

Da'awah Islaamiyyah (Islamic Proselytisation) and Its Essential Components

Yahya Ibraheem Yero^a

Abstract

Islam, as a religion, has always been essentially and primarily propagated through *Da'awah* (proselytisation) and it would continue to be so up to the end of human existence on this planet. Due to its universal nature, appeal, and guidance, Islam would have to be continuously propagated through proselytisation to all the nooks and crannies of the world particularly in this millennium when more and more people are increasingly becoming engrossed into the worship of democracy. Hence, the need for a paper in which the essential components of *Da'awah Islaamiyyah* (Islamic proselytisation), would be expatiated so that Islamic workers around the globe will rise up to the challenge. Apart from the definition of *Da'awah*, the paper will discuss the four foundations of *Da'awah*, namely: *Ad-Da'awah ilaa Allah* (inviting people to God), *Ad-Daa'iyah* (the proselytiser, the caller, the inviter, or the person who invites people to God), *Al-Mad'uww* [the invitee(s) or person(s) that is/are being invited to God], the *Al-Wasaa-il wal-Asaaleeb* (the means and the methods of invitation to God), and conclusion.

Keywords

Da'awah, proselytisation, essential components, Allah, *Daa'iyah*, *Mad'uww*, *Asaaleeb*, *Wasaa-il*

Da'awah (proselytisation or inviting or calling) people to Allah is the function or profession of all the Messengers of Allah. It was for this purpose (*Da'awah*) that Allah sent them—messengers—to mankind for guidance. Thus, all of them without exception invited/called their various peoples or communities to believe in Allah, and to monotheistically establish his worship on the pattern he has legislated for them. Allah says on the tongues of Nuh, Hud, Salih, Shu'aib, and other messengers (Qur'an 7: 59; 11: 50; 7: 73; 7: 85; 16: 36) (Ansari 2007; Fawzaan 2014).

Besides, *Da'awah* is the main pre-occupation of Godly disciples of messengers and scholars. They take the path of their spiritual mentors by inviting and guiding people to Allah as well as fighting corruption that is prevalent in their communities. Allah says

(Qur'an 36: 20-25; 41: 33; 40: 28; 12: 108).

Wherever *Da'awah* is carried out, such societies that allow it to take place in them, are generally refined and polished. They gradually purge the evil tendencies and imperfections of their human nature (Qur'an 3: 110; 9: 71; 7: 157; 3: 104; 5: 2).

On the other hand, any society that disallows or bans *Da'awah* activities sinks and recedes into barbarism, state of ignorance, irreligiosity, and doom (Qur'an 9: 67; 7: 164-165).

^aFederal University Kashere, Gombe State, Nigeria

Correspondent Author:

Yahya Ibraheem Yero, Federal University Kashere, P.M.B. 0182 Gombe, Gombe State, Nigeria
E-mail: yahyaibraheem.ibraheem7@gmail.com

DEFINITION/ESSENTIAL COMPONENTS OF DA'AWAH

Definition

What is meant by *Da'awah* is *Da'awah ilaa Allah* (Qur'an 12: 108) and *Da'awah ilaa Allah* refers to an organized, a determined, and a continuous effort aimed at calling mankind and jinn to the fold of their creator and sustainer, Allah (Subhaanahu wa Ta'aalaa), as a priority number one of the *Daa'iyah*, toward accepting Islam as a way of life as well as convincing them about the need and urgency of establishing the Deen (religion) of Allah in the body politics of their societies, with the sole objective of earning the pleasure of Allah (Zaidan 2001). Thus, inviting mankind and jinn/demons to Allah means inviting them to the religion of Islam (Qur'an 3: 19). However, there are some salient features of *Da'awah ilaa Allah* that are being neglected nowadays by many *Du'aat* (Proselytisers). Here are some of them:

(1) It is a top most priority of life: Calling (people) to Allah must be the top most priority in the life of a *Daa'iyah*. It requires fresh hours of life and not the tired ones. If the case is not so, justice will not be done to *Da'awah* and its priorities. Many at times, *Da'awah* activity suffers because it does not get the priority it deserves in life. This is the case in almost all *Da'awah* activities around the world. Hence, in the list of priorities of life, *Da'awah* is very often found at the bottom. This unhealthy situation must be corrected;

(2) It is an obligation: *Da'awah* is an obligatory duty on every Muslim, man, or woman, especially when Islam is not the dominant religion on the face of the earth;

(3) It is an organized effort: A joint and concerted effort must be made to carry out *Da'awah* activities in a planned and organized manner, not in a haphazard and disorganized way. There must be an Amir for a well-structured *Da'awah* program, with effective *Da'awah* literature and a team of dedicated and

committed workers to reach out to the people;

(4) It is a continuous effort: It is not a casual job. It is a life-long pursuit. It must be regular and persistent until the contactees reject the message of Islam or accept it as a way of life, then the *Daa'iyah* must go on picking up new faces for *Da'awah* contact from the community in a continuous process while neglecting the rejecters of faith;

(5) It is a determined effort to convey the message of Allah, even under adverse circumstances, with wisdom and to remain cool and calm under all kinds of provocations with a grim determination to continue the *Da'awah* up to the point where the *Daa'iyah* either gives up his/her life in that pursuit or the invitees accept Islam as their way of life;

(6) It is the beginning and the end: The above salient features have shown the beginning and the end of *Da'awah ilaa Allah*. The beginning is to call mankind to the fold of Allah and the end comes when Islam becomes dominant in the entire spectrum of human society, in both individual and collective aspects of life. Therefore, any short cut concept of *Da'awah*, ignores the ultimate objective of "establishing the religion of Allah" and as such it will not be effective or productive to the extent that it can bring any change in human society (Siddiqi N.d.).

Essential Components

From the foregoing, therefore, Islam is the subject, foundation, and first component of *Da'awah*. Prophet Muhammad (SAW) has indeed conveyed the message of Islam to the world in the most perfect and beautiful way. He remained conveying this message from the time he was commissioned as a Messenger of Allah up to the time he passed away and returned to his Lord (Qur'an 33: 45-46). Thus, he (SAW) was the first caller (*Daa'iyah*) to Islam. As a religion, Islam is superstructured upon three fundamental pillars: *Laa ilaaha illaa Allah* (the testimony that there is no deity worthy of worship except Allah); Muhammad (SAW) Rasulullah (the testimony that Muhammad is but a

Servant and Messenger of Allah); and Al-'Amal As-Saalih (the virtuous/good deed). Some of the characteristics of Islam are: It is from Allah, its comprehensiveness, universality, and idealism. Its systems are uniquely based on the the following: morals, social, giving legal decisions on matters, *hisbah*, law, economics jihad, crime, and punishment. On the other hand, its objectives/goals are: essential public interests, complementary public interests, and embellishments.

The second component of *Da'awah* is the *Daa'iyah* (the proselytizer, the caller, inviter of mankind and jinn to Allah). The Prophet invited the Arabs, the non-Arabs, and the entire creation to Islam and conveyed its message to them because his messenger hood was/is universal (Qur'an 7: 158 and 3: 28). Apart from the Prophet (SAW), any other person who is sane and an adult is legally qualified to invite people to Allah (Qur'an 12: 108; 3: 104 and 110; 9: 71) (Ansari 2007). What is more, the *Daa'iyah* must possess certain tools and manners before he succeeds in carrying out his assignment.

According to Zaidan (2001), the third component of *Da'awah* is/are the *Mad'uww* [the invitee(s), the person(s) that is/are invited to Allah]. They are generally classified into four main groups: the grandees/notables and their antagonism to the message of Allah (Qur'an 34: 34-35; 7: 59-60 and 127; 38: 4-7; 27: 14; 11: 27; 23: 24); the public/the down-trodden—who accept the *Da'awah* quicker than others (Qur'an 7: 75); the dissemblers/the hypocrites—who exhibit *imaan* and conceal unbelief (Qur'an 3: 145; 2: 8-14 and 204-206; 4: 59-60; 9: 56-57 and 67); and the rebels—who are believers but do not live up to the expectations of *Laa ilaaha illaa Allah* (Qur'an 3: 30; 57: 16). Siddiqi (N.d.), on the other hand, has opined that *Da'awah* is of three types:

(1) *Da'awah* to oneself, by trying to change yourself and your entire life to be in accordance with the injunctions of Allah and His Prophet (SAW). The change demands purification and reconstruction of

thoughts along Islamic lines, removing all the inconsistencies in life, building a strong and cohesive 'aqeedah, acquiring at least the working knowledge of Islam, building a dependable and trustworthy character, demonstrating and manifesting Islam in all every walk of life (personal dealings, behavior, and commitments) thereby presenting an inspiring role model of Islamic way of life in practice (Qur'an 2: 208);

(2) *Da'awah* to your family, it is incumbent upon you to change your family by protecting yourself and the members of your family from hellfire. In order to meet that requisite of *Imaan*, you have to bring and raise your family under the directives of Allah and His Prophet (SAW). Family, is therefore, a constant point of focus of *Da'awah*. The emphasis here is on building a model family that professes the Islamic values of life, shows love affection upon youngsters, respects the elders, rotates around obedience to parents, devotion, and dedication to brothers and sisters, care and concern for relatives, thereby making every effort to transform itself into an inspiring model home for the kids, the neighbours, the relatives, and friends (Qur'an 66: 6);

(3) *Da'awah* to society: It is equally the demand of our *imaan* that we change the society in which we live by taking Islam to the doorsteps of every member of the society in which we live. Allah has exhorted the believers to undertake the onerous task of calling mankind to Allah in numerous verse of the *Qur'an* (Qur'an 22: 77-78; 2: 143; 16: 125; 12: 108; etc.). It is the demand of our *imaan* in Allah that we must transform ourselves and our families as models of Islamic way of life through constant *Da'awah* efforts. But, we cannot keep ourselves and our families as true Muslims, if the society around us is corrupt, full of filth and dirt, secular in nature and liberal in the attitude of life. We, therefore, must go out, meet the people and convince them about Islam as an alternative way of life, thereby making a tremendous continuous effort to change the society.

The fourth and the last component of *Da'awah* is the *Asaaleeb* and *Wasaail* (the methods and means of invitation to Allah). In this component, the sources of *Da'awah* will be highlighted, followed by the methods of proselytisation and its means which is further sub-divided into *Da'awah* through speech, through action, or through practical exemplary conduct.

DAA'IYAH

We have already defined who a *Daa'iyah* is under the second component of *Da'awah*. Here, we shall be discussing his/her tools and manners.

The tools are as follows:

(1) Fine understanding/sagacity: By this, we mean understanding the correct path that leads to the hereafter, the knowledge of which agitates the mind frightens and pushes it to take the path. This fine understanding makes one to feel the fact of his being a stranger in this world and the nearness of his/her departure from it in a very long journey from which there will be no return. No provision will be of benefit in that journey except at—*Taqwaa* (the fear of Allah) (Qur'an 2: 197). The knowledge of this path is indeed the core and objective of knowledge itself. Therefore, every Muslim needs it, and a scholar is more in need of it than an ordinary Muslim, but the *Daa'iyah* is much more in need of it than everybody. That was what the companions of the Prophet (SAW) understood and that was the secret of their success (Zaidan 2001: 327-328);

(2) For a *Daa'iyah* to have a fine understanding of issues, he or she must first and foremost be knowledgeable (Qur'an 47: 19; 20: 114; 58: 11; 3: 18; 2: 197; 38: 29; 47: 24) (Fawzaan 2014). Imaam Ahmad bn Hambal, Allah may have mercy on him, has said while emphasizing the importance of knowledge that "People need knowledge much more than they need food and drink because they need them—food and drink, only once or twice a day,

whereas they need knowledge as much as the number of times they need to inhale and exhale air in their life time" (Fawzaan 2014: 327);

(3) A *Daa'iyah* must have a profound *imaan*. He/She is certain that the Islam to which he/she was guided and commanded to invite others to, is nothing but the truth because it is the guidance of Allah and anything to the contrary is false and a misguidance (Qur'an 2: 120; 10: 32; 13: 14; 5: 54). This certitude about Islam does not accept any discussion, debate, doubt, review, or second thought. Any deviation from this certitude or tilting toward something else means following false whims which destroys ones *imaan* (Qur'an 6: 56-57);

(4) Strong connection with Allah: A *Daa'iyah* must be attached to his Lord and put his trust on him in all his/her affairs because of his certainty that Allah is the only creator and disposer of affairs. He alone harms or benefits, withholds or gives. He suffices for whoever depends on him and entrusts his matters to him (Qur'an 65: 3; 20: 45; 16: 128; 3: 150; 22: 38 and 40; 40: 51; 63: 8) (Ansari 2007).

Apart from individual Muslims, the Muslim Ummah as a whole is a partner of the Prophet (SAW) in the profession of inviting people to Allah. This means that this Ummah has been honoured by Allah for partnering with the Prophet (SAW) in this important function (Qur'an 3: 110; 9: 71) (Ansari 2007).

The manners: The manners of a Muslim *Daa'iyah* are those Islamic manners which have been explained by Allah in his glorious *Qur'an*, fully expatiated by the Messenger of Allah in his traditions, and fully practicalized by the companions in their daily conduct. These manners are obligatory on every Muslim to imbibe, particularly, the proselytizer.

(1) Truthfulness/Honesty: Numerous verses in the *Qur'an* have commanded believers to be with those who are truthful/honest (Qur'an 9: 119; 5: 119; 17: 80);

(2) Patience: It is one of the obligatory qualities of

Islam. It is half of *Imaan* (faith). Its virtues have been extolled more than 80 times in different places in the *Qur'an* (Qur'an 2: 45; 46: 35; 2: 153; 4: 25; 39: 10; 42: 33; 13: 24; 32: 24; 38: 44; 16: 128; 30: 60; 3: 186; 31: 17);

(3) Clemency/Mercy: A *Daaiyah* must adorn him/herself with the quality of clemency and pity toward people. He/She should wish them good and admonish them. One of the signs of his pity for them is to invite them to Islam as that will deliver them from hellfire and qualify them to earn the pleasure of Allah. That also shows that he loves for them what he loves for himself (Qur'an 9: 128; 7: 59, 61-63, and 199; 3: 159);

(4) Humility/Modesty: Humility is the opposite of arrogance. It is the fruit of knowing who Allah is, as well as who a person really is. It is very much unbecoming for a person to be arrogant. No one humbles himself except he who knows his Lord and knows his real worth (Qur'an 26: 215; 18: 28; 53: 32; 7: 43; 12: 16; 31: 18);

(5) Mingling with other people/Isolating oneself: Which of the two is better for a Muslim, to mingle with people or to isolate oneself? Some scholars are of the view that isolating oneself is better, but majority of them have opined that intermingling with the people is better. However, the best thing to say is, any of the two that is most beloved to Allah is the best for a Muslim. If intermingling is the most beloved to Allah for this Muslim considering his circumstances, status, and time, then intermingling is the best in his own case. But, if isolating himself is the most beloved to Allah for him considering his condition, time, and status, then isolating himself is the best in his own case (Qur'an 25: 63; 53: 29; 19: 48).

MAD'UWW

This refers to the invitee(s) or person(s) that are invited to Allah, nobody is exempted from this invitation regardless of individual differences that

exist among mankind. In every human society, people are divided into different classes (Qur'an 7: 158; 34: 28; 2: 31). Of these different classes, there are those that are called:

(1) The notables or the grandees, the *Qur'an* calls them *Al-Mala'u* while discussing their narratives and encounters with Allah's messengers. They are the prominent members of the society and its most influential leaders. They are too antagonistic and hostile to the Messengers of Allah (Qur'an 34: 34-35; 7: 59-60 and 127; 38: 4-7; 27: 14; 11: 27; 23: 24). They are in every society and they always lead the opposition to Allah's message;

(2) The public/The common people, the down-trodden, the indigent, they constitute everybody with the exception of the grandees. Their reception of *Da'awah* is quicker than any other group (Qur'an 7: 75). Greater percentage of the society is from them and they are mostly poor, weak, and often perform menial jobs;

(3) The dissemblers/The hypocrites: In Islamic legal convention, this group of people are the ones who exhibit *imaan* but conceal unbelief. They are normally found in societies where the word of Allah is supreme and people are embracing the religion of Islam *en masse* as a result of which the strength and power of unbelief and unbelievers are waning; it is in this type of circumstances that dissemblers usually flourish. Thus, whenever victory, supremacy, and authority are with the unbelievers, there will be no hypocrisy, because the dissemblers have no fear of exhibiting unbelief and revolting against Islam. That was particularly the case when Muslims were in Makkah before they emigrated to Madinah (Qur'an 3: 145; 2: 8-14 and 204-206; 4: 59-60; 9: 56-57 and 67);

(4) The rebels/The sinners: They are believers because they have affirmed the two declarations but do not live up to the expectations of *Laa ilaaha illaa Allah*, Muhammad Rasuul Allah. Some of them are habitual sinners while others are not (Qur'an 3: 30; 57: 16).

ASAALEEB AND WASAAIL

Invitation to Allah requires knowledge and competence or special skill on how to convey the invitation in such a way that it will have an impact by benefitting from the circumstances, conditions, and psychology of the people. And these are the methods of *Da'awah*. But, these methods and means have their sources from where they are drawn.

The sources are as follows:

(1) *The Glorious Qur'an*: There are numerous verses in the *Qur'an* which relate to the encounters of Allah's messengers with their peoples. From what Allah has said to the seal of the messengers, Prophet Muhammad (SAW), on issues pertaining to *Da'awah*, the sources of *Da'awah* methodology and its means could be deduced (Qur'an 11: 120; 12: 111; 6: 90);

(2) *The Prophetic Sunnah*: There are many Prophetic traditions that have bearing on *Da'awah* issues and their means, just like the biography of the Prophet (SAW) and the circumstances that he found himself in, all these provide us with abundant knowledge on the methods and means of *Da'awah*. In fact, there is no condition or events that a *Daa'iyah* will find himself in without coming across something like it or similar to it or very close to it from the history of the Prophet (SAW). Thus, his history is a practical implementation of what Allah has commanded him to do in conveying the message of *Da'awah* to the world;

(3) Biography of our righteous predecessors: There are important antecedents/precedents in the history of our righteous predecessor from among the companions of the Prophet (SAW) and the successors of the companions on *Da'awah* issues from which proselytizers—those who are inviting mankind to Allah can benefit because they know more than anyone else the intent of the law—giver and the jurisprudence of calling people to Allah. To this time, scholars are still seeking for guidance from their biography;

(4) Analogical deductions of jurists: Muslim jurists have given attention to analogical deduction of legal laws from their legal evidences such as the laws of commanding what is right and forbidding what is wrong, jihad and *hisbah*. They have dedicated certain chapters of their juristic works for these laws (Zaidan 2001);

(5) Experiences: Experience is a very good teacher for man, especially if he is interacting with people. A proselytiser is expected to have a lot of experiences in his field of *Da'awah* as a result of his direct interaction. Implementing what he understands from previous sources will enable him discover his mistakes so that he could avoid that in the future. The price of this could at times be very expensive even though what one learns through experience is more expensive than the price he paid if he truly benefits from the experience. That is what is expected from a believer because a true believer cannot be bitten twice from a single hole. In as much as a *Daa'iyah* can benefit from his personal experiences, he can equally benefit from the experiences of others in terms of methods and means, because wisdom is a lost property of the believer, he takes it from wherever it comes.

Asaaleeb

A successful *Da'awah* methodology depends on:

(1) Diagnosing the ailment bedeviling the invitees and prescribing the correct remedy, time should not be wasted on the symptoms of the ailment. So, what is the root of people's ailment in this regard? The root of their ailment is their ignorance of their Lord, running away from him, disbelieving in him, refusing to indulge in his worship and to trade in the path brought by Prophet Muhammad (SAW), their being deceived by the glitters of this world, lack of attention to the hereafter or its outright denial. These are the bases of the ailment;

(2) The root of the cure is belief in Allah as Lord and the only Deity worthy of worship as well as disbelieving in *taaghoot* in all its ramifications and

manifestations. Allah says (Qur'an 7: 59; 16: 36). Thereafter the *Daa'iyah* should have to strengthen and emphasize the meanings of Islamic 'aqeedah to the invitees, because the 'aqeedah is the cure for the root of the ailment (Qur'an 6: 14-17; 22: 5-7; 16: 97);

(3) Clearing the ambiguities: Anything that will raise doubt about the truthfulness of the *Daa'iyah* and the certainty/merit of what he is calling people to. So, this doubt will prevent the invitees from seeing the truth and responding to it, or cause delay in their response. In most cases, the ambiguity is connected to an inherited custom or an established interest or temporal leadership or zeal that is akin to the period of ignorance. Thus, the ambiguity will have an impact on the weak-minded people whose hearts are attached to these things. More often than not, the nobles are the ones who stir these ambiguities, beautify and publicize them among the down-trodden until they become used to them, and gradually begin to re-echo them, believe in them, adopt them, and even consider them as established truth. Let the *Daa'iyah* know that stirring suspicion/doubt against invitation to Allah is an old phenomenon that has happened to Allah's servants. It is an old inherited habit among people of falsehood (Qur'an 41: 43; 51: 52-53). Besides, these ambiguities are of different types. Some of them are related to the *Daa'iyah*, others are related to the subject of *Da'awah*, while some are related to the invitees in general (Zaidan 2001);

(4) Administering/Applying the cure: This could be done through enticing/tempting the invitee to positively respond, accept, and remain steadfast on the truth by filling his/her heart with a longing desire for Allah's mercy and forgiveness, or threatening/cautioning him/her against negative response, rejection, and lack of being steadfast on the truth after accepting it by frightening him/her with the wrath and chastisement of Allah in the hereafter. The *Qur'an* is replete with things that entice people to accept Islamic invitation, as well as warn them against rejecting it (Qur'an 7: 63; 71: 1-3; 64: 8-9; 47: 12). At

times, the reward for positive response or the retribution for negative response will be here and now before that of the hereafter (Qur'an 24: 55; 71: 10-12);

(5) Proper upbringing and education: Whenever the invitee responds positively and accepts the invitation to Allah, it becomes incumbent upon the *Daa'iyah* to frequent him/her so as to guarantee preventing him/her from going back to his/her old habits, as well as to acquaint him/her with the teachings of Islam through knowledge (Qur'an 3: 187; 2: 159)¹.

Wasaa-il

This refers to the things that assist the *Daa'iyah* to carry out his *Da'awah* activities in such a way that it will be beneficial and fruitful. These are divided into two: *wasaa-il khaarijiyyah* (external means) and *wasaa-il tableegh ad-Da'awah* (means of conveying the *Da'awah*).

The external means: The foundation of these means is correct perception of unfolding events in real life situations based on the law of cause and effect. These means are numerous but only three will be highlighted here, namely: caution, seeking the assistance of another person, and organisation.

(1) Caution: It refers to secrecy, guarding against and watchfulness/vigilance. Caution is generally praiseworthy in nature. It is sanctioned by the *Qur'an* (Qur'an 4: 102; 4: 71). But, it is of different types, namely: caution against sin (Qur'an 3: 28 and 30), family, and progeny (Qur'an 64: 14), succumbing to desires (Qur'an 5: 49), dissemblers and unbelievers (Qur'an 63: 4);

(2) Seeking the assistance of another person: It is permissible for the *Daa'iyah* to seek the assistance of good and competent people in conveying his invitation (Qur'an 20: 29-35). Someone's assistance could be sought for the sake of providing protection against harm or persecution for the *Daa'iyah*. The assistance of even a non-Muslim could be sought this purpose;

(3) Organisation: This is a very good and indispensable tool if efforts utilized and directed fruitfully in the field of invitation to Allah. And this will in turn increase the chances of success for the *Daa'iyah* in achieving his objectives. Without proper organization, efforts will be dissipated and there will be no coordination. A Muslim proselytizer is in need of organizing his time, because time is life and it is his capital. Even groups and associations are in need of proper organization and coordination (Qur'an 3: 104). Small but well-organized and persistent *Da'awah* activity is better than the one that is so much but is done in a chaotic manner and is interrupted.

The means of conveying the *Da'awah*: Inviting people to Allah could be by speech, or by action, or by exemplary conduct of the *Daa'iyah* such that he/she will become a good role model for the invitee.

(1) Speech: The importance of speech in inviting mankind to Allah need not be over emphasized. Speech is the basis of conveying *Da'awah ilaa Allah*. The *Qur'an* itself is the word Allah, the Lord of the worlds, which was vouchsafed to Prophet Muhammad (SAW) through the agency of the trustworthy Angel Jibreel-Gabriel—(peace be upon him) so that the word could be delivered to humanity. Allah the Most High says (Qur'an 9: 6; 10: 108; 7: 158; 7: 59; 7:104). However, speech is classified in different types. It could be a sermon, a lesson, a lecture, a discussion/debate, or a conversation in form of commanding what is right and forbidding what is wrong. It may be in a written form to those who could not be reached verbally by the *Daa'iyah* (Zaidan 2001);

(2) Action: This refers to eliminating abominations even though it may also refer to establishing what is good such as constructing a mosque or a school which will facilitate or actualize the establishment of Allah's law in some areas. However, eliminating abominations must be based on knowledge, kindness, public interest, and corruption;

(3) Exemplary conduct: One of the most important means of conveying invitation to Allah is good

reputation of the *Daa'iyah*, his praiseworthy deeds, lofty qualities, and pious morals which will endear him to be a role-model to others. It is said that "action speaks louder than voice". What is more, Islam was known to have spread to nooks and crannies of the world through exemplary conduct of Muslims who visited those areas. The bases of exemplary conduct are two: good moral conduct (Qur'an 7: 199; 31: 17; 46: 35; 74: 1-7) and compatibility/consistency between deed and speech (Qur'an 11: 88; 61: 2-3).

CONCLUSIONS

A dedicated, determined, and an organized team of *Du'aat* (proselytizers, inviters, callers of people to Allah) with a clear vision, a comprehensive *Da'awah* package, having fixed priorities and a well-defined strategy of *Da'awah ilaa Allah* is the greatest need of this millennium. All the *Da'awah* activists, males and females, must cooperate and work together to build up such a formidable team. However, if resounding success is to be achieved, it must be clearly understood by all and sundry that the goal, the process, the priorities, and the strategies of *Da'awah ilaa Allah* which have been well-defined in the *Qur'an* and magnificently demonstrated by the Messenger of Allah through his life long struggle for the establishment of the supremacy of Allah's religion on earth, cannot be jettisoned for whatever reason. These fundamentals of *Da'awah* cannot be changed or given up for the sake of expediency or be allowed to succumb to the "need of the situation".

Note

1. For more details on the methods of *Da'awah*, refer to Wikipedia.

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Bio

Yahya Ibraheem Yero, Ph.D., MCFE, associate professor, Faculty of Humanities, Management, and Social Sciences, Federal University Kashere, Gombe State, Nigeria; research fields: Islamic political theory, Islamic history, history of the Sokoto Caliphate, human rights, and gender issues.