

# STUDY OF PREACHING ISLAM (DA'WAH) AND ITS IMPACTS ON PEOPLE WHILE ADOPTING INNOVATION TECHNOLOGY

## 1- DR. MUHAMMAD AKRAM HURERI

SST Directorate of Edu. PWWF Lahore; Visiting Faculty, The Knowledge International University KSA; Ex-Research Associate, Malaya University, Malaysia Email: [mahurary@gmail.com](mailto:mahurary@gmail.com),

## 2- MUHAMMAD SOHAIL

M. Phil (Dawah & Usool ud din) International Islamic University Islamabad.

Email: [M.Sohail559@gmail.com](mailto:M.Sohail559@gmail.com)

## 3- DR. HAFIZ ATIF IQBAL

Research Associate, Department of Islamic History & Civilization, Academy of Islamic Studies, Malaya University, Malaysia.

Email: [hafiz.atif@um.edu.my](mailto:hafiz.atif@um.edu.my)

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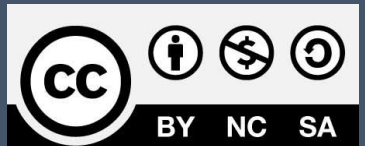
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**STUDY OF PREACHING ISLAM (DA'WAH) AND ITS  
IMPACTS ON PEOPLE WHILE ADOPTING  
INNOVATION TECHNOLOGY**

***ABSTRACT***

*Allah Kareem created us in the Ummah of Mohammad (PBUH) and designated us superior (خير امة) to previous Ummahs. It is a great honour to award us with the responsibility of Dawah. The Holy Prophet Mohammad (PBUH) is the last messenger of Allah Al-Mighty, so the assignments of messengers (Dawah and Preaching) will have to do the believers of that Ummah. Nowadays it is our responsibility to explore Islam in the world with wisdom, and solid arguments and continues the struggle using new tools of technology. If our Muslim rulers do this work being responsible then it will be done more easily than others. Otherwise, Muslim teachers, Preachers, and Key hold designators of Islamic movements must do this work with the notion of the Holy Prophet of Mohammad (PBUH), especially in the present era's requirements adopting the fastest transformation innovation technology. This article will be investigated the solution to problems in, our movement's struggles for Dawah, the wisdom of Dawah, and the peaceful work of Dawah. In the end, it will present the review, of the result of negligence in Dawah by our*

*rulers and key holders of Islamic movements concerning history. It will also be assessed, how we are well aware to use the of innovative technology and its impacts on people. And what are the impacts of preaching on the people using innovative technology.*

***Keywords: Dawah, Wisdom, Holy Prophet, Multiracial, Preaching.***

## **Introduction**

A stone lightens when it bashes into another and it extinguishes afterward, but Sun is different. It enlightens itself not due to the smash of another thing. It has an everlasting blaze of heat and light. Likewise, are the Muslim movements: Some kick-offed due to an accidental phenomenon, others enlightened with the light of Allah. Both are Muslim activations but in real terms, they are as different as the light of the Sun and the spark of stones. One is due to human response, other is the relation with Allah on His order. Islam is not an emergency system; it is the plantation of the beloved flower of Allah in his garden. It means purifying the soul and intellect from evils and enabling these to reach the Garden of Eden. Any heavenly religion followers are not on the path when they are not preaching

the same Wahi (revelation) to others as directed by Allah. To leave the preaching is considered a crime.

In the era of innovative Technology, the whole societal way of preaching religion has been altered in a better way. The global net became an effective source where most people can engage their thoughts, preach and disseminate their teachings. Many religious background people have already been engaged in innovative technology to promote religious teachings. Website development and preaching, utilization of social media, and promoting religious teachings through technology are effective ways. Da'wah and Islamic preaching have been on such online mediums of technology that had played a vital role in distributing it in various regions around the world. It's like a global preaching technique where one can invite anyone to Da'wah without caring about distance, cost, or resources. With that, online Da'wah courses, websites, and blogs are tools for preaching Islam and act as an effective way to promote them.

***Meaning of Dawah:*** It is necessary to understand what we mean by DAWAH. The term is defined by different Muslim scholars differently. Dr. Ahmad Galosh says:

الدعوة هي النظام العام، والقانون الشامل لامور الحياة، ومناهج السلوك للانسان،  
التي جاء بها محمد ﷺ من ربه، وامره بتبليغها الى الناس.<sup>1</sup>

*Dawah is the system and Rules governing life, and human matters, brought by Prophet (PBUH) from his Lord and ordered to be preached to people.*

The famous scholar Ibrahim bin Abdullah Mustalaq writes in his book Al- Dawat ul Islamia wa usooloha wa wasaeloha:

الدعوة هي : الحث على فعل الخير اجتناب الشر والامر بالمعروف والنهي عن المنكر و التحبيب بالفضيلة، والتنفير عن الرذيلة، اتباع الحق و نبذ الباطل<sup>2</sup>

*Dawah is the encouragement towards Khair (good) and refraining from bad and order of virtues and stopping sins and making the best of the beloved and discontinuance from awful and following 'Haq' and withdrawing from 'Batil'.*

### **Dawah is the solution to problems**

Dawah is the solution to all Muslim dilemmas. Muslims face unexpected numerous complications from the neighbouring people.

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<sup>1</sup> Dr. Ahmad Ghalosh, *Al- Dawat ul Islamia wa usooloha wa wasaeloha*, Darul Kitab Lebanon, Beirut, 1987, p12.

<sup>2</sup> Mustalaq, Ibrahim bin Abdullah, *Al-Tadreej fi dawat ul Nabi*, Ministry of Islamic Matters and Awqaf and DAWAH, Edition 1<sup>st</sup>, Vol: 1, p: 20.

Muslims do not need to solve these problems separately. Their Lord has given them a magic stick that fixes all issues for the Ummah. And that stick is Dawah towards Allah.

A person does not put each life problem into consideration, but he strives to earn money which solves all the problems. The same is the case of DAWAH. It is a comprehensive solution to all issues confronting Muslim society. Allah Says in Quran:

"ان الله لا يهدى القوم الظالمين"<sup>3</sup>

*Translation: Allah does not guide the oppressed people.*

It means that the opposing forces will not be able to fulfil their ambitions against you after Dawah toward Allah. This aspect of Dawah was highlighted by Rasulullah (PBUH) in his words:

”كلمة واحدة تعطونها تملكون بها العرب و تدين لكم بها العجم“<sup>4</sup>

*Just give me a sentence and you will rule Arabs and non-Arabs will obey you.*

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<sup>3</sup> Holy Quran 5:120

<sup>4</sup> Hafiz, Ibin-e-Kaseer, 774 A.H, *Al-Bidayah wa Alnihaya*, Darul Hijr, Edition 1<sup>st</sup>, 2003. Vol: 4, p: 306

***The Prophetic strategic to preach Islam:***

The life of Rasulullah SAW was the practical application of the Holy Quran. Instead of focusing on issues separately, he concentrated his power to preach Islam. By the virtue of this preach Islam (DAWAH), Allah SWT put all the hindrances aside. For instance, Rasulullah SAW signed a treaty for a ceasefire with the non-believers on their conditions in the sixth Hijrah at Hudaibiyah, while they were not ready to allow him to perform Umrah and witness Bait-ul-Allah. It was an opening of the Dawah path agreeing to their arrangements. The issue was intensive and close to war, but the prophet SAW solved that through DAWAH. That is why just after this treaty He sent DAWAH letters to several emperors and monarchs as well as intensified the preaching process to Arab tribes.<sup>5</sup> That was the real impression of innovation of technology because, at that time, it was the active and the fastest way to preach & spread the message of Islam to others people.

Muslims started to multiply so much that Rasulullah SAW returned with 1500 Muslims to Madinah from Hudaibiyah and

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<sup>5</sup> Mansoorpuri, Salman Qazi, *Rahmatulilalamin (Urdu), Markaz ul Haramain al-Islami Faisalabad(2010), Vol. 1, p. 171*

went to conquer Makkah with 10,000 Muslim warriors just in two years.<sup>6</sup>

The Messenger (PBUH) of Allah was not restricted to a nation; rather He PBUH was given the responsibility to transform the lives of the whole world, which makes us mandatory on us to invite everyone to the Islamic understanding of the world. Allah has regarded this act being the way of Prophet Muhammad (PBUH) and his Ummah in the Holy Quran as:

"قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ"<sup>7</sup>

*Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah, and I am not of those who associate others with Him."*

So, the Ummah is also responsible to call and invite the world to Islam,<sup>8</sup> which is the only way to success. Is it the responsibility of scholars and preachers to adopt the latest and fastest tools to role-

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<sup>6</sup> Safiurrahman Mubarpuri, 1427AH, *Al Raheeq Al Makhtoom*, Darul Hilal, Beirut, Edition 1<sup>st</sup>, p366

<sup>7</sup> Al-Quran 12: 108

<sup>8</sup> Al-Quran 49: 09



play the dawah activities, nowadays, we cannot attain success without adopting innovative technology?

### **Impacts of Preaching in the past era:**

At the time of the Qadsia war, The companion of the Prophet (PBUH) replied to Rustam (the commander from the Roman military) before the battle of Qadsiyyah, on his question “Why you Muslims came here?”

"الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله، ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام، فأرسلنا بدينه إلى خلقه لتدعوهم إليه، فمن قبل ذلك قبلنا منه ورجعنا عنه، ومن أبى قاتلناه أبداً حتى نفضي إلى موعود الله"<sup>9</sup>

*Allah has sent us to take out those he wants, from the worship of slaves to the worship of the Lord of slaves, from the paucity of this world to its vastness, and from the injustice of religions to the justice of Islam. So, we are sent with this faith to humanity to call them towards Him, so who agree, we accept it and return, and who negate that we fight against him until he returns to Allah.*

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<sup>9</sup> Hafiz, Ibin Kaseer, 774A.H, *Al-Bidayah wa Alnihaya*, Darul Hijr, Edition 1<sup>st</sup>, 2003. Vol: 9, p. 621

The Messenger (peace and blessings of Allah be upon him) called people to Islam, patiently bearing the persecution of non-believers, Jews, and hypocrites. They insulted him and even threw stones at him; they accused him of being a poet or a soothsayer; they said that he was a wizard or a madman – but he (peace and blessings of Allah be upon him) handled all that with patience. So, the daa'i (preacher) should follow his example. Here is how Allah's consolation to His beloved Prophet (peace and blessings of Allah be upon him):

"فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ"<sup>10</sup>

*Translation: So be patient. Indeed, the promise of Allah is the truth. And let them not disquiet you who are not certain [in faith].*

The same policy was implemented by Muslims in the seventh Hijrah against Tartar. Their military force was so powerful, it was said in these times that:

"اذا قيل لك ان التتر انهزموا فلا تصدق"<sup>11</sup>

*If it is said to you that Tartar was defeated, never believe it.*

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<sup>10</sup> Al-Quran, 30: 60

<sup>11</sup> Khan, Waheed ud Din, *Islamic Dawah(Urdu)*, Maktaba Al-Risiala, Nizam ul Din West market, New Dehli, 1987, p. 37-38

But the dilemma, Muslim swords were not able to solve, Dawah did. So those who came out to destroy Islam became segments of the Muslim Ummah. Afterward, the problems faced by Muslims were due to the stoppage of DAWAH activities. So nowadays, when innovative technology is intended for everyone. People do have not time to come, sit together, and listen in the old traditional way. Every activity of the people is organized under the innovation technology, so he wants to understand this language easily. We can defeat others having deferent ideologies by preaching and adopting innovative technology.

### **Preaching negligence results in the Past:**

We will define this issue with some examples:

#### **1. King John Lockland & Ameer Nasir-ul-din-Allah**

The problem that has arisen for Muslim nations in the present era is "colonialism" not only did it overwhelm Muslim nations politically, but many others suffered. If the preaching work was done among the British, it was possible that England would have been better known as the second Turkey. The evidence that Islam is the substance of Islam for the British is enough to prove that their people continued to be Muslims during the same period of power. But

within the last several hundred years, Muslims have never had the mind to preach the religion of Allah over the British. Even if someone made such a suggestion, it was said that he was an agent of the British and wanted to remove the Muslims from the platform of jihad.<sup>12</sup>

For a crucial moment in the 13th century, England faced the prospect of being converted-lock, stock, and barrel into a Muslim country. *Gabriel Roney* wrote in his book “*Tartar khan’s Englishman*” about this situation.

*In his desperation, John embarked on an ominous gamble, which could have had more dramatic effects on the course of English history than the loss of the wars against Napoleon and Hitler put together: he decided to embrace Islam and turn England into a Muslim country.*<sup>13</sup>

The conclusion is that King John Lockland (1868-1912) of England became dissatisfied with Christianity because of the attitude

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<sup>12</sup> Francis Robinson, *The British Emire and the Muslim World*, The Oxford History of The British Empire: Vol. 6: The twentieth century (1999), p. 398-420, <https://doi.org/10.1093/acprof:oso/9780198205647.003.0017>

<sup>13</sup> Gabriel Roney, *The Tartar Khan's Englishman*, First published 1978 ISBN 0304300543, Thetford, Norfolk, Page 13

of the church. He decided to become a Muslim, including his state and obeyed the Muslim caliphate. He sent a secret delegation consisting of three men to Nasir-ud-din-Allah, the ameer (supper leader) of the kingdom of monotheism. They arrived in Morocco and met *Ameer Nasir-ud-din-Allah*. The delegation presented the letter to Prince Ameer and conveyed it to the king's wishes through an interpreter. That he wants to accept Islam at your hand, but Nasir-ud-din was not in the mood to invite and preach. He was not interested in the offer and the delegation failed to return to his homeland. When King England learned of this, he was sad and wept a lot.<sup>14</sup>

If King England had been converted to Islam at that time, there would be no doubt that the whole of England would have been Muslim, and then the history of colonialism and European settlement would have been quite different. Those who, in recent centuries, have sought to fall the flag of Islam, have become the flag bearers of Islam. Even the problem of Israel would not come to exist, which has engulfed the whole world of Islam.

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<sup>14</sup> Khan, Waheed ud Din, *Islamic Dawah(Urdu)*, Maktaba Al-Risiala, Nizam ul Din West market, New Dehli, 1987, p. 38

The same was considered the main cause of dividing the Muslim Ummah into pieces and then it led to the fall of empires. It was noted by Syed Abul Hasan Ali Nadvi in his famous book, *Mada Khasiral Alam bi Inhabitat ul Muslimeen (Degeration of Muslim causes and solution)*:

*This was the case when Muslims were ruling half of the world and they would feel for each other as a single nation, however, one of the major reasons behind the decline of Muslims is their lack of unity. Muslims forgot the true preaching of Islam and started differentiating from one another based on color and culture. When this differentiation was initiated, the ultimate result was a schism between the Muslims, and this lack of unity ultimately led Muslims to not consider the other Muslims as brothers or a part of a single nation.<sup>15</sup>*

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<sup>15</sup> Md Shadman Alam, *Degeration of Muslim causes and solution*, Selected Papers on Madha Khasira al Alam bi Inhithath al Muslimeen of Abul Hasan Ali al-Nadwi, Department of Arabic University of Kerala Kariavattom, Thirvananthapuram, p. 51

## **2- Badly affected by the Israel issue:**

Israel is the baby of the British, but now it has the biggest support of the USA. Muslims are badly affected by this issue. All the Muslims are united against Israel, but nothing has been achieved despite over 70 years of struggle. As far as the Jews are concerned, not likely to accept Islam, although dawah should also be given to them to finish or minimize that issue.

The Impacts of dawah would be huge in the USA which is the real backing of Israel. USA is a scientific society, having great potential for DAWAH, although DAWAH activities are very slow there. They have big propaganda because of their television networking and we are far in this race. We can stand and survive only by adopting the latest tools of innovative technology.<sup>16</sup>

There was a dialogue between Sayyed Jamaluddin Afghani and his student Mufti Muhammed Abduh. The teacher said:

"ان اهل اوربامستعدون لقبول الاسلام اذا احسنت دعوة اليه- فقد قارنوا بين الدين الاسلامى و بين غيره لوجدوا البون شاسعا من حيث يسرالعقائد و قرب تنادلهما

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<sup>16</sup> Muhammad Awais Server (Sinior Producer PTV News Current Affair Department Lahore), *lectuer on Innovation technology*, delivered on March 29, 2022. Among the students of Abu huerairah Sharia College Lahore.

واقرب من اهل اوربا الى قبول الاسلام اهل امريكا لانه لا يوجد بينهم و بين الامم  
الاسلامية عداوت موروثه ولا اضغان مدفونه مثلما هو الحال بين المسلمين والا  
وربيين<sup>17</sup>

*“The Europeans are ready to accept Islam if DAWAH is made to them in a good manner. They have compared Islam and other religions and found a great difference. Even easier is the acceptance of Islam by the People of the USA because there was no old hostility between them and Muslims like the Europeans.*

Syed Jamaluddin Afghani was an incredible person. If he would have focused on DAWAH, he would have made a change, and who knows if it would be started 100 years the USA would be a Muslim country. And Muslims would not be suffering from Israel. In other words, it would happen a second time in history that like a tribe of Taef withdrawn from battle after acceptance of the Banu Hawazen tribe to Islam in the times of Holy Prophet SAW:

وأظهروا ما صالحوا عليه، فأسلمت ثقيف. ثم ألقى الله في قلوبهم الرعب، وقالوا للوفد: ارجعوا  
إليه<sup>18</sup>.

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<sup>17</sup> Mahmood Aboraeh, *Jamaluddin Afghani'istor & books*, Al-Majlis ul Aala lil Shaoon ul Islamia, Egept 1966, p. 50



### **3. Scientific and innovative technological backwardness**

One of the major problems of Muslims in the present era is their scientific, technological, and industrial background. The result of this backwardness is that despite the innumerable sacrifices they have made to get political independence from Western colonialism, it returned to them again in the form of industrial subversion. Even the wealth that the oil-producing Muslim countries receive from their oils again goes back to the Western countries, which, due to their superiority in industry, science, and innovation technology control all the activities of the Muslim countries.

This problem has nothing to do with the Dawah apparently, but the fact is that they both have a very close relationship. The creators of industry, science, and technology are ultimately human beings. This means that if humans come in handy (accept Islam), industry, science, and technology will come in handy. The Quran says about the prophet of Islam:

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<sup>18</sup> Safiurrahman Mubarpuri, 1427AH, *Al-Raheeq Al Makhtoom*, Maktaba tul Salfia Pak, p. 412.

*“The Prophet did not know how to write himself”<sup>19</sup>*

But by invitation of the Holy Prophet PBUH, some people accepted Islam, some knew how to write. They wrote the revelation of Allah almighty in a book.

4. ***The King of Japan Meiji & Sultan Abdul Hameed Sani.***

At present, Japan can be exemplified in this regard. Japan is one of the leading nations today in terms of industry, science, and information technology. Strangely, the end of the nineteenth century saw the emergence of extraordinary possibilities for the exploration of Islam in Japan.<sup>20</sup>

The King of Japan Meiji was very upset by the spreading of Christianity in Japan because according to Him Christianity was the entrance of western colonialism in the shape of religion. To stop that he decided to spread Islam in Japan as it was a non-harmful religion. So, he sent a delegation to Sultan Abdul Hameed Sani. (1842-1918) to send preachers of Islam to enhance the relationship between Muslims and Japan. But Sultan just responded with a thank you

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<sup>19</sup> Al Quran 29: 48

<sup>20</sup> Siamak Adhami, *The Conversion of the Japanese Emperor to Islam; A Study of Central Asian Eschtology*, Central Asiatic Journal, vol. 43, issue 01(1999), p. 1-9, <https://www.jstor.org/stable/41928170>

letter and nothing else because he was not concerned about DAWAH nor his surrounding scholars.<sup>21</sup>

If some progressive steps would have been taken and DAWAH would have started in 1891 it can be said that Japan would be a Muslim country by now.

### **5. Dawah's work in the subcontinent**

Dawah's work in the subcontinent is also the lowest level, although Muslims ruled here for 1000 years. Moulana Waheed ud Din khan wrote about them:

Now let me know the issue that is called the "problem of Indian Muslims". This problem is also the product of negligence in the work of Dawah. There has never been a serious attempt to preach in the long history of Islam in India. Here, those who entered the circle of Islam mostly entered with their spirit and not actually with any daring attempt of Muslims. In the past, many people have converted to Islam at the hands of Sufis. But it is difficult to say that these events of conversion were intentionally the result of a remarkable Dawah effort. This was mostly due to ancient conditions

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<sup>21</sup> Khan, Waheed ud Din, *Islamic Dawah(Urdu)*, Maktaba Al-Risiala, Nizam ul Din West market, New Dehli, 1987, p. 39

when there was no religious prejudice and people would be willing to change their religion for minor reasons<sup>22</sup>.

Jawahir Lal Nehro writes in his book “Discovery of India” about that situation:

The impact of the invaders from the northwest and of Islam on India had been considerable. It had pointed out and showed up the abuses that had crept into Hindu society the petrification of caste, untouchability, and exclusiveness carried to fantastic lengths. The idea of the brotherhood of Islam and the theoretical equality of its adherents made a powerful appeal, especially to those in the Hindu fold who were denied any semblance of equal treatment. From this ideological impact grew up various movements aiming at a religious synthesis. Many conversions also took place but the great majority of these were from the lower castes, especially in Bengal. Some individuals belonging to the higher castes also adopted the new faith, either because of a real change of belief, or, more often, for political

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<sup>22</sup> Khan, Waheed ud Din, *Islamic Dawah(Urdu)*, Maktaba Al-Risala, Nizam ul Din West market, New Dehli, 1987, p. 40.

and economic reasons. There were obvious advantages to accepting the religion of the ruling power.<sup>23</sup>

He writes at another place:

Conversions to Islam in those days, whether individual or group, probably aroused no opposition, except when force or some kind of compulsion was used. Friends and relatives or neighbors might disapprove, but the Hindu community as such attached little importance to this. In contrast with this indifferent attitude, today's conversions attract widespread attention and are resented, whether to Islam or Christianity. This is largely due to political factors and especially to the introduction of separate religious electorates. Each concert is supposed to be again to the communal group leading ultimately to greater representation and more political power.<sup>24</sup>

### **Preaching Islam adopting Innovation Technology:**

Traditional methods of Da'wah are getting outdated and now the need for a new and modern way of Da'wah adapting Innovation Technology needs to be implemented. The fact that the religious

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<sup>23</sup> Jawaahir Lal Nehru, *Discovery of India*, Delhi Oxford University Press, New York, Sixth Impression 1994, page 265

<sup>24</sup> Ibid

field has diversified and become more self-employed has an important consequence and is that the authorities' religious traditions have been losing the influence and credibility of mass populations. Comparing these two, the role of Innovation technology in a comparative way includes both advantages and disadvantages.

Modern communication technologies and innovations in the construction of cultural codes and structures of solidarity and mutual support have created a sense of Modern Da'wah. It involves several new positive ways of globalization, and more accessibility to boost the Muslim world. Da'wah invitation is the doctrine in Quran and with modern technologies, this doctrine can be disseminated around the world to invite all people under the oneness of the Muslim world.

### **Innovation Technology**

Information technology has connected the world in the form of a global village and like globalization, the online medium can act as a viable promotion technique. Many Islamic scholars like Dr. Zakir Nike<sup>25</sup>, Yasmin Mogahed<sup>26</sup>, Abdul Raheem Green<sup>27</sup>, Dr.

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<sup>25</sup> <https://web.facebook.com/zakirnaik>

<sup>26</sup> <https://web.facebook.com/YMogahed>

<sup>27</sup> <https://web.facebook.com/RahmanGreen2022>

Hammad Lakhwi<sup>28</sup> from Pak and so many adjoined the distance and users with one another as someone sitting anywhere can listen to a Bayyan (Lectures) from Islamic scholars living in Aica, Malaysia, Pakistan, and universe-wide.

Online mediums like the internet, social media, and the universe - widepps have granted a huge market of accessibility and are using social media as a way to promote Da'wah. The role of information has more than 1.6 billion Muslims reside around the world and this huge audience can access the means. These information technology tools to promote various sectors and Islamic preaching came into deliverance.<sup>29</sup> For these Islamic scholars, Da'wah is not only a creed but a system that encompasses all of the social, political, legal, and economic elements that should guide the life of Muslims and society.

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<sup>28</sup> <https://web.facebook.com/hammad.lakhvi>

<sup>29</sup> Ahmed Shan-A-Alahi1 & Muhammad Nazmul Huda, *Role of Information Technology on Preaching Islam (Da'wah)*, American International Journal of Research in Humanities, Arts and Social Sciences, 17(1), December 2016-February 2017, pp. 01-05, <http://iasir.net/AIJRHASSpapers/AIJRHASS17-101.pdf>

## **Accessibility**

Online mediums have disseminated a small section of blogs or Da'wah videos around the world and it is available on Youtube. So now a person regardless of his creed, religion, ethnicity or even age group can simply access the Da'wah videos. This act as a promotional campaign with the help of Information technology, distributing Da'wah in every corner of the world.<sup>30</sup>

Providing accessibility involves different technological inventions which have granted this technique. As explained, more than 1.6 Muslims reside in various corners of the world and they require accessibility to Da'wah.<sup>31</sup> The fundamental principle of Da'wah is to invite someone through any accessible medium and the latest technologies have provided hallmark accessibility.

Innovation technology development including social media and digital media has mostly impacted on improving the accessibility and transforming the new structures of accessible Da'wah videos,

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<sup>30</sup> Ibid, p. 6, <http://iasir.net/AIJRHASSpapers/AIJRHASS17-101.pdf>

<sup>31</sup> Md. Tarequl Islam, *THE IMPACT OF SOCIAL MEDIA ON MUSLIM SOCIETY: FROM ISLAMIC PERSPECTIVE*, International Journal of Social and Humanities Sciences (IJSHS-2019), 3(3), p. 97, <https://dergipark.org.tr/en/download/article-file/891734>



blogs, and lectures. The processes of transformation of Islamic preaching have been important and continuous, and have been marked by generational changes, the relations with the influence of technological power, and regional geopolitical contexts around the world. This created the ability of accessibility of such Islamic preaching and the latest technological development like the E-Quran or mobile apps<sup>32</sup> have provided such accessible tools. Information technologies are moving towards such hallmark accessible achievements which the Muslim world most required in terms of Da'wah. This accessibility isn't limited to just Muslims as millions of non-Muslims can be invited to study Islam.

## **Impacts on people**

### **Active Da'wah promotion on online medium (Promotion)**

This active Da'wah promotion would require a highly engaged team on the online medium including website, social media, blogs, and YouTube channels to describe the positivity of Islam<sup>33</sup>. With that, it

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<sup>32</sup><https://apps.apple.com/us/app/e-quran-full-quran-kareem-with-audio-transliteration/id1137212202>

<sup>33</sup> Ahmed Shan-A-Alahi1 & Muhammad Nazmul Huda, *Role of Information Technology on Preaching Islam (Da'wah)*, American International Journal of Research in Humanities, Arts and Social Sciences, 17(1), December 2016-

can also challenge the misinformed part of Da'wah if they find anyone on the online portal.

### **Reliable Da'wah websites, blogs & Aps (Reliability and Validity)**

Reliable Da'wah websites should have to be confirmed by local or global Da'wah centers and several Islamic scholars should have to endorse the lesson and teachings taught through such online mediums. This would greatly improve the reliability of such online Islamic preaching and would reduce misconceptions about Da'wah.<sup>34</sup>

### **Preaching from global Da'wah centers (Impacts)**

Global Da'wah centers and Islamic scholars must Convey every Da'wah website or blog they can find for the betterment of Islamic preaching. This is necessary for Islamic scholars to convey their Da'wah page and social media profiles which can be a source that creates misconceptions about Islam and its fundamental teachings.<sup>35</sup>

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February 2017, pp. 01-05, <http://iasir.net/AIJRHASSpapers/AIJRHASS17-101.pdf>

<sup>34</sup> Ibid

<sup>35</sup> Muhammad Awais Server (Senior Producer PTV News Current Affair Department Lahore), *lectuer on Innovation technology*, delivered on March 29, 2022. Among the students of Abu huerairah Sharia College Lahore.

## **Conclusion**

In the present era, Muslims have founded numerous movements. Even with the famous of these movements, the atmosphere erupted in heaven. But they did not do the same thing that Allah bestowed upon them. That is, to convey the religion of Allah to all its servants in this world. However, without the efforts of the Muslims, religion is taking its place in the hearts of the people. No day does not occur anywhere in the world unless the servants of Allah are accepting the religion of Islam and enter it. If we are contacted with new Muslims and we should be known how the characteristics of Islam influenced them. And then in light of this information, if the plan is to explore Islam globally, in minimum years, the dream of the overthrow of Islam can be fulfilled which is being tried for the last hundred years by other means, we don't get it.

Traditional methods of Da'wah are getting outdated and now the need for a new and modern way of Da'wah adapting Innovation Technology needs to be implemented. The fact that the religious field has diversified and become more self-employed has an important consequence and is that the authorities' religious traditions have been losing the influence and credibility of mass populations.

Comparing these two, the role of Innovation technology in a comparative way includes both advantages and disadvantages. Modern communication technologies and innovations in the construction of cultural codes and structures of solidarity and mutual support have created a sense of Modern Da'wah. It involves several new positive ways of globalization, and more accessibility to boost the Muslim world. Da'wah is the invitation doctrine in Quran. With modern technologies, this doctrine can be disseminated worldwide to invite all people to the oneness of the Muslim world.



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