

## THE INFLUENCE OF DA'WAH ACTIVITIES ON CONTEMPORARY MUSLIM COMMUNITIES

Mustafa Usman<sup>1</sup>, Usman Umar Shall<sup>2</sup> and Sabo Mohammed<sup>3</sup>  
<sup>1,2,3</sup>School of Arts and Social Science, Department of Islamic Studies,  
mustafagirei@gmail.com, usmanumar2072@gmail.com,  
muhammadsabo33@gmail.com



### ABSTRACT

Muslims in the east and west face numerous challenges when it comes to sustaining their way of life, keeping it up, and evangelizing other people about their beliefs. The methods and tactics used to achieve the objective of the dissemination of faith (Da'wah) can be blamed for these crises. These methods are full of mistakes on our part and, on the one hand, do not take the Quran and the Sunnah into due consideration. We need to revise or restructure our Da'awah Methodology in response to these negative ideas, attempts, and conceptions that are presented by our Muslim brothers and sisters and that contradict the revealed laws and the actual situation. These regulations must be tenable, pertinent, and objective to be in accordance with the Quran. Such methods and beliefs maintained by Muslims in the area of Da'awah have been critically analyzed by several contemporary experts. These experts discussed their models and approaches, all of which continue to be effective, viable, and pertinent and are essentially founded on Quranic insights. If brought to light, the characteristics of the Prophetic Da'awah Methodology that attest to acceptance, moderation, tolerance, diversity, sympathy, and other universal character principles are still relevant today. To help the Ummah avoid divisions, profligate thought, discord, and deformation in creed and behavior, this paper explores the significance of Quranic Da'awah methodology and its reflections with the recommendations put forth in light of models/approaches shared by contemporary Muslim scholars like Maulana Islahi and Dr. Alwani.

**Keywords:** Da'awah, Muslim, Community, Religion



### INTRODUCTION

In Arabic, the term "da'wah" (also written as "da'wah") translates to "issue a summons," "invitation," or "call," and it designates both the preaching of Islam and the call to submit to Allah. It can also apply to evangelizing and preaching, especially to non-Muslims (Chitwood, 2018).

Al-Hussaini et al. (1983) claim that the Arabic word da'wah means "forming an invitation" or "issuing a summons." This phrase is frequently used to describe how Muslims instruct others about the principles and customs of their faith.

Da'awa is the Qur'anic phrase for the Messengers' mission, which is described in numerous ways throughout the Holy Qur'an. According to numerous Qur'anic Ayat, Da'wah is Shahadah, Indhar, Bayan, Tabyin, Nasihah, Tabligh, Tabshir, Tadhkir, Hujjah, Islah, Tajdid, Sadaqah, and Jihad.

For instance;

***"When it comes to people who reject faith, it makes no difference whether you warn them or not—they won't believe."***

According to Moulana Islahi's commentary on this passage, there is actual and universal evidence for the call of prophets, as well as warnings and good news regarding tragedies and victories (Ali, 2010). Muslims who donate Da'awa do so to demonstrate their whole and total submission to Allah (SWT), which is the ultimate aim of all Muslims. Da'awa-giving honors and replicates the prophets' path, and as a result, it carries with it good blessings. Muslims will be rewarded on the Day of Judgment

for continuing the work of their forebears and prophets by offering Da'awa (Huda, 2020). In essence, all of God's Messengers and Prophets issued a call known as da'wah. The Almighty chose them to issue a call to submission and worship of Allah, in accordance with the path of Islam. By urging people to worship the One True God and reject false gods, they drew people from darkness into the light. The final and only Prophet and Messenger of God sent to humanity is the Prophet, Muhammad. Muslims have a great duty to spread the message of God and lead humanity to the truth since there are no longer any Prophets to lead us. Let those who are present convey to those who are not here, the Prophet Muhammad said after his final lecture before departing for heaven. In the Quran, God declares:

***“And may a nation that invites to [all that is] good, enjoins what is right, and forbids what is bad arise from you; those will be prosperous.” (Quran 3:104)***

An individual who actively promotes Islam is referred to as a da'ee. However, not all methods of evangelization would demand specialist expertise to carry out. Da'awa can be offered by any Muslim simply by living and obeying the teachings of Islam as an example, as opposed to preaching to a crowd, which would require some expertise (Huda 2020).

Our prophet narrated, "Convey (my teachings) to the people even if it were a single sentence" in reference to Da'awa by speech. As a result, calling people to Allah's path is not just the responsibility of scholars; rather, it is everyone's responsibility to do so in a fundamental way. To join paradise, a Muslim must fulfill four conditions: they must have faith, carry out actions of righteousness, counsel others to do the same, and be persistent and patient while doing so (Sayyed and Ali, 1996).

Muslims are blessed and honored to have access to God's Revelation, and they are commanded to convey this Message to humanity with Hikmah

(Wisdom) to effectively explain its meanings and explanations. They adjust the message to the listener so that it is understood by him or her according to their capabilities and background.

***“With knowledge and sound counsel, invite them to the path of your Lord, and engage in the best kind of debate with them. Your Lord is indeed most aware of those who have strayed from His path as well as those who are being [rightly] guided.” (Quran 16:125)***

Giving Da'awa, or disseminating the message of Islam, can take many different forms and is not limited to speaking, preaching, or handing out literature. In actuality, having a good character, strong personality, and kind manners as well as being kind, gentle, honest, and true, as well as being a good role model and living example is the most vital and effective way to express and teach Islam. These qualities are necessary for the caller to Islam to effectively spread the Message (Muhammed, 2005).

In fact, before a person or a community extends an invitation to Islam, certain positive traits must be established in them to demonstrate their strength and creditability — such as honesty, uprightness, good manners, character, dependability, etc. — so that their Message can endure and be taken seriously by others. Without these characteristics, one's message won't have much impact or be taken seriously by others. If a person's behavior is dishonest or inconsistent with their preaching, their message won't be taken seriously. If they steal, lie, or cheat, especially, listeners won't believe what they have to say. Long before he began preaching Islam, our Prophet was regarded by his people as "the truthful, the trustworthy" (Fathi, 1985).

#### **THE SIGNIFICANCE OF DA'WAH IN ISLAM**

The Quran instructs believers to:

***“With discernment and***

***elegant preaching, invite everyone to follow the path of your Lord, and engage in the best and most gracious arguments possible. Because only your Lord knows who has veered from His Way and who receives instruction." (16:125).***

It is neither the obligation nor the right of individual Muslims to try to "convert" others to the faith because Islam holds that every person's destiny is in Allah's hands. Therefore, the purpose of da'wah is essentially to disseminate knowledge and to urge others to a deeper comprehension of the faith. Of course, the listener is free to make his or her own decision (Islam, 2004).

The purpose of Da'wah in contemporary Islamic theology is to invite everyone, Muslims and non-Muslims, to comprehend how the worship of Allah (God) is portrayed in the Quran and done in Islam (Aishat, 2001).

Some Muslims opt to actively study and conduct Da'wah daily, while others decide to keep their religious beliefs to themselves unless specifically questioned. Rarely, a religiously overzealous Muslim may engage in a heated debate to persuade others to accept their "Truth." But this is a fairly uncommon occurrence. Although Muslims are happy to offer knowledge about their faith to anyone interested, most non-Muslims find that they do not press the matter (Chitwood, 2018). Muslims may also engage other Muslims in Da'wah, providing counsel and direction on moral decision-making and an Islamic way of life.

## **LITERATURE REVIEW**

The work of Sayyed Abdul-Hassan Ali Nadwi, titled *Inviting to the way of Allah*, which contains the various ways of expressing Islam and cites some examples from the time of the Prophets Ibrahim, Yusuf, and Musa, is one of the books and works that have directly or indirectly to do with the subject of this research work. Prophet Muhammad is the last (S.A.W) This work is pertinent to my

study project because of the information it contains. Because the sole purpose of Da'wah is to spread the Islamic message. However, this study focuses on how Da'awah efforts affect Muslims (Sayyed and Ali, 1996).

The book of Fathi, "Problems Faced by the Da'awah and the Da'i," is another key source for this study. Fathi attempted to summarize the main issues that Da'wah and Da'i are currently facing. He also described the hardships that Da'wah workers have endured since the time of the prophet Ibrahim (A.S), as well as the Da'wah strategies employed by Muslim clerics throughout history. This book is pertinent to my study assignment since it discusses the issues Da'awah and Da'i encounter. (Fathi, 1985).

The book "Muhammad, the Blessing of Mankind" by Afzalul-Rahman teaches readers how to emulate the prophet's (and his) virtuous acts of honesty and trustworthiness, justice and keeping promises, generosity, and sacrifice, hospitality and simplicity, as well as humility and modesty (Afzalul-Rahman).

The book "Call to Islam and how the Prophet (S.A.W) Preached" by Al-Islahi makes an effort to describe in full the Prophet's preaching techniques (S.A.W). For individuals who engage in Da'awah and Muslims in general, this text is essential reading since it covers in great detail the demands and fights that must be made while introducing people to the faith of Allah (S.W.T). Our work is pertinent to this inquiry since the author discusses in depth the prophet's (peace be upon him) style of preaching (Islam, 1982).

Another book is titled "Facing the Challenge of Zionism" by Mustapha Muhammad Tahan, in which he counseled the Muslim Ummah to engage in the work of Da'awah by drawing Muslims' attention to achieve high positions of Iman and heaven as their ultimate destination (Muhammad, 2005).

The book "Women in Da'awah" by Aisha Lemu is another one that is reviewed. The book is broken

up into three sections that address the fundamental perception of women in Da'awah. Aisha made a point about the necessity for women in Da'awah and the programs for women in Da'awah, noting that women have been excluded from important positions in the Islamic movement and that those who expressed interest received little to no assistance, training, or encouragement. This book is pertinent to my research since the author emphasizes the value of spreading Islam, whereas my work examines the impact of Da'awah actions among Muslims (Aishat, 2001).

Ibn Raji's book, *Mutual of Da'wah*, is a manual for spreading Islam over the world. Along these lines, was written. In a laudatory tone, the compilation's contents convey the true significance of Da'awah and the challenges that the "da'li" would encounter during his engagement at the head (Islam, 2004).

#### **HOW DA'WAH IS PRACTICED**

Da'wah is practiced in a variety of ways from group to group and from region to region. For instance, some more fervent Islamic branches see Da'wah as essentially a tool for persuading or compelling other Muslims to revert to what they see as a purer, more traditional form of religion (Islahi, 1982).

Da'wah is fundamental to the practice of politics in some well-established Islamic countries and forms the cornerstone of state-sponsored social, economic, and cultural initiatives. Da'wah may even be taken into account when making foreign policy judgments (Al-Hussaini 1983).

Most contemporary movements view Da'wah as a general invitation inside the faith rather than a practice intended to convert non-Muslims, even though some Muslims do see it as an active missionary effort aiming at presenting the benefits of the Islamic faith to non-Muslims. Da'wah is a respectful and constructive dialogue among like-minded Muslims about how to understand and apply the teachings of the Quran (Islahi, 1982).

Da'wah often entails elucidating the meaning of the Quran and giving examples of how Islam

benefits the believer when carried out with non-Muslims. Strong attempts to persuade and convert non-believers are uncommon and discouraged (Weidl, 2009).

#### **HOW TO GIVE DA'WAH**

Muslims who engage in Da'wah gain by adhering to certain Islamic precepts, which are frequently referred to as a component of the "methodology" or "science" of Da'wah (Ali, 2010).

- i. Listen! Smile!
- ii. Display warmth, decency, and gentleness.
- iii. Be a living illustration of Islam's truth and peace.
- iv. Pick your time and location wisely.
- v. Find points of agreement with your audience and use their terminology.
- vi. With a non-Arabic speaker, avoid using Arabic terminology.
- vii. Have a discourse rather than a monologue, point vii.
- viii. Dispel any misunderstandings regarding Islam.
- ix. Be straightforward and respond to queries.
- x. Speak with discernment and expertise.
- xi. Keep your head down and be prepared to admit "I don't know."
- xii. Encourage people to comprehend Islam and tawhid rather than joining a certain Masjid or group.
- xiii. Avoid conflating political, cultural, and religious matters.
- xiv. Avoid focusing on the mundane (first comes a foundation of faith, then comes day-to-day practice).
- xv. Exit the room if the discussion becomes disrespectful or unpleasant.
- xvi. Follow-up and assistance should be given to anyone who indicates a desire to learn more.

#### **CONCLUSION**

In conclusion, we have learned that Da'awah is primarily concerned with guiding people to the path of Allah, encouraging them to acknowledge the unity and exclusivity of Allah, the Almighty, and to obey His commandments as well as those of His Prophet (peace and blessing of Allah be upon him). Spreading the message of Islam through da'wah is crucial. It is an ancient and ongoing process that

can be traced back to the Prophets who came before Muhammad (S.A.W). Allah the Almighty sent several Messengers at various times from generation to generation to spread the message of Islam. In the magnificent Qur'an, Allah, the Highest, said: "For we send among every people a messenger (with the order to) "serve Allah and shun evil" of the people were some whom Allah guides? The fate of those who denied the truth was seen by some, so they traveled across the planet to see what happened to them.

The labor of Da'awah was discussed in numerous verses of the Qur'an and the traditions of the Prophet Muhammad (S.A.W.). Allah the Highest pronounced it to be a profitable transaction and guaranteed both material and spiritual rewards to those who engage in Da'awah activity for his cause. The Highest Allah declares:

**"O you who believe, will I guide you to a deal that will exempt you from a severe punishment? If only you knew how important it is that you put your faith in Allah and His prophet and work as hard as you can for His cause with your money and your bodies! The ultimate accomplishment will be when He absolves you of your sins and grants you entrance into gardens for all eternity. He will also grant you another favor that you love: assistance from Allah to bring good news to the believers."**

These passages of the illustrious Qur'an were corroborated by the Prophet's (S.A.W.) Hadith, which says the following:

**"According to AbuSa'id-al-Kudri (may Allah have mercy on him), someone reportedly said, "O Allah's messenger! who among the people is the finest! They questioned who would follow Allah's Messenger (peace and**

**blessings of Allah be upon him), to which he responded, "a believer who strives his hardest in Allah's cause with his life and belongings." A believer who stays on a mountain trail to worship Allah while protecting the populace from his wickedness, he responded. The task of Da'awah and its core is supported by all the passages from the Qur'an mentioned above as well as the traditions of the Prophet.**

Da'wah serves as a vehicle for spreading the message of Islam to all people on the planet, hence it must take many forms that differ from place to place. It can also be carried out secretly or publicly, and it can be documented in writing or verbally through the use of letters, books, magazines, audiotapes, and audiovisual materials. Finally, it can be accomplished with the use of a sword. In this instance, all other attempts at Da'awah have failed. This demonstrates that Islamic Da'awah is not an act of violence intended to discriminate against non-Muslims; rather, it is meant to awaken both Muslims and non-Muslims to the straight path. Islam allows the last kind of Da'awah (bil-saif) to defend the territorial integrity and religious freedom from invaders and to punish those who break treaties. Allah (SwT) declared:

**" ... combat them until there is no longer fitnah (disbelief in and worship of gods other than Allah), and only worship is directed toward Allah (alone). But if they stop, let there be no offense other than against Az-zalimun (the polytheists, and wrong doers)"**

They prepared to follow the Islamic etiquette channel, which contains morality and social values that make the business transaction very suitable, they enjoy lawfully and forbid unlawful behavior, and it promoted belief in Allah and abated

paganism traditions and superstitious beliefs. This is relevant to the area of my research work in Danko-Wasagu Local Government (haram).

### RECOMMENDATION

My advice in this research project is to recognize the efforts made by the caller (da'i), ranging from specific groups and organizations that place great emphasis on the act of Da'awah to establish peace and advance Islam toward the people of DankoWasagu Local Government and the entire world at large and to obtain the ultimate blessing of paradise from the mercy of Allah the Almighty. To achieve Allah's salvation, I, therefore, advise encouraging the Muslim Ummah to engage in Da'awah on an individual or group basis.

It had been suggested that the enormous contribution of propagandists had had a considerable impact on the citizens of this local government. Sectarian divisions, a lack of awareness of other sects, and the conviction that each sect is the only one on the right road and that only its doctrine should be accepted by all are the only issues that Da'awah has recently faced in the aforementioned region. Sectarian divisions cause the Muslim Ummah to be divided.

Being the most prominent in the Da'awah act in accordance with the custom of the righteous generation before us, they should refrain from calling to further the interests of any man, sect, or organization as doing so is a grave sin and goes against the true teaching of Islam. Promoters should keep in mind that inviting others to Allah's path is a spiritual duty that could result in their being saved by Allah on the day of judgment. When no human being-rich poor, conventional or political, with money, family, power, or influence has the potential to help him. Therefore, be on the lookout for a day when no soul will benefit another, no one will accept payment from anybody, and no one's intercession will be fruitful, said Allah (S.W.T) (from outside).

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