

DA'WAH IN ISLAM: CORE TENETS AND CONTEMPORARY CHALLENGES

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ABSTRACT: *Da'wah, an integral aspect of Islam, plays a pivotal role in spreading the religion's message and guiding individuals towards the path of righteousness. This paper delves into the fundamental principles of Da'wah in Islam, elucidating its significance and purpose as an obligation for every Muslim. The study explores how Da'wah serves as a means to foster understanding, compassion, and love among diverse human communities, transcending barriers of caste, creed, race, color, language, and nationality. Furthermore, the paper delves into the challenges that Da'wah encounters in the modern context. In a rapidly changing world, where communication channels are constantly evolving, Muslims face unique obstacles while disseminating the message of Islam. The study analyzes how technological advancements, cultural dynamics, and misinterpretations of Islamic teachings pose challenges to effective Da'wah efforts. The research draws upon primary sources such as the Qur'an and the teachings of the Prophet (SAW), as well as contemporary scholarly works, to provide a comprehensive understanding of the subject matter. Through critical analysis, the study emphasizes the significance of embracing Da'wah as a meritorious service to Allah and His religion while recognizing the importance of addressing the contemporary challenges to ensure the continued dissemination of Islam's message of peace, justice, and fairness.*

Keywords: *Da'wah, Islam, Core, Tenets, Contemporary, Challenges*

INTRODUCTION

Every adherent of Islam is a member of the human family and naturally possesses love, sympathy, and compassion towards all individuals in society, regardless of their caste, creed, race, color, language, or nationality. As a sincere well-wisher of all human beings, it becomes their duty to share their knowledge, guiding them towards eternal happiness while safeguarding them from eternal punishment. Unlike the prevalent notion that all religions lead to heaven, Muslims firmly believe in a solitary path that pleases Allah and leads to paradise - the path of truth divinely revealed. Therefore, it is the responsibility of every Muslim to enlighten those following deviant paths under the misconception that these paths also lead to heaven (Abdussalam, 2000:5).

The term "Da'wah" refers to the act of engaging in missionary work or proselytization to propagate and purify the religion or creed of Allah. This practice has been fundamental to the establishment and dissemination of Islam since its inception. Both the Qur'an and the teachings of the Prophet (SAW) consistently emphasize the importance of Muslims participating in Da'wah to preserve the faith and its spiritual essence. Without Da'wah, Islam and its followers may encounter various challenges, potentially leading to Allah's displeasure and punishment, both in this life and on the Day of Judgment. Throughout history, devout Muslims have faithfully fulfilled this obligatory and commendable duty to Allah and His religion, using various methods such as verbal communication and written works. Da'wah serves as a unique means of

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establishing communication with other communities, allowing Muslims to explain the principles of Islam - a religion that upholds human dignity and honor. Through Da'wah, a da'i (a person engaged in Da'wah) can dispel misunderstandings and misrepresentations about Islam, spreading messages of peace, justice, and fairness.

METHOD

As a theoretical study, this research utilizes primary sources like the Qur'an and the teachings of the Prophet (SAW), alongside an extensive literature review of scholarly works, research articles, and academic papers on Da'wah in Islam. The analysis incorporates insights from theoretical frameworks and conceptual models to examine the fundamental tenets and tackle present-day challenges of Da'wah in Islam.

RESULTS AND DISCUSSION

Da'wah In Islam: Core Tenets and Contemporary Challenges

Da'wah is an Arabic word which literally means to call or invite someone for one reason or the other. Technically, it refers to calling and inviting non-Muslims to Islam as well as to practice Islam. It is to call people to know Allah and their obligations toward Him.¹ The concept of da'wah is depicted in many places in the Glorious Qur'an implying calling to the path of Allah among which are Q.16:125, Q. 41:33 and Q. 42:15.

Da'wah is the act of inviting others to believe in Allah and embrace the teachings of the Prophets, wholeheartedly following their instructions. This involves spreading, teaching, and ensuring the proper observance of Islam's message to people through both words and actions.² Ibn Raji defines Da'wah as an invitation to Islam, and it serves as a means for Muslims to interact with non-Muslims, allowing them to grasp the profound essence of Islam and the positive impact it has on its adherents. It's important to note that Da'wah is not limited to Muslims alone; it is also intended for non-Muslims, encouraging them to explore and understand the teachings of Islam.³

The concept of da'wah encompasses various aspects, including inviting, calling, summoning, and communicating with people about Islam and its correct practice. It goes beyond simply inviting non-Muslims to Islam; it also involves promoting Islamic interests and striving to improve the practice of Islam among Muslims, both on an individual and collective level. In this broader sense, da'wah involves continual efforts to enhance Islamic practices within society.⁴ According to Kasule, da'wah not only entails calling individuals to personally accept and embrace Islam but also encouraging the entire community to incorporate the teachings of Islam into their daily lives. In other words, da'wah seeks to foster the adoption of

¹ A. H. Sakir, "The Islamic Concept of Da'awah", in Abdul Fattah R. (ed) *A Manual of Da'awah : A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustaghfirun Foundation, 1423 A.H/2002 C.E., p. 3

² A. U. Ahmad, *Muqawwamatu Al-Da'iyah Al-Najih*, Jiddah, Al-Nadwa Al-'alamiyah Al-Shababi Al-Islamiyyah (WAMY), 1397 AH/1973 C.E., p. 14

³ A. Ibn Raji, *Da'wah: Between Ideology and Factionalism*, Lagos, Al-Mustahfirun Foundation, 1428/2007, p.13

⁴ A. Lemu, "Major Obstacles Against Effective Propagation of Islam in Africa Today", in *Proceedings of the Fifth International Conference of WAMY on "Islamic Dawa"*, Nairobi, World Assembly of Muslim Youth (WAMY), 1402/1982, p.71

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Islamic principles and values at both the individual and societal levels. It aims to promote the understanding and application of Islam's teachings, leading to positive changes in individuals and society as a whole.⁵

The preceding definitions of da'wah involves two main aspects: promoting correct Islamic practices among Muslims and reaching out to non-Muslims to introduce them to Islam in a lawful and respectful manner. It aims to strengthen the Muslim community internally while fostering understanding and respect with people of diverse backgrounds. Thus, da'wah is a comprehensive process that includes spreading the teachings of Islam among Muslims for proper religious practice and introducing Islam to non-Muslims through various lawful means to create a community committed to the Islamic faith.

The Position of Da'wah

Muslims have a responsibility to exert themselves in sharing the teachings of Islam with their fellow Muslims, aiming to ensure the proper observance of the religion and also to spread the message of Islam to non-Muslims through da'wah activities. The invitation to embrace Islam is not limited to a specific nation or group, nor is it restricted to a specific period. Instead, it is an ongoing duty for every Muslim, based on their individual capacity and potential.⁶ However, Allah instructs the Muslims in the Glorious Qur'an that:

Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the one who attain felicity.⁷

Allah, the Most High, also says;

Say: this my way I call unto Allah with sure knowledge, I and whosoever followeth me.⁸

It can be confidently asserted that da'wah is considered an obligatory duty (Fard) for all Muslims. Allah describes the Prophet (PBUH) and his followers as having the responsibility to invite people to the path of Allah. Ibn Kathir stresses the importance of having a dedicated group of Muslims responsible for da'wah work to effectively fulfill this duty. Moreover, it is mandatory for every individual Muslim to actively participate in this activity to the best of their abilities at all times.⁹

As per Afolabi's interpretation, the call of Allah, "let there arise from among you a community of people who invite to all that is good," places responsibilities on Muslims both individually and collectively. Scholars have understood this verse to mean that the Muslim community (Ummah) should establish organizations and offer support for da'wah activities. Additionally, it is obligatory for every Muslim, regardless of gender, to actively participate in inviting people to Islam according to their capabilities.¹⁰ Thus, all individuals, Islamic organizations, Muslim societies, and people in general have a duty to fulfill their religious

⁵ O. H. Kasule, "Islamic Da'wah In Africa : Methods and Strategy", in *Proceedings of the Fifth International Conference of WAMY on "Islamic Dawa"*, Nairobi, World Assembly of Muslim Youth (WAMY), 1402,1982, p.32

⁶ M. Sami'ullah, *Meaning and Significance of Da'awah Ila Allah; A guide to the Propagation of Islam*. Islambad-Pakistan, Da'awah and Irshad Unit, Islamic Research Institute, International Islamic University, 1404/1984, p. 10

⁷ Q.3:104 (Al-Hilali, 1404:88)

⁸ Q.12:108 (Al-Hilali, 1404:318).

⁹ H. K. al-Dimasqiy, *Tafsir al-Qur'an al-Azim*, Beirut, Dar Fikr, 1999/1419 A.H, p.439

¹⁰ A. Afolabi, *Winning Souls A Guide to Effective Communication for Islamic Propagators*, Pioneer Publishing, Lagos, 1429 AH/2008, p.19

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obligations by spreading and promoting the universal teachings of Islam to every corner of the world, as commanded by Almighty Allah in Q.16:125.¹¹ It is also in this regard that the Prophet (SAW) said in the following hadith;

It was narrated that Târiq bin Shihab - and this is the Hadith of al-Bakr (one of the narrators) - said: "The first one to start with the Khutbah on the day of 'Eid, before the prayer, was Marwân. A man stood up and said: '(Shouldn't) the prayer (come) before the Khutbah?' He said: 'What was there has been left.' Abû Sa'eed said: 'This man has done his duty. I heard the Messenger of Allah ç say: "Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling it is wrong), and that is the weakest of faith."¹²

It is crucial to highlight that calling people to Islam and promoting its correct practice is a responsibility for every accountable Muslim. Each individual will be held accountable for fulfilling their obligations to Allah to the best of their abilities. Similarly, it is the duty of every Muslim to encourage others to act righteously and in accordance with what is approved by Allah (S.W.T.).¹³ The Prophet (Peace be upon him) Said;

Narrated Abu Bakrah (RA); The Prophet said, "No doubt your blood, property;... the sub narrator Muhammad thought that Abu Bakrah had also mentioned 'and your honour (chastity)'... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the sub narrator used to say, "Allah's Messenger told the truth.") The Prophet repeated twice: "No doubt! Haven't I conveyed Allah's Message to you."¹⁴

Calling people to the right path marks a fundamental difference between a believer and a hypocrite. Therefore, it is the individual responsibility of Muslims to invite others to Islam, and this duty does not require a Muslim to be a profound scholar or highly learned. Both Muslim scholars and laypeople play complementary roles in spreading Islam.¹⁵ Each Muslim is expected to actively participate in guiding others to the right path according to their abilities. If the entire Muslim community (Ummah) is unable to fulfill this responsibility, a capable group can take it up collectively. The Qur'an refers to such a group with the words "Let there arise out...", highlighting that the Ummah acts as a collective entity in da'wah. Nevertheless, individuals and groups can still assume this duty and become da'i.¹⁶

It is important to acknowledge that while Allah instructs every Muslim to engage in the task of da'wah without limiting it to scholars ('Ulamah), Muslim communities should establish

¹¹ O. K. Sulaiman, & M.O. Bello, "Exploring the Roles of Muslim Youths in Propagation of Islam (Da'wah) in Contemporary World". International Journal of Arts, Humanities and Management Studies, Volume 05, No. 08, July 2019, p. 4

¹² Muslim b. al-Hajjaj , *Al-Jami' al-Sahih*, trans., Abd-al-Hamid Siddiqui, Muslim, Vol. 1, Chapter 20, No.49, Riyadh, 2007, p. 143 islamhouse.com, <https://d1.islamhouse.com>, retrieved on 30/04/2023.

¹³ A. Ibn Raji, *Da'wah: Between Ideology and Factionalism...*, p. 29

¹⁴ Al-Bukhari, M. I., *Sahih al-Bukhari Vol.I*. Book 3, Chapter 37, No.105, Beirut, Dar al-Fikr, 1997, p. 118

¹⁵ T. Alb, "The Call To Islam" in *The Proceedings of the Fifth International Conference of WAMY on "Islamic Dawah"*, Nairobi, World Assembly of Muslim Youth (WAMY), 1402,1982, pp.18-20

¹⁶ A. Khalid, "The Qualities Of An Islamic Da'i", In Abdul Fattah R. (ed) *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, 1423 A.H/2002 C.E, pp. 175-176

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permanent groups and organizations within their respective areas to fulfill this responsibility. It is evident, therefore, that da'wah can be seen as both an individual duty (Fard 'ain) and a collective duty (Fard Kifaya) as well.¹⁷ Therefore, individual Muslims within any Muslim community are expected to bear the responsibility of da'wah, either individually or collectively, based on their respective capabilities.

The Objectives of Da'wah

Indeed, the primary purpose of da'wah is to invite people to embrace Islam and adhere to its principles. Islam is a comprehensive way of life that covers all aspects of human existence, and its ultimate aim is to guide humanity towards monotheism. Allah (S.W.T.) has instructed Muslims to call people to Tawhid, which is the belief in the Oneness of Allah. This central concept is fundamental in Islam and forms the core of the da'wah message, emphasizing the worship of one true God and the rejection of all forms of polytheism and idolatry.¹⁸ Allah (S.W.T.) in the Glorious Qur'an says:

Say (O Muhammad S.A.W.) "O people of the Scriptures (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah."¹⁹

Absolutely, da'wah should not be restricted to narrow objectives that only focus on an individual's personal beliefs or specific aspects of their socio-political and economic activities. Instead, its purpose is to prepare and transform these beliefs into a practical reality. Continuous da'wah seeks to enable all Muslims to fulfill their responsibilities and develop into Islamic workers who serve as shining examples, illuminating the world from the darkness of disbelief. By spreading the message of Islam and promoting the concept of Tawhid, da'wah aims to eradicate social vices and practices rooted in ignorance (I). It endeavors to bring about positive changes in society, promoting justice, equality, and ethical behavior while discouraging harmful practices and beliefs. The ultimate goal of da'wah is to create a community of individuals who embody Islamic values, making a positive impact on the world and reflecting the true essence of Islam through their actions and character.²⁰

Calling people to Islam and inviting them to embrace the truth is indeed one of the primary objectives of da'wah. However, da'wah goes beyond just that aspect. It also involves reaching out to individuals from different religious backgrounds and inviting them to Islam, while simultaneously promoting the correct understanding and practice of the faith. The ultimate goal of da'wah is to establish a committed and virtuous community that adheres to the principles of faith and fulfills its noble responsibilities. It aims to create a society where people live in accordance with Islamic values, treating one another with compassion, justice, and

¹⁷ A. Bazz, "Pre-requisites of Muslim Preachers" in *Proceedings of the Fifth International Conference of WAMY on "Islamic Dawah"*, Nairobi, World Assembly of Muslim Youth (WAMY), 1402,1982, pp.108-109

¹⁸ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community", In Abdul Fattah R. (ed), *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, (1423 A.H./2002), p.20

¹⁹ Q.3:64 (Al-Hilali, 1404:78-79).

²⁰ A. V. Denfer, "Key Issues For Islamic Da'wah", In Abdul Fattah R. (ed) *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, 1423 A.H/2002 C.E, pp.136-138

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kindness. By spreading the message of Islam and guiding individuals towards the truth, da'wah seeks to build a strong and cohesive Muslim community that positively impacts the world around.

The Significance of Da'wah

The Glorious Qur'an contains numerous verses that emphasize the importance of da'wah. These verses vividly depict the determination and qualities of those involved in da'wah, as well as the elevated position of excellence they are meant to achieve. It is on this note that Allah says;

And who is better in speech than him who calls (men) to Allah, works righteousness, and says, "I am of those who bow to Islam."²¹

Indeed, the verse mentioned emphasizes that there is no higher position than that of those who call and guide people to the path of Allah, while also practicing it with sincerity and truthfulness. Inviting individuals to obey and worship Allah is considered the most exalted and esteemed work in the eyes of Allah, both in this world and the Hereafter. Therefore, da'wah is a virtuous act that brings individuals closer to Allah. Allah Himself considers it a noble religious endeavor and regards those engaged in da'wah as the most honorable individuals.²² Because of this, it is expected that all Muslims participate in da'wah. By engaging in this noble act, Muslims not only fulfill their religious duties but also contribute to the betterment of society and the guidance of fellow human beings. Da'wah is a way for Muslims to demonstrate their love for Allah and their concern for the well-being of others, fostering unity, understanding, and compassion among people of different backgrounds, as Allah states;

Ye are the best community that has been raised up for mankind. Ye enjoin right conduct and forbid indecency.²³

Absolutely, Islam places immense importance on the dissemination of its teachings, and those who actively engage in da'wah (callers to Islam or du'at) are promised significant rewards from Allah. By spreading the message of Islam and inviting others to embrace its truth, these individuals are fulfilling a crucial duty in Islam. They are instrumental in guiding people towards the path of righteousness and leading them closer to Allah. Allah Himself affirms this in the following verse.

O ye who believe! Shall I lead you upon a bargain that will save you from a grievous penalty? That ye believe in Allah and His messenger and that ye strive your utmost in the cause of Allah with your property and person; that will be best for you if ye but knew.²⁴

The act of da'wah is not only a means of fulfilling religious obligations but also a source of great spiritual rewards. Muslims who devote themselves as du'at can expect blessings and divine favor from Allah for their sincere efforts. By dedicating themselves to this noble cause, they contribute to the betterment of society, promote understanding among people, and exemplify the teachings of Islam through their actions. As a result, they are promised abundant rewards in both this life and the Hereafter for their dedication to calling people to the path of Allah. There are numerous traditions (hadiths) of the Prophet Muhammad (Peace be upon him) that highlight the

²¹ Q.41:33 see also Q.22:41 (Al-Hilali, 1404:647)

²² G. As'ad, "Spiritual Training of Da'wah Workers", (ed) *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, 1423 A.H/2002 C.E, p.206

²³ Q.3:110 (Al-Hilali, 1404:89).

²⁴ Q.61:10-11 (Al-Hilali, 1404:758)

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paramount importance of da'wah in Islam. The Prophet (Peace be upon him) himself exemplified the significance of da'wah by personally sending delegations to invite people to Islam and educate them about its principles and practices. The Prophet (Peace be upon him) himself emphasized the significance of da'wah, as exemplified by the following saying;

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.²⁵

The tradition underscores the Prophet's proactive efforts in spreading Islam through da'wah and guiding people towards the truth. Da'wah plays a vital role in imparting knowledge of Islam, leading to transformative changes on an individual and societal level. It ensures the continuous communication of Islam's message to diverse individuals, revitalizing the Muslim community and preserving the faith's teachings for future generations. Da'wah is integral to the Muslim Ummah, as it invites people to Islam, eradicates falsehood, and awakens consciousness towards Allah.²⁶

In addition to its other important roles, one of the most significant aspects of da'wah is its ability to ensure the continuous communication of Islam's message to people of every era. Through da'wah, Islam welcomes individuals from diverse backgrounds into its fold, safeguarding the Muslim ummah from natural decay and revitalizing the community at all times. Moreover, as the true message of Islam spreads globally through da'wah, its preservation in terms of its textual, ideological, and practical aspects is guaranteed. This enables Islam to benefit from the enlightenment and ingenuity of newly initiated minds, ensuring its teachings remain relevant for future generations.

As a result, da'wah holds a prominent place in the life of the Muslim Ummah, and the excellence of Muslims lies in their ability to invite people to Islam and guide them in practicing it correctly.²⁷

Da'wah's significance encompasses various aspects, including the attainment of rewards for da'wah workers (du'at), the eradication of falsehood, and awakening consciousness in individuals towards their Creator. Overall, da'wah plays a crucial role in the continuous propagation and preservation of Islam, making it an essential responsibility for every Muslim.

The Pillars of Da 'wah

Da'wah is commonly understood to have three fundamental pillars: the da'i (the caller), the maudu'u (subject-matter), and the mad'u (the one called).²⁸ These pillars represent the key elements involved in the process of da'wah. However, some scholars, like Abdulkarim has also recognized the methodology as an additional essential pillar of da'wah, thus increasing the number of pillars to four.²⁹ The methodology refers to the systematic approach, strategies, and techniques employed in carrying out da'wah activities effectively. It provides a structured framework for conveying the message of Islam and engaging with the intended audience.

²⁵ Muslim, Book 034, Number 6470, 2009 :1601-1602

²⁶ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"... , p.27-28

²⁷ Ibid, p.22

²⁸ A. M. Al-Bainuni, *Al-Madkhal ila 'Imul Da'awah*, Beirut, Al-Resalah Publishers, 1420 A.H./1999 C.E, p.152

²⁹ Z. Abdulkarim, *Usul al-Da'wah*, Beirut, Resalh Publishers, 1422 A.H./2001 C.E., pp.302-470 and S.A.W.

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The Da'i (worker of Da'wah)

The term "da'i" refers to an individual who invites people to follow the guidance of Allah and encourages them to practice the teachings of Islam as outlined in the Qur'an and exemplified by the Prophet Muhammad (PBUH). A da'i is recognized as an Islamic preacher and a field worker dedicated to propagating Islam. The da'i's role involves conveying the message of Islam through both their words and actions, embodying the principles of Islam.³⁰ According to Sakir, a Muslim da'i is someone who calls people to Allah and urges them to adhere to the teachings of Allah as revealed in the Qur'an and explained by the Prophet Muhammad (PBUH). A da'i is responsible for inviting both Muslims and non-Muslims alike.³¹ They are expected to lead by example, practicing what they preach. Furthermore, they are encouraged to employ wisdom in their da'wah efforts. This pillar of da'wah is clearly emphasized in the Qur'an, as Allah states;

And who could be better in speech than he who calls (people) to Allah and does what is just and right and say verily I am of those who have surrendered themselves to Allah...³²

This verse suggests that the da'i, or the preacher, must fully devote themselves to Allah without seeking any material or worldly rewards. Their primary duties include encouraging people to do good, discouraging them from evil, and serving as a personal example of true Islamic values. It is essential for them to openly express their belief in belonging to the Muslim Community. They are expected to be role models, embodying the principles they advocate, and should not contradict their teachings. Allah mentions the moral qualifications and characteristics of the da'i in various places in the Qur'an. For example, Allah states, "Say: this is my way. I call on Allah with sure knowledge".³³ In another verse, Allah says;

It was by the mercy of Allah that thou was lenient with them ('O' Muhammad) for if thou hadst been stern and fierce of heart they would have dispersed from round about thee.³⁴

Another Qur'anic verse reveals thus: "And both of you speak unto them a gentle word that peradventure he may heed or fear".³⁵

Hence, it is necessary for a da'i, or Islamic worker, to cultivate an Islamic personality before inviting others to embrace the path of Allah. The qualities of a da'i encompass truthfulness, honesty, a deep understanding of the Qur'an and Sunnah, God-consciousness, decisiveness, kindness, a gentle demeanor, persistence, tolerance, and a realistic approach with clear objectives, targets, and strategies. As Yakan observes, da'i must serve as exemplary models within their societies, embodying the effects of the message they propagate in their own lives. Through their actions, they should reflect the principles they stand for. Such a dynamic presence

³⁰ M. N. Ashafa, "Islamic Da'awah and Contemporary Challenges", A Lead Paper Presented At Two Day Da'awah Seminar Organized by National Islamic Centre, Taraba State, Jalingo, 1428A.H/2007/ p.3

³¹ Sakir, A.H., "The Islamic Concept of Da'awah", in AbdulFattah, Ibn Raji (Ed) *A Manual of Da'awah: A Guide to the Propagation of Islam throughout the World*, Lagos, Al-Mustaghfirun Foundation, 1423/2002, p.188

³² Q.41:33: (Al-Hilali, 1404:647).

³³ Q.12:108

³⁴ Q.3:159

³⁵ Q.20:44 (Al-Hilali, 1404:417).

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of Islam in their behavior would undoubtedly have a powerful impact on conveying the message of Da'wah.³⁶

It is evident from the above that sincerity, knowledge, and exemplary moral conduct are crucial requirements for da'i (Islamic workers). Consequently, the activities of preachers necessitate skill, knowledge, patience, spiritual training, and mastery of techniques to effectively and efficiently carry out Da'wah. Bazz emphasizes that a preacher's character should primarily embody patience, tolerance, and forbearance. They should also exhibit kindness, a soft-hearted nature, and a self-sacrificing attitude, similar to the Prophet of Islam. Haste, undue strictness, and excesses should be avoided, while leniency, humility, and a gentle approach should be adopted in preaching.³⁷

Therefore, the workers of Da'wah (du'at) must serve as true examples for society, ensuring that the message they call people to is evident in their lives and actions. By being role models, they greatly contribute to the effectiveness of Da'wah, allowing others to experience the presence of Islam. This can be achieved by following the examples set by the Prophets and Messengers of Allah, all of whom were du'at, as Da'wah was the duty of every Prophet.

The Maudu'u (Subject-Matter of Da'wah)

The Maudu'u (subject matter) is a crucial aspect of da'wah, representing the message to which people are called. The maudu'u of da'wah is to invite people to the straight path of Islam, as ordained by Allah the Supreme. The call to Islam serves as the subject matter of da'wah. In the Glorious Qur'an, it is referred to as "the way of Allah": "call unto the way of the Lord".³⁸ Hence, the subject matter of da'wah is Islam, which Allah revealed to His Prophet Muhammad (peace be upon him) as conveyed in the Qur'an and explained through the Sunnah. The content of da'wah entails inviting all human beings to willingly and consciously accept Allah as the Ultimate Authority in all personal, social, and public matters.³⁹ This acceptance leads to a positive transformation in the lives of individuals and society as a whole. Allah says;

So, unto this (religion of Islam alone and this Qur'an) then invite (people) (O Muhammad) and stand firm [on Islamic Monotheism by performing all that is ordained by Allah (good deeds), and by Allah (sins and evil deeds)], as you are commanded, and follow not their desires...⁴⁰

Indeed, the subject matter of da'wah encompasses three key aspects: al-'Aqidah (belief system), Shari'ah (Islamic law), and Akhlaq (moral conduct).

- a. Al- 'Aqidah focuses on the belief system of Islam, which includes the six articles of faith: belief in Allah, Angels, Books, Messengers, the Last Day, and Predestination. It also encompasses matters related to sincerity (Ikhlas), polytheism (Shirk), and knowledge of the unseen (Ghaib), among others.

³⁶ F. Yakan, *Problems Faced By The Da'wah And The Da'iyah*, Hasbunallah Islamic Books Depot, Offa, (n.d.), p.68

³⁷ A. Bazz, "Pre-requisites of Muslim Preachers" ... p. 128

³⁸ F. Yakan, *Problems Faced By The Da'wah And The Da'iyah*..., p.119

³⁹ Z. Abdulkarim, *Usul al-Da'wah*..., p.17

⁴⁰ Q.42:15 (Al-Hilali, 1404:653-654)

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- b. *Shari'ah, or Islamic law, deals with the practical aspects of worship, transactions, family life, as well as political and judicial issues. It provides guidance on how Muslims should conduct their affairs in accordance with the teachings of Islam.*
- c. *Akhlaq pertains to moral conduct and addresses the ethical teachings of Islam. It encompasses good behavior, virtues, uprightness, and the promotion of Islamic values.⁴¹*

These three components; al-'Aqidah, Shari'ah, and Akhlaq form the subject matter of da'wah. They represent the comprehensive way of life brought by the Prophet of Allah (peace be upon him) and serve as the foundation of the true religion, as attested by the Qur'an and the Sunnah.⁴² By calling people to this straight path, da'wah aims to guide individuals towards embracing and embodying the complete teachings of Islam. Indeed, the subject matter of da'wah is an invitation to people to embrace and practice the true principles of Tawhīd, which is the belief in the Oneness of Allah. It is through the realization of Tawhīd that a Muslim is guided to be truthful, honest, just, steadfast, and ethical in their conduct. These virtues are essential to be instilled in the life of an individual for the effective management of civil society.

Abal Khaili states, the subject matter of da'wah is the call to the straight path of Allah, which is Islam itself, rather than advocating for any particular school of thought or opinion. This path encompasses various aspects, including the belief in the Oneness of Allah, the performance of prayers, the obligation of giving alms, fasting, pilgrimage, rules pertaining to transactions, marriage, divorce, morality, punishment, and more.⁴³ Therefore, the subject matter of da'wah in Islam is rooted in what Allah revealed to His Prophet Muhammad (peace be upon him) as contained in the Qur'an and the Sunnah. It encompasses matters of faith, law, conduct, and transactions, covering the entirety of a Muslim's life and extending to humanity as a whole.

The Mad'u (The Called or Target Population)

The "Mad'u" refers to the person who is being called to embrace Islam and adhere to its correct practice. The essence of da'wah is aimed at both Muslims and non-Muslims, meaning that the target population of da'wah encompasses all of humanity based on their individual needs. Regardless of their category or background, any person can be the recipient of the call to Islam since Islam is the message sent by Allah to the entire human race through Prophet Muhammad (peace be upon him).⁴⁴ The message of Islam is universal and is directed towards the entirety of mankind as the target audience for da'wah. This universality of the message of Islam is evident in numerous verses of the Qur'an, where Allah (S.W.T.) explicitly mentions the inclusiveness of the message and its call to all people. Allah (S.W.T.) says;

And we have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not⁴⁵.

And in another verse, He says;

⁴¹ A. M. Al-Bainuni, *Al-Madkhal ila 'Imul Da'awah* ..., p.182-193

⁴² M. B. Abul Fathi, *Al-Madkhal ila 'Ilm al-Da'wah*. Beirut, Ar-Risalah Publishers, 1420 A.H./1999 C.E., p. 14

⁴³ S. A. H. Abal al-Khaili, *Minhaj Al-Shaikh 'Abdul Aziz Bin 'Abdullahi Bib Baz Fi Al-Da'wah Ila Allah*, Riyad, Fihrisah Maktabah Al-Malik Fahd Al-Wadniyyah Asna Al-Nashr, 1426 A.H., pp.127-128

⁴⁴ Z. Abdulkarim, *Usul al-Da'wah*..., pp. 371-373

⁴⁵ Q.34:28 (Al-Hilali, 1404:577)

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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."⁴⁶

These verses emphasize that da'wah should be directed towards all of humanity without any limitations to a specific group or location. It is the duty of the da'i (caller) to invite and call upon all individuals, including relatives and others, to the path of Allah to the best of their ability.⁴⁷ The purpose of da'wah is to spread the message of Allah to every individual, and it should not be restricted to a particular group, whether Muslims or non-Muslims, but should encompass all of mankind. This is because the Qur'an serves as a guidance for all of humanity. Therefore, it is the right of the Mad'u (the one being called) to be invited, called upon, and visited by the da'i.

In light of this, it is crucial to recognize that the success of da'wah largely depends on how well the da'i understands the target population they are working with. Having knowledge of the culture, opinions, expectations, and problems of the mad'u is essential for effective da'wah activities.⁴⁸ Therefore, it is important for the da'i to adopt a cross-cultural perspective, closely observing and understanding the cultural variations of the target population in all aspects of their lives.

Da'wah Methodologies

The important duty of da'wah requires a well-structured strategy and efficient techniques to spread the teachings of Islam. It is crucial to address the difficulties associated with da'wah activities and provide the intended audience with compelling arguments supported by clear evidence to persuade them effectively.⁴⁹ The Qur'an and the Sunnah concisely and precisely outline the methods of conveying and inviting people to the path of Allah in multiple verses. Allah (S.W.T.) states the following in the Qur'an;

- 1. Invite (mankind O Muhammad) to the way of Your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) 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.⁵⁰*
- 2. Go both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behave as an arrogant and as a tyrant) and speak to him mildly, perhaps he may accept admonition or fear (Allah).⁵¹*
- 3. And argue not with people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His verses) ...⁵²*

⁴⁶ Q.7:158 (Al-Hilali, 1404:223)

⁴⁷ Z. Abdulkarim, *Usul al-Da'wah*..., pp. 373-374

⁴⁸ O. H. Kasule, "Islamic Da'wah In Africa : Methods and Strategy:...", p.36

⁴⁹ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"..., p.85

⁵⁰ Q.16:125 (Al-Hilali, 1404:367)

⁵¹ Q.20:44 (Al-Hilali, 1404:417)

⁵² Q.29:46 (Al-Hilali, 1404:536).

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4. *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 whosoever follows me (also must invite others to Allah i.e., to the Oneness of Allah-Islamic Monotheism with sure knowledge).*⁵³

The aforementioned verses in the Qur'an emphasize the methods and approaches to be employed in da'wah, as prescribed by Allah in His sacred Book. Utilizing wisdom entails inviting people to the path of Allah through knowledge, understanding, and compelling reasoning. Based on these teachings, it is essential for those who invite others to the way of Allah to exercise wisdom in their call, avoiding unnecessary haste and refraining from being harsh towards the target audience.⁵⁴ The Qur'an emphasizes the use of gentleness and forbids harshness and severity, further affirming the effectiveness of employing wisdom in the methodology of da'wah.⁵⁵ Therefore, it is necessary for the da'is (callers to Islam) to engage in da'wah in the most excellent manner, employing gentleness, leniency, and a polite manner of communication.

The instructions of the Prophet to one of his companions when setting out for da'wah further shade light on the methodology of da'wah;

- a. *It was narrated from Ibn 'Abbâs that Mu'âdh said: "The Messenger of Allah sent me and said: 'You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they accept that, then teach them that Allah has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allah has enjoined on them charity (Zakât) to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allah.*⁵⁶
- b. *It was narrated from Ibn 'Abbâs that when the Messenger of Allah sent Mu'idh to Yemen, he said: "You are going to some of the people of the Book, so let the first thing to which you call them be the worship of Allah, the Mighty and Sublime (alone). If they acknowledge Allah (as One), then tell them that Allah has enjoined upon them five prayers to be offered every day and night. If they do that, then tell them that Allah has enjoined on them Zakât to be taken from their wealth and given to their poor. If they accept that, then take it from them, but beware of (taking) the best of their wealth supplication of the one who has been wronged, for there is no barrier between it and Allah."*⁵⁷
- c. *Narrated Anas bin Malik once the Prophet (pbuh). wrote a letter or intended to write a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So, the Prophet (pbuh) got a silver ring made with "Muhammad the Messenger of Allah" engraved on it. As if I were just observing its white glitter in the hand of the Prophet (pbuh).*⁵⁸

⁵³ Q.12:108 (Al-Hilali, 1404:21).

⁵⁴ A. Bazz, "Pre-requisites of Muslim Preachers" ... pp. 115-117

⁵⁵ F. Yakan, *Problems Faced By The Da'wah And The Da'iyah...*, pp.121-123

⁵⁶ Muslim, Vol. 1, Chapter 7, No.29, 2007:113-114

⁵⁷ Muslim, Vol. 1, Chapter 7, No.21, 2007:114-115

⁵⁸ Al-Bukari, Vol.1, Book 3, Chapter 7, No.65; 1997:94

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- d. Narrated Ibn Mas'ud (RA): The Prophet (pbuh) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time⁵⁹).
- e. Narrated Anas bin Mālik The Prophet 1. said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them."⁶⁰

These hadiths present clear methodologies for the propagation of Islam and ensuring its proper implementation. The Prophet Muhammad (peace be upon him) explicitly outlined the approach to da'wah for societal reform, emphasizing the importance of understanding, tolerance, accommodation, and delivering beautiful exhortations with a sound method of presentation. This necessitates considering the religious background of the target audience, their level of comprehension, and providing relevant examples that resonate with their experiences.⁶¹

The correct methodology of da'wah, therefore, involves the application of wisdom, generosity, patience, flexibility, consistency, coordination among da'wah groups, and leniency. Harshness should be completely avoided in da'wah methodologies. As a result, it is expected of the callers to undertake the task of da'wah with sensitivity, precision, and wisdom.

The Sequence of Da'wah Methodologies

The da'i (caller to Islam) must first attain a correct understanding of Islam by familiarizing himself with its beliefs and forms of worship, both in relation to oneself and humanity as a whole. As Raji states, "the work of da'wah truly begins with the reformation of one's own self, and then the message is to be conveyed to everyone."⁶² Therefore, the da'i should commence by inviting himself to the path of Islam, followed by extending their invitation to their family members, relatives, neighbors, and eventually the entire society, in a sequential order that ensures an effective da'wah methodology.⁶³ The Qur'an also emphasizes this sequential approach in various verses, further reinforcing the importance of this methodology in da'wah. Allah says;

1. O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)!.⁶⁴
2. 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..."⁶⁵

The aforementioned verses highlight the importance of the da'i starting with himself, then reaching out to his relatives, and ultimately addressing the broader society. These verses serve as ideal examples set by Prophet Muhammad (peace be upon him), who embodied the model of da'wah by living the message of Islam and warmly explaining it to those who approached him.⁶⁶ Hence, it is crucial for da'wah efforts to begin with Muslims themselves, focusing on improving

⁵⁹ Al-Bukari, Vol.1, Chapter 11, Book 3, No.68; 1997:97

⁶⁰ Al-Bukhari, Vol.1, Book 3, Chapter 11, No.69; 1997:97

⁶¹ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"... , pp.30-32

⁶² A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"... , p.35

⁶³ Ibid, p.89

⁶⁴ Q.74:1-5 (Al-Hilali, 1404:795-796).

⁶⁵ Q.7:158 (Al-Hilali, 1404:223)

⁶⁶ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"... , pp.89-90

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their individual and collective Islamic practices. Afterward, attention can be directed towards inviting non-Muslims to Islam, following the sequential approach outlined.

The Strategies and Techniques of *Da'wah*

In this section, we will explore the following inquiries: What approaches should the da'i employ to effectively communicate the message to the intended audience? Is it possible to utilize media for da'wah purposes? How impactful is da'wah conducted through mobile phones and other contemporary technologies, such as electronic media, computers, and internet services?

Prophet Muhammad (peace be upon him) employed various strategies to convey the message of Islam to individuals from diverse backgrounds. He personally invited non-Muslims to Islam and dispatched ambassadors to different regions, tasking them with inviting the local leaders to embrace Islam. Some leaders, such as Al-Najashi (King of Ethiopia), Hercules (Roman Emperor), the Bishop of Constantinople, Kisra (Emperor of Persia), and the Bishop of Najaran (Yemen), were convinced and accepted Islam. The methodology of da'wah differs from person to person and from one locality to another. It depends on the recipients of the message, emphasizing the need for wise and independent approaches to each case.⁶⁷ There is no one absolute method or technique that guarantees good results.

These observations highlight the importance of calling, inviting, and teaching people the right path using appropriate methods that take into account their background and level of understanding. Da'wah should be given top priority within the Muslim community and conveyed through preaching, translation and publications, news and press, conversations, talks on Islam, public lectures, letters and correspondence, and deputations.⁶⁸

It is also evident that presenting da'wah during a Friday sermon may differ from giving a lecture outside of the Friday sermon context. Da'wah encompasses various techniques such as sermons, lectures, discussions, question and answer sessions, dialogues, and debates, all of which are effective in propagating Islam. It is important to study and familiarize oneself with the specific modes, rules, and regulations of each technique to ensure an effective da'wah methodology.⁶⁹

Furthermore, seminars and symposia are vital strategies for revitalizing Muslims and reminding them of their respective responsibilities. These events create opportunities for Islamic literature to be widely available, and training centers equipped with modern resources become hubs for da'wah activities. Newspapers and magazines serve as valuable media through which the message of Islam can be effectively communicated to people. Therefore, da'wah is conveyed through all possible means, including writing, publishing, and distributing books and other materials on Islam.⁷⁰ Additionally, visiting hospitals and providing free medicine and other assistance to patients are integral parts of da'wah strategies.⁷¹

⁶⁷ Sakir, A.H., "The Islamic Concept of Da'awah"..., pp.5-9

⁶⁸ See, M. A. Hobhom, "Missionary Activities In Islam" In Abdul Fattah R. (ed) *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, 1423 A.H/2002 C.E, pp.48-50

⁶⁹ Ibid, p.5

⁷⁰ A. Afolabi, *Winning Souls A Guide to Effective Communication For Islamic Propagators*..., p.119

⁷¹ M. Shaqiq, "Areas Of Islamic Da'wah: Approach and Techniques" In Abdul Fattah R. (ed) *A Manual Of Da'awah: A Guide To The Propagation of Islam Throughout The World*, Lagos, Al-Mustagfirun Foundation, 1423 A.H/2002 C.E, pp.115-121

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Moreover, it is important for Muslim individuals and organizations to invest in the communication industry, such as electronic media, computer, and internet services. This ensures that Muslims in general, and the *du'at* in particular, have access to these tools for the enhancement of *da'wah* activities. Radio, television, and internet services are indispensable tools in *da'wah* methodology. Consequently, audio and video cassettes, as well as mobile phones, play significant roles in modern *da'wah* strategies.⁷² Therefore, audio and visual materials should be prepared to propagate Islam effectively. Newspapers and magazines remain useful mediums through which the message of Islam can be communicated to people by presenting articles on various subjects related to Islamic teachings through these media outlets.

Moreover, E-*Da'wah* is another technological innovation that can be effectively utilized by Islamic preachers for spreading the message of Islam. By utilizing interconnected computers that freely communicate and share information, the World Wide Web becomes a valuable tool for accessing and disseminating Islamic content to a vast number of individuals across the globe. Consequently, the Internet has emerged as a crucial strategy for promoting Islam in many Muslim communities today, necessitating the online presence of Islamic preachers. Through the Internet, various *da'wah* organizations can enhance mutual understanding by accessing information from their respective websites.⁷³

Afolabi further elaborates on the use of the Internet for *da'wah*, highlighting that it not only enables the downloading of information but also facilitates the uploading and transmission of Islamic messages to an unlimited audience worldwide. This explains why Muslim organizations in Nigeria and other parts of the world are actively establishing their online presence, recognizing the Internet as an indispensable tool for Islamic propagation.⁷⁴

The ongoing discussion highlights the significance of various strategies employed by Islamic preachers (*du'at*) for effectively promoting Islam, with each strategy playing an indispensable role. However, it is crucial to acknowledge that the success of these strategies relies on the availability of resources and knowledgeable *du'at*, as well as considering the specific circumstances and characteristics of the target population. What works well in one situation may not be as effective in another. Therefore, *du'at* need to employ a diverse range of strategies and appropriate tools for their *da'wah* activities.

It is evident that *du'at* require a well-defined strategy to achieve their objectives across all aspects of *da'wah*, including writing, lecturing, discussing, debating, and utilizing communication platforms such as print media, electronic media, computers, and the Internet. It is expected that Muslim individuals and organizations invest in these resources to support the efforts of the *du'at* in adopting these strategies and techniques for the effective propagation of Islam.

Challenges in the Way of *Da'wah*

Muslims engaged in *da'wah* often face persecution, intimidation, and deprivation from both narrow-minded individuals within the Muslim community and non-Muslims.⁷⁵ Additionally, there are challenges related to coordination, unity, pooling of ideas and resources, as well as

⁷² A. Afolabi, *Op Cit*, pp. 139-151

⁷³ *Ibid*, pp. 143-149

⁷⁴ *Ibid*, p. 147

⁷⁵ A. Raji, "Da'awah: Prerequisite Of A Justly Balance Community"..., p. 11

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adhering to the guided prophetic instructions of Islam among activists.⁷⁶ The specific challenges encountered in da'wah may vary from one area to another. However, Lemu identifies some common obstacles that hinder effective da'wah in all cases, which include:

- a. Scarcity of financial resources.*
- b. Insufficient number of qualified personnel for da'wah work.*
- c. Secular methods of education at all levels.⁷⁷*

Scarcity of Financial Resources

There is a high demand for du'at, but many of them struggle to sustain themselves financially and rely heavily on aid and assistance. Due to the inadequate availability of local resources, da'wah activities require substantial funding. This financial constraint poses a significant challenge for da'wah and greatly affects the du'at in their efforts to propagate Islam. The lack or insufficiency of financial resources has negative effects on the input and output of the du'at. This is evident from the success of various poverty alleviation programs, micro-credit initiatives, and economic empowerment relief executed by Christian missionaries, which have facilitated their efforts in attracting converts to their network.⁷⁸

Another challenge in da'wah is the need to create awareness among individuals regarding their financial responsibility for supporting da'wah activities in Muslim communities.⁷⁹ These activities encompass various initiatives such as visiting hospitals, orphanages, prisons, providing graveyards, constructing mosques, establishing schools, and improving the welfare of Muslims.

Insufficient Number of Qualified Personnel for Da'Wah Work

The scarcity of qualified personnel for da'wah activities is also a significant challenge in Muslim communities. For effective da'wah, the du'at should possess not only a strong Islamic and general education but also the necessary spirit of da'wah, along with the ability to employ appropriate methods for propagating the message of Islam. The shortage of qualified personnel in this regard represents a serious obstacle in the path of da'wah within many Muslim communities.⁸⁰

Lemu expresses concern over the shortage of qualified personnel as the second fundamental obstacle to da'wah in Africa. These workers should possess a solid Islamic and general education, as well as the necessary spirit of da'wah, and be proficient in employing appropriate methods. Furthermore, they should have effective communication skills in local languages and be willing to work full-time. However, many qualified individuals in African countries are compelled to work full-time for governments or private companies, leaving very little time for da'wah. Even the limited time dedicated to da'wah puts them at risk of displeasing their employers.⁸¹

⁷⁶ U. F. Bello, "Speech At first Conference Of The Muslim Professionals In *Da'wah*", Islamic Education Trust (IET), Minna, 2008, p.2

⁷⁷ A. Lemu, "Major Obstacles Against Effective Propagation of Islam in Africa Today...., p.76

⁷⁸ O. H. Kasule, "Islamic *Da'wah* In Africa : Methods and Strategy:...., pp.7-9

⁷⁹ A. Lemu, Op Cit, p.78

⁸⁰ Ibid, P. 81

⁸¹ A. Lemu, "Major Obstacles Against Effective Propagation of Islam in Africa Today...., p.81

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As a result, there is a dire need for qualified workers among Muslims who can present Islamic concepts and principles in a desirable and effective manner. The lack of qualified du'at leads to distortions of Islam through ineffective da'wah techniques, which ultimately hinders the propagation of Islam rather than benefiting it.⁸² Raji (2007:95) also points out the presence of numerous pseudo-scholars, self-appointed muftis, and inadequately trained shaykhs who freely issue religious verdicts without proper knowledge, leading to harm, discord, and disunity within the Ummah. This situation is exacerbated by widespread ignorance among Muslims today, which makes them susceptible to following incorrect and potentially harmful opinions, resulting in confusion and division⁸³

Another significant challenge in da'wah is the absence of specialized expertise among the majority of du'at, which affects the overall effectiveness of their activities. For example, there is a need for du'at who focus on translating the Qur'an into Braille for the blind, teaching Islamic concepts using sign language for the deaf or disabled individuals, and addressing specific target groups. Various organizations such as LCCN (Lutheran Church of Christ in Nigeria) focus on Fulani evangelism, ECWA (Evangelical Church Winning All) targets pagans and the blind, Sudan Interior Mission concentrates on Islamic scriptures, cultural heritage, and Protestant leprosy projects, among others. Similarly, inadequacy of computer literacy among du'at is a serious challenge in da'wah. The majority of du'at are not proficient in using computers and have limited access to internet facilities, let alone creating websites for their organizations and themselves as a means of propagating Islam to a wider audience.⁸⁴

The advantages of globalization and information and communication technology (ICT) need to be harnessed and integrated into da'wah activities. This requires qualified du'at who possess the necessary computer skills. Unfortunately, due to the absence of da'wah organizations that can employ them on a full-time basis, many Muslims with good academic qualifications and professional pursuits tend to prioritize worldly endeavors rather than dedicating themselves to propagating and safeguarding the interests of Islam and Muslims.⁸⁵ This presents a significant challenge in da'wah.

Secular Methods of Education at All Levels

The methods of education employed in many Muslim communities across various subjects pose another major challenge in da'wah. It is expected that every Muslim should perceive Islam in every subject of study, as a comprehensive Islamic education encompasses a deeper understanding of the divine presence in all aspects of life (Lemu, 1982:84-85).⁸⁶ Mustapha makes an observation regarding the secular form of education, stating that it had a more devastating impact on the Muslim Ummah than the economic, political, and military dominance of the West. The Western tradition of education, with its inherent values, has produced "Muslim Intellectuals" whose worldview and intellect have been distorted and secularized to the extent that they disregard the significance of their own history, culture, and religion. These Western-

⁸² F. Yakan, *Problems Faced By The Da'wah And The Da'iyah...*, pp.121-123

⁸³ A. I. Raji, *Da'wah: Between Ideology and Factionalism...*, p.95

⁸⁴ M. N. Ashafa, "Islamic Da'awah and Contemporary Challenges"..., pp.6-7

⁸⁵ A. Lemu, "Major Obstacles Against Effective Propagation of Islam in Africa Today...", p.81

⁸⁶ Ibid, Pp.84-85

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oriented intellectuals have failed to provide viable socio-economic and political alternatives that can address the challenges faced by their societies or cater to their unique experiences.⁸⁷

It is evident that the education system, at all levels, lacks the necessary training to instill faith and integrate it into the overall development of Muslim individuals. This secular method of education contributes to the prevalence of nominal Muslims among the educated and intellectuals who allocate little or no time to the propagation and consolidation of Islam (Lemu, 1982:85).⁸⁸ Consequently, these challenges, such as financial scarcity, resource limitations, a shortage of qualified da'wah personnel, and the secularization of education, are prevalent in almost all cases of da'wah within the majority of Muslim communities in Nigeria.

CONCLUSION

For effective da'wah, as stated earlier, it is essential for the du'at to possess not only a sound Islamic and general education but also the necessary spirit of da'wah and the ability to utilize the right methods in propagating the message of Islam. It is worth reflecting on the da'wah activities of renowned scholars and their literary legacies, as they serve as valuable resources for present-day scholars.

Based on the aforementioned, the following recommendations outline the fundamental needs of da'wah, which serve as essential elements for workers in da'wah:

- 1. Clarity of vision: It is crucial to have a clear vision that enhances the effective utilization of electronic and print media, internet facilities, and multi-channel satellites for da'wah purposes.*
- 2. Knowledge of Islam: Da'wah workers should possess a comprehensive understanding of Islam, and there should be proper documentation of resource materials to facilitate effective teaching and preaching of the message of Islam.*
- 3. Understanding the target area: Muslim scholars should make efforts to acquire adequate knowledge of the target area, including its culture, language, beliefs, and terrain. This will foster a good rapport between the da'wah workers and the target audience.*
- 4. Comprehensive content: The contents of da'wah should reflect the basic teachings of Islam, encompassing Aqidah (creed), Fiqh (jurisprudence), Mu'amalat (transactions), Akhlaq (ethics), and Adab (manners). This enables the target audience to observe their religious obligations correctly, minimizing obstacles, and reduces the risk of apostasy among the Muslim population.*
- 5. Exemplary behavior: Islamic preachers must serve as practical models of what they preach, present, and advocate, embodying the values and principles of Islam in their own lives.*

⁸⁷ A. Mustapha, "Introduction", in Ibrahim, S. and Siraj, A. (ed), *On The Political Future Of Nigeria*., Zaria, Hudahuda Publishing Company Limited, 1988, p. ix

⁸⁸ A. Lemu, "Major Obstacles Against Effective Propagation of Islam in Africa Today...", p.85

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By implementing these recommendations, Muslim scholars and workers in da'wah can enhance their resourcefulness and effectively propagate the message of Islam.

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