

Dawah and Rejection in Surat Al-Imran: A Demonstration of the Freedom of Religion in Islam

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Abstract

This study is a general review of *Surat Al-Imran* (3rd Chapter of Quran) with regard to the contrast between Islamic *Dawah* (the call to embrace Islam) on the one hand and the Rejection of *Dawah* on the other hand. It examines the definition of Islam and the basic principles of Islamic *Dawah* and logical argumentation. It also examines the stages, reasons and consequences of the rejection of *Dawah*, and Islam's position on this rejection. This study explores some Quranic principles of dealing with argumentative disputes, denial of given facts, and refusal of accepting Allah's religion. It also tackles on the nature of relationship between Muslims and Non-Muslims. Finally, it proves that Quran calls for freedom of thought, justice, tolerance, security, coexistence, unity and steadfastness.

Keywords: Islam, Religion, Freedom, Tolerance, *Dawah*, Rejection, Quran, *Surat Al-Imran*.

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1. Introduction

Quran is a Divine Book of Guidance and all the arguments presented in it pave the way for understanding the basic principles of the religion of Islam. Allah Almighty says in the Quran: ***(Invite to the way of your Lord with Wisdom and Good instruction, and argue with them in a way that is best) (16:125)***. He also says: ***(And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them) (29:46)***.

The Quran encourages us to invite people to the path of Allah in a manner befitting the ethics and tolerance of Islam so that the main objective is to reach truth and guidance. The methodology of this invitation (or *Dawah*) mentioned in Quran is: "in a way that is best", and that is accomplished through argumentation that is based on logical reasoning and evidence. However, different people have different reactions, attitudes and decisions regarding accepting or rejecting Islamic *Dawah*. Based on that, several questions may arise: Are these individual differences taken into account in Islam? Does Islam respect freedom of thought and religion? What is Islam's position regarding those who reject its message? Is it true that Islam lacks flexibility and tolerance, and that it was spread by force? What are the main functions of Quranic arguments? And what are the benefits of studying these arguments?

2. Research Problem

When taking a general look at *Surat Al-Imran* (which is the third chapter in Quran, later referred to as "the *Surah*"), one can notice a pattern. This pattern is created by the continuously recurrent aspects that deal with the notion of "Islamic *Dawah*" vs. "Rejection". This study aims at analyzing this pattern in order to reach a full understanding of this issue, and find answers to the questions raised above.

3. Research Objectives

In this study, and by analyzing the general theme of *Dawah* and rejection in *Surat Al-Imran*, I aim to achieve the following:

- 3.1 Explore the general aspects of Islamic *Dawah* as portrayed in the *Surah*.
- 3.2 Examine the meaning of rejection, as well as the stages, reasons and consequences of rejection.
- 3.3 Shed some light on how the *Surah* identifies the different types of people with regard to their reactions toward Islamic *Dawah*.
- 3.4 Explore the objectivity and the level of fairness of the Islamic position regarding those who reject Islamic *Dawah*.

4. Research Methodology:

The basic methodology I followed in this research is the thematic analysis, in which I gathered the verses of *Surat Al-Imran* (the *Surah*) according to their relevance to the issue of *Dawah* and rejection; then I identified and categorized the patterns that those verses seem to form, and finally I was able to determine the general results and use them to review the quality and methodology of the Quranic principles regarding this issue.

5. Islamic Dawah:

Dawah means the act of preaching and inviting people to Islam. Linguistically, 'Islam' is derived from the word

'*Silm*' or '*Salam*' in Arabic which means: A) Peace and Security, B) Purity from malignancy, C) Obedience and Submission (Al-Razi, n.d). Terminologically, Islam means "The Belief in the Oneness of Allah, and in the religion that came from Him, as well as submission to Him with honor, prudence (Al-Sharawi, 1991) and sincere conscience." Therefore, a Muslim is one who willingly submits his whole being to Allah, physically, mentally and spiritually, by believing and following His revelation and by accepting and applying His laws (Tabbarah, 1988). This voluntary submission fulfills inner peace and purity.

In *Surat Al-Imran*, the word Islam and its derivatives are mentioned 12 times. Verses 83-85 convey three levels or stages of Islam as 'The Religion of Allah': ***(So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned? * Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him." * And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers) (3:83-85).*** These three stages can be illustrated as follows:

- Stage One: Islam is the basic characteristic of the Universe, meaning that the universe is in a state of total obedience and service to the Will of Allah (Mawdudi, n.d), as He is the Creator, the Overseer and the Sustainer of the universe, exalted is He in Might. Allah says: ***(The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting) (16: 44).***
- Stage Two: The religion preached by every Messenger of Allāh, in every age, was none other than Islam (i.e. surrendering oneself unreservedly to Allah in obedience and service) (Mawdudi, n.d). Allah says: ***(And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.") (21:25).***
- Stage Three: Islam was completed and sealed with *Muhammad* (peace and blessings be upon him), the final Prophet, with Allah's message revealed in Quran to resolve all the differences and unite all people on the permanent basis of the Truth (Mawdudi, n.d). ***(And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.) (16:64).*** This makes it a preserved religion which abrogates all the previous distortions done to preceding revelations, and a comprehensive religion that includes the theology and law of all aspects of human life (Hawwa, 2005). ***(It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.) (48:28).*** That is why the term "Islam" became a proper name for this religion. ***(This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.) (5:3).***

In essence, Islam amounts to a consciousness of the Will and Plan of Allah and a joyful submission to that Will and Plan. It is a non-sectarian, non-racial, non-doctrinal, universal religion, and the logical conclusion to the evolution of religious history. If anyone wants a religion other than that, then he is false to his own nature, as he is false to Allah's Will and Plan. Such a person has deliberately renounced guidance (Ali, 1977).

By this definition, all prophets are Muslims, so are all their true followers. If, however, the followers of any prophet deviate from the true path, then they are no longer Muslims. The reason for the variations and differences that had occurred to this original religion through time is tampering. "People altered the beliefs, principles and injunctions of the true religion in a manner conducive to their own interests." (Mawdudi, n.d) Allah says: ***(Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.) (3:19).***

Islamic *Dawah* is concerned with calling all people to revert to the truth. Since Prophet *Muhammad's* (peace be upon him) mission, Islam is necessarily and exclusively achieved through following him. Allah says: ***(Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." * Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers) (3:31-32).*** Allah also asserts outright that hearing and understanding the Call to Islam holds someone accountable for his acceptance or rejection of it: ***(And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers) (3:85).*** Therefore, the *Surah* clarifies that *Dawah* is the duty of the Prophet (peace be upon him), and the Muslims ***(And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful) (3:104).***

The basic principles of Islamic *Dawah* as mentioned in the *Surah* are:

- Knowledge of truth through revelation: ***(The truth is from your Lord) 60.***
- Logical Reasoning and Argumentation: ***(So if they argue with you, say...) 20.***
- Clear Notification: ***(upon you is only the [duty of] notification) 20.***

- Freedom of Belief: *(And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification) 20.*
- Consideration of Individual Differences *(They are not [all] the same...) 113.*
- Leniency *(So by mercy from Allāh, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you) 159.*

6. Rejection:

Rejection here means the act of denying and turning away from accepting Islam. When studying all the verses in the *Surah* that mention rejection, as well as the causes and effects linked to it, the following three stages can be noted:

6.1 Stage One: "Distortion":

Distortion is the act of inventing in religion by altering the texts and giving false interpretations which contradict the truth. The distortion which had been done to previous revelations and Scripture is the main cause for rejection, as Allah states: *(Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing * That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing) (3:23-24).*

6.2 Stage Two: "Rejection":

Rejection is the act of refusing and turning away from Islam, either before or after acquiring sufficient knowledge of Islam. According to the Quran, if rejection occurs after knowledge and after witnessing to the truth, it amounts to the level of 'disbelieving' and 'disobeying' the Will and Command of Allah, as will be proven next.

6.3 Stage Three: "Deception":

Deception is a possible, but not definite, effect of rejection and a cause for it. It is a wicked way of avoiding risks, protecting personal goals, and expressing prejudice and bias, through deliberate evil acts of various levels and degrees, usually done against the true believers and against the truth. If deception is done by altering the truth then it is a new form of distortion, thus the three stages of rejection become a causal cycle.

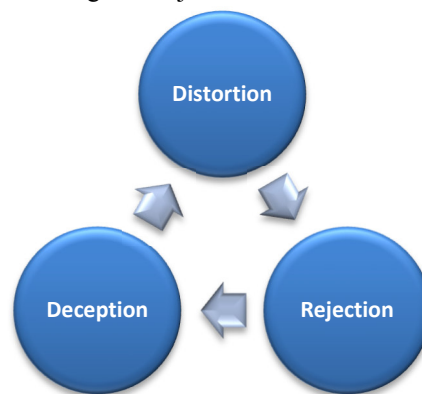


Figure 1: Stages of Rejection

In order to show the recurrence of the above stages in the *Surah*, the following tables list briefly the different kinds of action related to each stage, showing the number of the verse in which each action is mentioned:

Table 1: Stage One: Distortion

Action	Verse No.
follow the unspecific seeking an interpretation [suitable to them]	7
Differ	19
Inventing in religion	24
Speak untruth about Allah	75
Exchange the covenant of Allah and their oath for a small price	77
Alter the Scripture	78
Say this is from Allah while it's not	78
Invent untruth about Allah	94
Deny oath by throwing the Scripture behind their backs, conceal it, and exchange it for a small price	187
Rejoice in what they have perpetrated	188

Table 2: Stage Two: Rejection

Action	Verse No.
Turn away	20 + 23 + 32 + 63 + 64 + 82
Refusing	29
Disbelieve while witnessing to the truth	70
Desire other than the religion of Allah	83
Disbelieve after belief	86 + 90
Disobey	112

Table 3: Stage Three: Deception

Action	Verse No.
follow the unspecific seeking discord	7
kill the prophets without right	21
conceal what is in their breasts	29
Plot	54
Corrupt	63
Mislead	69
confuse the truth with falsehood	71
conceal the truth	71
Believe then reject [to mislead others]	72
Not trust except those who follow their religion	73
Avert from the way of Allah those who believe	99
Make the truth [seem] deviant, while witnessing [to the truth]	99
Harm the believers with some annoyance	111
Habitually Transgress	112
Not spare the believers any ruin	118
Wish the believers have hardship	118
Hate the believers	118
Distress when good touches the believers	120
Rejoice when harm strikes the believers	120

The *Surah* also frequently indicates that these stages of rejection occur *after* full knowledge is attained, and *after* witnessing to the truth, and in deliberate negligence and denial of the signs and the facts. The following table lists briefly the different phrases which directly state that:

Table 4: Rejection after Witnessing to the Truth and after Belief

Phrase	Verse No.
did not differ except after knowledge had come to them	19
whoever argues with you about it after [this] knowledge has come to you	61
you disbelieve in the verses of Allah while you witness [to their truth]	70
confuse the truth with falsehood and conceal the truth while you know [it]	71
they speak untruth about Allah while they know [it]	75
they speak untruth about Allah while they know	78
whoever turned away after that	82
who disbelieved after their belief	86
witnessed that the Messenger is true and clear signs had come to them	86
those who reject the message after their belief and then increase in disbelief	90
whoever invents about Allah untruth after that	94
seeking to make it [seem] deviant, while you are witnesses [to the truth]	99
the ones who became divided and differed after the clear proofs had come to them	105
Did you disbelieve after your belief?	106

7. Islam's Position on Rejection

From the *Surah*, it can be deduced that Islam's position regarding those who reject Islam is dependent upon the stage of their rejection, for example:

7.1 In the stage of Distortion:

Different kinds of distortions had already inflicted the previous revelations and Scriptures. Islam offers *Dawah*

and guidance to the people who believe that those distortions are true by pointing out the fallacies and differences, and clarifying the truth. Its main purpose is to revert those who were deluded by the distortions to the pure and original basis of Islam. Also, Islam rejects any evidence provided from those altered scriptures if it contradicts the truth in Quran and Sunnah, as this evidence is considered invalid. This rejection is not just a claim, but it is justified and defended by logical counter arguments and refutations.

7.2 In the stage of Rejection:

Islam states that those who reject the truth after knowledge and comprehension of it have the right to freedom of belief, as there is no compulsion in religion, but they are warned of the consequences of their rejection in the Hereafter, and are held accountable for their choices and actions.

7.3 In the stage of Deception:

Those who deceive after rejection of the true message, and try to lure others to reject as well are first specified in order to avoid generalization, then they are warned of the consequence of those evil actions in the Hereafter. Muslims are cautioned against falling into the deceivers' traps, and are commanded to unite and be patient. The following lists will clarify the above. First, the *Surah* describes those who reject and deceive as:

Table 5: Description of Those who Reject after Witnessing to the Truth

Description	Verse No.
in whose hearts is deviation	7
Disbelievers	28
Wrongdoers	57 + 94
Doubters	60
Corrupters	63
the defiantly disobedient	82
wrong doing people	86
the ones astray	90
most of them are defiantly disobedient	110

However, the *Surah* uses 'Qualifiers' to avoid generalization. Qualifiers are expressions which narrow down and tone down the premise or argument and keep it more truthful (Intel Corporation, 2006). The following table lists briefly the different phrases or qualifiers which directly state that not all people who reject the truth are deceivers:

Table 6: Qualifiers

Qualifiers	Verse No.
A faction of the people of the Scripture	72
Among the people of the Scripture is he who	75
And among them is he who	75
Those who	77
There is among them a party who	78
A faction of the people of the Scripture	96
most of them are	110
They are not [all] the same	113
Those who disbelieve	116

The *Surah* then gives warnings to the people who reject the truth and deceive the believers. However, all of these warnings are due in the Hereafter. The following list shows some of these warnings:

Table 7: Warning

Warn the Rejecters and Deceivers	Verse No.
will have a severe punishment	4
then indeed, Allah is swift in [taking] account	19
give them tidings of a painful punishment	21
They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers	22
And Allah warns you of Himself	30
then indeed, Allah does not like the disbelievers	32
And Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment	77
Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers	91
And they have drawn upon themselves anger from Allah and have been put under destitution	112
never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally	116
And Allah has not wronged them, but they wrong themselves	117

The *Surah* also cautions the Muslims against the deceivers:

Table 8: Caution

Caution	Verse No.
Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination	28
if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers	100
And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment	105
If only the People of the Scripture had believed, it would have been better for them Among them are believers, but most of them are defiantly disobedient.	110
They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided	111
O you who have believed, do not take as intimates those other than yourselves ...	118
Here you are loving them but they are not loving you, while you believe in the Scripture - all of it	119
And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage	119
If good touches you, it distresses them; but if harm strikes you, they rejoice at it	120
You will surely be tested in your possessions and in yourselves	186
And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse	186

And finally, the *Surah* commands the Muslims to be smart and strong through patience, unity and steadfastness:

Table 9: Commands

Commands	Verse No.
And whoever holds firmly to Allah has [indeed] been guided to a straight path	101
fear Allah as He should be feared and do not die except as Muslims [in submission to Him]	102
And hold firmly to the rope of Allah all together and do not become divided	103
And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers	103
And if you are patient and fear Allah, their plot will not harm you at all	120
But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination	186
persevere and endure and remain stationed and fear Allah that you may be successful	200

8. Arguments Based on the Notion of "Dawah" vs. "Rejection":

From the lists above, we can notice a pattern. This pattern deals with the notion of "Islamic *Dawah*" vs. "Rejection".

Many arguments can be deduced from this pattern proving that Islam is a religion of justice and tolerance. However, two categories of arguments will suffice for the purpose of this study:

8.1 The First Category:

Direct and Specific Arguments (based on Rules and Conditionals which are stated in one or two verses). The following are examples on this category.

- 8.1.1 Verses 31-32 state a Conditional Rule: *(Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." * Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers) (3:31-32)*. This rule directly illustrates "Islamic *Dawah*" vs. "Rejection". This is a simple argument stating that following Prophet *Muhammad* (peace be upon him) and obeying him is necessarily a precondition for true Islam. But rejecting his message means that they are of the disbelievers.
- 8.1.2 Verse 85 states a Conditional Rule: *(And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers) (3:85)*. When studying the disbelievers' attitude with regard to this rule we conclude that their rejection, on all levels, is evidence that they desire other than Islam as religion, and therefore, they are among the losers in the Hereafter.
- 8.1.3 Verses 100-101 state a Conditional Rule: *(O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers * And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path) (3:100-101)*. This argument clearly states that obeying the disbelievers turns Muslims into disbelievers too. The evidence is understood to be the Deception done by the Disbelievers. The conclusion is also stated that holding firmly to Allāh prevents from disbelief and division among Muslims and ensures guidance.

8.2 The Second Category:

Implied General Arguments (based on the *Surah* as a whole). This category includes arguments that are based on the lessons that can be derived from the *Surah* as a whole. The following are examples on this category:

8.2.1 Different Types of People:

This argument answers a question that arises while reading the *Surah* and studying the many different arguments included in it. The question is: "What is the secret behind people's different reactions, attitudes and decisions regarding accepting or rejecting Islamic arguments and evidence?" The *Surah* gives an implied answer to this question by presenting three types of people: "Disbelievers", "Believers", and "Those of Understanding and Wisdom" (*Ulu al-Albab*). The following illustrates how the difference in attitude between those three types of people leads us to the secret behind their decisions:

- The Disbelievers have fallacies in reasoning and personal agenda that may affect objectivity and cause them to reject Islam. They also may try to deceive and mislead others.
- The Believers whose faith has not matured yet may accept Islam, but if they obey the disbelievers or take them as intimates, their reasoning may be affected, their faith becomes weak and they may be misled.
- *Ulu al-Albab* or Those of Understanding and Wisdom objectively listen to *Dawah* and sincerely believe (***Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed) (3:193)*. Also (***But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding) (3:8)***). But they take that knowledge and that belief a step further. They take a reflective stance by using logical reasoning to contemplate and evaluate the evidence and verify the facts, reaching a level of certainty when accepting the truth: (***Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding *Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly) (3:191)***). Therefore, they combine Revelation and Reason together as sources of firm belief. This certainty protects them from misguidance (***[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower) (3:8)***). And this certainty that is based on logical reasoning also helps them firmly believe in the Hereafter, (***Our Lord, surely You will gather the people for a Day about which there is no doubt) (3:9)***), so they continuously pray to be saved: (***then protect us from the punishment of the Fire) (3:191)***), (***Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.) (3:194)***).**

The example of "*Ulu al-Albab*" is used to inspire the believers to seek this level of firm belief and certainty, which is achieved through belief in revelation combined with logical and impartial reasoning. That is why reference to this type of people is mentioned at the beginning and at the end of the *Surah*, with the last verse urging the Muslims to (***persevere and endure and remain stationed and fear Allah that you may***

be successful) (3:200).

This general notion and lesson can be understood as an implied argument directed to all people. This argument states that objective contemplation of arguments and consequences by the use of logic and revelation leads to true faith and success in this life and the Hereafter.

8.2.2 *Islam's Position vs. the Rejecters' Position:*

This implied general argument aims to weigh both the Islamic position and the Rejecters' position with regard to the actions and decisions taken. Based on all the previous patterns and arguments, we can summarize the Islamic position regarding *Dawah* and the Islamic position regarding dealing with rejection as follows:

The *Surah* declares a Rule: **(Indeed, the religion in the sight of Allah is Islam)**. This rule implies that: A) Islam is the Truth, therefore, we make *Dawah* to Islam, B) Islam is just, therefore, we judge with Islam. Based on this rule, Islamic *Dawah* is made through all fair means and all kinds of true and logical argumentation possible. This offers evidence for the Truth of Islam.

People who hear and understand the Islamic *Dawah* have the right to choose whether to believe and follow Islam or not, as there is no compulsion in religion. Allah says: **(There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong) (2:256)**. He also says: **(Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.") (24:54)**.

Though after knowing and witnessing to the truth, certain hidden reasons may hold some people back from accepting the truth, and therefore, they may reject Islam. The *Surah* exposes those people by revealing their hidden reasons and their deceptions. Humans have limited knowledge and cannot precisely predict hidden and unstated warrants, contexts, personal goals, attitudes, biases, and other aspects which influence objectivity (Mercier & Sperber, 2011), or claim to know the hidden agendas of their opponents, much less use them in arguments against them. By contrast, the *Surah* exposes the warrants and hidden reasons of those who reject the message of Islam, proving that Quran is Allah's Word, **(Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent) (3:29)**.

But out of mercy, the *Surah* warns those people of the consequences of those actions. The use of warnings in Quran is restricted to drawing the rejecting party's attention to the consequences of their decisions and actions in the Hereafter, accounting them fully responsible, and giving them a chance to reconsider.

If they still insist on evil doings, the *Surah* condemns their deliberate actions by announcing certain descriptions distinguishing them. This is not a false accusation against them, but rather a justified condemnation based on the fact that they not only choose to reject, but also to mislead and deceive others, which makes their offense doubled. However, the *Surah* consistently uses qualifiers to limit these condemnations to the group of people who commits them, leaving the innocent out of this equation. This recognition is fair, as it avoids generalization and absolutes, making the arguments more precise and accurate in addressing and judging people, and thus more credible.

In contemporary argumentation theories, there is the study of "Resistance to Persuasion". That is when individuals perceive the message as a restriction on their freedom to hold a particular attitude or to engage in certain behavior, they experience psychological reactance and reject the message. There is also the study of "Biased evaluation". That is when individuals try to "produce arguments to rebut the arguments that they are evaluating. They are not trying to form an opinion, they already have one. Their goal is argumentative rather than epistemic. Arguments with unfavored conclusions are rated as less sound and less persuasive than arguments with favored conclusions" (Mercier & Sperber, 2001). The arguments and deceptions made by those who reject Islam are usually built on Biased Evaluation, and therefore their decisions are influenced by their Resistance to Persuasion.

Finally the *Surah* cautions the Muslim believers against the deceivers and commands them to be patient, steadfast in faith and to unite.

From this summary, we can sense that Islam covers all areas of *Dawah* and of dealing with all types of people's attitudes and reactions to *Dawah* in a fair and thorough manner, which clears Islam and Muslims responsibility, and holds those who reject accountable for their actions in the Hereafter. This approach proves to be a strength point in favor of Islam with regard to dealing with those who reject its message, as it shows justice and tolerance, allowing for security and coexistence.

9. Conclusion

In this research, I analyzed the thematic patterns consistent in *Surat Al-Imran* with regard to Islam's position on *Dawah* and rejection. The following are the general results and conclusions of the analysis:

- 9.1 Quranic discourse takes into account individual differences, perceptual capabilities of recipients as well as their mental health and emotional growth.
- 9.2 Studying Quranic arguments which are present in repetitive patterns helps in refuting false claims or

- accusations made against Islam.
- 9.3 The main function of Quranic arguments is to challenge the stubborn, invite the rational, and warn the wrongdoer.
 - 9.4 Quranic argumentation tends to maintain a consistent methodology (in a way that is best) and ethics and principles that aim to persuade and guide.
 - 9.5 Quranic arguments are of different levels of complexity (simple to complex), and different dimensions of appearance (direct to implied).
 - 9.6 Recognizing the different types of people and the different stages of rejection helps Muslims strengthen their faith, beware of the deceivers and enhance steadfastness in their commitment to Islamic principles as preached in the *Surah*.
 - 9.7 The *Surah* gives evidence of Islam's fairness toward people who reject its message.
 - 9.8 The *Surah* also clears Muslims's responsibility toward people who reject Islamic *Dawah*.
 - 9.9 The *Surah* condemns people who reject the truth while knowing it, holding them accountable for their actions in the Hereafter.
 - 9.10 The *Surah* highly criticizes rejecting faith due to arrogance and stubbornness (***How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people***) (3:86).
 - 9.11 Islam respects freedom of thought and religion, and invites people to accept its message by means of logical reasoning and persuasion, not by force or coercion (***There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong***) (2:256).

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