

Introduction to Islamic Da'wah

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&

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About the book

This book is a unique and innovative research work in fundamentals of Islamic Dawah according to the Quran and Sunnah which is designed as a text book for the under graduate and post graduate students and researcher as well as other readers. It has brought forward the meaning of Dawah and its various categories, nature and scope, significance, liabilities, aims and objective, major pillars of Dawah such as **Da`ee** (his qualities and duties), **Madwoo** or addressee people (with their dawatic characteristics and categories), subject matter, styles of approaches and Media of Dawah along with the history of Islamic Dawah through ages, its method and procedures like determining the mission and vision, **Hikmah**, **Maw`ezah Hasanah**, Debate in the best way, stable in Dawah by Taqwa, social works and quality assurances as well as moderated techniques to face the oppressions and challenges.

About the Author

Professor Dr Md Abdur Rahman Anwari is regarded as a prominent professor, author, and innovative researcher in the field of Dawah and Comparative Religion as well as Interfaith Dialogue. His many books are taught as text books in different Universities of Bangladesh which are published by the Universities Grants Commission (UGC) and Islamic Foundation Bangladesh. His Books initiated the study of Dawah in higher studies of Bangladesh. He did his Bachelor (Hons) and Masters in Dawah and Islamic Studies under the Faculty of Theology and Islamic Studies, Islamic University, Kushtia Bangladesh and obtained First class First position in the Department along with having excellences in post graduates diploma in teacher's training in the King Saud University of Riyadh, KSA . He also obtained two M.phil Degrees, one in Human Rights in Islam and another in the Role of Zakat in Social welfare. He has done his Ph.D in the "***Method of Dawah and Daees in the Quran and its implication in Modern Society***". He is teaching Dawah and Comparative Religion since 1992 in the Dept. of Dawah and Islamic Studies, Islamic University Kushtia and contributing to prepare syllabus and developing curriculum for this department and other universities. He has lot of publications (40 books, 74 research articles) in Dawah, comparative religion, interfaith dialogue, Islamic Economics etc. which are published from home and abroad. He has held the various administrative positions such as Dean of the Faculty, chairmen of the department of Dawah, Provost of Student Hall, and Convener of the Curriculum development and higher studies of the Islamic University etc. He supervised a lot of Mphil and Ph.D thesis and worked as external examiner in the Universities of Malaysia, Pakistan, India, Arab Emirates and others. He also participated in International Conferences and presented papers in Saudi Arabia, Malaysia, Egypt, Turkey, Qatar, Emirates, India etc and he delivered lectures in Dawah and Comparative Religion in various international universities, such as International Islamic University Malaysia, University Science Islam (USIM), Al Imam Muhammad bin Saud Islamic University, KSA, University of Cairo, Egypt, University of Qatar etc.

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Introduction

All praise is to Allah SWT and peace and blessings are upon His Messenger.

Islamic Da`wah is a missionary work for Islam the best way and complete code of life. It is the third obligation (Fardh) after reading the Quran and Salah according to the revelation to men in the Quran.¹

Islamic Da`wah is very essential for welfare of all creatures besides the development of human recourses, even for the sake of Islam. Islam is the only true religion, no doubt. But the true will not spread without spreading work for it. Islamic Da`wah work is devoted to preaching, spreading, teaching, and establishing of Islam in society.

Islamic Da`ee should have proper knowledge about essence and method of Da`wah to reach to its mission and vision. Many of Da`ee misguide themselves and others without proper knowledge about essentials of Da`wah. An organized book of Islamic Da`wah will guide them to the right path in life and right academic effort in this regard.

Islamic Da`wah is most honorable work to Allah and its Da`ee also most honorable among men and Jinn, because they work for the human interest and welfare. It is a major duty of all prophets S.. They are more honorable in human society. Last Prophet Muhammad s. said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ بِحَسَنَتِ النَّفْلِ فِي جُحْرِهَا وَحَتَّى الْأُحُوتِ لِيُصَلُّوا عَلَى مُعَلِّمِ
النَّاسِ الْخَيْرِ

“Undoubtedly, Allah SWT and His angels send mercy to the one who teaches good things to others, even the ants in their holes and the fishes (in water) beg for mercy for him.”²

Allah says in the Quran, “And who is better in speech than he who invites to Allah ‘s deen and does righteous deeds, and says: ‘I am one of the Muslims’” (41-33).

In the consideration of all these aspects, study of this subject should be prior then others. Unfortunately, we can notice that this subject is mostly neglected in the curricula of higher education through ages. This subject has been studying through the study of the Quran, Sunnah, Ilm al Kalam and Mantiq (logic), Tazkiah, Akhlaq and Suluk (Eithics and Tasaoof) and Balagah and Khitabah (oration) in ancient and mediaeval period of Islamic History. In Modern ages Islamic Scholars thought that Muslim Ummah should have prepared Da`ee like preparing of missionary worker of Christianity. In the beginning of twentieth century there are few initiative effort has been taken to study Da`wah and Tabig in the Muslim higher education separately. Firstly, Mawlana Muniruzzaman Islamabadi (1875-1950) in Bengal (Bangladesh) has made a curricula to prepare Muballig (Missionary worker) and khatib in his proposed Arabic University (1915). After that, Al Azher University in Egypt opened a

1 in Surah al Alaq for reading, in Surah al Muzzamil for prayer, in Surah al Muddassir for Dawah. It is said that these three surahs are revealed one after one chronologically.

2 Sunan al Tirmizi, kitab al Ilm, Hadith No. 2685.

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department entitled 'Waaz and Irshad' in 1918 to prepare Islamic Da'ee and khatib (Shiekh Ali Mahfuz was appointed as the founder head of the department) which is named later in 1930 as department of Da'wah at the faculty of Usul al Deen (Theology). In the 1960, when Al Azher University developed its curriculum named the Faculty of Usul al Deen and Da'wah and included Dawah as separate discipline. When Islamic University of Madinah Monawarah in 1961 also opened the Da'wah as separate discipline in the Faculty of Usul al Deen and Da'wah.

Then it has been began to study the da'wah independently in Mauritania in 1967 with the efforts of Sheikh Adam Al-Allori, and he wrote a book entitled: «تاريخ الدعوة إلى الله بين الأمس واليوم» (The History of the Da'wah to Allah Between Past and Present) published in ١٩٦٧ CE and tried to make it acceptable as a text book for the Da'wah,

Then the Dawatic conference was held by the Islamic Research Academy (Mujamma al Buhuth al Islamiyah) in Cairo in 1972 and Sheikh Muhammad Abu Zahra gave a lecture in which he presented a plan to study the da'wah.

After that, a number of international Islamic universities participated in the development of this science of Education, including the Imam Muhammad bin Saud Islamic University in Riyadh. Da'wah and Ilam(media) studies began at the university in 1396 AH / 1976 CE, when it was approved to establish the Higher Institute for Islamic Da'wah (المعهد العالي للدعوة) in Riyadh and Madinah. The institute used to include a department for Dawah and Ihtisab at the postgraduate level, awarding masters and doctoral degrees, and the department for media (الإعلام) at the level of graduate studies also consisting of two divisions: the radio and television division and the press division.

Then, in 1401 AH, the University opened a department for media in the Faculty of Arabic Language in Riyadh, and in 1402 AH it opened a department for Dawah and Ihtisab in the Faculty of Usul al Deen in Riyadh.

In 1404 AH, the approval of the Supreme Council of this University was issued to include the undergraduate level of the Media Department of the Faculty of Arabic Language into the postgraduate level at the Higher Institute for Islamic Call (المعهد العالي للدعوة), so that the two departments would become the Faculty of Da'wah and Media (كلية الدعوة والإعلام).

The Islamic University, Kushtia (Bangladesh), was established in Bangladesh in ١٩٧٩ AD under the decision of the Organization of the Conference of Islamic Countries (OIC). One of the first major departments in this University was the Department of Ulum al Tawaheed wa al Da'wah (علوم التوحيد والدعوة) under the Faculty of Shariah which named newly and separately as the Department of Da'wah and Islamic Studies under the Faculty of Theology and Islamic Studies in ١٩٩٢. Thus this department of Da'wah was opened at Umm Al-Qura University in Makkah Al-Mukarramah and the International Islamic University, Islamabad, Pakistan since ١٩٨٥. Islamic University of Islamabad named its department as the Department of Islamic Da'wah and Culture under the Faculty of Usuluddin (Islamic studies) as well as this university has Dawah Academy since ١٩٨٥ to prepare Islamic Da'ee. Thus,

the study of da'wah has been spread as an independent science throughout the whole world, East, and West.³

At the beginning of the twenty first century few universities of Malaysia and Brunei have taken to study as separate discipline with human studies and Islamic management. Such as, University of Malay divided its disciplines in 1996 and in beginning of present century introduced Da'wah courses and named its department as the Department of Da'wah and Human Development under the Academy of Islamic Studies. Thus, University Science Islam Malaysia (USIM) from the 2000/2001 session has named a Faculty as of Dawah and Islamic Management. Now it is under the Faculty of Leadership and Management.

Surprisingly, there is no comprehensive and suitable book to study at the university level in English, even in Arabic. Where, it should be included major aspects of Da'wah. Such as Definitions, Nature and scope of Islamic Da'wah, its aims and objective, significant, short history, its Pillars i.e Da'ee, Madoo, Subject mater, Styles and Media as well as Methodology and procedures of Islamic Dawah and challenges in this path etc. From the beginning of my study in Da'wah since 1986 in Islamic University Kushtia, I have been feeling lacking of a gape in this field for a text book for Da'wah. Al Azhari Alim my teacher Shiekh Abdur Rahim Zad Badruddin when taught us in the Higher Institute of Preparing Dae (المعهد العالي لإعداد الدعاة) in ١٩٨٩ in Dhaka urged us to write text book in Da'wah on the presence of Prof. Dr. Abdullah Omar Nasif (Secretary General of Rabitah).

It should be mentioned here that many books were written in Arabic, Urdu and English for Islamic Movement. Such as the books are written between thirteenth and fourteenth of Twentieth century by Hasan al Banna which are entitled: الرسائل (1363 AH) and مذكرات الدعوة والداعية: (1363 AH) as well as the books are written by Ustaz Abul Ala al Mawdodi in this time which are entitled "Toward Understanding Islam", Method of Islamic Movement, Tazkirat Du'at al Islam (8th edition 1987, along with of an Introduction on this book was written by Hasan al Banna in 1363 AH.) etc. The books of Dr. Ali Abdul Halim Mahmud entitled: فقه الدعوة إلى الله (١٩٩٠) is also important work. These kinds of books included the important guideline for Islamic Da'wah and movement.

Thus, a lot of books are found in Da'wah. Most of them are used as a reference book, they are not suitable as a text book as other disciplines like political Science and Economics etc.. Few of them are studied in the University level as reference book and these are more popular. Such as the book of Dr. T.W. Arnold entitled: The Preaching of Islam (1896), the text book of Shiekh Ali Mahfuz (Al Azher University), entitled: هداية المرشدين إلى طرق الوعظ والخطابة (١٩٣٠) which is included some procedures for oration. Such as the book of Shiekh Allory entitled تاريخ الدعوة بين الأمم واليوم (١٩٦٧) which is included on the brief history of Dawah adding little light on methodologies and essence of Dawah. As well as the books of Sayeed Abul Hasan Ali al

3 See for details: Dr. Md. Abdur Rahman Anwari," Islami Da'wah Bigganer Utpatti o kromobikash" "ইসলামী দাওয়াহ বিজ্ঞানের উৎপত্তি ও ক্রমবিকাশ" (The Science of Islamic Da'wah: Its Rise and Development), *The Islamic University studies*, (Journal of the Faculty of Theology and Islamic Studies), Islamic University, Kushtia, Bangladesh, vol.-5, No.1, December, 1996, PP. 93-114.

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Nadvi, such as *Tarikhe Da'wat wa 'Azimat* (۱۹۵۶ in Urdu, compilation of lectures in Damashq University, Syria), *روائع من أدب الدعوة* (۱۹۸۰, Arabic, compilation of lectures in Islamic University of Madinah, KSA) etc.

Prof. Dr. Abdul Karim Zaidan wrote a book named: *أصول الدعوة* (1976) which was become more popular in Saudi universities. However, this book presented a short idea on the pillars of Da'wah like Daee, Madwo'o, Styles, and Media of Da'wah. Along with that, the major part of this book is a discussion on the different Islamic system of life as subject mater of Da'wah (*موضوع الدعوة*).

There is a nice book written by Prof. Dr. Ahmad Ahmad Galwash (IA fo rosseforp ytisrevinU) (*rehzA أصولها ووسائلها الإسلامية الدعوة الإسلامية أصولها ووسائلها* (1978). However, this book included few natures of Islamic Da'wah along with details on Quranic Media of Dawah approaches. This book named da'wah as a science.⁴

There is a important book in the science of Dawah written by Dr. Abu al Fatah al Bayanuni which is entitled: *المدخل إلى علم الدعوة* (Beirut ۱۹۹۱). This book named da'wah as a science including various aspects of Dawah in short. However, scholars have found in this book few leak in the history of Da'wah, some mixture and confused idea among various terminologies of Dawah science. I have discussed on few of them on my Ph.D dissertation completed in the period of 1994-98 (awarded in 1999) entitled: *منهج الدعوة والدعاة في القرآن الكريم وتطبيق ذلك في* *المجتمع الحديث* which published by IIIT chapter in Dhaka (BIIT) in ۲۰۱۰.

I am writing Modules and research papers in Da'wah and Da'wah science since ۱۹۹۲ which was published that time in the Journals of our Islamic University and Islamic Foundation Bangladesh in Bengali and Arabic till that book of Dr. Bayanuni was not reached to us.

I have a keen attraction to contribute to write text book from the beginning of my study in Da'wah since ۱۹۸۶. Then an International workshop has been organized jointly by the Islamic University Kushtia and Bangladesh Institute of Islamic Thought (IIIT chapter in Dhaka) in ۲۰۰۷ on the Islamization and development of Universities Curriculum which is held in the Campus of Islamic University, Kushtia, Bangladesh. Internationally renowned Scholar Prof. Dr. Omar Hasan Kasuli was the keynote Speaker in this workshop. Where, I have presented a paper on 'Dawah Science as an Important Branch of Islamic Social Sciences', when I have expressed my strong interest during my presentation to write a text book on Dawah for the university student. Then Prof. Dr. kasuli decided in this workshop to have a project to write textbooks for the different disciplines in the university level.

Al hamdulillah, I am very fortune to have a opportunity to contribute in this field through Bangladesh Institute of Islamic Thought (BIIT) on the special inspiration of my beloved brother Dr. Md. Abdul Aziz, Executive Director, BIIT. I have designed this on book as follows:

4 Dr. Ahmad Ahmad Galwash said: "Islamic dawah is a science, by which it be known all various artistic attempts aimed at informing people to Islam along with its belief, shariah and morals are contained.." " العلم الذي تعرف به كافة المحاولات الفنية المتعددة الرامية إلى تبليغ الناس الإسلام بما حوى من عقيدة) (وشرعية وأخلاق." see: Dr. Ahmad Ahmad Galwash, *Al Da'watul Islamiyah Usuloha wa Wasailoha* (Cairo : Darul kitabil Misry, 1399H./ 1978) P. 10.

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Chapter-1: Islamic Da'wah: it's Meaning, various categories and levels

Chapter-2 : The Nature and Scope of Islamic Da'wah

Chapter-3: Significance, Responsibilities and liability for Islamic Da`w ah

Chapter-4: The aims and purpose of Islamic Da`wah

Chapter 5: History of Islamic Da'wah through ages

Chapter -6: Islamic Daee and his Qualities and Duties according to Islam

Chapter 7: Mad`woo or the Addressee to Da'wah or people being called

Chapter 8: Method and Procedure of Da'wah

Chapter 9: Media of Da'wah

Chapter 10: Problems and Challenges in the Path of Islamic Da'wah

I have worked on these chapters by the grace of Allah SWT. I have done it on the basis of the evidences of the Quran and Sunnah and do not to engage in mentioning of various opinions of the Ulama Mashaikh or the experiences of other Da`ees. If I have been going on correct formation and explanations, this for Allah's grace and if I am in wrong I will be very happy to correct accordingly when some one will inform me. I pray to All mighty Allah begging Him a Tawfiq to do good things for all and to Him for rewarding by Jannah.

Humbly

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Chapter: 1

Islamic Da`wah: it's Meaning, various categories and levels

Learning Objectives

1. To find out the meaning of Da`wah.
2. To distinguish between the term `Da`wah' and other terms related to this term.
3. To find out the various categories of Da`wah work which will help the daee to take proper plan in the field of Da`wah.

Chapter Content

This Chapter will help students understand clearly. The conceptual meaning and various categories and levels of Islamic Da`wah will be discussed shortly. The major contents of the chapter:

- 1.1 Meaning of Islamic Da`wah and other similar terms
- 1.2 Various categories and levels of Islamic Da`wah

1.1 Meaning of Da`wah

Da`wah is an Arabic word which comes close to the word "invite" or "invitation" in English. It's plural is dawaton (دعوات). In Arabic Da`wah (دعوة) derived from the root dawo (دعو). Islamic Da`wah as a verb يدعو يدعو means "to invite". Then the word "Da`wah" in Arabic simply means to invite to something. This word is also used for other several meanings those are near to the meaning of 'invitation', such as to convey, calling, `praying, seeking help, asking for help or so on, invocation, inquiring or applying (طلب) for something, approaching something, bringing something, or bringing or putting up something etc. These meanings of Da`wah are used in the Quran and sunnah as it is in the Arabic dictionary as follows:

1. to invite: when Allah said:

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

It means: "Those (Al- Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave (AL-BAQARA- 221).

2. to pray or worship: when Allah said:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

it means: 'Be patient with those who worship their Lord in the mornings and evenings to seek His pleasure. '(Surah al Kahf : 28)

when Allah said إِذَا دَعَانِ إِذَا دَعَانِ إِذَا دَعَانِ إِذَا دَعَانِ إِذَا دَعَانِ

it means: I answer their prayers when they pray to Me. (AL-BAQARA:186)

Introduction to Islamic Da'wah

Prophet Muhammad (S.) said:

وَأَتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ It means : “and be afraid of the supplication of an oppressed person, because there is no screen between this supplication and Allah”⁵

From this point of view Imam Bukhari named a chapter: kitabud dawaat (كتاب الدعوات), meant “The chapter of Supplications or Invocations.”

3. asking help or to invoke: when the Quran mentions:

٤. to bring: when the Quran mentions: يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ

it means: “They will be offered all kinds of fruits, in peace and security.” (Surah al Dhukhan : 55).

5. to call or call from far away (nidaاء): when the Quran mentions:

ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

Then, when HE calls you by a single call to come forth from the earth, behold, you will come forth (Surah al Room: 25). It means:

6. Naming something: when the Quran mentions:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى [الإسراء : ١١ .

it means: “Say, “Call Him Allah, or call Him the Rahman; whichever name you use, it is same to Him, He belongs the best names.”

7. To encourage on something, to urge or to provoke for something: when the Quran mentions the saying of prophet Yusuf (A): قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ: it means: “He said: O my Lord! Prison is more dear than that unto which they urge me.” (Surah Yusuf: 33).

Ragib al Ispahani said : ‘Da`wah to something means encourage to achieve it.’⁶

(الدعاء إلى الشيء الحث على قصده» .)

Ibn faresh said that the root of Da`wah remains a meaning of making impact and attraction other to something. It’s means to attract something to you by your voice and word (ومعناه أن) (تميل الشيء إليك بصوت و كلام يكون منك،⁷

In conclusion, we can say, the real meaning of the word ‘Da`wah’ is ‘to invite someone by createing an attraction and impacting on him to accept something.’ This meaning is close to the terminological meaning for this word, Da`wah. And other meanings return to this meaning also. Because, for getting help or anything else one needs to invoke and attract other. Thus, other meanings of Da`wah indicate going to make attraction for achieving the goal, finally.

This goal or invitation can approach to good or bad. Such use has found to happen in the Quran also. Allah (SWT) said: أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِأَذْنِهِ

5 Shahih Bukhari, kitabuz zakah, Hadith No. 1452.

6 الراغب الأصفهاني ، المفردات في غريب القرآن (القاهرة : شركة مصطفى الباي الحلبي ، ١٦٩١م) ، ص ٩٦١ .

7 Ibn Faresh, *Maqaeesul Lugah*, Vol. 2, p. 239.