

Problems and Solutions of Islamic Da'wah in Bangladesh

Muhiuddin Khandokar Arif Muhammad

International Institute of Islamic Thought and Civilization (ISTAC)
International Islamic University Malaysia
muhiuddinarif12@gmail.com

Md Sohrab Hossain

Qur'an and Sunnah Studies, International Islamic University Malaysia

Abstract

The research intends to investigate the problems in Islamic Da'wah in Bangladesh and propose solutions as well as ways to treat and combat them in accordance with the Quranic and Prophetic approaches. These phenomena, which affect the individual, family, and society levels negatively and dangerously, form part of the main issues in Da'wah that the Bangladeshi people face. The paper attempt to explain this important area, equally, The Prophet's Sunnah and the Noble Quran provide the most effective guidance for overcoming Da'wah challenges. The research used an inductive approach to collect legal passages from the Quran and Sunnah, as well as from pertinent sources and references. To reach the study's objectives, the researcher relied on everything connected to the subject of the study, which deals with the most significant issues confronting Islamic Da'wah. Additionally, several approaches to overcoming this difficulty are described. The study suggested inviting training facilities as well in order to identify beneficial programs and outstanding credentials that meet peoples' demands.

Keywords: Problems, Solutions, Methods, Advice.

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*Corresponding Author:

Muhiuddin Khandokar Arif Muhammad

International Institute of Islamic Thought and Civilization (ISTAC)

International Islamic University Malaysia

muhiuddinarif12@gmail.com

الملخص:

يهدف البحث إلى التحقيق في مشاكل الدعوة الإسلامية في بنغلاديش واقتراح الحلول وكذلك طرق معالجتها ومكافحتها وفقاً للنهج القرآني والنبوي. هذه الظواهر، التي تؤثر على مستويات الفرد والأسرة والمجتمع بشكل سلبي وخطير، تشكل جزءاً من القضايا الرئيسية في الدعوة التي يواجهها الشعب البنغلاديشي. محاولة ورقة لشرح هذا المجال الهام، على قدم المساواة، والسنة النبوية والقرآن الكريم توفر التوجيه الأكثر فعالية للتغلب على التحديات الدعوة. استخدم البحث المنهج الاستقرائي الآيات الشرعية من القرآن والسنة، وكذلك من المصادر والمراجع ذات الصلة. للوصول إلى أهداف الدراسة، اعتمد الباحث على كل ما يتعلق بموضوع الدراسة والذي يتناول أهم القضايا التي تواجه الدعوة الإسلامية. بالإضافة إلى ذلك، يتم وصف العديد من الأساليب للتغلب على هذه الصعوبة. واقتُرحت الدراسة دعوة مرافق التدريب أيضاً من أجل تحديد البرامج المفيدة والمؤهلات المتميزة التي تلي مطالب الشعوب. **الكلمات الدلالية:** المشاكل، والحلول، والأساليب، والمصائب.

Introduction

In terms of population, Bangladesh ranks third among all Muslim nations. In this nation, Muslims make up almost 90% of the population. Hindus, Buddhists, Christians, and adherents of various tribes' religions make up the final 10% of the population. It has a long history of being known as a liberal Muslim nation. In this nation, members of all religions coexist in harmony and contentment. This nation's defining characteristics include noncommunal consciousness, tolerance, and the spirit of mutual collaboration, regardless of race, creed, or caste. The fact that people of different religions have the same rights and respect in performing important governmental duties from the very beginning of their lives is a glaring example of religious harmony in this nation. The fact that people of different religions have the same rights and respect in performing important governmental duties from the very beginning of their lives is a glaring example of religious harmony in this nation. Because religion influences society in many different ways as one of its elements, the majority of people in Bangladesh are familiar with Islam. Several people have shared their views and opinions about the Da'wah of Bangladesh in this section.

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LITERATURE REVIEW

Many books, journals, and articles discuss and deal with the Da'wah technique and its guiding principles in order to spread the real message in modern life. The following are a few publications and periodicals relevant to the research approach of real ideology:

In the framework of Islamic Da'wah, a fine work by Mohammad Abul Kalam titled "*Da'wah in the Non-Muslim Societies in Bangladesh in the Modern Era*" illustrates several principles of successful preaching in Bangladesh. This article has discussed the significance and duty of Da'wah in non-Muslim society by introducing the spread of Islam in South Asia, particularly Bangladesh. In addition, it describes both conventional and contemporary da'wah techniques, with an emphasis on Bangladesh, and suggests unrestricted engagement between Muslims and non-Muslims. The modern methodology is needed to serve the Ummah, which includes the members of different religions in Bangladesh, according to the comprehensive Da'wah strategy. In order to ensure that this academic work's message reaches a large number of non-Muslim native audiences, my paper aims to address the fact that some of the modern Da'wah strategies were missing from it.

In a similar vein, the research paper by Dr. Md. Yousuf Ali and Abu Sadat Nurullah, titled

The purpose of "*Challenges of Islamic Da'wah in Bangladesh: The Christian Missions and Their Evangelization*" is to compare the multifaceted preaching style of Christian missionaries in order to discuss the difficulties of Islamic Da'wah in Bangladesh. It also discusses the responsibilities of Bangladeshi Islamic Da'wah movements, which deal with fresh methods and creative solutions to the escalating problems faced by Christian missionaries. In order to address the Da'wah challenges and bring about im-

provement in Bangladesh, the author makes a number of recommendations, including adopting a collective conversion strategy as opposed to an individual one for the sake of social justice, raising awareness through institutional knowledge, and discouraging foreign-funded missions from converting people to Christianity.

The literal meaning of ' Da'wah' is: Da'wah (دعوة) is an Arabic word. Its plural is (دعوات) and its root is د-ع-و meaning call, invitation, request, invitation, promotion, etc.

Dr. Abdul Khaliq says : “ إن الكلمة الدعوة تعنى المحاولة العملية او القولية “ :” لاملالة الناس إلى شيء” The word Da'wah means to bring people to Islam through all efforts, both practical and verbal.

A Dictionary of Modern Written Arabic has written the meaning of Da'wah - Call, Appeal, demand, request, Convocation.

The word ' Da'wah ' has various meanings in the Holy Qur'an. For example:

1. “To call” as mentioned in the Holy Qur'an

﴿لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾ [سورة النور: 63].

“Do not treat the Messenger’s summons to you ‘as lightly’ as your summons to one another.

2. To make dua, such as

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ﴾ [سورة غافر: 60].

“Your Lord has proclaimed, “Call upon Me, I will respond to you.

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3. “Call to an opinion or path”. It can either be good or bad, such as

﴿وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ﴾ [سورة غافر: 41].

“O, my people! How is it that I invite you to salvation, while you invite me to the Fire!”

4. “To pray”, such as

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ [سورة البقرة: 186].

“When My servants ask you ‘O Prophet’ About Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond with obedience to Me and believe in Me, perhaps they will be guided to the Right Way”

The terminological meaning of Da‘wah: In terms of Islamic Shariah, calling the human race towards an Islamic way of life is called " Da‘wah ". Through the ages, when people have been confused by forgetting Allah Almighty and His laws, Allah Almighty sent Prophets or Messengers from among mankind to show them the right path. And all the prophet-messengers at that time called their people to the real owner first. After the death of the last Prophet Muhammad (PBUH), no other Prophet will come until the Day of Resurrection. But those who are his true followers will continue the work of calling people to be true servants of Allah based on the Qur'an and Sunnah. So, the work of Da‘wah will continue until doomsday.

1. Imam Ibn Manzūr said: “ دعوة الاسلام هي كلمة الشهادة التي يدعو اليها الملل ”
”الكافرة”

“The Da‘wah of Islam is a testimony to which the disbelievers are called.

2. Dr, Abdul Khaliq said: “Islamic Da‘wah means to use one's performance and speech to reach others for the purpose of spreading the religion of Allah.”
3. The Oxford Encyclopedia of the Modern Islamic World exclaimed: “Da‘wah means the call to become a member of the only righteous Islamic community within the Muslim Ummah.”

Problems of Islamic Da‘wah in Bangladesh

Here are some of the problems that are faced with spreading the call of Islam in Bangladesh at present:

Personal problems of missionaries, lack of knowledge and discretion

Knowledge and discernment are the main foundations of Da‘wah’s work. A person without knowledge is compared to the blind in the Holy Qur'an: "Can the blind and the sighted be equal? Or can darkness and light be equal? " [Ar-Ra'd: 16].

Man cannot walk by himself or guide others to the right path unless he has this knowledge. The first revelation revealed to the Holy Prophet Muhammad (PBUH) was this: read it in the name of your Lord who created you. It is understood from the first verse that was revealed in the Qur'an that the great and almighty Allah is going to give a great responsibility to the Holy Prophet Muhammad (peace be upon him). That responsibility is to turn people towards Allah by inviting people to the monotheism of Allah and building a society on this basis. Knowledge and discretion are needed to accomplish this great responsibility.

From these verses of the Qur'an, the importance of knowledge in Da‘wah activities can be understood. But currently, many people who are involved in Da‘wah activities in Bangladesh do not give importance to knowledge. A considerable lack of knowledge of the Qur'an and Sahih Hadith is seen among them. They don't want to go beyond the scope of their party. As a result, they are unaware of the thoughts and feelings of people of other ideologies, their arguments, and their answers. There is a class of Da‘wah preachers who consider their own thoughts and beliefs to be final and do not want to interact with anyone of other ideologies for fear that walking or talking with them will destroy their authentic beliefs and their false beliefs will enter into it. It will go This behavior is not only at the individual level; such guidance is given by the team leaders or coaches.

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As a result, these people remain within a boundary in thought, speech, and ritual use.

Modern science has far broader subfields than in the past. Science has expanded to include space satellites and planets in addition to the crust of the earth. The idea of residing on the moon is being considered. The world has become a village. Within seconds, news travels from one end of the globe to the other. In medicine, vast innovations and discoveries have been made. The study of economics has expanded to include many new techniques. Therefore, it is crucial to analyze these contemporary concerns in the context of Islam. Due to the rumors of Pir-Murīdi in the past, it is impossible to convert educated people to Islam. There must be a conversation based on science in order to present the appeal of Islam to them. In that situation, scientific comprehension is essential.

Greed for money, fame, and power

The anbiyā (A.S.) called people to the path of the Almighty Allah Rabbul 'Alamin selflessly. Da‘wah did not work for any worldly wealth, happiness, or peace. In the Holy Qur'an, Almighty Allah mentions the characteristics of several prophets. Almighty Allah says about Noah, and Shu‘ayb (A.S.) namely in surah Ash-Shu'ara: 106-109, 177-180.

The infidels opposed the Prophet (PBUH) when he began preaching the Da‘wah of tawhīd

in Makkah after receiving the revelation from the Almighty Allah. It can take the form of deception, false defamation, or even a threat to harm someone. When the Prophet (PBUH) continued his mission ignoring these things, the polytheist leaders of Makkah tried to dissuade him from this work by showing greed for money, women, and power. He clearly informed them: "Uncle, by Allah SWT! Even if they bring the sun to my right hand and the moon to my left, I will not deviate for a moment from my duty of preaching this great eternal truth. Either Allah will make me victorious in this great work, or I will perish But I will never deviate from this duty".

The activists ought to say this. They must believe that no monarch in the entire world can pay me back for the tremendous work I am devoting my time, talent, thoughts, and effort to. No amount of money could ever replace it. The accomplishments of Da‘wah dwarf all of the world's wealth. There is no alternative to paradise.

But unfortunately, preaching Islam has become a profession for many. Many speakers do not go to programs without exchange. I agreed to go to

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a party after making a big deal. The khatibs of the mosque do not speak the truth for fear of their job. Power is very important to many of those who do Islamic politics. Conflicts often arise over who will be the Amir of the party and who will take which post. There is a competition to get your name and picture in the newspaper. Many times, journalists are called and requested to give their pictures to the newspaper. The situation of some Pir- murid is more delicate. The simple-minded people of Bangladesh bring people to them for the sake of religion. Money started being looted from them in the name of religion. Common people are also willingly giving away their hard-earned money in the hope of salvation in the afterlife. Al-anbiyā (a.s.) has lost all their houses, money, and property after starting Da‘wah activities. But today, those who are doing Da‘wah work, their houses and mountains of wealth are being built through this work.

Impatience:

Patience is inextricably linked to the success of Islamic Da‘wah. Al-anbiyā (a.s.) succeeded only after an extreme test of patience. It came from Sahih Bukhari, on the authority of Khabbāb ibn al-‘Aratt (RA). He said, "We came to the court of the Messenger of Allah (peace be upon him) and complained against the persecution of the infidels in Makkah. At that time, he was resting in the shadow of the Ka'ba Sharif by turning his cloak into a pillow. We said to him, "Will you not ask for help (from Allah) for us? Won't you pray for us? He said: "The condition of those before you (believers) was that holes were dug in the ground for them. And in that hole, they were buried, and their heads were split in half with a saw. This (brutal torture) could not divert them from their religion. The flesh and veins of the body were torn apart by scraping with an iron comb. This (inhuman torture) could not divert them from religion. I swear Allah, Allah will surely complete this religion. A rider of that day would travel (safely) from San'a to Hazramaut, fearing none but Allah. Or the wolf will fear the tiger for the sheep. But you are in a hurry.

There is a considerable lack of patience among those who are currently doing Da‘wah work. In the face of enemy opposition, this task is

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often abandoned in the name of strategy. We need to acquire more strength and work strategically. anbiyā (A.S.) worked strategically, so we also need to be strategic, not emotional, etc. Da'wah stopped the work. It is not tolerated if anyone speaks harshly while doing Da'wah work. Far from approaching him with a new missionary mission, he became eager to take revenge. Another weakness of many Da'wah workers is that they are not impatient with the amount of sacrifice and patience required to achieve a material thing, but they cannot be patient with Islam. Another weakness of many Da'wah workers is that they are not impatient with the amount of sacrifice and patience required to achieve a material thing, but they cannot be patient with Islam.

Inadequate training

The Prophet (PBUH) was instructed by Allah Rabbul 'Alamin Himself to call the common people to the path of Allah by giving them appropriate training. Allah Almighty directly taught him how to call and with whom to talk or argue. The following verses bear proof of this:

“Call people to the way of your Lord with wisdom and good advice and argue with them in a good way. Your Lord is All-Aware of who goes astray from His path, and He is All-Aware of those who are on the right path. If you punish, you will punish according to the wrong done to you. But if you are patient, it is better for the patient. Be patient; your patience is with the help of Allah. Do not grieve because of them and do not be disheartened by their plots. 'Allah is with those who adopt taqwa and those who are righteous”. An-Nahl: 125-1128.

We realize from Qur'anic verses that education is crucial to spreading the message of Islam. Most people currently working in Da'wah in Bangladesh are not well-trained. He devotes time to this activity with the prospect of eternal redemption that is purely based on feelings. The majority of folks are not talking. Numerous 'ulama use fictional anecdotes to entice listeners to the path of Allah. The question of the proper form of Islam consequently arises in the minds of regular educated people. Islamophobes frequently criticize Islam by quoting its proponents' words. The outcome is the real face of Islam. The general populace cannot see it.

Blindly following leaders

Blindly following a person or group without reason is the work of kafir-polytheists. In the Holy Qur'an, Almighty Allah Rabbul 'Alamin has de-

scribed the event of the invitation of Hazrat Ibrahim (A.S.). When he invited his nation to tawḥīd with arguments, his nation could not refute any irrefutable argument of Ibrahim (A.S.) and said: "They said, 'No, but we have seen our fathers do so". Ash-Shu'ara: 74.

Prophet (PBUH) was told the same thing after giving the invitation to tawḥīd, "When they are told, "Come to Allah's revelations and the Messenger," they respond, "What we found our predecessors doing is good enough for us." Would they continue to do so even if their predecessors had no knowledge or guidance?" Al-Ma'idah:104.

It is not at all recommended to blindly follow the Islamic Da'wah leaders and messengers. The sole requirement of Islam is submission to Allah. The distinction between halal and haram can only be made by Allah Almighty. The Prophet (PBUH) is instructed to be followed in the Holy Qur'an because he exemplified for us how to obey Allah Almighty's commands in both word and deed in every area of life. He must therefore do so. No human being is exempt from committing mistakes, according to the Qur'an and Hadith, with the exception of anbiyā (A.S.). As a result, if someone is blindly followed, their errors will inevitably enter the follower's life. Therefore, a Muslim can only follow Allah Almighty and His Messenger without question.

Many people nowadays who teach the message of Islam blindly follow the leaders of their group or Jama'at and are willing to accept any viewpoint that differs from their own. Even when the topic is covered in the Qur'an or Hadith, they do not want to accept the matter readily. Didn't our academics read the Hadith and the Qur'an? Do they comprehend the Hadith and the Qur'an less? By asking inquiries, etc., sidestep the subject. Some claim that stifling language, such as "only our professors are right, all others are wrong," has a detrimental effect on Islamic Da'wah activities.

Disagreement and disharmony

The Holy Qur'an is said to eliminate differences and establish unity among Muslims. Almighty Allah says in verse 103: "Ali 'Imran. In addition, it is not appropriate for those who do the work of Islamic Da'wah to have differences or factions. In the Holy Qur'an, the Prophet (peace be upon him) forbade dissension on any matter of religion and asked to avoid those who dissociate. In verse 159 of Surah Al-An'am, Allah Rabbul 'Alamin says. There was no difference of opinion on the fundamentals of Islam in the first period of the Prophet (PBUH) and Khulafā' al-Rāshidūn. Towards the

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end of Khulafā' al-Rāshidūn, differences of opinion began among the Muslims on some issues. Gradually, this difference has become widespread. Muslims are divided into groups such as Shi'a, Sunni, Qaria, Zaria, etc. These groups are again divided into different groups. Sunnis are divided into Hanafi, Shafi'i, Maliki, Hanbali, Ahlul Hadith (The People of Hadith), etc. There is a great difference of opinion among the 'ulama' regarding nafal or minor mas'ala. can be done through the prohibition of marriage, transactions, etc. One even gave the other a fatwa of Kufuri. There is no coordination among those who are engaged in the work of preaching Da'wah. He preaches Da'wah in whatever way he can. As a result, a negative perception of the missionaries is created among the common people. Many ordinary people ask the question, "So many ways?" So which party will I leave to which party?' This kind of division and lack of coordination is creating thousands of problems in the spread of the Islamic Da'wa. In the Holy Qur'an, the Almighty Allah warns Muslims about this and says: Obey Allah and His Messenger and avoid arguing with one another, or you will become discouraged and weak. Persevere! Surely Allah is with those who persevere. Al-Anfal: 46.

Politics issues

Regarding Islamic politics and Islamic government, there was no disagreement between the Khulafā' al-Rāshidūn of the Arab world and the Muslim politicians of the early phases of Muslim authority in the Indian subcontinent. Regardless of how they behaved personally, Muslim kings used to run their countries according to the laws of the Qur'an or Hadith. Numerous emperors throughout the latter years of Muslim reign in India departed from the fundamentals. Hindu religion and societal superstitions were incorporated alongside Islamic "rules" in the guise of Islam. Christians attempted to gradually alter the original form of Islamic politics when Britain was still in power. A secular education system was implemented, which allowed freshly educated politicians to start developing their own ideologies. After 200 years, the British left, but these intelligent politicians

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reignited the conversation on Islamic politics. Islamic law is a dated, primitive system of law. This law cannot be upheld in the contemporary day, etc., sparking fresh discussions in Muslim society. To advance and disseminate their views, they authored a number of books and articles. organized a number of symposiums and seminars. Students, teachers, and intellectuals in the nation began questioning Islam's politics, economy, and social policy as a result of its colorful language.

As a result, there are now two streams of political activity in Bangladesh. the left and right wings together the principles of belief in Allah, the Hereafter, the Messenger, etc. are denied by many left-wing politicians. These people do not wish to adopt Islamic politics once more. women's rights, the women's veil, the wealth distribution program, and the Islamic court system have all been attacked.

While a lot of right-wing politicians do not outright oppose Islam, they are just as hesitant to use religion in politics as left-wing politicians are. Many of them believe that religion consists solely of acts of worship like prayer, fasting, the Hajj, and a few social gatherings like weddings, funerals, and commemorating the Prophet's (PBUH) birth and death anniversaries. Additionally, they oppose the establishment in society of all fundamental Islamic regulations necessary for the proper functioning of social order. Some of this group of politicians ardently adhere to Islamic law and think that it is superior to all other laws. However, their issue is that they lack knowledge of Islamic doctrine. They don't conduct any research on Islam. Many of them are uninformed of how the Prophet (PBUH) transformed a harsh, ignorant, and barbaric people into a perfect society by enlightening them with the teachings of the Qur'an. How will Islamic law be applied in the contemporary world? How will society's citizens revert to the path of Islam? They don't give those things any thought. He believes that it is the imam's or the mosque's muezzin's duty to spread the message of Islam. As a result, the country's regular citizens also associate Islam with the mosque's imam and muezzin. Many people find it hard to comprehend how Islam may be used in politics. The khatib, imam, muezzin, and madrasah teachers of the mosque concluded their discussion of the

subject by saying that it was nothing more than "bullies from the mouths of the Prophets.

Cultural aggression

In the contemporary world, there are three sorts of conflict or advancement. The military aggression, economic aggression, and cultural aggression are the first three. These three aggressions are intended to occupy the nation. In the past, there have been many changes to how people battle with firearms in the field. The imperialist nations continued to consider and investigate new methods of maintaining their influence over other countries, particularly after witnessing the horrors of billions of lives lost and the immense loss of riches in the First and Second World Wars. World Bank, I. M. F. w. T. Through these organizations, the developing nations of the world have been reduced to economic serfdom. multinational organizations like the European Union, the United Nations, and others have enslaved people. This continuity saw a continuation of cultural hostility. The media is selected as the primary source. In order to instill in the country's citizens a mistrust of religion, a sense that they betray their country, are inferior, etc., the colonialist propaganda media developed a plan utilizing cultural manifestations such as dance, music, drama, cinema, theatre, poetry, and literature. elevated head The colonial power was able to instill such a sense of inferiority in the people of the independent countries with the aid of media power that they forgot about their own resistance and self-defense as if they were in love with the dictates of those masters. They are all fine as long as the ego of the racially oppressed race vanishes. We are in the dark. I'll act just like them. Such inferiority eventually causes one to lose the ability to defend freedom in their minds. For this reason, it is believed that if a political defeat occurs, the country may still be saved, but if a cultural defeat occurs, it may be more difficult to restore the country's freedom. Political independence cannot be aspired to if a nation's cultural identity is not preserved.

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Reviewing Bangladesh's political, socioeconomic, and cultural background reveals that the nation has lost its independence in all of these areas as a result of experiencing severe cultural aggression. Patriotic growthists believe that Bangladesh's foreign cultural invasion is taking a catastrophic turn and would eventually swallow the entire country. Its poison is seeping into society and telling us plainly that the nation as a whole is currently in disarray as a result of the contamination of the bad culture. You don't need to hear someone's viewpoint, speech, or declaration to comprehend what Landabhand has evolved into. A regular person sitting at home can envision its appalling state. The politics of Bangladesh are growing more dependent on foreign nations as a result of cultural aggression. Due to the allure of foreign scholarships, medals, prizes, money, and travel, the majority of the educated elite have sold themselves and transformed into international brokers. They are managing their skills and activities while within the nation for the benefit of aggressive forces.

For forty-four years since the creation of Bangladesh, India has been able to transform its Muslim majority into a fragmented population by carrying out cultural aggression. By distorting the glorious and rich golden history of the Muslims of this country, the new generation has been taught for ages in the name of Islam that the people of East Bengal have been exploited and deprived. So it is against the interests of Bengali Muslims to have a relationship with Islam. Adherence to Islamic precepts is nothing but orthodox fundamentalism. The strange thing is that the privileged neighboring communities who sat in Calcutta and conspired against this country for ages, with the help of the British, squeezed the blood of the people of this country. They made Calcutta prosperous with the money from the harvest of labor produced by the blood and sweat of the people of this country. They became their own. And those who gave their lives in the struggle to create an independent homeland for the Muslims of the subcontinent, who sold their lands and built universities for the neglected people of East Bengal, became oppressors or enemies. Bangladesh is a shining example of how cultural aggression makes a nation forget its identity.

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By carrying out cultural invasion, the people of the country were made to forget that the polytheism, social and religious discrimination of the Indian Hindus could not coexist with the culture of tawhīd, equality, social justice, justice and welfare of the Muslims, and the country was partitioned in 1947. For the same reason, despite all the opportunities, India did not dare annex Bangladesh in 1971, or the people of Bangladesh would have suffered the same fate as Sikkim.

Today, the religion of 16 million Muslims is called fundamentalism. Hindutva secular nationalism, called Bengali has been pitted against the Muslim nation. Akbar's Deen-e-Ilahi pattern of secularist religious management is being practiced in the name of generosity by calling the Quranic-Hadith-based religion narrowness and blindness. Islam, whose foundation, way of life, and behavior are built on the belief in the monotheism of Allah, belief in revelation and message, and belief in the Hereafter, is being read at the beginning of the ceremony in the country of 90% Muslims, along with the polytheistic Gita, Tripitaka, and Bible. A land of lakhs of mosques is being turned into a place of heathen idolatry. The prevalence of Mangal Pradip culture, Ludhiana in national ceremonies, Rakhi Bandhan, naked dance, and the extravagance of the thirty-first night are presented as the epitome of our culture.

In the modern era, radio and television are two very effective forms of mass communication. None of these media are controlled by those who propagate Islamic ideas. Anti-Islamists are seated in every seat in theatres, concert halls, and movie theatres. As a result, Bengal's simple-minded population is being indoctrinated by the enemies of Islam with their ideas and ideology.

Media phobia

Media is an English word. Media is the medium used to promote something. There are mainly two levels of media: (1) print media, such as newspapers and magazines; and (2) electronic media, or satellite, mobile phone, computer, TV, radio, and so on. Communication media is actually a set of

activities through which people exchange emotions, opinions, feedback, thoughts, and knowledge. The aiding tools in this scenario include telephones, fax machines, cell phones, radios, TVs, the internet, newspapers, etc. Islamophobes have chosen to use the media as their primary instrument to undermine Muslims' religion because none of these tools and resources are in the control of Muslims. A Jewish journalist named Dr. A World Jewish Conference was organized under Theodor Thurzel's direction. They developed elaborate schemes and plans to rule the entire world at this summit. They developed elaborate schemes and plans to rule the entire world at this summit. The establishment of their monopoly through global propaganda and media-based brainwashing of the populace is one of the conference's key concerns. He mentioned how crucial the media is, saying, "The media will play a key role in making our aspirations come true. As a result, we cannot permit our adversaries to have a powerful press through which to spread their ideas.

One of the top news agencies on the globe is Reuters. Newspapers, radio stations, and television stations all across the world rely on Reuters as a trustworthy news sources. This renowned news organization's founder is a Jew. In 1851, he founded it. Its main office is in London. Another well-known news organization is the BBC. It began to exist in 1922. John Reith is its creator. Its main office is in London. Another notable news organization is CNN. It was started back in 1980. Georgia, in the USA, is home to its headquarters. As a result, non-Muslims have total control over the media in today's world. There are no significant Muslim-owned media. As a result, they are unable to spread their ideologies and religious convictions. Non-Muslims are utilizing that chance to continue demonizing the Islamic Renaissance. Those who support Islam are maligned as terrorists, militants, fundamentalists, etc., portraying them as evil individuals in the eyes of the general populace.

Systems of secular education

The Prophet (PBUH) transformed a violent, ignorant, barbarous nation into an ideal one. During the time of the Prophet (PBUH) and al-Khulafā'

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al-Rāshidūn, the Qur'an served as the foundation for educational institutions' curricula. Later, people began to gradually distance themselves from the religious education system, and their perspectives also began to shift. The Holy Prophet (SAW) merely used the Qur'anic teachings to provide his companions with the appropriate instruction, he claimed. He made it abundantly obvious to them that they should lay down their lives for this Qur'an and live lifestyles that are consistent with its precepts. In order to complete this Qur'anic instruction, those blessed individuals of gold freely and spontaneously wasted their life and death, rising to the highest position in human society. People in the modern era are nearly completely devoid of this. After that era of prosperity came to an end, certain contaminants entered the pure stream of this road. Greek philosophy and logic, historical folktales, Jewish humor, fragmented and twisted portions of the divine book maintained by Christians, etc. are notable examples.

In Bangladesh, there are primarily two educational systems. both general education and madrasa education. There are two ways to teach at madrasas. the educational systems of the Aliya Madrasa and the Qaumi Madrasa. The general school education system, the English version, the English medium, and the technical education system are the three different categories within the general education system.

A secular or secular system of education is in operation in schools or colleges. Poems, stories, and history written by atheist apostates are taught. Children are being taught the culture of irreligious or foreign people. Looking at the chapters of the first class "Amar Bangla Book-2013", one can understand how foreign culture is being pushed into the tender heart of the child. are being taught in 'R', Ektara in 'A', Dhak-Dhol in 'D', Rath in 'R', etc. are being taught. Through this, the child's mind is introduced to these issues of Hinduism. In 2009, fourth-grade Bengali books contained the story of Caliph Umar's slave, which was removed in the 2013 revision. An essay by Muhammad Shahidullah titled "The Reward of Honesty" which was published in the sixth-grade Bengali book in 2008 was deleted as part of the 2013 revision.

In schools, there is no emphasis on Islamic education. There is a course named "Religion and Moral Education." Here, a few religious facets are briefly covered. This fails to direct one toward the path of Islam. Students do not learn the principles of Islam, such as Tawheed, Shirk, Kufr, Nifaq, Risalat, Akhirat, Firishta, retribution in the Hereafter, Jannah, and Hell, in a correct manner while they are in school. The value of doing ablution, praying, and fasting is not widely understood. They can choose whether to follow religious regulations. The utilisation of rituals is another delicate topic. They have no concept of respect for parents, teachers, or the elderly. They insult teachers and speak to them in an impolite manner. They are not at fault for this. These lessons are not taught to people in the wombs of their mothers. They must pick things up. Parents and teachers are in charge of this. In the present educational framework, there is no opportunity to teach these subjects. Subjects cannot be chosen at whim by a teacher.

The reputation of universities will improve as a result. Only three or four departments at various institutions teach the Qur'an and the Hadith elsewhere. The higher education system has undergone total westernization. The majority of the works on the reading list were written by Western, non-Muslim authors. The practice of atheism is done in the name of liberty and intellectual independence. There, insults to Allah and His Messenger are made public. The Majeed of the Qur'an is mocked. Concerns are being voiced over the Prophet's (PBUH) and his wife's moral integrity. If an atheist like Taslima Nasreen has pornographic literature, pornographic magazines, or pornographic videos on campus, that is not a problem. However, it is problematic to preserve Islamic literature, Hadith, or the Qur'an. This predicament is a result of the secular or atheist educational system.

Solving the problem of promoting Islamic Da‘wah in Bangladesh

In Bangladesh, the issue of Islamic Da‘wah spreading is not a recent one. During the time of Da'wat's preaching, anbiyā (a) dealt with more difficulties. He pleaded with them to spread the Deen in accordance with Allah Rabbul 'Alameen's directives though. By looking back at the past, we may conclude that regardless of how many issues there were, a solution always

existed. Therefore, individuals promoting Islam in Bangladesh must begin their efforts with renewed zeal. In addition to finding a solution, they must get ready for severe sacrifice. Analyzing the past and present of what leads to the solution.

Returning to the Qur'an and Hadith

The Prophet's (PBUH) society was one that was rife with ignorance. Crimes like murder, rape, theft, etc. were commonplace in that culture. In that civilization, women were not considered to be full human beings. They served as men's consumer products. The father felt humiliated by the birth of a female child. The girl was buried alive as punishment for this. Their "Ibadah" was to do Tawaf in front of Allah Almighty while they were completely exposed. The Prophet (PBUH) started teaching the Holy Qur'an, the word of Almighty Allah, amid such a primitive and uncivilized community. Through this amazing ability of the Qur'an, a social order was quickly established that cannot be equaled in either the history of Islam or the history of the human race.

The Qur'an, with its miraculous power, once produced a group of people whose comparison is unmatched not only in the history of Islam but in the history of the entire human race. According to Sayyid Qutb Shaheed (R.H.), the struggle to establish a revolutionary way of life in Islam is to be started at any time. The mujahids of this path must acquire a deep knowledge of its working methods. The magnificent book Al-Qur'an served as the Companions' (RA) the primary source of guidance. They completely shaped themselves after the Qur'an. The only guidance provided to them by the Holy Prophet (PBUH) was found in the Qur'an. He directed that the thirst for knowledge be quenched by the clean fountain of the Qur'an. He made it abundantly obvious to them that lives should be sacrificed for this Qur'an and that they should be built in accordance with its precepts. In order to complete this Qur'anic training, those fortunate golden individuals freely and spontaneously sacrificed both their life and

their death, and they afterward attained the highest position in human society.

Overcoming differences

It is crucial that the Muslim Ummah reach an agreement on contentious subjects. The adversaries of Islam sow division among Muslims by taking advantage of their differences. The Aws and Khazraj clans were at battle with one another before the Prophet (PBUH) moved to Madinah. They frequently got into arguments. By the mercy of Allah Almighty, the two tribes were able to unite under the protection of Islam, forgetting everything that had come before, and become one. They become brothers after the jealousy fades away. They support one another in acts of reward and ally themselves with one another in the worship of Allah. According to the Holy Qur'an, Allah, the Almighty: verse 62-63 surah Al-Anfal.

There are various Muslim sects nowadays, including Shi'a, Sunni, Baha'i, etc. The majority of people in Bangladesh adhere to a Sunni philosophy. This Sunni sect is divided into various groups. Hanafi Madhhab is more often practiced when it comes to Madhhab. There are a lot of Ahlul Hadith adherents as well. There are adherents of the tariqas of The Qadiriyya, The Naqshbandi, The mujaddid, and the Saberiya. The adherents of these factions are not fundamentally different from one another. Everyone accepts Allah as their Rabb and Ilah. One discusses the Qur'an, and the other stresses adhering to the Prophet. There is no dispute on the duty. Between Nafal and Sunnah, there is disagreement. For instance, everyone must observe the Salat requirements without exception. Everyone claims that reciting the qirat, performing qiyam, and prostrating are requirements. There is disagreement on how loudly to say the Ameen, how to do Raf'ul Yadain, and how to tie the hands so that they are below the navel rather than above the chest. These problems require agreement among the ulama. It is bad to cause divisions among Muslims by debating on such trivial matters. In the past, and also now, there have been various points of view on these concerns. Every opinion is supported by evidence. Therefore, there can be no discussion about these topics.

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According to Shah Waliullah (RA), "the manner of obtaining the Mas'ala from the statements of the jurists or the accurate following of the words of the Qur'an or Hadith is the source of difference between the Muslims." In actuality, neither of these two strategies can be entirely given up. But regrettably, many on both sides have gone away from one and toward the other. But a different strategy was the right one. Comparing the two approaches side by side would have been preferable, and any flaws in either approach should have been made up for by the other. As a result, Ahl al-Hadith should evaluate all of their beliefs and madhhabs in comparison to the rulings of the Tabi'i and later Mujtahid Imams and take advantage of their ijthihad. And in order to avoid expressing opinions that are in conflict with the veracity of the hadith and to refrain from expressing opinions on subjects where hadith or Ashaar are present, the Ahl al-Fiqr should think and investigate as much as they can when compiling hadith.

Creating social centers in mosques

The role of mosques in Muslim culture is significant. Muslims construct mosques wherever they construct homes. It was initially constructed by the Prophet (PBUH) after his move to Madinah. The mosque served as the focal point for all Muslim social, governmental, and religious activities.

Muslims have been building mosques in the Indian subcontinent since the caliphate of Hazrat Umar (RA). Mosques were erected in the region using state funds while Muslims controlled the area. The Muslim "Alim-Ulama" delivered the call to Islam from there. Every mosque served as a hub for the spread of Islam at that time. There were not just the five daily prayers offered, but also a number of social activities. There weren't separate educational institutions in many regions. The mosque served as the location for their educational activities.

Bangladesh currently has more than 250 000 mosques. Although the mosques may not be schools, colleges, madrasas, or any other educational facilities, every village, and town in this nation has one or more mosques. These mosques hold a special place in the hearts of the common people. At least five times throughout the day and night, they visit the mosque. In addition to offering prayers, the mosque serves as a place to socialize and interact - one can interact with people and ask about each other. Scholarships are provided through this for social bonding. Therefore, the following actions can be performed to transform Bangladesh's mosques into hubs for the spread of Islam:

- (1) In Bangladesh, there is an imam and a muezzin in every mosque. In addition to imams and muezzins, many mosques have khatibs and khadeems. Everyone has a strong bond with the mosque's imam. Everyone respects Imam Sahib as a person. All common people respect and pay attention to imams. People have both happy and sad memories of the mosque imams. These persons primarily received their education in madrasas. Given their knowledge of the Qur'an and Hadith, they should receive Da'wah training so that they can spread Islamic Da'wah. They should adopt the perspective that their life can be dedicated to advancing Islam. Such courage must be cultivated within the heart in order to remain firm in the path of Allah despite everything in life and not be hesitant to proclaim the truth out of concern for a meager amount of sustenance and income. For this, a national imam association free from political influence can be established to organize the particular training of imams.
- (2) Islamic education for children is provided at several mosques in Bangladesh. Here is where the young child's confidence in God is built. anbiyā (a.s.), the Companions of the Messenger, the tale of the Muslim Mujahids, the Resurrection, the joy and calm of Paradise, and the punishment of Hell all have enormous significance. This leaves an impression on a child's tender heart that they will always remember. The objective of the library is to become aware of oneself in the context of the Qur'an and hadith that Allah sent, as well as to learn about the meaning of life. They develop a religious outlook later in life as a result of having this fundamental Islamic education as children. Because the child has a strong religious theme ingrained in his subconscious mind without his understanding. This school must be expanded. This education method ought to be included in every mosque. Modernizing its educational system is crucial. The pupils using contemporary technology will enhance the Mataba educational system with high-quality projector instruction. With the amount of money paid to instructors, it is impossible to support a family. It is crucial to pay them for this in accordance with what their age demands. The wealthy citizens of the nation should stand up in order to take these actions.
- (3) The Imam or Khatib offers a discussion on Fridays prior to Jumu'ah Prayer. These debates ought to be more informative and current. It is vital to talk about many modern issues and how to resolve them in light of the Qur'an and Hadith. As a result, those

attending the mosque to worship will comprehend modern issues and how Islam might help to solve them. Following the Jumu'ah prayer, a particular conversation may be held. They will have a clear understanding of the subject at hand if the discussion's substance is written on a sheet and distributed to the in-attendance attendance fanatics. There should be a chance for audience members to ask questions as well. Consequently, a number of questions are raised in people's minds. As a result, numerous issues that commonly plague regular people's thoughts will be resolved. They will be urged to abide by Islamic law.

- (4) Every mosque should have a library dedicated to Islamic studies. Muslims should have access to these libraries' collections of Islamic literature, including the Qur'an and Hadith. A variety of competitions can be held to promote the reading of these materials.
- (5) It is necessary to arrange ta'leem after the prayers. People will gain from ongoing discussions about current events, Hadith scholars, or the Qur'an. Apart from that, if they hold a sizable Tafseer Mahfil on any notable occasion or day of the year, people will be inspired to practice their religion.

Using radio and television

Radio and television are two crucial modern-day technologies. Almost all homes in Bangladesh contain these two elements. Through it, foreign culture is advancing. Some of our "Alim-Ulama" don't want to use these resources. They issued a fatwa condemning it. The "Alim-Ulama" must free themselves from this conceit. It is impossible to keep these two essential things out of people's reach in today's civilization. The way materials are used needs to change. Instead of the negative culture on television and radio, Islamic culture should be taught. Islamic Da'wah should be spread in accordance with the requirements of the average person. It should remain possible for regular people to take part in these events. different contests, tests, question-and-answer sessions, general People ought to be given the chance to voice their opinions, etc. Different professional groups, including women, children, young people, seniors, farmers, teachers, doctors, businesspeople, etc., should be given special events. Analysis of solving numerous personal, family, social, and governmental issues in the context of Islam is necessary. Islam is currently being actively promoted by Peace TV Bangla. However, given the way Indian networks are propagating poor culture, it would be insufficient to promote Islam on only one channel. For

Islam to spread more widely, more TV and radio stations are required, In order for Islam to spread more widely and continue to do so day and night, more TV and radio stations dedicated to spreading da'wah are required.

Producing monthly magazines and discussing Islam in a national newspaper

There are two ideological streams in Bangladesh's national newspapers: left and right. Atheists, apostates, and opponents of Islam have their stories and columns published by left-leaning publications. Additionally, right-wing publications run articles and opinions by persons who support Islamic principles. Both types of newspapers include pages for sports, economics, and culture in addition to domestic and foreign news. These sections contain comprehensive news concerning this subject. National newspapers that uphold Islamic principles ought to have a distinct page where daily pieces on various aspects of Islam are written. In light of Islam, several modern issues will be discussed, along with potential solutions. The reader should be able to ask them questions regarding various issues throughout the question-and-answer period. For people of all professions and social strata, including women, children, young people, and old people, many types of articles will be prepared. so that everyone is aware of the laws of Islam that apply to them.

In addition to the national dailies, the number of monthly Islamic newspapers should be increased. Its promotion should be increased. These magazines should contain the Dars of the Qur'an and Hadith. anbiyā (a.s.), companions, and biographies of Muslim thinkers should be discussed. People can be inspired to follow the path of Islam through their own sacrifices and sacrifices in the establishment of Islam. So it is important to have regular articles on these topics. At present, some magazines such as Madina, Adarsh Nari, Prithivi, Al-Kawsar, Rahmat, and others are published in Bangladesh. It is important to publish more such magazines to promote Deen. Necessary arrangements should be made to deliver these magazines to people's homes more easily.

Establishing financial institutions for social welfare

Bangladesh is an impoverished country for the most part. Because of a lack of resources, a lot of individuals are still homeless. Due to a shortage of funds, basic requirements like education and healthcare cannot be provided. In the pretext of assistance, numerous NGOs are exploiting the poor

by making loans to them at high-interest rates. Once more, this debt is compounding upward. Christian missionaries are converting common people in rural locations by taking advantage of the poor. For financial gain, people are selling their religion.

A paucity of Muslims in society should be addressed by those who love Islam. Islamic Financial institutions for public welfare should be created. These institutions ought to provide financial assistance to the underprivileged. Islam vows "Ibadah" to end the misery of the misery stricken. Every region should have a financial institution to offer interest-free loans or Islamic micro-financing. Those who practice Islam are the poor people who will receive financial aid from these institutions.

Modern methods of Da‘wah

As science has improved, people's lifestyles have altered. Before electricity bins, people used to study in the darkness of a cyclone; today, it is unthinkable. He used to spend months traveling across seas and oceans to complete the Hajj. And so, after just six hours, he boarded the aircraft and arrived in the holy city of Mecca where the great Lord was waiting for him. Now, with the touch of a button, one may instantaneously interact with relatives who are thousands of kilometers away. Previously, urgent messages were transmitted via telegram. People used to watch the runner's path with great curiosity in the past. They will be fully informed when the relative's letter arrives. Today, the news is disseminated quickly via Facebook, Twitter, SMS, Messenger, email, and Facebook. In other words, we are living in a global village. The term "Global Village" refers to it in scientific parlance. Through the invitation of religion, there has been a transformation in this era of superior scientific achievement. To extend an invitation in the past, one had to go long distances on foot, by horseback, or in another type of transport. It is now simple to reach a greater number of individuals in less time while sitting at home. With the limitless kindness of the All-Merciful Allah, the unthinkable is now becoming attainable. We shall now discuss a few contemporary Da‘wah methods.

Internet

The term "internet" is used to describe it. The entire globe has been weaved into a thread by this media, much like a net. Because of this, if something happens in one part of the world, it quickly spreads to the other. As a result, any video or article that is placed here can be viewed from anywhere in the world. As a result, in the present period, one method of propagating pure Da'wah is through the Internet. The invitation to religion can be conveyed to a huge number of individuals in a short amount of time and with minimal difficulty through various media including websites, YouTube, Facebook, Twitter, blog sites, etc. Below are some of these media highlighted.

Website

A website is a very popular and convenient way to share information with others. You can think of a website as a house. where different furniture pieces are nicely organized. The website is also. There is storage for all the relevant person's or organization's information.

Inviting people has been made more interesting by websites. Numerous Islamic websites exist, and they are filled with hundreds of articles, Q&As, and Islamic literature. There are also other recent issues written there. People are urged to adopt a religious path and to create a life focused on the Hereafter through these websites. Be aware that the internet is home to both useful and harmful websites. We must support right and reject wrong. Additionally, there are several trustworthy websites where invitations are distributed together with Shirk and Bid'at. Even from them, it is vital to surviving.

YouTube

YouTube is one of the most well-known video-sharing websites in the modern internet era. In 2005, YouTube began its adventure. YouTube offers a lot of benefits. By creating an account with this, any video can be posted. On YouTube, video editing is also possible. YouTube also calculates the number of viewers for each video. As a result, learning about the

popularity and reception of an uploaded video is simple. In addition to making suggestions, the audience can also offer comments on the speech's or video's positive and negative features. The following videos can be made using it as a guide. However, in this instance, the disadvantage is that you might judge someone's wise counsel or good words from a negative perspective and make unfavorable remarks, which is completely inappropriate.

Television has been eclipsed in terms of popularity by YouTube. One may argue that YouTube channels have replaced television networks, due to YouTube's accessibility as a website. Compared to television, it has many more amenities. By logging in, you can access the selected movie and view it while also following the conversation of your preferred speaker. Additionally, YouTube channels are incredibly simple to open. Also not needed in this case is government authorization. The ministry is not dependent on payment from you. Spending lots of money is not necessary.

YouTube is a well-liked invitational platform. Millions of people from all over the world can view a religious video that you upload at home on any subject or watch an Islamic Majlis address or Friday sermon that is broadcast on YouTube. Additionally, you can see the live video and respond to the audience's questions about their religion. In this sense, YouTube makes it very simple for individuals to accept a religious invitation.

Facebook

Facebook is another popular current method of invitation. One of the most widely used social networking platforms worldwide is Facebook. Prior to this century, it didn't exist. It's possible that nobody could have foreseen the creation of such a sophisticated social networking site. In February 2004, Facebook was established. This medium is now used by people of all ages. 2.6 billion individuals, or one-third of the world's population, are current subscribers to this medium. Any composition, image, or video—including live video—can be effortlessly shared with others in this way. It

is now regarded as a significant method of invitation as a result. By creating your own Facebook page or group or joining an Islamic organization, you can post about many religious themes with ease.

Apps

The application is shortened to "app." It is a category of software that can function on various hardware. For instance, desktop, web, and mobile apps. The most well-liked and simple to use of them is the smartphone app. The software can be used for a variety of things, including calling, taking pictures and videos, conversing, doing math, playing games, and more.

In a similar vein, the app's use is not restricted to invitation-only situations. Islamic-related apps cover a range of themes. such includes apps for the Quran, Hadith, audio-video, various Islamic groups, newspapers from the Islamic world, fatwas, etc. Apps like Messenger, WhatsApp, Telegram, etc., are very well and often used. These applications are crucial for invitations. You can distribute invitations to groups using these apps. Invitations can be delivered via voice. The audience can be connected to and invited live from many locations across the world through video conferencing. This allows the speaker to see the audience, as well as the audience, sees the speaker. Direct questions can also be made by the audience. The message, text message, or audio-video upload.

Conclusion

Islam is the only path of life that Allah Almighty accepts. Unlike other religions around the world, it is not just any religion. The religious philosophy of Islam is exceedingly extensive. Starting with faith has total influence over all facets and areas of people's lives. Its own political, social, economic, and moral systems exist. Its own history, culture, civilization, and traditions exist. Only Islam can ensure that all people will have happy, peaceful lives in this world and in the Hereafter.

Islam does not demand any particular theory or ideology in its Da'wah. According to the Qur'an and Hadith, it expressly alludes to the way of the Almighty Allah. summoning people to a sturdy tree, the branches of whose roots reach the seven heavens. Those that held onto this large, sturdy tree were essentially holding onto a sturdy handle. This tree is under the care of Allah, the Almighty. Therefore, opposing this tree is equivalent to opposing Allah.

The challenges with the current Islamic Da'wah in Bangladesh are not brand-new. Taking on these issues, anbiyā (A.S.) continued the Da'wati effort. Success came to them from the All-Powerful Allah. This labor should therefore be kept up with sincerity in order to follow their example and be like them. The success of this job won't come until then.

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The authors designed the study and gathered the literature and wrote the article.

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