples to the truth.

¹⁴⁰ The Holy Qur'an shows that the Prophets of Allah used this expression six times, and the pious believers twice, when they called their peoples to the truth.

¹⁴¹ Review Maryam 19:41-47.

Moreover, in their sentimental Islamic discourse in the West; *du'āh* have to make special focus on the Qur'ānic verses which present sublime Islamic principles such as those stressing the dignity of all human beings with no segregation,¹⁴² the good relationship and cooperation between different peoples,¹⁴³ the peaceful coexistence amongst all nations,¹⁴⁴ the prohibition of all forms of assault against any human being regardless of their race, religion, colour or language, the duty to be kind to all peaceful individuals and communities,¹⁴⁵ the dire need to apply general justice amongst all people and not to threaten their freedom including that relating to religious aspects,¹⁴⁶ and the importance of speaking good to all people.¹⁴⁷ Other main Qur'ānic values that should be disclosed to people in the West include repelling evil by means of what is best,¹⁴⁸ the high standard of good morals,¹⁴⁹ man's overwhelming need to Allah,¹⁵⁰ and the two facts that Prophet Muḥammad has only been sent as a mercy to the worlds,¹⁵¹ and that Allah (SWT) has not placed any difficulty upon humankind in the religion.¹⁵² A pleasant recitation of the Qur'ānic verses revealing such principles in their original language accompanied by their clear and accurate translation in the intended Western tongue will never fail to have profound emotional impact on Westerners despite of their, most probable, unfamiliarity with Arabic language.¹⁵³

A *dā'iyyah* in the West has to speak to people cheerfully with gentle smile over his face, and¹⁵⁴ let them warmly realize that he is a trustworthy adviser to them.¹⁵⁵ Muslim foundations and individuals concerned with promoting the Islamic discourse in the West must portray a strong sense of brotherhood, moral purity, and spirituality. Along with shaking the stereotypical view of Islam as the religion of

¹⁴² Al-Isrā' 17:70.

¹⁴³ Al-Mā'idah 5:2 and al-Ḥujurāt 49:13.

¹⁴⁴ Al-Baqarah 2:190.

¹⁴⁵ Al-Mā'idah 5:32 and al-Mumtaḥanah 60:8.

¹⁴⁶ Al-Kahf 18:29, Saba' 34:25-26, al-Shūrā 42:15 and al-Kāfirūn 109:6.

¹⁴⁷ Al-Baqarah 2:83.

¹⁴⁸ Al-Mu'minūn 23:96 and Fuṣṣilat 41:34.

¹⁴⁹ For example, al-Isrā' 17:23-38 and Luqmān 31:12-19.

¹⁵⁰ For example, Fāṭir 35:3, 15-17 and al-Shu'arā' 26:78-81.

¹⁵¹ Al-Anbiyā' 21:107.

¹⁵² Al-Ḥajj 22:78.

¹⁵³ McAuliffe, "The Persistent Power of the Qur'ān," p. 341.

¹⁵⁴ See Muḥammad al-Khaḍir Ḥusaʿn, *al-Da'wah ilā al-'Islāh 'alā Ḍaw' al-Kitāb wa al-Sunnah wa 'Abr Tārīkh al-'Ummah* (The Call to Reform in the Light of the Book and the Sunnah and Through the History of the Muslim Nation), scrutinized and commented on by 'Alī b. Ḥasan b. 'Alī b. 'Abdelḥamīd al-Ḥalabī al-Atharī (Riyadh: Dār al-Rāyah li al-Nashr wa al-Tawzī', 1417 AH), pp. 90-91.

¹⁵⁵ Review al-A'rāf 7:62, 68, 79, 93 and Hūd 11:34. See Riḍā, *Tafsīr al-Manār*, 12:192.

hate and violence, they must be friendly and give people a feeling of security. Since most of the Westerners are desperately looking for a real community or family, converts to Islam (especially the youth) may be encouraged to participate in organizing and carrying out *masjid* and other useful activities.¹⁵⁶ However, it is very important to note that hard work succeeded by a good follow-up are always the secrets of the success of *da'wah*.¹⁵⁷ This is especially crucial as far as new Muslims are concerned.

Another manifestation of the mercy and kindness of their Islamic discourse in the West is that *du'āh* have to start with presenting the fundamentals of Islam (i.e. monotheism, ethics and worship) but not its subsidiary matters such as whether a loud Qur'ānic recitation by a professional reciter i.e. Qāri' is allowed in the mosque prior to Friday sermon or not. Moreover, they have not to shock the West by what they are not familiar with just for sake of sticking to some juristic views such as stating that *niqāb* or face veil for women is obligatory or that it is not permissible for women to hold the post of a judge or a minister. Additionally, Muslims' sentimental Islamic discourse in the West is not, by any means, compatible with any inflexibility, misunderstanding, or partiality to certain social traditions which obstacles *da'wah* such as claiming that greeting a woman other than a spouse or unmarried relatives is not allowed or that eating while sitting on the floor and with no use of spoons or forks is a virtuous rewarded deed!¹⁵⁸

4.4 Style of Elucidating the Qur'ānic Special Consideration to the People of the Book:

A thorough look into the sentimental methodology of the Holy Qur'ān in *da'wah* reveals the fact that highlighting the Qur'ānic position on all Prophets (peace be upon them all) and divine Scriptures,¹⁵⁹ its special consideration to the People of the Book,¹⁶⁰ and the points of accord between all divine Scriptures will provoke the Westerners' positive feelings towards Islam.

It will be emotionally impressive, for example, to show the clear concord between the Ten Commandments in Exodus and verses of the Holy Qur'ān. This will be of

¹⁵⁶ Johnson, *Da'wah to Americans*, pp. 18-19.

¹⁵⁷ Al-Ghazālī, *al-Da'wah al-'Islamiyyah*, p. 41.

¹⁵⁸ Muḥammad al-Ghazālī, *Mustaqbal al-Islam Khārij Arḍih. Kayf Nufakkir fih?* (The Future of Islam outside the Muslim World. How Should We Think about It?) (Cairo: Dār al-Shurūq, 1997), pp. 41-44.

¹⁵⁹ For example, al-Baqarah 2:285.

¹⁶⁰ For example, al-'Ankabūt 29:46. Remarkably, the phrase "People of the Scripture" is used 31 times in the Holy Qur'ān.

greater effect when harmonious texts from the two sources are quoted in pairs as follows:

- "You shall have no other gods before Me"¹⁶¹ and: "And your Lord has decreed that you not worship except Him..."¹⁶²
- "You shall not make unto thee any graven image..."¹⁶³ and "... So avoid the uncleanness of idols..."¹⁶⁴
- "You shall not take the name of your Lord in vain..."¹⁶⁵ and "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned..."¹⁶⁶
- "Honor your father and your mother..."¹⁶⁷ and "... and to parents do good..."¹⁶⁸
- "You shall not kill"¹⁶⁹ and "... And do not kill yourselves [or one another]..."¹⁷⁰
- "You shall not commit adultery."¹⁷¹ and "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts..."¹⁷²
- "You shall not steal"¹⁷³ and "[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah..."¹⁷⁴
- "You shall not bear false witness against thy neighbour..."¹⁷⁵ and "... and avoid false statement."¹⁷⁶

¹⁶¹ Exodus 20:3. All quotations from the Bible are taken from; *the 21st Century King James Version (KJ21)*[®], Deuel Enterprises, Inc., 1994, Gary).

¹⁶² Al-Isrā' 17:23.

¹⁶³ Exodus 20:4.

¹⁶⁴ Al-Ḥajj 22:30.

¹⁶⁵ Exodus 20:7.

¹⁶⁶ Al-Baqarah 2:225.

¹⁶⁷ Exodus 20:12.

¹⁶⁸ Al-Isrā' 17:23.

¹⁶⁹ Exodus 20:13.

¹⁷⁰ Al-Nisā' 4:29.

¹⁷¹ Exodus 20:14.

¹⁷² Al-Nūr 24:30-31.

¹⁷³ Exodus 20:15.

¹⁷⁴ Al-Mā'idah 5:38.

¹⁷⁵ Exodus 20:16.

¹⁷⁶ Al-Ḥajj 22:30.

- "You shall not covet your neighbor's house; you shall not covet your neighbor's wife..."¹⁷⁷ and "And do not wish for that by which Allah has made some of you exceed others..."¹⁷⁸

On the other hand, the researcher finds proper that when speaking to Christians, instead of attacking their belief in trinity, *du'āh* have to tell them about what the Holy Qur'ān says about monotheism, Prophet Jesus (SAWS) and Virgin Mary. *Sūrat Maryam* (19) is always very moving in this regard.¹⁷⁹ It is worth mentioning that when Prophet Muḥammad (SAWS) sent his Companion Dihyah to the Caesar of Rome, the former asked the latter: Do you know whether the Messiah would pray? The Caesar answered: Yes, he would. Whereupon, Dihyah said: So, I call you to (believe in and worship) the same God that the Messiah would pray to; the One Who managed the creation of the heavens and the earth when the Messiah was still in his mother's womb. I also call you to (believe in and follow) the unlettered Prophet (i.e. Muḥammad, SAWS) that both Prophets Jesus and then Moses (peace and blessings of Allah be upon them both) gave the good omen of his prophecy.¹⁸⁰

4.5 Style of Narrating Past Stories:

Another way of applying the sentimental methodology of the Holy Qur'ān in *da'wah* for promoting the Islamic discourse in the West is to tell past stories especially those fitting the conditions of the Westerners such as their love for money and power. Hence, people in the West may be told about the story of Prophet David (SAWS) whom Allah (SWT) has given great rewards for his righteousness and piety. Mountains and birds were subjected to repeat the praises of Allah with him, and he was empowered to understand their language. Allah (SWT) made easy for Prophet David (SAWS) all his affairs, strengthened his kingdom, gave him beneficial knowledge and enabled him to pass sound judgements.¹⁸¹ David's son i.e. Prophet Solomon (SAWS) was on a similar track. He would frequently turn to Allah in repentance and ask Him for forgiveness which entitled him to get his supplication answered and have a unique kingdom.¹⁸²

¹⁷⁷ Exodus 20:17.

¹⁷⁸ Al-Nisā' 4:32. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 93.

¹⁷⁹ Johnson, *Da'wah to Americans*, p. 20.

¹⁸⁰ Abū al-Qāsim al-Suhaylī, *al-Rawḍ al-Unufī Sharḥ al-Sīrah al-Nabawīyah li Ibn Hishām* (The Garden That was Not Used as Pasture in the Explanation of the Book of the Prophetic Biography by Ibn Hishām), scrutinized by 'Umar 'Abdelsalām al-Salāmī (Beirut: Dār Ihya' al-Turāth al-'Arabī, 1421 AH, 2000 CE), 7:512-13.

¹⁸¹ Ṣād 38:17-20. See 'Adawī, *Da'wat al-Rusul*, pp. 322-24.

¹⁸² Ṣād 38:39, 35. See 'Adawī, *Da'wat al-Rusul*, p. 338.

Let's take another example. To be prompted to look after their children, educate them and not to forsake or ask them to run their fully independent lives at the age of puberty, people in the West may be told about the stories of Prophet Noah and Luqman with their sons.¹⁸³

To explain to the Westerners how Islam calls to showing kindness and tolerance towards all people including non-Muslims, scholarly qualified Muslims in the West may, for example, relate to them the story of Ibrahīm ibn Hilāl (313–384 AH) who was a man of letters that belonged to a Baptist sect in Mesopotamia but reached the highest positions during the Abbasside Caliphate. He had close friendships with renowned Muslim poets and scholars at that time. When he died, he was eulogized by al-Sharīf al-Radī (359 – 406 AH), one of the descendants of Imām al-Ḥusayn son of Imām 'Alī "the Prophet's cousin" and the leader of Hashemites and Alawites, in highly emotional verse which contained the words:

"Have you seen whom they carried on their shoulders?

Have you seen how the light of the gathering has been extinguished?

I did not know, before they placed you in the ground,

That the ground could be more sublime than the mountains."¹⁸⁴

4.6 Style of Asserting Disinterest in Making any Personal Gain:

It may be worth mentioning that people in the West will be favourably inclined towards the *dā'iyah* when he reveals in word and deed that he seeks reward from God alone, that he does neither yearn for their worldly wealth, nor asks them for money, position, or any material, or social advantage.¹⁸⁵ However, this does not at all contradict the fact that Muslims, all over the world generally and those living in the West particularly, must spend from their money to enable the *du'āh* in the West to shoulder their weighty responsibilities.

4.7 Style of Using the Westerners' Love for Knowledge to Stimulate Their Interest in Islam:

The researcher believes it is of real importance that *du'āh* and people who are mindful of bettering the Islamic discourse in the West make good use of the Westerners' curiosity and passion for gaining knowledge about different

¹⁸³ Hūd 11:42-47 and Luqmān 31:12-19.

¹⁸⁴ Al-Sibā'ī, *Civilization of Faith*, p. 129.

¹⁸⁵ Review Al-An'ām 6:90, Hūd 11:29, 51, al-Shūrā 42:23, al-Ḥijr 15:88 and Ṭaha 20:131. See Riḍā, *Tafsīr al-Manār*, 12:192 and Abū Laylah, *al-Islam wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 37.

cultivations, traditions and religions. Just as the Holy Qur'ān taught Prophet Muḥammad (SAWS) to give enlarged answers to the questions of the Arabs in order to provide them with more clarifications on Islam,¹⁸⁶ they may do the same in the West when they are inquired about any of the Islamic teachings or principles. For example, if a co-worker inquires about Ḥajj, the way Muslims observe Fast or perform the Prayer; it is an excellent opportunity to notify him of the spiritual aspect in Islam, and the Islamic conceptions of complete obedience to Allah and humbleness before Him.

Performing the Prayer in their presence, or even welcoming them into the mosque and inviting them to view the congregational Prayer, will satisfy the Westerners desire to acquire more knowledge about Islamic worship, and will definitely have a marvelous sentimental impact on them.

4.8 Style of Inquiry and Preciseness:

Muslims who are well-versed in Islamic knowledge can use the inquiring style in their lenient speech to people in the West. However, questions should be both purposeful and touching. For example, one can friendly and cordially ask his colleague, "Would you like to know how a person can relieve his sorrow very soon?" Or: "Would you like to have a general view on the concept of tolerance in Islam?"¹⁸⁷

Just like a clever physician gives his patients adequate prescriptions; the concerned *dā'iyah* must sincerely and gently tell his addressees about their weak points, discuss with each one of them his special worries, and tell him accurately about the best way to remove them. A *dā'iyah* in the West must also warn his addressees against whatever is harmful to them.¹⁸⁸ At the same time, he must take extra care not to reveal personal matters of people he gets in touch with.

4.9 Style of Arousing People's Interest in the Reward and Frightening Them from the Punishment:

Muslims may also avail from the sentimental methodology of the Holy Qur'ān in *da'wah* to improve their Islamic discourse in the West via using the style of arousing people's interest in the good consequences of acting rightly, and warning

¹⁸⁶ Al-Baqarah 2:189. See Ghalwash, *al-Da'wah al-Islamiyyah*, p. 571.

¹⁸⁷ Review, for example, 79:18.

¹⁸⁸ Review, for example, al-An'ām 6:122 and al-Ḥadīd 57:8-9. See 'Abdelkarīm Zīdān, *Uṣūl al-Da'wah* (Principles of Da'wah), 9th ed. (Beirut: Mu'assasat al-Risālah, 1421 AH, 2001 CE), p. 473.

them against the bad outcomes of doing evil.¹⁸⁹ However, it is sometimes preferred that warning is made implicitly rather than explicitly.¹⁹⁰ Hence, *du'āh* in the West should never create despair, frustration or a sense of rejection in the heart and mind of their addressees. They should do their best to kindle the rays of hope and brightness in their audience. For instance, they should give them the good news about the great promise of Allah (SWT) that He forgives whoever repents, turns his face to his Creator and Sustainer and acts righteously.¹⁹¹

4.10 Style of Reminding People about Allah's Graces:

People in Western countries are proud of their rapid progression in different fields such as the scientific, technical, technological and economic ones. Without making little of their hard and constant effort, they may be reminded that without Allah's continuous help and custody, they would not have achieved any advancement. It is Allah alone Who has created humankind, and it is Him alone Who gave them the hearing, the vision and the intellect, so that they could acquire knowledge and develop different skills after they had initially come to this life knowing nothing.¹⁹²

Du'āh and enlightened Muslims in the West may invite people to ponder over the graces of Allah in the creation of their bodies. They may take the human brain as an example. It is more complex than any other known structure in the universe. It contains many billions of cells gathering and transmitting electrochemical signals. The human brain gives rise to every aspect of humanity. Man could not breathe, play, love, or remember without the brain. As the human brain is extremely sensitive and delicate, Allah has given it maximum protection. He (SWT) has saved it by the hard bone of the skull and three tough membranes called meninges. The spaces between these membranes are filled with fluid that cushions the brain and keeps it from being damaged by contact with the inside of the skull. In addition, the brain has an ingenious protective layer, called the blood-brain barrier. This barrier is made up of special, tightly bound cells that together function as a kind of semi-permeable gate throughout most of the organ. It keeps the brain environment safe and stable by preventing some toxins, pathogens, and other harmful substances

¹⁸⁹ For example, al-Ḥadīd 57:19, 28.

¹⁹⁰ Just as Allah (SWT) commanded Prophets Moses and Aaron (may peace and blessings of Allah be upon them) to tell the Pharaoh: "Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away." Ṭāha 20:48. See Zidān, *Uṣūl al-Da'wah*, p. 480.

¹⁹¹ Siddiqi, *Dawa Ilallah in American Perspective*, p. 105. One of the numerous Qur'ānic texts revealing the concerned promise is al-Furqān 25:70.

¹⁹² Al-Naḥl 16:78.

from entering the brain through the bloodstream, while simultaneously allowing oxygen and vital nutrients to pass through.¹⁹³

4.11 Styles of Praise and Dispraise:

Praise¹⁹⁴ and dispraise¹⁹⁵ are some other Qur'ānic methods that *du'āh* and suitably qualified Muslim speakers can follow to reinforce their sentimental Islamic discourse in the West. As far as praise is concerned, it is a way developed to let the addressee feel his dignity and high position and then to tell him of the requirements of such prestige by stating, for example, that it is not convenient to honourable people to defile themselves by sins and bad deeds.¹⁹⁶ People in the West may thus simply be told, for instance, that their economical, technological and military advancement should be accompanied by spiritual and moral refinement.

To cite one example from the practice of Prophet Muḥammad (SAWS), reference may be made to the occasion when he preached the tribe of 'Abdullah saying: "O tribe of 'Abdullah! Indeed Allah has given your father a good name i.e. then you have to give a good response to His call and believe in Him."¹⁹⁷ On the other hand, while using the method of dispraise; *du'āh* and other competent persons who are mindful of bettering the Islamic discourse in the West may raise issues that seem unpleasant to many Westerners like the relativism of values and the absence of a supreme good aim for life.¹⁹⁸ However, they must not attribute any blame on any definite person, group, or sect.

4.12 Style of Insinuation:

This is an indirect way of passing on useful advice to the addressee. For example, a fasting Muslim who endures the hardship of observing Fast daily in Ramadan may humbly tell his co-worker in the West: "I observe Fast because I love to worship God, and I do find peace and tranquility of heart and soul in obeying my Lord. I fully expect the great rewards from God for my Fast." He may then add: "I fear, if I

¹⁹³ Catherine Zuckerman, "The Human Brain, Explained: Learn about the Most Complex Organ in the Human Body, from Its Structure to Its Most Common Disorders," *National Geographic*, October 15, 2009, <https://www.nationalgeographic.com/science/health-and-human-body/human-body/brain>.

¹⁹⁴ For example, al-A'rāf 7:69, 74 and Hūd 11:84.

¹⁹⁵ For example, al-Mā'ūn 107:1-3.

¹⁹⁶ See 'Adawī, *Da'wat al-Rusul*, p. 28.

¹⁹⁷ See Ibn Hishām, *al-Sīrah al-Nabawiyyah li Ibn Hishām* (The Biography of the Prophet by Ibn Hishām), scrutinized by Muṣṭafā al-Saqqā, Ibrāhīm al-Abyārī and 'Abdelḥāfiẓ al-Shalabī, 2nd ed. (Egypt: Sharikat Maktabat wa Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awlādih, 1375 AH, 1955 CE), 1:424.

¹⁹⁸ Nuhā Qāṭurjī, "Ruwwād wa 'Ulamā' Ikhtārū al-Islam" (Pioneers and Scholars Converts) *Ṣayd al-Fawā'id*, www.saaid.net/daeyat/nohakatergi/71.htm#print_it=1.

disobey God, the great torment of the doomsday. Whoever is rescued from such torment, has been surely granted the mercy of God, and has attained the obvious success."¹⁹⁹ This is tantamount to telling the concerned co-worker: "You should obey God out of love for Him, hope for His great rewards both in this world and in the life to come, and in order to find everlasting salvation in the Hereafter."

4.13 Style of Integrating into the Society:

In order to have a positive sentimental impact upon people in the West, a *dā'iyah* who is settled there must integrate into the society and let the Westerners feel that he is really one of them, and his problems are essentially the same as theirs. He has to encourage the Western Muslim residents to be dutiful to Allah (SWT) by both worshipping Him and doing good²⁰⁰ which includes - for example - political engagement in the legislative process to articulate beneficial visions and values, voting, and all other contributions to the spread of public justice and weal.²⁰¹

Muslims living in the West may likewise do their best to offer valuable services to the community at large. This will help bridging the gap between Islam and the Westerners. This may include, for instance, services to sick or incapacitated elderly people, reconciliation service to shattered husbands and wives as well as services to runaway children to rebuild their morale and confidence in life.²⁰²

Moreover, people shouldering responsibility of *da'wah* in the West should make clear that Islam recognizes the notion of the social contract between the individual citizen and the state, and emphasize the importance of respecting the contractual obligations one has entered into. They may also emphasize the fact that Islam approves the naturalness of love of one's country, or patriotism that should feed into the active commitment of Muslims residing in the West to make significant contributions as citizens.²⁰³

4.14 Style of Showing Close Attention and Friendly Care:

Since people in the West complain that religious people are only interested in their souls, but not in their personality; showing them how Muslims are friendly will make them emotionally ready to correct their wrong views on Islam. *Du'āh* should

¹⁹⁹ Review, for example, al-An'ām 6:14-16.

²⁰⁰ Al-Ḥajj 22:77.

²⁰¹ Yasir Suleiman, *Contextualizing Islam in Britain Exploratory Perspectives* (Cambridge: University of Cambridge in association with the Universities of Exeter and Westminster, 2009), p. 13.

²⁰² Siddiqi, *Dawa Ilallah in American Perspective*, pp. 107-10.

²⁰³ Suleiman, *Contextualizing Islam in Britain*, p. 13.

let the Westerners realize that Muslims do care about personalities as well as souls. Manifestations of concern about their health, their families, their school grades; invitations to dinner; and small gifts are very touching in such busy impersonal world of the West.²⁰⁴ Special concern has even to be paid here to new Muslims who, in most cases, lose their friends upon embracing Islam and meanwhile suffer the negligence of the majority of the Masjids or Islamic foundations which unfortunately address only their own Arab, Urdu, Turkish etc. communities in their specific languages.

Examples of simple acts that have positive sentimental influence upon people in the West include: "cards or flowers given upon the death of a loved one, an offer to go to the grocery when someone is sick, an occasional telephone call asking them how they are doing, a post card when you go on vacation, a (thinking of you) card when you are separated by long distances and time, or a smile and the words, (I don't know how to

tell you how much our friendship means to me)."²⁰⁵ To give a few examples of how such acts are very fruitful and so appreciated in the West, one may recount the incident when all of the five thousand members of an American feminine foundation put on *hijāb* or veil for one full day in solidarity with American Muslim women.²⁰⁶ Another example is when both of the government and people of New Zealand expressed, in numerous significant ways, their tremendous support to their Muslim community after Christchurch mosque had been attacked in March 2019.

4.15 Style of Displaying Modesty:

Modesty (but not lowliness) is a necessary characteristic that helps the *dā'iyah* to be close to people and gain their love.²⁰⁷ Muslims who participate in *da'wah* activities in the West must not be arrogant, break off the good relationship with any body or think that they are above them. Instead, they must mix, associate with, and show their interest in all people.²⁰⁸ In addition, it is agreeable that *du'āh* in the West should do people favours but they must not use them for their personal

²⁰⁴ Johnson, *Da'wah to Americans*, p. 8.

²⁰⁵ *Ibid.*, pp. 20-21.

²⁰⁶ 'Atiyyah Fathī al-Wīshī, *al-Khawwāf al-Islamī bayn al-Ḥaqīqah wa al-Taḍlīl* (Islam Phobia between Truth and Delusion), *Silsilat Da'wat al-Ḥaqq*, no. 219 (n.p.: Muslim World League, Administration of Da'wah and Education, 1428 AH, 2007 CE), p. 206.

²⁰⁷ Al-Hijr 15:88 and al-Shu'arā' 26:215.

²⁰⁸ See Khalīfah Ḥusayn al-'Assāl, *al-Da'wah al-Islamiyyah Madkhal wa Ta'rīf* (al-Da'wah al-Islamiyyah: Introduction and Definition) (Cairo: Maktabat al-Imān li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 1436 AH, 2015 CE), p. 142.

benefit.²⁰⁹ Indeed, a *dā'iyah* who belittles himself by being greedy for the transient pleasures of this world and flattering people holds no appeal for their emotion or reason.²¹⁰

4.16 Style of Showing Forgiveness:

Despite of his duty to proclaim the truth without fearing the blame of a critic,²¹¹ a *dā'iyah* in the West has to forgive the wrongdoer.²¹² He has to consider that the Holy Qur'ān has never insulted the tribe of Quraysh or any one of its phratries for their negative and unjust attitudes towards their Prophet. Yet, Prophet Muḥammad (SAWS) was proud of them, praised their great men and lauded the homeland that brought him and them all together.²¹³ Therefore, a *dā'iyah* in the West has to treat people like a kind father or a pitiful brother and repel evil by wisdom, goodness and love.²¹⁴ Consequently, he will gain the Westerners' empathy and interest.²¹⁵

4.17 Style of Exercising Patience:

It is necessary for *du'āh* in the West to be characterized by patience, forbearance and open-mindedness. They should be patient over whatever injuries befall them and must not be enraged by the fool²¹⁶ or they otherwise will lose their sentimental impact upon people²¹⁷ and, ultimately, be doing more harm than good.²¹⁸ It may be worth mentioning here to quote *imām* Ibn Taymiyah (661–728 AH) who said: "A *dā'iyah* must have true knowledge before enjoining good or forbidding evil, kindness while doing so and patience after it." The renowned *imām* then elaborated that all of such three traits are necessary (for the *dā'iyah*) at all times and cited al-Qādī Abū Ya'lā (380–458 AH): "No one should enjoin good or forbid evil unless

²⁰⁹ Ibid.

²¹⁰ Abū Laylah, *al-Islam wa al-Ittijahāt al-Fikriyyah al-Ḥadīthah*, p. 37.

²¹¹ Al-Mā'idah 5:55.

²¹² For example, al-Mā'idah 5:13 and al-A'rāf 7:199.

²¹³ Abū Laylah, *al-Islam wa al-Ittijahāt al-Fikriyyah al-Ḥadīthah*, p. 58.

²¹⁴ Al-Mu'minūn 23:96 and Fuṣṣilat 41:34.

²¹⁵ Al-'Assāl, *al-Da'wah al-Islamiyyah*, pp. 143-44.

²¹⁶ For example Hūd 11:115, al-Naḥl 16:127, Taha 20:130, Luqmān 31:17, al-Aḥqāf 46:35, Qāf 50:39, al-Ṭūr 52:48, 49, al-Qalam 68:48, al-Muzzammil 73:10 and al-Muddath-thir 74:1-7.

²¹⁷ See Alī Maḥfūz, *Hidāyat al-Murshidīn* (Guidance for the Guides), 9th ed. (Cairo: Dār al-I'tisām, 1399 AH, 1979), p. 94.

²¹⁸ See Ibn Taymiyah, *Majmū' al-Fatāwā* (A Compilation of Legal Opinions), scrutinized by 'Abdelrahmān b. Muḥammad b. al-Qāsim (al-Madīnah al-Nabawiyyah: King Fahd Qur'ān Printing Complex, 1416 AH, 1995 CE), 28:136.

he understands perfectly what he enjoins or forbids, shows kindness in the way he enjoins or forbids and is lenient with whom he enjoins or forbids."²¹⁹

Du'āh in the West must not be distressed at what their opponents do or say against them.²²⁰ Meanwhile, they must always discuss general matters that concern all people and abstain from gesturing into their own personal problems as this will lower their prestige in the eyes of people and decrease their empathy with them. They must avoid taking revenge by offending or defaming others regardless of how grave is the injustice that they have been subjected to.²²¹ They should recall that when Prophet Muḥammad (SAWS) sent his Companion Mu'ādh to Yemen (as a *dā'iyah*), he concluded his speech with him by saying: "O Mu'ādh b. Jabal! Treat people with good manners."²²² They should tread in the steps of the leader of all the *du'āh*, the excellent pattern for all the believers, and the mercy to the worlds; Prophet Muḥammad (SAWS). Though the polytheists accused him of being a magician, liar or mad;²²³ schemed to take him captive, murder him or drive him away;²²⁴ and their fool screamed at him, stoned him and soiled his garment; his reaction was only: "O Allah! Forgive my people for they do not know (the truth)."²²⁵

²¹⁹ Ibid., 28:137.

²²⁰ For example, al-An'ām 6:33 and al-Ḥijr 15:97.

²²¹ For example, al-A'rāf 7:60-63 and 66-69. See Abū Laylah, *al-Islam wa al-Ittijahāt al-Fikriyyah al-Ḥadīthah*, p. 42.

²²² Mālik, *al-Muwatta'*, ḥadīth no. 3350.

²²³ For example, Yūnus 10:2 and al-Ṣāffāt 37:36.

²²⁴ Al-Anfāl 8:30.

²²⁵ Al-Bukhārī, ḥadīth no. 3477. Abū Laylah, *al-Islam wa al-Ittijahāt al-Fikriyyah al-Ḥadīthah*, p. 57.

Conclusion

In this paper, the sentimental methodology of the Glorious Qur'ān in *da'wah* has been introduced in a manner that will help promote the Islamic discourse in the West. It has been suggested that if Muslims want their discourse in the West to be efficient, they need to ground it on perfect knowledge of the prevailing beliefs, popular characters, and current conditions of the Westerners. It has been emphasized that upgrading the Islamic discourse in the West has to go through a gradual process starting from a step-by-step presentation of the fundamentals of Islam which should not be disturbed by going into any marginal details. The necessities to master the intended Western language, and take into consideration the prevalent Western customs and traditions have also been highlighted.

The paper has investigated the common styles inferred from the sentimental methodology of the Holy Qur'ān in *da'wah* in an endeavor to discover novel modes and up-to-date fashions through which they can be practically and appropriately used for promoting the Islamic discourse in the West. Consequently, the research revealed that a group of main standard emotional styles can be reshaped to suit Western contexts and thus make a good contribution to the desired upgrading. Such styles are, the style of showing great mildness and kindness, style of reminding people about Allah's graces, style of narrating past stories, style of praise, style of dispraise, style of insinuation, and style of arousing people's interest in the reward and frightening them from the punishment.

Additionally, the paper has introduced some new sentimental styles based on the common ones and proving efficiency in the process of promoting the Islamic discourse in the West. Such suggested novel styles are, the style of making clear the infinite mercy and effective remedy of the Holy Qur'ān, style of demonstrating the nobility of Islam, style of elucidating the Qur'ānic special consideration to the People of the Book, style of integrating into the society, style of using the Westerners' love for knowledge to stimulate their interest in Islam, style of inquiry and preciseness, style of exercising patience, style of showing forgiveness, style of displaying modesty, and style of showing close attention and friendly Care.

Finally, benefiting from such new vision of the sentimental methodology of Qur'ān in *da'wah* for promoting the Islamic discourse in the West is expected to lead to several positive results such as:

- Acquainting the Westerners with the true shining image of Islam, and eliminating their general unfair prejudice against Muslims.
- Building bridges of real harmony, mutual respect, and close cooperation between Western Muslims and their native compatriots.
- Creating a better atmosphere where individuals, societies, and governments of both of the Western and the Muslim worlds work together for pursuing moral and physical perfection.
- Developing the Westerners' awareness that man is in the direst need to follow divine guidance and that true righteousness should spread moral excellence.
- Fostering cosmopolitan justice, global peace, common good, and real happiness of the entire humanity all over the world regardless of their race, religion, colour, or language.