# Globalization as a Great Challenge to DAWAH and its Solution in Islamic Perspective

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## Abstract

Dawah is a state of mind, an attitude towards life, worldly view, truly a kind of a life. It is basically a process of connecting others with ALLAH by propagating the massage of salvation. The significance of Dawah is evident from it that it is the Prophetic domain as well as from its importance in driving people towards truth. It is a fact that Hazrat Muhammad (SAWW) was commanded to announce the message, revealed to Him by ALLAH. This responsibility was then passed on to Ummah. Globalization is a challenge for Muslim scholars, teachers, parents or activists to share with Muslim youth a code of ethics and Islamic teachings.

In this article the major challenge "Globalization" hindering the process of Dawah, faced by Muslim preachers, will be discussed along with their solutions.

The following effects are discussed:

Globalization of education, economy, society, and the culture. Dawah workers are not fully aware of these effects of globalization on the contemporary society.

The impact of global media on Muslim families and society is becoming visible even in very conservative homes.

The dominance of secular and materialistic ideologies has an impact on societal structure.

The above mentioned obstacles and challenges require physical and mental readiness among preachers. The solutions include:

Dawah from individuals and small groups can be an effective way of delivering message of Islam if they are trained, skilled and qualified in techniques of Dawah.

Regarding global media, untold number of Muslim youth is hooked on Facebook. Putting a ban on it is no solution as youth yearns to share ideas, feelings, and aspirations with others throughout the world.

Every preacher should be properly equipped with solid Islamic knowledge and studying methods that fit background of target audiences.

The vast Dawah activities must be followed by education and suitable methods. These activities are efforts to continue legacy of Holy Prophet's (SAWW) preaches to implement Islah which must cover all communities.

The cooperation from all the Muslims is also needed in spreading the elements.

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## 1. Dawah:

Dawah is calling people to ALLAH. It was the mission of most honorable people on this earth called messengers of ALLAH.

Granting His Mercy on His creation and to help them in order to fulfill their responsibilities, ALLAH has sent human guidance as well as appointed some to help others: ALLAH says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٌ

"*We have sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.*"[1]

Though this noble cause was mainly the job of messengers of ALLAH, the rest are also obliged to invite people to Islam after the death of Hazrat Muhammad (SAWW). ALLAH says:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓاْ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

"*Say, this is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.*"[2]

## 2. Aim of Dawah:

The aim of Dawah is not to take wealth, shed blood and enslave women or children. These things occur incidentally but they are not the main aim. These things only take place when disbelievers/non-Muslims abstain from accepting truth and persevere in disbelief or refuse to be quiet and pay jizya when it is requested of them.[3]

The scope of Dawah involves:

Inviting people to Islamic faith and practices.

Giving witness through words and actions.

Warning against awful consequences of refusing truth and for neglecting it.

Advising to accept Islam as well as to practice it.

Passing on message of Islam to everyone.

Giving happy news about beneficial results of practicing truth.

Reminding that real success and salvation is in accepting way intended for them by the creator.[4]

## 3. Three Stages of Dawah:

### 3.1 Stage I: *Call, Invite, Plea and Peddle in Homeland of Islam:*

The probable product of dawah efforts in first stage is small but the committed group of believers. These believers are so dedicated and they along with their leaders will sacrifice everything for this noble cause. They also choose a location in order to settle and impose their will on issues as:

What it is to be a Muslim as well as live in a non-Muslim land.

The temptations leading one away from straight path.

### 3.2 Stage II: Hijra:—Establish a Base:

These believers present themselves as arbitrators of good or bad, right or wrong. In the second stage, they establish institutions. Those dawah institutions replace existing institutions with a new one to attract, indoctrinate and recruit new followers. Their objective is to spread teachings of Islam.

### 3.3 Stage III: Penetration:

The believers are given tools in order to deal with resistance:

Exploit the divisions in host community (like fan flames of the racial tensions and ethnic divisions).

Use force to defend Islamic base against the non-Islamic hostility: jihad.[5]

## 4. Common Challenges to Dawah:

These challenges are categorized into three main categories:

*Personal challenges: The challenges da`iyah faces from within*

Laziness, Boredom, and Despair:

Calling people to ALLAH is considered to be life-long cause. It is a long-term effort because people do not change themselves overnight as well as people are in a constant desire for guidance. The results are not shown quickly and at times are not shown at all. The Holy Prophet (SAWW) said:

*"I was shown nations: a prophet would pass with just another man; another prophet would pass with two; a third would pass with a small group; And, a prophet would pass with no one else"* [6]

With long-term cause, the soul gets lazy. The lack of apparent and quick result may despair. ALLAH tells His Messenger story of Noah (peace be upon him) who had spent almost thousand years with people calling them publicly and privately, day and night.

Lack of Knowledge and Skills

Dawah is an art of bringing about change in people's lives. It is quite a difficult job. The complexity of human soul and the rapid influence of environment makes it difficult in its deal.

Contrary, presenting ALLAH's message with relevance and in such a way that is the message understood is relatively a challenging task.

It requires da`iyah to acquire knowledge and to have required skills. It also requires patience, a lot thereof.

Lack of Organization

Dawah often succeeds when it is organized and performed in specific teams:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ

*"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."* [7]

Teamwork also has challenges. When the Holy Prophet (SAWW) sent his two companions to share and to teach Islam, He advised:

*"Give [you two] glad tiding and do not chase people away; make things easy and do not make them difficult; be flexible with one another and do not get into conflict."* [8]

Being in a team requires patience. It is one of most common sources of the failure in Dawah.

Personal Conflict

Sometimes Dai'yah experiences conflict. An example of the conflicts was what happened to the Holy Prophet (SAWW) when people rejected him, fought with him, disbelieved him and killed some of his companions.

It takes discipline and patience for overcoming conflicts. We do not like people that we call for ALLAH due to the bad things they do. They are not our favorite types of people.

*Resistance to Dawah:*

The challenges by people the da`iyah calls to ALLAH

*Opposition against Dawah from enemies:*

It is a major challenge where the enemies deliberately exert barriers and obstacles in order to hinder the process of Dawah.

## 5. Globalization:

Globalization is a process by which events, policies and decisions in one portion of world influence the social, economic or political policies in some other part of world. It basically refers to the "universalization of western liberal democracy as the final form of human government".[9] Globalization today appears to have its focus on creating a healthier, richer and substantial lifestyle for families and individuals.

The foremost challenge to Dawah is globalization of the following:

Education:

The impact of globalization is multi-dimensional. It has large social, political and economic implications. The massive spread of education as well as Western-oriented norms of education/learning at all levels, in twentieth century, and consequences of broadly available schooling are major factors within the globalization process.

## Economy:

It refers to increasing interdependence of the world economies due to the growing scale of the cross-border trade of services, commodities, flow of the international capital as well as the rapid and wide spread of technologies.

Society:

Globalization process involves increases world-wide exchange of the national and cultural resources. It includes process of "homogenization and heterogenization" at the same time.

Culture:

Cultural globalization is the transmission of certain ideas, meanings and the values around the globe to extend or intensify the social relations. This process is basically marked by common consumption of variant cultures diffused by Internet, culture media, and the international travel.

Many Dawah workers are not aware of the effects of globalization on the society. It calls for the vision and paradigm in political, economic, social, cultural and educational realms. It invites towards "khayr (good)" and warns about "munkar (evil)".

## 5.1 Global Media:

The effects of global media on Muslim society is now visible. Number of Muslim youth is hooked on Facebook. Youth determine a yearning in order to share their feelings, ideas, and aspirations with others in the world. It is a major challenge to Muslim scholars, teachers, parents or activists to share with Muslim youth a code of ethics as well as the guideline for suitable behavior and written expression while being engaged with others in social media.

Globalization is beyond avoidance because of its expansion and its strength of mass communication as well as media. These two are seen in all aspects of human life including society, culture, economy and the politics. Understandings of this prevailing phenomenon and its challenges along with its strategies are important.[10]

Social media is now playing its role in order to establish new social communication through the use of modern information technology among families, friends and people.[11]

## 5.2 Modernization and Secularization:

Globalization has put variant societies, religions as well as cultures in spotlight whereas the modernization or secularization had favored individuals. Globalization is a formula of Europeanization and globalization has placed religion, culture and the human right at the top level of world relations. Globalization refers to the world without barriers with the concept of a global village, with one specific law, rules, uniform practices, regulations, laws and the attitudes.[12]

## 6. Daʻwah in the Light of Quran and Hadith:

The significance of Dawah is evident from it that it is the Prophetic domain as well as from its importance in driving people towards truth. It is a fact that Hazrat Muhammad (SAWW) was commanded to announce the message, revealed to him by ALLAH. This responsibility was then passed on to Ummah. Allah says:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

*"Thus we have made you an Ummah justly balanced that ye might be witness over nations, and the Messenger a witness over yourselves"[13]*

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ

*"And who is better in speech than one who calls (people) to Allah"[14]*

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

*"You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah".[15]*

### 6.1 Strategy for Doing Dawah:

For organizations that are engaged in dawah, there are certain elements of strategy:

To have well-structured Islamist groups in order to speak on behalf of Muslims while marginalizing reformers and protestors.[16]

To have ownership of the immigration trends in order to encourage Islamization of the Western societies by raising hijra.

To decrease women to status of a reproductive machine for purpose of a demographic transformation.

To take an advantage of "inclusion" by political parties in a democratic society and then to force such parties to accept the Islamist demands in name of a peaceful coexistence.

To take an advantage of movements.

To increase the Islamists' hold over system of education, involving charter schools, faith schools and the home schooling.[17]

## 6.2 Dawah or Education Development Strategy:

To face globalization era as well as to produce qualified human resources, it is important to design a strategy, namely:

Prioritizing planning model based on need assessment as well as the characteristics of community. The participation of community in such planning is a vital demand to be fulfilled.

The governmental role is not as a determinant, driver or ruler but it may act as catalyst, facilitator and the communal empowerer.

Strengthening focus towards community, market, stakeholders and the needs of the competitor.

Applying external resource (out-sourcing), potential resource (learning), existing institutions, community institutions, companies, industries and various other institutions concerning about the education.

Strengthening teamwork and partnership with numerous parties, government agencies and non-governmental institutions, domestic and the foreign institutions.

Creating soft image in the society that likes to learn.

Utilizing the benefits of information technology (e.g. internet, social media, multi-media, distance learning and integrated information systems).

In addition of developing quality human resources, it is also important to reconstruct or to reform Islamic Education as to face the global challenge through the following steps:

Conduct of a critical as well as comprehensive review of the religion, normative and historical. Normative sacred texts must be understood so that religious basic values might be captured wholly. Whereas on historical side, understanding of people about their religion throughout the history must be re-examined.

It requires integration of Islamic education to many other fields of science. So, it may not rise to view that causes differences in notion of the educational values between Islamic and science values. In the west, morality or ethics are taught in each subject not just on the religious subjects. The religion teachings include spiritual problems of individuals.

It is important to revolutionize Islamic education learning by promoting Islamic values in real life supported by principles of justice and harmony among the religious groups.

It is vital to reformulate the materials of Islamic education learning.

The transformation and the internalization of the religious values into students' personalities are required though: associating, providing role models, inviting as well as practicing. The major function of the Islamic religious education is to develop and inherit Islamic values and to fulfill aspirations of people and requirements of labor and to develop justice, prosperity and flexibility.

The competent Islamic teachers are required. At present, the trend of appointing teachers causing lack of quality of the graduates. Critics have began from teachers' incompetence and lack of motivation as well as work ethics in order to educate and teach.[18]

## 6.2 The New Methodology for Dawah:

In case of Da'wah, all the Prophets did not use one specific tool and the technique. It is important to note that on different environments or situations, they used diverse tools or techniques for continuing Da'wah.

In this age of the modern science, when individuals are mainly addicted to the material goods or services, it is not easy to enable them to return to Deen and Aakherat. Keeping in view the demands of this era. IT equipment may be more effective tool for Islamic Dawah. Social media like Facebook, WhatsApp, YouTube, Twitter, Skype, Google+, Linkdln, Instagram, Tumblr, IMO and Telegram have now easily accessible or useable. They are a quick connection, can do live broadcast and call and are cheaply available in all facets of life from anywhere in this world whereas the traditional means of communication was seen slow and expensive.

What should be the method of Dawah? The basic method includes matters related to representation of Islam as well as to eliminate barriers bringing harm to the mission. Dawah must follow particular methods otherwise it might end up in vain. The suitable method of Dawah is by demonstration to enable variant target audiences in order to receive message with clarity and consciousness without any pressure, compulsion and deceit. The principle method goes as follows:

Comprehensive and clear explanation

Must involve stages

Simple in nature

Compassionate

Rationale behind orders as well as forbiddance

Suitable with target audiences

## 7. Solutions to the Globalization Challenges:

Obstacles and challenges require physical and mental readiness among preachers. The preachers need to arm themselves with knowledge in order to deal with issues of current developments. The longer the society is becoming vulnerable to problems, the more problems/issues will be raising, requiring sound solution. Method of delivery needs to be intensified and modified to become suitable for the community. The communities must be approached with tolerance instead of blaming for problems or mishaps that may occur. They must be encouraged to return to Islam through Islamic values without any discrimination against anyone. They need to be exposed to beauty of Islam so they will feel happy by practicing Islam.

### 7.1 Dawah must be based on Compassion:

A successful Dawah stems from compassion, kindness and love of goodness to the people in this life and hereafter. The Dai'ah's major concern is to call people to light of truth, save from disbelief and from evil consequences, as well as to free from slavery of life.

### 7.2 Results are in Allah's Hand

The Dai'ah must realize that he/she has no control over the hearts and minds of people. The souls are under ALLAH's control. He knows who is capable for His guidance. ALLAH says to His Messenger:

$$إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ$$

*"You cannot guide whom you like, but Allah guides whom He wills"*[19]

### 7.3 No compulsion in Religion:

Dawah is not meant to allure people and to put pressure on them in order to convert them to Islam. The Dai'ah should see that the job is not to force people to enter Islam and exploit their needs, circumstances, weakness and poverty.

ALLAH says:

لَآ إِكۡرَاهَ فِى ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَىِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

*"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path."*[20]

## 7.4 Coping with Undesirable Results:

No Doors Open For Devil:

If Da'iah is not appreciated, he/she must not think of himself/herself incompetent for Dawah. Do not despair into the debilitating grief. It is the trick of devil to make one stop your Dawah. It is possible that one day, those who refused may turn to be the strongest supporters by Will of Allah. This is happening in present, happened in past, and would surely happen in future.

No Place for Guilt:

There must be no place for guilt as long as he/she is fulfilling his duty.

ALLAH says:

لَّيۡسَ عَلَيۡكَ هُدَىٰهُمۡ وَلَٰكِنَّ ٱللَّهَ يَهۡدِى مَن يَشَآءُۗ وَمَا تُنفِقُواْ مِنۡ خَيۡرٍ فَلِأَنفُسِكُمۡۚ وَمَا تُنفِقُونَ إِلَّا ٱبۡتِغَآءَ وَجۡهِ ٱللَّهِۚ وَمَا تُنفِقُواْ مِنۡ خَيۡرٍ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ

*"Not upon you (Muhammad) is their guidance, but Allah guides whom He wills."*[21]

Self-Evaluation:

Da'iah should monitor his/her own Da'wah. He/She must evaluate performance from time to time and should determine actions taken to improve methodologies. It is needed to assess strengths and weaknesses while doing Dawah activities. The Da'iah must learn lessons from mistakes, analyze causes for undesirable results, and take actions in order to improve specified skills. It might be a great help in sharing experiences of Dawah with those working in same field.

Be Patient and Continue Da'wah:

The attitude should be balanced. Think positive and do not allow negative thoughts and feelings of sadness/anger diminish the interest in Dawah. Continue Dawah in spite of adverse reactions and be careful for not losing interest when people become careless. Do not let unsuitable reactions discourage you, disturb your agenda, or influence your Dawah negatively. Da'iah acquires skills of coping with unpleasant feelings in a healthy and positive manner. Patience must be exercised.

## 7.5 The Role of Organizations and Institutes:

The role of organizations and institutes comes next to the state.

ALLAH says:

وَلۡتَكُن مِّنكُمۡ أُمَّةٌ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

*"Let there arise from among you a group of people inviting to all that is good enjoining what is right and forbidding what is wrong. Such are they who attain the true success."*[22]

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

*"The believers men and women are loyal and helpers to one another. They enjoin what is right and forbid what is wrong."* [23]

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

*"It is not for all the Believers to go forth together, so why not a group go forth from amongst every party to seek deeper knowledge of their religion in order to warn their people when they return to them, so that they may beware."* [24]

Above mentioned verses are encouraging Muslims to work together and to be helpers among each other, men and women, as well as to form groups in order to carry Dawah of enjoining what is right and wrong while inviting people to path of success.

## 7.6 The Role of Individuals and Small Groups:

Dawah from individuals and small groups can be an effective way of delivering message of Islam if they are trained, skilled and qualified in techniques of Dawah. This type is important because individuals and small groups may connect with others easily including other individuals, neighbors, nearby families, co-workers and members of community. At present, most of Dawah activities are done by the individuals or small groups.

Evidences are found in Qur'an and Sunnah encouraging Muslims to give Dawah according to their capacity. Qur'an tells that conducting Dawah is vital for maintaining Islam and keeping us away from Shirk. ALLAH says:

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ

*"And invite to your Lord and be not of AlMushreekeen (those who ascribe partners to Allah)"* [25]

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ

*"And who is better, in speech, than one who invites people to Allah and does righteous deeds, and says "I am one of Muslims, those who submitted to God."* [26]

Dawah is most important Sunnah of Holy Prophet (SAWW) and a way of His followers after Him. ALLAH says:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

*"Say: "This my way: I do invite unto Allah, on clear proofs and evidence, I and whoever follows me; Glory to Allah! and never will I be of AlMushreekeen"* [27]

يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ

*"O Prophet, deliver that which has been sent down to you from your Lord. If you do not, you will not have delivered His message. God will protect you from men"* [28]

Every Muslim has been requested to put his best in practicing Dawah in order to change the wrong. Hazrat Muhammad (SAWW) said:

*"Whosoever sees something wrong let him change it by his hand (by actions), if he cannot let him change it by his tongue (advice), if he cannot let him deny it by his heart (not to accept or ignore it but to keep waiting for the nearest chance to change it). This is the weakest rank of faith."*[29]

## 7.7 Obtaining the Light of Faith:

The aim of Dawah is to save Non-Muslims from the worship of other creations and to bring them into light of faith. This can be seen in Surah Ibrahim:

الٓرٜ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ

*"Alif, Laam, Raa'. (This is) a Book which We have revealed to you, (O Muhammad), that you might bring mankind out of darkness into the light by permission of their Lord — to the path of the Exalted in Might, the Praiseworthy."*[30]

The initial step is to introduce Islam to non-Muslims so that they can feel attracted towards it. The mission consists of stages. It begins with empowerment of Muslims and escapism from shackles of disbelief for non-Muslims. Final stage is the pleasure of ALLAH and His justice.

## 7.8 Do's and Don'ts:

Prioritize objectives with reference to the importance and responses of people.

Focus on benefits Islam offers to the non-Muslims here and hereafter.

Give people what is needed and when they actually ask for.

Be clear, brief and simple.

Focus on teaching basics and avoid long talks and difference of opinions.

Do not give certain issues height like Hijab.

Do not start with talking about the punishments that are experienced in grave, day of Judgment and the torture of hell fire. Delay it for later time.

Avoid the discussions of no interest to non-Muslims.

Avoid reactions that may be interpreted as the exercising pressure on person to accept Islam.

Avoid the use of names unfamiliar to non-Muslims to refrain from confusion.[31]

## 7.8 Dynamics of Modern Society:

Dawah, today, is needed to be capable of adjusting to dynamics of the modern society. Associated with the Dawah media and then using information technology must be done. The internet also presents a model of social interaction within the modern society. Even the social media has now entered into every aspect of the modern life. Almost everyone, nowadays, has accounts on Facebook, YouTube, Twitter, Instagram and some other platforms of social media. The presence of social media has now become an identity of the current era. With these significant conditions, preachers must use variety of prevailing applications of social media as the vehicle for Dawah. Dawah should be carried out with support of an increasingly progressive information technology. [32]

## Conclusion:

Dawah is noble effort in order to encourage others to come to Islam. All the Muslims require to have the sense of responsibility to address despite facing challenges in this modern era. Every preacher should get ready and be properly equipped with solid Islamic knowledge and studying methods that fit background of target audiences. The vast Dawah activities must be followed by education as well as suitable methods. These activities are efforts to continue legacy of the Holy Prophet's (SAWW) preaches and

sense of responsibility in order to implement islah which must cover all communities. The cooperation from all the Muslims is also needed in spreading the elements.

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