INTERNATIONAL ADVISORY BOARD

Table of Contents

Author Guidelines

Manuscript article can be either in English, Malay or Arabic using software Microsoft office (Word, and Excel), Font 12 Times New Roman. Only tables, figures and appendix can be written using Font 10, Times New Roman.

If there is a usage of Quranic verses or Hadith fom Prophet P.B.U.H., it only needs to be done by translation only.

The manuscript should be in 1.5 single spacing and justified, with the margin of 2.5cm.

Article needs to have a title and author's name and second author's name along with the full address (institution's or university's address, e-mail, handphone's number, office's number, fax together with the second author's details).

Every article must include an `abstract in Malay and English. The length of the abstract is no more than 150 words including 5 keywords.

The length of each article must not exceed 6000 words.

The Arabic words in manuscript should be in a transliterated form.

Reference for each article must be written according to **Chicago Manual**.

Notification Letter :

Letter of Acceptance – editorial board will send an e-mail to the author to notify that the manuscript is received.

Letter of Acceptance/Rejection for Publication – editorial board will send a letter by an e-mail to the author to notify if the manuscript judged by the panels is approved or declined to be published.

Letter of Publication – editorial board will send a letter by e-mail to the author if the article has been judged, repaired, and corrected to be published in the college's journal.

Certificate of Appreciation– editorial board will send a certificate of appreciation by mail to the authors who have sent their articles.

An Overview of the Concept, Meanings, Nature and Significance of Islamic Daʿwah

Abdul Salam Muhamad Shukri[*]

Abstract

This article aims to make an overview of Islamic Daʻwah. The emphasis is on its basic concept in the Qurʾān and Sunnah, etymological and technical meanings, with its nature as well as the signficance of Islamic Daʿwah. The research employs the qualitative methodology in which the data collected are analyzed using the textual and content analysis approach. Findings reveal that Islamic Daʿwah is part and partial of Islam despite of its broad meaning, while its nature is considered as the fulfilment of the Divine commandment. The significance of Islamic Daʿwah is in line with the basic mission of the prophets of God. Nowadays, as one of the disciplines in Revealed Knowledge, scholars have discussed four foundations of Islamic Daʻwah, namely the caller, the called and Islam as the subject with the methods of Islamic Daʻwah. This intellectual endeavour is to ensure relevancy of Islam and Islamic Daʻwah to the contemporary world.
Keywords: Islamic Daʾwah, Concept, Meanings, Nature Significance**.**

Introduction

Islam considers calling people to the way of Allah as an important obligation on every Muslim according to their abilities. In order to help Muslims in fulfilling this duty, modern studies on Islamic Daʿwah had been conducted. Many Muslim scholars such as al-Bahi al-Khuli (1901-1977),[1] Muhammad al-Ghazali al-Saqqa (1917-1996),[2] ʿAbd al-Karīm Zaydan (1917-2014)[3] and others contribute to this intellectual endeavour, especially

---

[*] Assoc. Prof. Dr. Department of Uṣul al-Dīn and Comparative Religion, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. Email: abdsalam@iium.edu.my

[1] One of founding members of the Egyptian Muslim Brotherhood and the writer of *Tadhkirah al-duʻat* (Guideline for the Preachers) (Cairo: Dar al-Kitab al-ʻArabi, 1952). This work has been translated into Malay by Ismail bin Mohd. Hassan as El-Bahi El-Khuly, *Panduan Para Pendakwah (Tadhkirah al-duʾat)* (Kuala Terengganu: Yayasan Islam Terengganu, 1984)

[2] A prominent Egyptian scholar and member of Egyptian Muslim Brotherhood and the writer of *Maʿa Allah: Dirāsat fi al-Daʿwah wa al-duʿat* (Cairo: Dār Nahdah Miṣr li al-Tibāʿah wa al-Nashr wa al-Tawzīʿ, 1997)

[3] An Iraqi scholar and became a prominent member of Muslim Brotherhood in Iraq and can be considered as the first author who wrote a complete book on the discipline of

during the modern era known as the rivival of Islam in the early 20th century until now. They answer the questions such as why Islamic Daʿwah is important in Islam, who should do it and how to call others to Islam. It is worth mentioning that Hassan al-Banna (1906-1949), an Egyptian Muslim teacher began his movement Muslim Brotherhood in calling Egyptians to be true Muslims to their religion of Islam. Many scholars would consider him the "founder" of Islamic Da'wah movement in the Islamic world.[1]

In general, Muslim Brotherhood, founded in 1928 had carried out the effort of reforms, namely a continual process of improvement in Islam and Muslim societies, which raise the phenomena of "Islamic Resurgence" in the Muslim world and other places.[2] Furthermore when Islam is considered as a new force to be reckoned in the post colonial world, many Western scholars such as Thomas Walker Arnold (1864-1930),[3] Larry A. Poston

---

Islamic Daʿwah entitled *Uṣūl al-Daʿwah* (Baghdad: Maktabat al-Manār al-Islāmiyyah, 1981, Beirūt: Muʾassah al-Risālah Nashirun, 2010)

[1] On Hassan al-Banna, see Abdul Salam Muhamad Shukri, "10 Prinsip Dakwah Hassan al-Banna." *Dakwah*, (2018), http://www.yadim.com.my/v2/10-prinsip-dakwah-hassan-al-banna/; Ismail bin Mamat, "Transmission of Islamic Reform (*Islah*) from Egypt to Malaysia: A Study of Hasan al-Banna's Legacy," *International Journal of Business, Economics and Law*, Vol. 10, Issue 5 (2016), pp. 23-30. https://www.ijbel.com/wp-content/uploads/2016/11/IJBEL10_44.pdf; see also a new study, MSB, *Islamic Activism in a multicultural context– ideological continuity or change?,* (Sweden: Malmö University & Docent Aje Carlbom, 2018), https://www.msb.se/siteassets/dokument/publikationer/english-publications/islamic-activism-in-a-multicultural-context-ideological-continuity-or-change.pdf; Another leading thinker in Muslim Brotherhood is Mostafa Mashhur (1921-2002), the writer of *The Path of Dawah* (Kairo: Al-Falah Foundation for Translation, Publication and Distribution, 2000); translated into Malay as Mustafa Masyhur, *Jalan Da'wah di antara Qiyadah dan Jundiyyah*, trans. Syed ʿAbdurahman bin Hj. Syed Hussin (Shah Alam: Dewan Pustaka Fajar, 2012)

[2] See Ali E. Hillal Dessouki, (ed.), *Islamic Resurgence in the Arab World* (New York: Praeger Special Studies, 1982); Khurshid Ahmad, "The Nature of Islamic Resurgence," John L. Esposito (ed.), *Voices of Resurgent Islam* (Oxford: Oxford University Press, 1983), 219-229; Chandra Muzaffar, *Islamic Resurgence in Malaysia* (Petaling Jaya: Penerbit Fajar Bakti Sdn. Bhd, 1987); Ibrahim M. Abu Rabi', *Intellectual Origins of Islamic Resurgence in the Modern Arab World* (Albany: State University of New York Press, 1996); M.K. Pasha Globalization, Cultural Conflicts, and Islamic Resurgence. In: B.N Ghosh & H.M. Guven, (eds), *Globalization and the Third World* (London: Palgrave Macmillan, 2006), https://doi.org/10.1057/97802305025673

[3] A British orientalist and the writer of *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (London, 1896, 1913, 1935), see: https://iranicaonline.org/articles/arnold-sir-thomas-walker-british-orientalist-1864-1930, retrieved on 1st November 2020.

(1952-),[1] Egdūnas Račius (1973-)[2] and others also contribute to this scholarship in studying Islamic Daʿwah especially from historical and contemporary perspectives. Generally, it is very important to acknowledge the the modern studies as mentioned above and the activities of Islamic Daʿwah. This article aims to make an overview of Islamic Daʿwah by taking into account towards some of these studies and their pursuits of Islamic Daʿwah. To a greater extent, it becomes an added value to a further understanding of Islam in general. The emphasis of this article is on its basic concept according to the Qur`ān and Sunnah, etymological and technical meanings, as well as its nature along with the signficance of Islamic Daʿwah. By having such an undertaking this article will sum up the intellectual endeavour in order to gauge the rise of science of Islamic Da'wah in the contemporary world.

Concept of Islamic *Da'wah* in the Qur`ān and Sunnah

The term *da'wah* is used in the Qur`ān with several contexts, among them is "calling people to the way of Allah." Moreover, the word daʿwah is comprehensive enough which is completing our own worship and service to God, the reason for which we are created in this world, and it is in line with Islam as '*dīn*' (religion), a way of life.

Da'wah is one of the noblest acts that entail a high reward, as the Qur`ān has said "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur`ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the best Aware of those who are guided." (16:125). This verse also signifies the important method of doing the daʿwah in Islam. Sayyid Qutb points out that the verse indicates the Prophet was told to continue his efforts, calling on people to follow the divine faith, by means of wisdom and good exhortation, and delivering his argument in a kindly manner. In the case that the opponents of the Prophet were on the offensive and act

---

[1] Adjunct Professor of Religion, Stevenson University and the editor for *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (New York and Oxford: Oxford University Press 1992)

[2] Professor of Islamic studies at Vytautas Magnus University (Kaunas, Lithuania) wrote his PhD on Islamic Da'wah in 2004, entitled "The Multiple Nature of the Islamic Da'wah," (Academic Dissertation, University of Helsinki, Faculty of Arts, Institute of Asian and African Studies, Arabic and Islamic Studies and Vilnius University, Institute of International Relations and Political Science, October 2004), 31, http://ethesis.helsinki.fi/julkaisut/hum/aasia/vk/racius/themulti.pdf.

aggressively, Qutb adds that the "penalty should be of the same type as the aggression, or the Prophet may choose the better way of forgiveness and patience in adversity, despite being able to exact punishment."[1]

Da'wah is one of the means to propagate Islam to others. This is unanimously agreed in Islam and the Qur'an itself which absolutely go against compulsion in religion. People need to be convinced the truth that Islam brings to mankind. Egdūnas Račius in his studies on "The Multiple Nature of the Islamic Da'wah"[2] highlights this stand of Islam and the Qur`ān. He points out that "since the Qur`ān urges Muslims to avoid compulsion in persuading non-believers to convert to Islam ("No coercion in religion," 2:256), it would follow that the most acceptable way to convert someone to Islam would be to convince him or her of Islam's superiority… Such an activity is called "*da'wa*," an Arabic word meaning a "call, summon, invitation." In addition even though *da'wah* itself was not made a pillar of the Islamic faith, "Muslims (or Muḥammad, as it actually is in the text of the Qur`ān and Ḥadīth collections) are urged to invite non-believers to join their faith. One may even say that all Muslims are, by definition, missionaries or specifically refer as preachers. The Qur`anic injunctions for *da'wah* are further confirmed by the prophetic practice; Muḥammad himself was above all a *da'ī* (caller to Islam)."[3]

In the Qur`ān, the word "*da'wah*" and its derivatives occurs in different contexts over a hundred times,[4] and also presents in Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim and other Ḥadīth collections. According to Janson, his search on the English-language MSA-USC Hadith Database for the word "invite" yielded 34 references in the translation of Ṣaḥīḥ al-Bukhārī and 12 in Ṣaḥīḥ Muslim.[5] However, the term *da'wah* as a verbal noun only occurred four

---

[1] Sayyid Qutb, *Tafsir fi Zilal al-Quran*, https://tafsirzilal.files.wordpress.com/2012/06/an-nahl-eng.pdf

[2] Račius, "The Multiple Nature of the Islamic Da'wah," p. 31.
http://ethesis.helsinki.fi/julkaisut/hum/aasia/vk/racius/themulti.pdf.

[3] Račius, "The Multiple Nature of the Islamic Da'wah,"

[4] For example, in the Qur'an see 2:186, 2:221, 3:104, 7:193, 10:25, 10:106, 12:108, 13:36, 14:22, 14:44, 16:125, 17:52, 21:45, 22:67, 23:73, 26:72, 27:80, 28:87, 35:14, 40:10, 40:41–43, 41:33, 42:15, 70:17, 71:5–8, etc., see Gustavus Fluegel, *Concordantiae Corani Arabicae*, (Lipsiae: Sumptibus Ernesti Bredtii: 1898), 67-68 or other Quranic indexes as cited by Račius, "The Multiple Nature of the Islamic Da'wah," 31; Cf. Muhammad Fu'ad 'Abd al-Baqi, *al-Mu'jam al-mufahras lil-alfaz al-Qur'an*, (Cairo: Dar al-Hadith, 1996), pp. 316-20.

[5] On the use of da'wah in the hadith, see Torsen Janson, *Your Cradle is Green: The Islamic Foundation and the Call to Islam in Children's Literature* (Lund: Lund University, 2003), 59 as cited by Račius, "The Multiple Nature of the Islamic Da'wah," 31; see also "Chapter One: Da'wah: Its Meaning and Importance,"
http://shodhganga.inflibnet.ac.in/bitstream/10603/60885/7/07_chapter%201.pdf, 39-40

times with different meanings and its context namely "*daʿwata al-daʿ*" (the invocations of the supplicant, 2:186), "*daʿwatu al-ḥaqq*" (the Word of Truth, 13:14) "*daʿwatan min al-arḍ*" (a single call from the earth, 30:25) and "*daʿwatun fi al-dunyā*" (request in this word, 40:43).[1]

According to Račius the word "*daʿwah*" in the Qur`ān has three primary meanings, namely (1) worshiping God or idols, 2) addressing, asking and calling (God, idols, people), and (3) inviting to religion (Islam or other). The first two meanings of "*daʿwah*," worshiping and calling, are frequent in the Qur`ān, for example in 2:186, 3:38, 6:40, 11:22, 11:106, 19:48, 19:91, 22:12, 72:18 and others. Meanwhile in the last meaning the Qur`ān urged the Prophet Muḥammad to appeal to pagan Arabs and (occasionally) Jews and Christians, for example, in 12:108, 13:36, 16:125, 23:73, 40:10, 41:33, 70:17.

In the Qur`ān, "*daʿwa*" as worship includes the worshiping of other deities, not exclusively God (Allah): "Say, are we to worship some other [deity] besides God?" (6:71). *Daʿwa* as calling does not always have a religious meaning: it could mean people addressing God (invoke Allah), or an idol (calling upon idols by the pagan), (calling upon) Satan as well as each other.[2] The Qur`ān warns against worshiping deities other than God. Thus, the only acceptable *daʿwa* as worshiping is the one directed towards God (Allah), as in 2:186: "If some servants of mine asked you about Me, I am indeed close and I respond to the call of a supplicant (*daʿwa*) if he calls upon Me" All of these meanings have religious connotations. However, the third one, in addition to reflecting a direct relationship between humans and deities, or among humans, also implies an intermediary agent-an inviter, or *daʿī*.[3]

The following lines of the Qur`ān contain the word "*daʿwah*" with the connotations that "speak of or imply the preaching and spreading of Islam."[4] The implementation of preaching and spreading Islam can be seen through certain Qur`anic verses shown below.[5]

---

[1] Muhammad Fuʿad ʿAbd al-Baqi, *al-Muʿjam*, p. 320.

[2] Other occurrences include the "invitation" (*yadʿun*) by the polytheist towards fire," to "call" (*adʿuhunna*) the birds, "one, who has been "invited" (*duʿay-tum*) for a meal, for whatever the people "demand," (*yaddaʿun*), "Calling" (*daʿa*) the calls (*bi-daʿwa*) of the ignorance, one who "invoked" (*daʿa*) for rain, one who "invites" (*daʿa*) towards astray, being "called" (*duʿiya*) from the gates of paradise" etc., see "Chapter One: Da'wah: Its Meaning and Importance," p. 38.

[3] Račius, The Multiple Nature of the Islamic Da'wah, p. 35.

[4] Račius, The Multiple Nature of the Islamic Da'wah, 33

[5] Besides that, there are another Qur`anic verse that emphasis on calling and inviting people towards Islam. It can be seen in all of this *sūrah* and *āyah*; 12:108, 10:25, 13:36, 14:44, 16:125, 23:73, 40:10, 41:33, 70:17, 71:5-6 and so on.

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge), I respond to the **invocations of the supplicant** when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Al-Baqarah 2:186)[1]

"…Those (*Al-Mushrikin*) **invite** you to the Fire, but Allah **invites** (you) to Paradise and Forgiveness. …" (Al-Baqarah 2:221)
"Let there arise out of you a group of people **inviting** to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e. Islamic monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Al-ʿImrān 3:104)

"Allah calls to the Home of Peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path." (Yunus 10:25)

The above verses clearly showed that the term *daʿwah* in the Qur`ān means an "invitation to Islam." The Qur`ān employed the term *daʿwah* as "religious invitation" which is directed primarily to non-Muslims.[2] After studying the work of *tafsir*s Račius however points out that the earlier work of *tafsīr* did not venture to state the science of *daʿwah* as developed now in modern settings. He concludes that:

"From a close scrutiny of the major *tafseers* (exegeses of Qur`ān), it becomes evident that most *mufassirs* did not at all venture to consider the ideological or practical aspects of "*daʿwah*". Most of the classical *mufassirs* merely explained the word "*daʿwah*" through its synonyms, and only some go beyond the philological level… Modern commentators of the Qur`ān such as Abduh/ Riḍa and Qutb, unlike their predecessors, pondered "*daʿwah*" verses to a much more considerable extent. However, for these authors, *daʿwah*, and indeed the *tafseer* itself, was more of a political endeavor than a theological one. So, for example, Qutb, in his

---

[1] English translation of the Qur'an is based on Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan, *Interpretation of the Meanings of the Noble Qur'an in the English Language* (Riyadh: Darussalam, 1996)
[2] Racius, The Multiple Nature of the Islamic Da'wah, 37.

commentaries on 3:104 and 12:108, advocates a total reislamization of the Muslim Ummah through political means, while Riḍa stresses education in revitalizing Muslim religious consciousness. Yet, however little the *mufassirs* had to say about *daʿwa…*"[1]

On the other hand Paul Walker believes that the terms *daʿwah* found in the verse 186 of Surah al-Baqarah to be "a basic meaning for *daʿwah* and possibly be considered as its cardinal meaning" ever found in the Qurʾ̀ān.[2] There is another Arabic word refers to "calling" identified as "*nada* (verbal noun '*nida*'),[3] This word is also means "to call" which is synonymous term to *daʿwah*. In addition, the term "*tabligh*" (conveyance) according to the contemporary setting of Muslim missionary activities oftenly substitutes for *daʿwah* even though it did not occur in the Qurʾ̀ān. According to Walker both terms between "*tabligh*" and "*daʿwa*" are not refers to the same meaning but rather complementary to each other.[4] Thus, due to this reason the emergence of categorizing the other Islamic terms which the Qurʾ̀ān used in relation to the concept of conveying *daʿwah* to others. The terms that has been used in al-Qurʾ̀ān related to the application of daʿwah in the current context are as follows:[5]

1. *Al-Jihad fi sabil Allah* (Jihad in the way of Allah)[6]
2. *Al-Amr bi al-maʿruf wa al-nahy ʿan al-munkar* (Enjoining the right and forbidding the wrong)[7]
3. *Al-Indhar wa al-tabshir* (Warning from the bad news and announcement of the good news)[8]
4. *Al-Shahadah ʿala al-nas* (Witnessing before mankind)[1]

---

[1] Racius, The Multiple Nature of the Islamic Da'wah, p. 34.

[2] See Paul Walker, "Daʿwah: Quranic Concepts," in John Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World* (Oxford: Oxford University Press, 1995), I: 343 as cited by Racius, The Multiple Nature of the Islamic Da'wah, p. 35.

[3] For example, the Quran employed the verb *nada* in Al 'Imran 3:193 and al-Ma'idah 5:58. In 3:193, it means "inviting people to faith," and in 5:58 it means "to say in a loud voice, loud speaking," see Racius, The Multiple Nature of the Islamic Da'wah, 35

[4] Racius, The Multiple Nature of the Islamic Da'wah, pp. 35-36

[5] Abdullah Muhammad Zin, *Islamic Da'wah*, 3; Sohirin M. Solihin, *Islamic Da'wah: Theory and Practice* (Gombak: IIUM Press, 2008), pp. 7-10.

[6] Allah says, "And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior) …" (al-Hajj 22:78)

[7] Allah says, "Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Maʿruf* (i.e. Islamic monotheism and all that Islam order one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Al 'Imran 2:104)

[8] Allah says, "And warn your tribe (O Muhammad) of near kindred." (al-Shuʿara' 26:214)

5. *Al-Islah* (Reformation)[2]
6. *Al-Nush* (Good counsel)[3]
7. *Al-Tadhkir* (Reminder)[4]
8. *Al-Tabligh* (Conveyance)[5]
9. *Izhar al-din* (Presentation of the religion)[6]
10. *Iqamah al-din* (Establishment of the religion)[7]
11. *I'la' kalimat Allah* (Exaltation of the Word of Allah)[8]
12. *Al-Tawasi bi al-haqq* (Admonition each other with the truth)[9]
13. *Al-Ta'awun 'ala al-birr wal-taqwa* (Cooperation in the godliness and piety)[10]
14. *Al-Nida'* (Calling)[11]
15. *Da'wah al-haqq* (The Word of Truth)[1]

---

[1] Allah says, "Thus We have made you [true Muslims –real believers of Islamic monotheism, true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a just (and the best nation, that you be witnesses over mankind and the Messenger be a witness over you…" (al-Baqarah 2:143)

[2] Allah says, "There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allah's Cause), or *Ma'ruf* (Islamic monotheism and all the good and righteous deeds which Allah has ordained), or conciaition between mankind;" (al-Nisa' 4:114)

[3] Allah says, "And my advise will not propfit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord! And to Him you shall return." (Hud 11:34)

[4] Allah says, "And remind (by preaching the Qur'an O Muhammad), for verily, the reminding profits the believers." (al-Dhariyat 51:55)

[5] Allah says, "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not." (al-A'raf 7:62)

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

[7] Allah says, " He (Allah) has ordained for you the same religion (Islamic monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad)), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically)" (al-Shura 42:13)

[8] Allah says, "… and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty." (al-Tawbah 9:40)

[9] Allah says, "… and recommend one another to the Truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'ruf*) which Allah has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause duiring preaching His religion of Islamic Monotheism or *Jihad*)." (al-Asr 103:3)

[10] Allah says, "… Help you one another in *Al-Birr* and *Al-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." (al-Ma'idah 5:2)

[11] Allah says, "Our Lord! Verily, We have heard the call of one (Muhammad) calling to Faith: 'Believe in your Lord,' and we have believed. …" (Alī-ʿImrān 3:193)

In addition, according to Sheikh Ahmad Mahmoud in his writing on *Daʿwah to Islam*,[2] the Islamic *daʿwah* must be given priority due to its importance in the life of Muslims. The Muslims must spend their time and putting efforts to convey the message of Islam in general and towards non Muslims specifically. Some explanations have been provided by Mahmoud for the terms mentioned above in connection for conveying the *daʿwah* based on the Qur`ān and Sunnah. Those clarifications are as stated below:

1. Enjoining the *Maʿruf* (Good) and forbidding the *Munkar* (Evil) is Part of Conveying the Da ʿwah

The need for enjoining the *maʿruf* and forbidding the *munkar* is necessary and permanent. Indeed, the da'wah is equivalent to all of that. The Prophet has explained the extent of that need and gave an example for it. So he said; "The example of those who maintain Allah's limits and those who surpassed the limit is like the example of those who share a boat. Some would occupy the lower while others the upper deck. The occupants of the lower deck would have to go to the upper deck to have access to the water. They said, 'Why don't we drill a hole in the lower deck to directly access the water, so as not to cause any inconvenience to those above us?' If those on the upper deck allowed this to happen, then the entire boat with all the passengers would sink. However if they prevented them from doing so, then all would be saved" [Reported by Bukhari].

This *ḥadīth* explains on how enjoining the *maʿrūf* and forbidding the *munkar* is equivalent to the life and security of society. Any complacency in undertaking this task has no outcome except that the boat sinks with everyone on it, to the bottom of the sea and everybody would perish and drown. So, the Qur`ān has expressed the *daʿwah* based on the phrase, "enjoining the *maʿrūf* and forbidding the *munkar*." Allah says: *"And let there arise from amongst you a group inviting to all that is good (Islam), enjoining the ma'roof and forbidding the munkar. And it is they who are successful."*[3] He also says: *"You are the best of peoples*

---

[1] It is a combination of term *daʿwah* and the truth which became the main message of *daʿwah* its as said by Allah, "For Him (Allah's alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polotheists and disbelievers) invoke, answer them no more that one who stretches forth his hand (at the edge of a deep hell) for water to reach his mouth, but it reaches him not; …" (al-Radd 13:14)

[2] Sheikh Ahmad Mahmoud, *The Da'wah to Islam* (n.p.: www.khilafah.com, 1995), 24 retrieved from http://kalifat.com/fileadmin/user_upload/random_all/DawahToIslm.pdf, retrieved 26th June 2018.

[3] Alī- Imrān, 3:104.

ever raised up for mankind; you enjoin the ma'roof and forbid the munkar, and you believe in Allah"[1]

The Messenger of Allah said; "By the One in whose Hand lies my soul, you must order the *ma'ruf* and forbid the *munkar*, or Allah will be about to send a punishment, then you will supplicate to Him and you will not be answered" [Reported by Tirmizi]; and he said, "Whosoever from amongst you sees a *munkar* let him change it with his hand, if he is not able then let him change it with his tongue, and if he is not able then let him hate it in his heart. And that is the weakest of Imān" [Reported by Muslim].

2. *Tablīgh* is Part of Conveying the *Daʿwah*

Similarly, the Qur`ān has expressed the *daʿwah* with the term, "*shahādah*" (to bear witness) against people. He said: *"Thus We have made you a just nation, that you be witnesses against mankind and the Messenger be a witness against you."*[2]

The Messenger says, "... the believers are witnesses of Allah on earth." [Repoted by Ibn Majah]. The Messenger also says, "Let the one present (shaahid, ie witnessing this) convey it to the one absent." Likewise the Qur`ān has expressed the da'wah with the term, "*tabligh*" (conveyance). He said: *"O Messenger (Muhammad)! Convey (the Message) which has been sent down to you from your Lord. And if you did not, then you have not conveyed His Message. Allah will protect you from mankind"* (al-Mā`idah 5:67); and the Messenger also says, "Convey from me even if it is one ayah." [Reported by Bukhari]

3. Admonition of Each Other (*Tawasi*) to the Truth is Part of Conveying the *Daʿwah*

The Qur`ān and Sunnah have also expressed the idea of *daʿwah* with the terms; recommending one another to the truth (*tawasi*); sending to give good tidings (*tabshir*) and to warn (*indhār*); to clarify the truth, advising (*naṣiḥa*) and reminding the people, and debating with the people of the Book with the best manner, and performing *Jihād* in the path of Allah, and the work to make the deen prevail. As a matter of facts there are many more examples. Allah says, *"By Al-ʿAsr (the time). Verily! Man is in loss,*

---

[1] Alī- ʿImrān 3:110
[2] Al-Baqarah 2:143

except those who believe and do good deeds, and recommend one another to the truth, and recommend one another to sabr (patience)."[1]

The *Rasūl* of Allah said, "Verily, the deen is advice." He was asked, "To whom O Rasul of Allah?" He said: "For Allah, His Book, Messenger, *imāms* of the Muslims and the masses" [agreed upon]. Sulayman b. Buraydah reported on the authority of his father who said, "When the Rasul of Allah appointed anyone as leader of an army or raiding expedition he would exhort him to fear Allah (in his private matter) and to be good to the Muslims who were with him. He would say, 'Fight in the name of Allah and in the cause of Allah. Fight against those who do not believe in Allah. When you meet your enemy from the Mushrikeen, invite them to three courses of action. If they respond to any one of them, accept it from them and restrain yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them ... [Reported by Muslim]."[2]

Although there are many terms used in the Qur'an, the term da'wah is widely used currently and becomes one of disciplines of revealed knowledge. Islamic Daʿwah is part and partial of Islam itself. It is then worth to define further the term Islamic Daʿwah, by looking at its etymological and technical meanings of the term.

Etymological and Technical Meanings of the Term *Da'wah*
The Arabic term *da'wah* is a verbal noun of the root verb *da'aw* or *da'a* signifies the meanings "to pray, supplicate, desire or require, call or summon, invite people to food and call to one's aid."[3] Moreover, in their studies on etymological meanings of the term da'wah, Muslim lexicologists and scholars had listed the following meanings of the terms *da'wah* including "to invite, preach, call to something, request,[4] desire and require"[5]

---

[1] Al-ʿAsr 103:1. Another Qur`anic verses also available that could be traced are as follows: Sabā' 34:28, Ibrahim 14:4, al-Takwir 81:27, al-Zukhruf 43:44, al-Nahl 16:125, al-Anfal 8:39, al-Saff 61:9.

[2] Mahmoud, *The Da'wah to Islam*, pp. 28-31.

[3] E. W. Lane, *Arabic ~ English Lexicon*, 2 vols (Cambridge: The Islamic Texts Society, 1984), I: 883

[4] Munir Ba'labakki, *Al-Mawrid (A Modern English-Arabic Dictionary)* (Beirut: Dar el Ilm lil Malyen: 2002), p. 480.

[5] Badlihisham Mohammad Nasir, "An Introduction to the Methodology of Da'wah in Islam," *The Islamic Quarterly* 44 (3) (2000), pp. 491-505.

etc. It also means "to call, invite, summon, and appeal or to communicate,"[1] "to convey the message of Allah to people,"[2] and "call" or "invitation."[3]

Paul Walker provides an even more inclusive array of meanings for "*da'wa*" as "concepts of summoning, calling on, appealing to, invocation, prayer (for and against something or someone), propaganda, missionary activity, and finally legal proceedings and claims"[4] while Solihin defines it as "introduction of the divine message to others."[5] Solihin also says that, the term *da'wah* literally has several meanings: "*al-nida* (lit. invitation)," "calling someone to attain certain thing and asking him to attain objectives," calling others to believe in certain school of thought," "an inquiry (*al-talab*)," "asking something or invocation," and "to call into guidance and a call into the wrong path." It has two possible meanings: the "first is to call others to follow the goodness while the second is to call to evil deeds."[6] Others include "the act of calling for help or appealing for aid,"[7] and metaphorically, the word is used to indicate "the process of calling or inviting humankind towards the truth or to the right path prescribed by Allah (SWT) for all humanity."[8]

The followings are some sayings indicating etymological meanings from the verb *da'aw-da'a-du'a'-da'watan*: (1) the saying *da'awtu-da'aytu-du'a'* generally signifies "the act of seeking, desiring, asking, or demanding." For example, you say *da'a Allah* (first person, *da'watu* or *ad'u*, verbal noun, *du'a'*) meaning "he prayed to God, supplicated Him, or petitioned Him humbly, desiring to obtain some good that He had to bestow;" *da 'awtu Allah lahu*, meaning "I prayed to God for him; and *da'watu Allah 'alayh*, meaning "I prayed to Allah against him" or "I prayed against him, or cursed him." Another saying is *da'a bi l-kitab*, meaning "he

---

[1] Anis Ahmad, "Islamic Da'wah: Meaning and Methodology," *Da'wah Highlights*, Vol: XII, Issue:VII (2001), p. 6.

[2] Muhammad Shafiq, *Islamic Da'wah: A Message for all* (Rawalpindi: Universal Books: 1996), p. 15.

[3] Mohd Yusof Hussain, (ed.), *Readings in Islamic Da'wah* (Gombak: IIUM Press, 2009), p. 1.

[4] Walker, "Da'wah: Quranic Concepts," I: 343

[5] Sohirin M. Solihin, "The Meaning and Responsibility of Doing Islamic Da'wah," in Mohd Yusof Hussain (ed.), *Handbook of Islamic Dawah* (Gombak: IIUM Press, 2015), 1; cf. Sohirin M. Solihin, *Islamic Da'wah: Theory and Practice* (Gombak: IIUM Press, 2008), pp. 1-7.

[6] Solihin, "The Meaning and Responsibility of Doing Islamic Da'wah," pp. 1-3.

[7] Hikmatullah Babu Sahib, "The concept of Da'wah bi 'l-Hikmah and its Application in Modern Society, in Ridzuan Wu (ed.), *Readings in Cross-cultural Da'wah* (Singapore: The Muslim converts' Association of Singapore, 2001), p. 4.

[8] Abdussalam Shafi Puthige, *Towards Performing Da'wah* (U.K.: International Council for Islamic Information (ICII), 1997), p. 17.

desired, or required, or requested that the writing, or book, should be brought (*al-talab*)," (2) the saying *da'awtu-hu*, meaning "I called him, call out to him or summoned him," (3) the saying *da'a al-mu'adhdhin al-nas ila al-salat*, meaning "the *mu'adhdhin* called the people to prayer" (4) the saying "*kunna nad'u wa-nada'u*, meaning "We used to call, or invite, them to Islam at one time, and to leave doing so at another time," (5) the saying *da'awtu al-nas*, meaning "I invited people to eat with me, or at my abode," (6) the saying *da'ahu ila al-amir*, meaning "he drove him, or urged him to go, [but more commonly meaning] he summoned him to the prince, or commander," hence *al-du'a'*, meaning "the calling to one's aid," as well in the saying in the Qur'an *wa- 'd'u shuhada'a-kum min dun Allah …* (2:23), meaning "and call your witness (supporters and helpers) besides Allah."[1]

The term of *da'wah* then has the following meanings, namely (1) a single time or act of prayer and of imprecation (*du'a'*), (2) a call (*du'a', nida'*), (3) the call to prayer (*adhan*), (4) a call, or an invitation, to Islam (*da'wat al-Islam*, *di'ayat al-Islam*, *da'iyat al-Islam*, *da'wah*), (5) an invitation to food and to beverage (*walimah*), and (6) confederation to aid or assist (*hilf*).[2] However, contemporary Muslim scholars use the term *da'wah* to mean by "calling or invitation to Islam only."[3]

The followings are some technical meanings for the term *da'wah* as proposed by contemporary Muslim scholars.

Among the earlier scholars who wrote in the field of *da'wah* is al-Shaykh Muhammad al-Bahi al-Khuli (1901-1977). He sums up the basic meaning of *da'wah* in *Tadhkirah al-du'at* (Guideline for the Preachers) as "shifting the ummah from one situation/perspective to another [*naql al-ummah min muhit ila muhit*] (i.e. from the stage of ignorance to knowledge, materialism to spirituality etc)."[4] Without such an understanding of the word *da'wah*, someone may be considered ignorant the implications of the duty as a *da'ī*.

Dr. 'Abd al-Karim Zaydan (1917-2014), among the first author who wrote a complete book on the discipline of Islamic Da'wah defines

---

[1] Lane, *Arabic ~ English Lexicon*, p. 883.

[2] Lane, *Arabic ~ English Lexicon*, p. 884.

[3] Dr. Abdullah Muhammad Zin, *Islamic Da'wah (Mission): The Definition, Conception & Foundation* (Kuala Lumpur: Pustaka Antara, 1995), p. 2.

[4] Al-Shaykh Muhammad al-Bahi al-Khuli, *Tadhkirah al-du'ah*, (Cairo: Dar al-Kitab al-'Arabi, 1952), translated into Malay by Ismail bin Mohd. Hassan as El-Bahi El-Khuly, *Panduan Para Pendakwah (Tadhkirah al-du'at)* (Kuala Terengganu: Yayasan Islam Terengganu, 1984), p. 39; Arthur E. Zárate, Abstract for the paper on "Rethinking an Islamic "Moral Economy". http://islamicstudiesconf2016.web.unc.edu/files/2015/10/Zarate. Abstract.pdf, retrieved 5/2/2019. It gives a biodata date of al-Khuli.

da'wah his *Usul al-da'wah*[1] as: "The call to Allah, as Allah says: "Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whoever follows me (also must invite others to Allah i.e. to the Oneness of Allah – Islamic Monotheism with sure knowledge)… " (12:108), so what is meant by 'call to Allah' is the call to his religion, and that is Islam: "Truly, the religion with Allah is Islam… (3:19) which Muhammad (pbuh) brought from His Lord. And Islam is the subject of *da'wah* and its essence, and that is in fact the first basic foundation of *da'wah*."[2]

Adam 'Abdullah al-Aluri or al-Ilory (1917-1992), a well-known Nigerian scholar in his *Tarikh al-da'wah ila Allah bayna al-ams wal-yawm* defines *da'wah* as firstly "changing the opinion of the people and their thinking either to the *'aqidah* which is beneficial to them or to the interest (*maslahah*) which also benefits them, and secondly a call to save man either from committing an error which they closely felt into it or from misfortune which encircled them."[3]

Shaykh Muhammad al-Ghazali al-Saqqa (1917-1996), a prominent Egyptian scholar in his *Ma'a Allah* defines Islamic Da'wah as "a comprehensive programme which consists of all required knowledge in its folds that people are in need of them, so they understand the purpose of their life, and discover the milestones that make them guided human beings."[4]

According to Ridzuan A. Wu, a Chinese Muslim from Singapore and one of founders of Muslim Converts' Association of Singapore (MCAS), *da'wah* is "the introduction of beliefs and teachings of Islam to Muslims and non-Muslims. To non-Muslims it is essentially the introduction that there is Creator, and that life in this world is temporary and man will face God in the hereafter. … For people who believe in Islam, da'wah would imply the translation of this belief into his

---

[1] His book *Uṣūl ad-Da'wah* (Principles of calling to Allāh) is a very important contribution to the genre of literature of *da'wah*, see Sheikh Alomgir Ali, "The Death of Sheikh 'Abdul Karīm Zaydān (Raḥimullah),"
https://www.islam21c.com/editorials/the-death-of-sheikh-abdul-karim-zaydan-raḥimullah/ (retrieved on12/6/18)

[2] 'Abd al-Karim Zaydan, *Usul al-da'wah* (Beirut: Mu'assah al-Risalah Nashirun, 2010), 9; see also Abdullah Muhammad Zin, *Islamic Da'wah*, p. 2.

[3] Adam 'Abdullah al-Aluri, *Tarikh al-da'wah ila Allah bayna al-ams wal-yawm* (Cairo: Wahbah, 1988), 17; on his contribution to Islamic thought, see also, Mohammed Muneer'deen Olodo al-Shafi'i, *Islamic Thought Among Nigerian Yoruba: The Influence of Shaykh Adam Abdullah al-Aluri* (n.p.: LAP Lambert Academic Publishing, 2013)

[4] Egyptian scholar, see Muhammad al-Ghazali, *Ma'a Allah: Dirasat fi al-da'wah wa l-du'at* (Cairo: Dar Nahdah Misr li l-Tiba'ah wa l-Nashr wa l-Tawzi', 1997), p. 13.

personal, family, day to day life, as well as his social, political, economic life as a whole." Islamic da'wah is also "the communication of Islam to Muslims as well as non-Muslims."[1]

According to M. Manazir Ahsan (1946-), currently the Rector of Markfield Institute of Higher Education, UK, the term da'wah "literally means 'call' and in Islamic terminology an 'invitation to Islam'." For him "Islam means *dawa* - for *dawa* is essentially the fulfillment of Islam. This call is directed towards Muslims as well as non-Muslims. Da'wah is also "a continuous process, a perpetual endeavour aimed at inviting one's own self, every Muslim and all those who are not yet Muslims to embrace Islam willingly and completely." Ahsan adds that "together with appropriate knowledge and education of Islam and the methodology of Islamic *dawa*", part of da'wah is "a thorough critique of Western civilization." That is to say on "all issues, whether it is the theory of knowledge, problems of race and colour, sexual politics or AIDS, disintegration of the family, economy or politics, war or peace, Muslims have to present appropriate solutions derived from the Quran and Sunnah and make known the merits of these solutions, using the appropriate language, medium and technology."[2]

In addition Hisham Altalib (1940-), a founding member of the International Institute of Islamic Thought in Herndorn, USA defines da'wah as "the vehicle through which Muslims disseminate knowledge and invite others to adopt and practice holistic Islamic beliefs and practices. Da'wah efforts are geared towards both Muslims, in an effort to strengthen or correct their understanding and beliefs of their faith, and non-Muslims, in an effort to spread correct knowledge of Islam and make the message available to all who wish to embrace it voluntarily."[3]

Last but not least, Abdullah Muhammad Zin (1946-), a Malaysian religious scholar defines Islamic *da'wah* as "an invitation extended to humanity by the prophets. From the Islamic point of view the religion of all prophets is Islam, and each prophet has his own *da'wah*.

---

[1] Ridzuan Abdullah Wu, *The Call to Islam: A Contemporay Perspective* (Singapore: The Muslim Converts' Association of Singapore, Darul Arqam Singapore, 1990), 53; see also Ridzuan A. Wu (ed.) *Readings in Cross-Cultural Da'wah* (Singapore: The Muslim Converts' Association of Singapore, 2001)

[2] M. Manazir Ahsan, "Dawa and its Significance for the Future," in Merryl Wyn Davies and Adnan Khalil Pasha (eds.), *Beyond Frontiers: Islam and Contemporary Needs* (London: Mansell Publishing, 1989), pp. 13-14; 20

[3] Hisham Altalib, *Inviting to Islam: Ethics of Engagement* (n.p.: Hisham Altalib, 2014), pp. vii-viii.

Muhammmad's *da'wah* was the last da'wah among the prophets; it is commonly known as the Islamic da'wah (*da'wah al-Islamiyyah*)."[1]

Although many definitions are given to Islamic *da'wah*, they describe the same, that is to say Islamic *da'wah* is a call for people to know, then accept and practice Islam as the way of life. It is also a process of reviving the Islamic ways and its system in individual and societal life. Although many definitions are given to Islamic *da'wah*, they describe the same, that is to say Islamic *da'wah* is a call for people to know, then accept and practice Islam as the way of life. It is also a process of reviving the Islamic ways and its system in individual and societal life. The term *da'wah* as agreed by many scholars is then "a religious outreach or mission to exhort people to embrace Islam."[2]

In Islamic terminology the concept of da'wah implies to invite mankind to the path of Allah voluntarily. In another sense da'wah is used to mean to call upon human being worship Allah alone, to follow His straight path and keep away from all sorts of disbeliefs and evils. It is used to refer to the act of conveying or calling people to the message of Islam. The ultimate aim of the da'wah is the total obedience to Allah, sincerely from one's heart, in his inward and outward, in his private as well as public life.[3]

In Islam da'wah is said to be synonymous with the term *tabligh* which connotes the view to spread some good or virtuous and particularly religious among people or nations and to call upon them to embrace the message.[4] The essence of da'wah includes some initiatives which involve to consolidate the Muslims as well as to invite the non-Muslims the holy path of Islam.[5] Every Muslim, within the purview of Islam, is a missionary of Islam.[6] So in short da'wah can be defined some initiatives, activities and programmes by means of which a Muslim carries out one of his religious responsibilities to call upon the members of human society to the path of Allah and His Messenger. The essence of da'wah is in short to invite people

---

[1] Abdulllah Muhammad Zin, *Islamic Da'wah (Mission)*, pp. 2-3.

[2] Frederick M. Denny, art. "Da'wa," in *The Encyclopedia of Religion*, vol. 4 (New York: Macmillan, 1987), p. 244.

[3] Jainab Hasan Ashry, *A Guide to Giving Da'wah to Non-Muslims* (Kuwait: IPC Islam Presentation Committee), p. 11.

[4] Dr. Khalid Alvi, *The Prophet's Methodology of Da'wah* (Islamabad: International Islamic University Islamabad, 2001), p. 5.

[5] Racius, The Multiple Nature of the Islamic Da'wah, p. 31.

[6] Islamic Research Institute, *Meaning and Significance of Da'wah Ila-Allah: A Guide to the Propagation of Islam* (Islamabad: Da'wah & Irshad Wing, Islamic Research Institute, 1986), p. 12.

to embrace Islam not only as a complete code of life but also at the chosen path for mankind prescribed by Allah Himself.

We may conclude that the definition of da'wah as follows, first "obeying Allah and to into practice His norms in the daily life without hesitation," second "the acceptance to the religion which Allah had provided for the whole universe, in which He sent down His teachings through the revelation (*wahy*) as preserved in the form of the Qur'an and elucidated through the sunnah of the Prophet (pbuh)" and third "calling people to accept the general rules and comprehensive constitution pertaining to matters life and the methods of human behaviours which had been prescribed by Allah to His Prophet (pbuh) in which He ordered him and followers to convey it to the whole of mankind."[1] The meaning of the term da'wah is so broad as it is Islam itself.

The Nature of Islamic Da'wah and Its Significance

The nature of Islamic Da'wah is considered as the fulfilment of the commandment of Allah to "invite (mankind) to the Way of your Lord (i.e. Islam) …" (al-Nahl 16:25). According to Ismail Raji al-Faruqi, the *da'wah* is significant since it is seen as "the effort by the Muslim to enable other men to share and benefit from the supreme vision, the religious truth, which he has appropriated. In this respect it is rationally necessary, for truth wants to be known. It exerts pressure on the knower to share his vision of it with his peers. Since religious truth is not only theoretical, but also axiological and practical, the man of religion is doubly urged to take his discovery to other men. His piety, his virtue and charity impose upon him the obligation to make common the good which has befallen him."[2]

As a new discipline or an academic subject developed in Islamic Studies or Revealed Knowledge, contemporary Muslim scholars had successfully elaborated the science of da'wah recently. It is worthy mentioning that what we have before, is a discussion of *da'wah* in other fields of Islamic studies such as in *tafsir*, *hadith*, *kalam* and *fiqh*. 'Abd al-Karim Zaydan's *Usul al-da'wah* (1975, 1981; new ed. 2010) can be considered the pioneer work in the field. He has elaborated four important basic foundations of da'wah, namely its content (*mawdu' al-*

---

[1] Solihin, "The Meaning and Responsibility of Doing Islamic Da'wah," 4-5

[2] Ismail Raji al-Faruqi, *Islam and Other Faiths*, ed. Ataullah Siddiqui (Leicester: The Islamic Foundation, 1998), 305; This article is published in *Christian Mission and Islamic Da'wah* (Leicester: The Islamic Foundation, 1982), 33-42 and *International Review of Mission*, Vol. LXV, No. 260 (October 1976), 391-406

da'wah, i.e. Islam), caller (*da'i*), called (*mad'u*) and methods of da'wah (*asalib al-da'wah wa-wasa'ilu-ha*) covering styles and a media or communication channel of conveying the da'wah.[1]

As far as the content of da'wah or *al-risalah* (message) of Islam, da'wah is then to proclaim Islam as the religion of Allah which was brought by the Prophet Muhammad, and the Qur'an is the Book of Allah which is for all mankind and forever. Islam is also not a religion of mere belief and ritual but a complete way of life (*din*) covering aspects of belief system, law and morality, social life (family and society), institutions such as institution of *fatwa* and *hisbah* (accountability, ombudsman), politic, economy, war (*jihad*) and penal codes.

According to Arabic term a caller is known as *al-da'ie* or *da'iyah* for singular while *du'at* refers to plural terms which specifically refer as the one who invites others to Islam. Hence, an individual who carries the responsibilty of *da'wah* is called as *da'ī*. The main duty of a *da'ī* is to invite people to embrace Islam sincerely and surrender themselves towards worshipping and serving Allah SWT alone.[2] Every Muslim has the obligation to play the role as a da'ie regardless of the places, language spoken or even the educational background. This obligation begins from the first day of embracing Islam until the last breath.[3]

Historically, the first *da'ī* in Islam is Prophet Muhammad himself as mentioned in holly Qur'ān Allah says, "O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, a warner, and as one who invites to Allah [Islamic monotheism, i.e. to worship none but Allah (Alone) by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah-the legal ways of the Prophet)." (Al-Ahzab 33: 45-46). With his death, the Prophet was followed by the *ummah* (Al 'Imran 3: 110). Then, a *da'i* in Islam is every responsible Muslim and Muslimah (Yusuf 12: 108). Da'wah responsibility is also based on the ability and capability of a *da'i*. There are some tools for a *da'i* (*'uddat al-da'i*) to be equiped in order for the *da'wah* to be successful, namely rigorous understanding (*al-fahm al-daqiq*) or knowledge of Islam, having a deep faith (*al-iman al-'amiq*) in Allah, Prophet and Hereafter and

---

[1] 'Abd al-Karim Zaydan, *Usul al-da'wah*, new edition (Beirut: Resalah Publisher, 2010). This first edition was published in 1975 as stated in its introduction, see 'Abd al-Karim Zaydan*, Usul al-da'wah* (Baghdad: Maktabat al-Manar al-Islamiyyah, 1981), p. 3.

[2] Abdullah M. Zin, *Islamic Da'wah*, p. 28.

[3] Islamic Circle of North America, *Manual of Da'wah for Islamic Workers* (Montreal: Department of Da'wah, Islamic Circle of North America, 1983), 11; for details on ICNA, see http://www.icna.org

having a strong ties (*al-ittisal al-wathiq*) with Allah. Among the ethical principles that any da'i has to hold including being truthful (*sidq*), patience (*sabr*), mercy (*rahmah*), humble (*tawadu'*) and capable of associating within society and being able to be in the state of solitude in certain circumstances (*mukhalatah wa 'uzlah*).[1]

The followings are among the necessary characteristics as a *da'i*, namley (1) understanding of Islamic teaching, (2) correct motivation and sincerity, (3) good actions and deeds, and (4) struggle and sacrifice.[2] For al-Qaradawi, the focus is on the field of intellect and knowledge. The caller's knowledge of new *fiqh* such as the *fiqh* of balances between interests and evils (*fiqh al-muwazanah bayn al-masalih wal-mafsadah*) and the *fiqh* of priorities (*fiqh al-awlawiyyat*) is very important.[3]

As far as a *mad'ū* (called) is concerned, they are all human beings in general without any exception, regardless of their nationalities, races, tribes, groups and sexes. Allah says "Say (O Muhammad): O Mankind! Verily, I am sent to you all as the Messenger of Allah-to Whom belongs the dominion of the heavens and the earth. *La ilaha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" – and he was, i.e. Isa (Jesus) son of Maryam (Mary)], follow him so that you may be guided." (al-A'raf 7:158, see also Fatir 35:28). A *da'i* must come to a *mad'u* and preach him. The Prophet used to go to the Quraysh people, pilgrims, people of Ta'if etc. This is because the duty of a *da'i* is to preach as Allah said, "Obey Allah, and obey the Messenger (Muhammad) but if you turn away, then the duty of Our Mesenger is only to convey (the message) clearly." (al-Taghabun 64:12).

Muslim scholars have divided those called to Islam (*mad'u*) into several types, namely (1) noble people (*al-mala'*) including leaders, chieftains, lords. They are a higher class of people in society and can influence public and common people with their authority and power, (2) common people (*jumhur al-nas*): they are the majority of people in society, (3) hypocrites (*munafiqun*): they follow Islam outwardly, and (4) disobedients (*'usah*, sing. *'asin*): they are those people who go against

---

[1] Zaydan, *Usul al-da'wah*, pp. 293-353.
[2] Abdullah M. Zin, *Islamic Da'wah*, pp. 30-33.
[3] Shaykh Yusuf al-Qaradawi, *Priorities of the Islamic Movement in the Coming Phase* (Swansea: Awakening Publications, 2000), pp. 41-64.

some commands of Allah and do what is forbidden.[1] Yusuf al-Qaradawi, however, divides the called (*mad'u*) into other categories and highlights that current da'wah should be extended to these groups of people, namely (1) the cultured elite, (2) the masses, (3) the working classes, (4) businessmen and financiers, and (5) women.[2]

Both seem to agree that more focus should be on the first two groups, namely the noble people or the cultured elite and the masses. The noble people are the people with influence and authority in society. Their acceptance of Islam means da'wah can easily spread in society without facing difficulty. The Prophets da'wah in fact began with this group of people. By nature they are the most difficult to be convinced. There are various reasons behind their opposition, but their arrogance, desire to rule, and ignorance are considered foremost.[3] Meanwhile, the easier target should be the masses since they by nature are more inclined to accept da'wah compared to others. Their weaknesses are, however, due the influence of their chiefs the opposite happens. They are sometimes influenced and also threatened by the chiefs not accept the da'wah. They could be punished if they accept the da'wah. They also misled by the possessions and wealth of the chiefs, and became their clients. The chiefs and rulers use slander and create suspicion towards the *da'i* and da'wah itself by many accusations such as madness, stupidity and deviance and other negative perceptions and images towards Islamic da'wah.[4]

As far as methods of da'wah (*al-manahij al-da'wah*) are concerned, Abdullah M. Zin mentioned three main methods as implied in the verse 126 of Surah al-Nahl, namely, the invitation or da'wah using the methods of (1) wisdom,[5] (2) goodly counsel (*maw'izah hasanah*) and (3) argument in a gracious manner (*mujadalah bi llati hiya ahsan*).[1]

---

[1] See further discussion in Abdullah M. Zin, *Islamic Da'wah*, 34-45; cf. Zaydan, *Usul al-da'wah*, pp. 355-90.

[2] Qaradawi, *Priorities of the Islamic Movement*, pp. 67-96.

[3] Abdullah Muhammad Zin, *Islamic Da'wah*, pp. 35-39.

[4] Abdullah Muhammad Zin, *Islamic Da'wah*, pp. 39-41.

[5] According to *Tafsir al-Jalalayn*, the word *hikmah* means "al-Qur'an" itself. Al-Jurjani in *al-Ta'rifat* defines *hikmah* as follows: (I) [Phil]. A science in which a human being searches to disclose realities of things as they existed in nature by using human capabilities. It is a theoretical and not mechanical [practical] science. (II) a condition of a scientific intellectual faculty that moderates between rashness that is considered as the extravagant use of this faculty, and stupidity which is considered as the negligence of this faculty. Hikmah has been articulated in three meanings: the first is creating, and the second is knowledge and the third is known as *al-af'al al-muthalatha* such as the sun and the moon… etc. (III) According to Ibn 'Abbas the meaning of wisdom as a Quranic term is the

Abdullah M. Zin prefers to define wisdom technically in the meaning of "a right thing which should be put at the right moment at the right place." For him wisdom demands that "one should keep in view the mental calibre, capability, and circumstances of the addressee and convey the message in accordance with the requirements of the occasion. Moreover, one should refrain from applying one and the same method to each and every person or group, but should first diagnose the real disease of the addressee and then cure it by appealing to his head and heart."[2] Scholars like al-Jalalayn refers wisdom to al-Qur`ān itself.

As far as goodly counsel (*maw'izah ḥasanah*) is concerned, he points out that "one should adopt a comprehensive method to convince the addressee which includes: arguments and appeal to his feeling; condemnation of evils and deviations as well as repugnance to all that lies embedded in the human nature, warning of the consequence of evil; soundness of argument, excellence of guidance and rigteous deed." Another point mentioned is that "admonition should be administed in such a manner as to show sincere concern for the welfare of the addressee."[3]

The argument in a gracious manner (*mujadalah bi llati hiya ahsan*) in conveying da'wah highlights the advantages of gentleness and kindness in gaining supporters and consequently in advancing da'wah.

The arguments must be reasonable, appealing to reason and refrain from indulging in polemics, sophistry and controversy. The arguments must be simple and convincing, truthful and under no circumstances transgress the limits of morality and good moral. The da'i must lead by example and should champion justice, human welfare, dignity and freedom combined with a strong faith in God, Prophet and Hereafter.[4]

However, Muhammad Abu al-Fath al-Bayanuni in his *al-Madkhal ila 'ilm al-da'wah* mentions that methods of da'wah are as follows: (1) emotional (*'atifi*) or goodly advise (*maw'izah hasanah*), (2) rational (*'aqli*) in debate & dialogue, and (3) senses or empirical (*hissi* or *tajribi*)

---

knowledge of the lawful and unlawful. (IV) Literally it means fruitful knowledge i.e. knowledge commensurates with deed. (V) *Hikmah* is what can help us in presenting truth according to our own human capability. (VI) It is said *hikmah* is every speech that conforms to the truth. (VII) It is said hikmah is the concise plausible speech that is free from tautology. (VIII) It is said putting a thing in its place. (IX) It is said what is for it a praiseworthy consequence (Al-Jurjani, *Kitab al-Ta'rifat* (n.p: Dar al-diyan li l-Turath, n.d), 123-24; trans. El-Amin, 2005)

[1] See further discussion in Abdullah M. Zin, *Islamic Da'wah*, pp. 48-58.

[2] Abdullah Muhammad Zin, *Islamic Da'wah*, p. 49.

[3] Abdullah Muhammad Zin, *Islamic Da'wah*, p. 51.

[4] Abdullah Muhammad Zin, *Islamic Da'wah*, pp. 54-58.

especially by showing in good personality or model.[1] These methods seem to be different from the previous scholar. However, they are similar in essence if we are looking from the detailed discussion. The first methods of emotional refers to the second method of goodly advise according to Abdullah M. Zin. The method rational concerns with the third method of argument in gracious way. The last method of senses or empirical may refers to the first method of wisdom, i.e. the Qur`ān itself and the Sunnah of the Prophet.

This is clear if we further understand the definition of the term "method." We may define the term method as "a way of doing something or "order, efficient habit" and methodology is "a set of methods used in a particular area of activity." The Arabic term for method is *manhaj* or *minhaj* (pl. *manahij*). It means an "open, plain and easy road", or "programme." The word *minhaj* occurs in the Qur'an, "… To each among you, We have prescribed a law and a clear way [*shir'atan wa minhajan*]. …" (al-Ma'idah 5: 48). Other Arabic words related to method are the term "*uslub*" (pl. *asalib*), meaning "ways, method, manner and style." It also includes the term "*wasilah*" (pl. *wasa'il*) meaning "means, medium". Thus methods of da'wah denotes "ways of doing da'wah." In other words, it means "ways of propagation of or inviting others to Islam."

There are many significances of having methods of da'wah. As religion Islam is a great and sacred religion. Its beauty can only be understood through calling others with clear and proper methods. The Prophet (pbuh) conveys Islam to others in such a way. Allah says, "And our duty is only to convey plainly (the message)." (Yasin 36:17).

Based on this observation, Muslim scholars have developed detail outline of methods of da'wah. For example, Ab. Aziz Mohd Zin (1995: 80-103) mentions that da'wah methods can be specifically divided into (1) Its basic methods, (2) components of methods, and (3) other methods which are going to attract audience. As far as the basic methods of da'wah is concerned, it is divided into several methods including (i) clear explanation. Allah says "…Then! Are the messengers charged with anything but to convey clearly the message." (al-Nahl 16:35), (ii) gradual in approach (*tadarruj*). For example, in introducing duties and prohibitions in Islam, a gradual approach is used. (iii) Islam will be introduced in easy and simple manner. Allah indicates this approach "… So whoever of you sights (the cresent on the first night of) the month (of

---

[1] Muhammad Abu al-Fath al-Bayanuni, *al-Madkhal ila 'ilm al-da'wah* (n.d.: Mu'assah al-Risalah Nashirun, n.d), pp. 194-219.

Ramadan i.e. is present at his house), he must observe *Sawm* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Sawm* (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. …" (al-Baqarah 2:185). (iv) be full of mercy and friendly in preaching. Allah says, "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have bbroken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. …" (Al 'Imran 3:159). In a hadith the Prophet used to say "Make thing easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." (al-Bukhari and Muslim). (v) giving rational behind certain obligations. For example, in prohibiting drinking wine, gambling, etc. Allah says "*Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salat* (the prayer). So, will you not them abstain?" (al-Ma'idah 5:91), and (vi) message conveyed must suit the audience's thinking, culture and education. It is mentioned in a hadith that 'Ali reported to have said: "Narrate to people what they can understand; do you want Allah and His Messenger to be disbelieved?" (Bukhari).[1]

For the main components of methods of *da'wah*, Ab. Aziz Mohd Zin divides them into (1) the content, (2) style of presentation, (3) media, and (4) strategy. In choosing a correct content, a problem or disease faced by the audience and their level of education, culture and thinking must be studied.[2]

As far the style of presention, it must be variable, depending on the situation, place and time. For example, the method of wisdom (*hikmah*) can sometimes be applied. This includes (i) soft approach, for example in the case of Moses and Aron were asked to call to Pharaoh as implied in the verse 43 to 44 in Surah Taha. Allah says, "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to mildly, perhaps he may accept admonition or fear (Allah) (Taha 20:43-44), (ii) firm approach as to the hypocrites. Allah says, "O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and

---

[1] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah* (Kuala Lumpur: Penerbit Universiti Malaya, 1995): pp. 80-103.
[2] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, p. 86.

be severe against them; their abode will be Hell, and worst indeed is that destination." (al-Tahrim 66: 9), (iii) indirect appraoch as to a youth asked permission from the Prophet to commit adultery. Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)."

The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said, "Come close," the young man came to him, and he said, "Sit down," so he sat down. The Prophet said, "Would you like it (unlawful sex) for your mother." He said, 'no, by Allah, may I be ransomed for you." The Prophet said, "Neither do the people like it for their mothers." The Prophet said, "Would you like it for your daughter." He said, "No, by Allah, may I ransomed for you." The Prophet said, "Would you like it for your sister." He said, "No, by Allah, may I be ransomed for you." The Prophet said, "Neither do the people like it for their sisters." The Prophet said, "Would you like it for your paternal aunt." He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you." The Prophet said, "Neither do the people like it for their paternal aunts. The Prophet said, "Would you like it for your maternal aunt." He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you." The Prophet said, "Neither do the people like it for their maternal aunts." Then the Prophet put his hand on him and said, "O Allah, forgive his sin, purify his heart and guard his chastity." After that the young man never paid attention to anything of that nature. (Ahmad; Tafsir Ibn Kathir, Surah al-Isra). Last but not least in style of presentation, (iv) a da'i should give a good first impression to audience in order to attract them to Islam.[1]

As for media, the use of it should be also vary. Among important media in time of the Prophet are poetry, sermon, preaching and market places. Nowadays, media is further diversified including print-media (books, articles, journals, magazine & newspaper), electronic media (TV, radio, internet). Other media are face-to-face meeting, group discussion, seminar, symposium, debate and dialogue, visit, and mass media.[2]

As for strategy in *da'wah*, it must be carefully conducted by employing strategic planning and action. The Prophet, for example, began his da'wah with his family and his Companions and close friends. Allah says, "And warn your tribe (O Muhammad) of near kindred." (al-Shu'ara' 26: 214). His da'wah was also conducted in stages, i.e. secret and open da'wah. He was also carefully choose the correct audience in

---

[1] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, pp. 89-92.
[2] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, pp. 92-96.

his da'wah. Another strategic plannings employed in Islam are a migration to Habshah and Madinah for the sake of da'wah, and a declaration of warfare when Muslims are really strong.[1]

Other methods which are going to attract audience or called (*mad'u*) include (1) good presentation, (2) introducing ideas with new terms, (3) showing sympathy with problems faced by audience, (4) introducing suitable ideas in agreement with time and place, (5) presenting many beneficial elements that needed in society, (6) applying psychology of da'wah, and (7) having a broad knowledge about current issues related to life and society.[2]

Closely related to methods of da'wah is the *asalib* (sing. *uslub*, styles) of doing *da'wah*. A successful da'wah depends on how a *da'i* approaches the *mad'u*, that is to say by (1) identifying disease and knowing its remedy (*al-da' wa l-dawa'*), (2) removing doubts and suspicions (*izalat al-shubahat*) in respect of the *da'i* and Islam, (3) awakening the spirit to use the remedy and frightening audience the consequence of rejecting its remedy (encouragement and warnings, *al-targhib wa l-tarhib*), and (4) giving proper education which become a mechanism of defense against inner and incoming diseases (*al-tarbiyyah wa l-ta'lim*).[3]

As far as the aspect of the *wasa'il* of *da'wah* (media or communication channel of doing da'wah) is concerned, there are two types media or communication channel of doing da'wah, namely (1) external media and (2) communoication channels of conveyance (*tabligh*). The external media are employed through the means of (i) taking all necessary precautions (*al-hidhr*) in da'wah. For example, the performance of the fear prayer (*salat al-khawf*) during the battle, "And if you fear (an enemy), perform *Salat* (pray) on foot or riding. And when you are in safety, offer the *Salat* (prayer) in the manner He has taught you, which you knew not (before)." (al-Baqarah 2:239; also connected to al-Nisa' 4:102), (ii) seeking help from others, and (iii) following the rule and regulation (*al-nizam*). As for channel of communication of conveyance (*tabligh*) of da'wah, they can be through (i) word (like sermon, class, lecture, debate & dialogue, *al-amr bi l-ma'ruf wal-nahy 'an al-munkar*), (ii) action (removal of *munkar* by action), (iii) model or example through good personality.[4]

Compared to Zaydan and other scholars, al-Faruqi has divided the nature of Islamic da'wah into two main aspects, namely da'wah

---

[1] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, pp. 96-99.
[2] Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, pp. 99-103.
[3] Zaydan, *Usul al-da'wah*, pp. 401-24.
[4] Zaydan, *Usul al-da'wah*, pp. 426-63.

methodology, and da'wah content. [1] Al-Faruqi divides da'wah methodology into seven important methods, namely that da'wah is (1) not coercive; (2) not a "psychotropic induction"; (3) directed to Muslims as well as non-Muslims; (4) rational intellection; (5) rationally necessary; (6) "anamnesis"; and (7) "ecumenical *par excellence*."

Da'wah is not a "psychotropic induction" means, it, according to al-Faruqi "follows from the nature of judgement that da'wah cannot have for objective anything but a conscientious acquiescence to its contents on the part of the called." For al-Faruqi the "presence of God, that is as Ultimate Reality, Creator and Lord of the Universe, Judge and Master of all men, is a fact which can indeed enter common consciousness" based on "the freedom and consciousness of choice." Da'wah is "anamnesis" (recollection) means it "is the call of man to return to himself, to what is innate in him, to "objective" or "phenemenological" (i.e., with suspension of the indoctrinations and inculcations of history) re-examination of facts which are already given, and so in him." Islam itself is not foreign or unknown to human beings since "Islam is *din al-fitrah* (*religio naturalis*) which is already present in its fullness in man by nature. It is innate, as it were, a natural constituent of humanity." Last but not, al-Faruqi describes the *da'wah* method as "ecumenical *par excellence.*" *Da'wah* is seen as "any kind of intercourse between the Muslim and the non-Muslim as a domestic relationship between kin. The Muslim comes to the non-Muslim and says 'We are one; we are one family under Allah, and Allah has given you the truth not only inside yourself but inside your religious tradition which is de jure because its source is in God.' The task of dialogue, or mission, is thus transformed into one of sifting the history of the religion in question. Da'wah thus becomes an ecumenical cooperative critique of the other religion rather than its invasion by a new truth."[2]

As far as the content of *da'wah* is concerned, al-Faruqi focuses on the basic teaching and essence of Islam, namely "*tawhid or the witnessing that there is no god but God.*" Under this *tawhid*, al-Faruqi derives four important principles of which "constitute the whole essence and ultimate foundation of the religion", namely "*First, that there is no god but God means that reality is dual,*" "*Second, tawhid means that God is related to what is not God as its God,*" "*Thirdly, tawhid means that man is capable of action,*" and "*Fourthly, tawhid means that man, alone among all the*

---

[1] See al-Faruqi, "On the Nature of Islamic Da'wah," in *Islam and Other Faiths*, ed. Ataullah Siddiqui, 305-18

[2] Al-Faruqi, "On the Nature of Islamic Da'wah," 305-14

creatures, is capable of action as well as free to act or not to act.” Al-Faruqi further elaborates two additional principles categorised them under fifth and final principles, namely “*Fifthly, tawhid means the commitment of man to enter into the nexus of nature and history, there to actualize the divine will*” and “*Finally, **tawhid** restores to man a dignity which some religions have denied by their representation of him as “fallen”, as existentially miserable.*”[1]

In addition, al-Faruqi in *Al-Tawhid: Its Implications for Thought and Life*, summarizes these principles into the five principles of worldview which constitute the whole essence and ultimate foundation of religion, namely principle of (1) duality (2) ideationality (3) teleology (4) capacity of man and malleability of nature, and (5) responsibility and judgement. The principle of duality refers to “Reality is of two generic kinds, God and non-God; Creator and creature.” Ideationality means the “relation between the two orders of reality is ideational in nature. Its point of reference in man is the faculty of understanding.” Teleology means a principle of the nature of the cosmos is “teleological; that is, purposive, serving a purpose of its Creator, and doing so out of design.”[2] All these principles are in agreement with al-Faquri earlier submission as far as the content of *da‘wah* is concerned.

The significane of *da‘wah* is in line with the basic mission of the prophets of God. They were raised up among their respective people to call people to the worship of Allah alone and to abandon the worship of the various false gods that they had invented. Allah says “And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): “Worship Allah (alone), and avoid (or keep away from) *Taghut* (all false deities, i.e. do not worship *Taghut* besides Allah).” Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).” (al-Nahl 16:36). This verse acknowledges the duties of the messengers of God and their main message of worshipping God alone continued to spread by their successors. The whole world should receive this divine message so that the truth remains prevail.

The substantial significance of da‘wah can be determined from the facts, that is to say, *da‘wah* is the fulfillment of the divine obligation as implied in the verse 104 of Surah Al ‘Imran. It is considered as a

---

[1] Al-Faruqi, “On the Nature of Islamic Da’wah,” pp. 314-18.
[2] Isma‘il Raji al Faruqi, *Al Tawhid: Its Implications for Thought and Life* (Herndorn, Virginia: The International Institute of Islamic Thought, 1992), pp. 9-15.

"consistent process and a part of one`s lives whoever calls itself a Muslim." *Da'wah* is also carrying out job of the Prophet as implied in verse 108 of Surah Yusuf. Muslims are the agent as the Prophet had already passed away.

Doing *da'wah* is earning great rewards, i.e. rewards that coming from Allah himself by performing this duty of *da'wah*. The Prophet used to say "Whoever calls others to guidance will have a reward like the rewards of those who follow him, without that detracting from their reward in any way. And whoever calls others to misguidance will have a burden of sin like the burden of those who follow him, without that detracting from their burden in any way." (Muslim). *Da'wah* is also strengthening of one's own faith. Doing *da'wah* makes easy for the *da'i*s to practice Islam itself in their life. By doing da'wah, a *da'i* is being successful in the Hereafter.[1] This will happen if all Muslims spread the word of truth not just to himself, but to the family and society.

Conclusion

It is clear from this discussion as highlighted in the Qur'an, Sunnah and modern studies of Islamic Da'wah that Islamic Da'wah is part and partial of Islam itself. In other words, Islam and da'wah can not be separated with each other. Islamic Da'wah has a broad meaning as it is Islam itself. That is why Zaydan elaborates what Islam it is in his study. The nature of Islamic Da'wah is considered as the fulfilment of the Divine commandment. The significance of Islamic Da'wah is in line with the basic mission of the prophets of God. Nowadays, as one of disciplines in Revealed Knowledge scholars have discussed the four foundations of Islamic Da'wah, namely the caller, the called, Islam as the subject and the methods of Islamic Da'wah. This intellectual endeavour is to ensure relevancy of Islam and Islamic Da'wah to the contemporary world.

References

'Abd al-Baqi, Muhammad Fu'ad. *Al-Muʿjam al-Mufahras lil-Alfāz al-Qurʾān*, Cairo: Dār al-Ḥadīth, 1996.

---

[1] See, Blog Quran Reading, art. "Importance of Da`wah (Preaching) in Islam," http://www.quranreading.com/blog/importance-of-dawah-preaching-in-islam/assessed 7/2/2018

Ab. Aziz Mohd Zin, *Pengantar Dakwah Islamiah*, Kuala Lumpur: Penerbit Universiti Malaya, 1995.

Abdul Salam, Muhamad Shukri, "10 Prinsip Dakwah Hassan Al-Banna," June 20, 2018. https://www.yadim.com.my/v2/10-prinsip-dakwah-hassan-al-banna/. Assessed 2/11/2020.

Abdullah Muhammad Zin. *Islamic Da'wah (Mission): The Definition, Conception & Foundation*, Kuala Lumpur: Pustaka Antara, 1995.

Abu Rabi', Ibrahim M. *Intellectual Origins of Islamic Resurgence in the Modern Arab World,* Albany: State University of New York Press, 1996.Ahmad, Anis, "Islamic Da'wah: Meaning and Methodology," *Da'wah Highlights*, Vol: XII, Issue: VII (2001)

Ahmad, Khurshid. "The Nature of Islamic Resurgence," John L. Esposito (ed.), *Voices of Resurgent Islam*, Oxford: Oxford University Press, 1983.

Ahsan, M. Manazir. "Dawa and its Significance for the Future," in Merryl Wyn Davies and Adnan Khalil Pasha (eds.), *Beyond Frontiers: Islam and Contemporary Needs,* London: Mansell Publishing, 1989.

Al Faruqi, Isma'il Raji. *Al Tawhid: Its Implications for Thought and Life,* Herndorn, Virginia: The International Institute of Islamic Thought, 1992.

Al Faruqi, Ismail Raji. *Islam and Other Faiths*, ed. Ataullah Siddiqui, Leicester: The Islamic Foundation, 1998.

Al-Aluri, Adam 'Abdullah. *Tarikh al-da'wah ila Allah bayna al-ams wal-yawm,* Cairo: Wahbah, 1988.

Al-Bayanuni, Muhammad Abu al-Fath. *Al-Madkhal ila ʿilm al-Daʿwah*, n.d.: Mu'assah al-Risālah Nashirun, n.d.

Al-Hilali, Muhammad Taqi-ud-Din, and Muhammad Muhsin Khan. *Interpretation of the Meanings of the Noble Qur'an in the English Language,* Riyadh: Darussalam, 1996.

Al-Jurjani. *Kitab al-Taʿrifat,* n.p: Dar al-diyan li l-Turath, n.d, trans. El-Amin, 2005.

Al-Khuli, Al-Shaykh Muhammad al-Bahi. *Tadhkirah al-Duʿah*, Cairo: Dār al-Kitāb al-ʿArabī, 1952. Translated into Malay by Ismail bin Mohd. Hassan as El-Bahi El-Khuly, Panduan Para Pendakwah (*Tadhkirah al-du'at*), Kuala Terengganu: Yayasan Islam Terengganu, 1984.

Al-Qaradawi, Yusuf, Shaykh. *Priorities of the Islamic Movement in the Coming Phase* Swansea: Awakening Publications, 2000.

Ali, Sheikh Alomgir. "The Death of Sheikh 'Abdul Karīm Zaydān (Raḥimullah)," https://www.islam21c.com/editorials/the-death-of-sheikh-abdul-karim-zaydan-raḥimullah/, retrieved on12/6/2018.

Altalib, Hisham. *Inviting to Islam: Ethics of Engagement*, n.p.: Hisham Altalib, 2014.

Alvi, Khalid. *The Prophet's Methodology of Da'wah*, Islamabad: International Islamic University Islamabad, 2001.

Arnorld, William Walker. *The Preaching of Islam: A History of the Propagation of the Muslim Faith,* London, 1896, 1913, 1935.

Ashry, Jainab Hasan. *A Guide to Giving Da'wah to Non-Muslims,* Kuwait: IPC Islam Presentation Committee.

Ba'labakki, Munir. *Al-Mawrid (A Modern English-Arabic Dictionary),* Beirut: Dar el Ilm lil Malyen, 2002.

Badlihisham Mohammad Nasir. "An Introduction to the Methodology of Da'wah in Islam," *The Islamic Quarterly* 44 (3) (2000): 491–505.

Blog Quran Reading, art. "Importance of Da`wah (Preaching) in Islam," http://www.quranreading.com/blog/importance-of-dawah-preaching-in-islam/, Assessed 7/2/2018.

Denny, Frederick M. art "Da'wa," in *The Encyclopedia of Religion*, vol. 4, New York: Macmillan, 1987.

Dessouki, Ali E. Hillal (ed.). *Islamic Resurgence in the Arab World,* New York: Praeger Special Studies, 1982.

ICNA, http://www.icna.org

Islamic Circle of North America. *Manual of Da'wah for Islamic Workers,* Montreal: Department of Da'wah, Islamic Circle of North America, 1983.

Islamic Research Institute. *Meaning and Significance of Da'wah Ila-Allah: A Guide to the Propagation of Islam* (Islamabad: Da'wah & Irshad Wing, Islamic Research Institute, 1986.

Ismail bin Mamat. "Transmission of Islamic Reform (Islah) from Egypt to Malaysia: A Study of Hasan al-Banna's Legacy," *International Journal of Business, Economics and Law*, Vol. 10, Issue 5 (2016), 23-30 https://www.ijbel.com/wp-content/uploads/2016/11/IJBEL10_44.pdf

Lane, E. W. *Arabic ~ English Lexicon*, 2 vols, Cambridge: The Islamic Texts Society, 1984.

Mahmoud, Sheikh Ahmad. *The Da'wah to Islam* (n.p.: www.khilafah.com, 1995) http://kalifat.com/fileadmin/user_upload/random_all/DawahToIslm.pdf, assessed 26/6/2018.

Mashhur, Mostafa. *The Path of Dawah,* Kairo: Al-Falah Foundation for Translation, Publication and Distribution, 2000.

Masyhur, Mustafa. *Jalan Da'wah di antara Qiyadah dan Jundiyyah*, trans. into Malay by Syed 'Abdurahman bin Hj. Syed Hussin, Shah Alam: Dewan Pustaka Fajar, 2012.

Mohammed Muneer'deen Olodo al-Shafi'i. *Islamic Thought Among Nigerian Yoruba: The Influence of Shaykh Adam Abdullah al-Aluri* (n.p: LAP Lambert Academic Publishing, 2013.

Mohd Yusof Hussain (ed.). *Readings in Islamic Da'wah,* Gombak: IIUM Press, 2009.

MSB. *Activism in a Multicultural Context–Ideological Continuity or Change?*, Sweden: Malmö University & Docent Aje Carlbom, 2018. https://www.msb.se/siteassets/dokument/publikationer/english-publications/islamic-activism-in-a-multicultural-context-ideological-continuity-   or-change.pdf, assessed 2/11/2020.

Muhammad al-Ghazali. *Ma'a Allah: Dirasat fi al-da'wah wa l-du'at,* Cairo: Dār Nahdah Miṣr lil-Ṭibāʿah wa al-Nashr wa al-Tawziʿ, 1997.

Muzaffar, Chandra. *Islamic Resurgence in Malaysia,* Petaling Jaya: Penerbit Fajar Bakti Sdn. Bhd, 1987.

Pasha, M. K. "Globalization, Cultural Conflicts, and Islamic Resurgence," In: B.N Ghosh & H.M. Guven, (eds), *Globalization and the Third World*, London: Palgrave Macmillan, https://doi.org/10.1057/9780230502567_3, 2006

Puthige, Abdussalam Shafi. *Towards Performing Da'wah,* Leicester: International Council for Islamic Information (ICII), 1997.

Qutb, Sayyid. Tafsir fi Zilal al-Qur`ān, https://tafsirzilal.files.wordpress.com/2012/06/an-nahl-eng.pdf

Račius, Egdūnas, "The Multiple Nature of the Islamic Da'wah," (Academic Dissertation, University of Helsinki, Faculty of Arts, Institute of Asian and African Studies, Arabic and Islamic Studies and Vilnius University, Institute of International Relations and Political Science, October 2004) http://ethesis.helsinki.fi/julkaisut/hum/aasia/vk/racius/themulti.pdf

Sahib, Hikmatullah Babu. "The Concept of Daʻwah bi ʼl-Hikmah and its Application in Modern Society, in Ridzuan Wu (ed.), *Readings in Cross-Cultural Da'wah*, Singapore: The Muslim converts' Association of Singapore, 2001.

Shafiq, Muhammad. *Islamic Da'wah: A Message for All,* Rawalpindi: Universal Books: 1996.

Solihin, Sohirin M. "The Meaning and Responsibility of Doing Islamic Da'wah," in Mohd Yusof Hussain, (ed.), *Handbook of Islamic Dawah*, Gombak: IIUM Press, 2015.

Solihin, Sohirin M. *Islamic Daʻwah: Theory and Practice,* Gombak: IIUM Press, 2008.

Walker, Paul. "Daʻwah: Quranic Concepts," in John Esposito (ed.), *The Oxford Encyclopedia of the Modern Islamic World,* Oxford: Oxford University Press, 1995.

Wu, Ridzuan A. (ed.). *Readings in Cross-Cultural Da'wah*, Singapore: The Muslim Converts' Association of Singapore, 2001.

Wu, Ridzuan Abdullah. *The Call to Islam: A Contemporay Perspective*, Singapore: The Muslim Converts' Association of Singapore, Darul Arqam Singapore, 1990.

Zárate, Arthur E. Abstract for the paper on "Rethinking an Islamic "Moral Economy"." http://islamicstudiesconf2016.web.unc.edu/files/2015/10/Zarate.Abstract.pdf, retrieved 5/2/2019.

Zaydan, ʻAbd al-Karim. *Usul al-daʻwah,* Baghdad: Maktabat al-Manar al-Islamiyyah, 1981.

Zaydan, ʿAbd al-Karīm, *Uṣūl al-Daʿwah*, (New Edition), Beirūt: Resalah Publisher, 2010.

AL-ITQĀN

JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES