Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication

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ABSTRACT

Da'wah, or Islamic propagation, is a core religious obligation grounded in the Qur'an and Sunnah. It invites humanity to Islam and guides believers toward righteousness, following the example of Prophet Muhammad (peace be upon him). Linguistically meaning "call" or "invitation," Da'wah includes spreading Islamic teachings, encouraging good, and discouraging wrongdoing. In contemporary contexts, it is conducted through personal interaction, community engagement, digital platforms, and interfaith dialogue, aiming to share Islam's message of peace, purpose, and submission to Allah. This paper explores the divine purpose of Da'wah, its components, the message, the caller, and the called and the methodological principles drawn from Qur'an 16:125: wisdom (al-hikmah), good exhortation (al-maw'izah al-hasanah), and gracious argumentation (al-jidal bil-lati hiya ahsan). Using analytical and historical methods, it highlights the universal nature of Da'wah, its distinction from other religious invitations, and the essential qualities of the caller (da'i). The study affirms that Da'wah is a holistic system involving the subject (al-mawdu'), the caller (ad-da'iyah), and the audience (al-mad'uww). It concludes that effective Da'wah requires wisdom, kindness, and strong character, rooted in Prophetic methodology. It recommends structured training, ethical communication, community-based programs, digital strategies, and increased accessibility through translated classical works.

1. Introduction

In the early period of the spread of Islam, Prophet Muhammad ﷺ used wisdom, compassion, and patience in his methods of Da'wah, always leading by example through his character. He prioritized belief in one God (Tawheed) and introduced Islamic teachings gradually to ensure understanding and acceptance [1]. His approach was tailored to each audience, using stories, analogies, and respectful dialogue. He balanced private invitations with public outreach, including letters to leaders and open sermons. Above all, his Da'wah was rooted in mercy, as instructed by Allah to invite with kindness

and good instruction [1]. Today, the imperative to spread spiritual truths has shaped human history, yet few concepts carry the theological weight and methodological sophistication of Da'wah in Islam. Established in divine command rather than human initiative, Da'wah transcends mere proselytization [2]. It represents a comprehensive framework through which Muslims fulfil their Quranic designation as the best community evolved for mankind, entrusted with the assignment of guiding humanity toward Tawhid (monotheism) and ensuring moral accountability. The obligation of Da'wah is incontestable in Islamic scholarship due to contemporary challenges, globalized scepticism, digital misinformation, and cultural fragmentation, which have necessitated a serious re-evaluation of its principles of operation [3]. These include how Islamic propagation retains relevance in pluralistic societies. What differentiates Da'wah methodology from secular advocacy? More importantly, how would modern callers (Du'ah) escape the tension between unwavering fidelity to textual sources and adaptive engagement with evolving audiences?

The paper addresses these gaps by synthesizing classical exegesis with practical theory. In order to move beyond doctrinal restatement, it analyses Da'wah as tripartite system which comprises the message, the caller and the called and each is governed by the Quranic directives. Through the Prophetic precedents and insights of scholars, it is established that Da'wah is a structured science ('ilm) which demands ethical rigour, contextual intelligence and methodological precision, rather than a discretionary act of piety.

2. Review of Literature

It is a fact that there is a considerable existing literature and research works on Da'wah and the methodology of Da'wah. Thus, in writing this study, the researcher consulted various literature, like Abdul-Karim Zidan in his work entitled Usulu-d-Da'wah, which explains that the caller (Da'i), the called (Madi'u), and the subject matter, as well as the method of calling, are orbits that the concept of Da'wah revolves around [4]. The methodology of Da'wah as foregrounded in the Qur'an and Ḥadīth was discussed. Rabicu al-Madkhali in Manhajul-Anbiyā' fi ad-Da'wahilallāhi explains that the assertion of oneness of Allah and having strong faith in His unity is the primary goal of Da'wah that all the prophets carried out in their messages. He supported his argument with various Qur'anic quotations and prophetic traditions, and argued against approaches adopted by some groups [5]. A.A. Al-Ilori in Tarikh al-Da'wah illa Allah Bayna al-Amswa Al-yawm explains that the concept of Da'wah revolves around the caller (Da'i), the called (Madi'u), and the subject matter, as well as methods of calling people, among many others [6]. The methodology to be explored when carrying out da'wah, as enshrined in the Qur'an and Ḥadīth, was explicitly elaborated.

A. A. Al-khalaf in Asālīb Ad-Da'wah ila llahi Wa sifāt Ad-a'i mentions that the unity of Allah is the main aim of Da'wah that was carried out by all prophets in their messages. His argument was supported with various Qur'anic quotations and prophetic traditions. Ibn Taymiyah in Majmū'at Fatawa5 explains that the methodology in da'wah encompasses a synthesis of knowledge, sagacity, and virtuous behaviour, to impart the message of Islam efficiently and empathetically [7]. T.S. Yahaya, in his work entitled "A Study of the Missions of the Prophets," mentioned in Surah Hud, explains that the primary mission of the Prophets was to deliver Allah's messages to humanity, bringing them out of darkness into light. He also points out methodologies explored by each Prophet to disseminate the message [8]. S. Jaffar, S. Butt, and M. A. Khan in Importance of Da'wah in Islam: A Review of the Prophet's Da'wah Strategies in the State of Madina review the Prophet Muhammad's Da'wah strategies in Madina and their relevance for contemporary Islamic outreach [9].

3. Results and Discussion

3.1. The Concept of Da'wah

Etymologically, Da'wah is an Arabic word which originates from a verbal noun da'a, whose semantic connotation means "seeking to direct something to one's side through a sound" [10]. Lexically, Da'wah means, among other things, prayer, supplication, desire or require, call or summon, invite, etc [11]. Literally, it means issuing a summons, making an invitation or establishing a call.

Cowan defines da'wa as a call to send off, to call upon, or to invite. He further says that Da'wah means appeal, bidding, demand, request, summon and lastly convocation [12]. Technically, it is used 'to summon' or 'to call' anyone for the purpose of anything, where the one who makes the call is referred to as the caller (Da'i) and the call itself (Da'wah).

Da'wah is a term often used to describe the patterns and systems explored by the Muslims in teaching others about the beliefs, instructions, laws, restrictions, practices and knowledge of Islam [13]. This concept has been referred to as a process of calling the attention of' others, both Muslims and non-Muslims, to the faith of Islam, commandments of Allah, explanation of the do's and don'ts of Islam and more, as enshrined in the Qur'an [14]. Sometimes, it takes different measures or styles, either by preaching, demonstration through actions, habitual dimensions, proselytisation or comparative analysis of the religion [15]. Many scholars have defined Da'wah with different definitions. According to Al-Ilori [6]:

> *"Da'wah is the process of directing people to a doctrine that is beneficial to them or a benefit that is useful to them. It is also a call to rescue people from misguidance that they are at the verge of falling into, or a calamity that almost befalls them."*

3.2. Purpose of Da'wah

Al-Qarḍawi viewed Da'wah as "an attempt to attract others to Islam and implement all the provisions of Allah, encourage people to do the good things and avoid evil, and also striving in His way [16]." According to Faris and Hassan, Al-Bayumi explains that Da'wah is the role of religious teachers to teach others about Islam so that they can understand that particular religion deeply in a proper way [17]. Al-Wakīl defines Da'wah as " a means of gathering people to goodness and guiding to a way of righteousness, by enjoining them to do what is right and forbidding them from doing what is wrong" [18]. According to Zaidani, Da'wah means the call to Allah [19], which is in conjunction with the Quran 12 verse 108, which reads thus:

> *"Say this is my way, I call to Allah, I and those who follow me, being certain, and glory be to Allah, and I am not one of the polytheists"*

The above Quranic quotation implies that the call to Allah is a call to His religion, which is Islam. To Ibn Taymiyah, Da'wah is a means of calling to the way of Allah, and includes calling people to believe in Allah, what was sent to the Prophets, certifying what they conveyed, and submitting to what was commanded [7].

It should be noted that Da'wah must have objectives, among which include:

a. Inviting non-Muslims to Islam: This was the objective pursued by the Prophet (ﷺ) throughout twenty-three years of his prophet-hood, both in Makkah and Madinah. A series of methods was used by the Prophet ﷺ to disseminate Allah's messages to the non-Muslims. These include personal contact, group discussions, sending people out as ambassadors, and writing letters, among others.

b. Calling the Muslims to Goodness: Another objective of Da'wah is to call the attention of the Muslims by enjoining them to do good and restraining them from engaging in evil [20].

Da'wah is a duty, responsibility and task enjoined on every Muslim by Allah as clearly mentioned in the Qur'an that He has mandated the Muslim Ummah as a model community for the whole of mankind. Allah says in the Qur'an 3:110 thus:

> *"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the people of the Book had faith, it would be best for them: among them are some who have faith, but Most of them are perverted transgressors."*

The command to spread the messages to the Muslims is contained in Qur'an 3:104, where Allah says:

> *"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity."*

The above verse clearly states that there should be a group inviting people to do good things and forbidding them from doing evil. Allah has also given a clear guideline on how to carry out Da'wah through wisdom (hikmah) as mentioned in Qur'an 16: 125, thus:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

On the authority of Abdullahi bin Amr bin al-'As (May Allāh be pleased with both of them), Prophet Muhammad ﷺsaid:

بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّار

Meaning*: "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me, let him have his abode in Hell."*

He also said;

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : "من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئا"

"Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah said, "If anyone calls others to follow proper guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect......"

These Qur'anic quotations and Prophetic traditions encourage all Muslims to spread knowledge of Islam and to see the propagation of the religion as their responsibility towards others. Islam, as a universally recognized religion and complete way of life, provides guidance for humanity's continuous direction towards the right path, which is achieved through the revelation of divine messages to the world. Da'wah is considered a continuous and core task of scholars (the heirs of prophets). All the prophets of Allah strove to convey and disseminate the messages of Allah to their people. Despite the insults and humiliation they received from their people, they were not deterred from carrying out their divine assignment; instead, the divine da'wah methodology was incorporated into their activities, and they displayed the highest moral character [21].

Umar, while quoting Hussain, sees da'wah as "a means of inviting all mankind to obey Allah and His laws which were handed down to mankind through His messengers and prophets" [22]. He further states that Da'wah refers to the call from Allah to all and sundry through His Noble Prophet Muḥammad (ﷺ) and a call from man to his fellow men in order to wholeheartedly embrace and accept Islam as a religion (Dīn). It is also seen as the means of disseminating the teaching and practices of the religion of Islam, and the process by which the religion is understood by Muslims and non-Muslims shows the beauty of Islam. It can be concluded that Da'wah encompasses all acts of disseminating Islamic knowledge through preaching, teaching, sermons, and charity, aimed at spreading information about Islam and maintaining the true doctrine of the Oneness of Allah (Tauhid).

Scholars explain that there are characteristics which distinguish Da'wah, i.e. Islamic call, from other religious calls, and they include, but are not limited to, the following:

a. Divine source: The call to Allah (Da'wah ila llahi) comes from Allah, and everything is linked to Him. This linkage gives it a sanctity that cannot be found in other religions, such as Hinduism, Judaism, and African Traditional Religion. Even the calls of Christianity, which were based on heavenly books, lack this sacredness due to their adoption of the doctrine of the Trinity [23], [24], [25], [26].

b.   Global spread: The call to Allah (Da'wah ila llahi) does not pertain to a specific gender, race or nation but should be directed to all human beings, and be in accordance with Allah's saying: It is universal in terms of time and space [27], [28], [29], [30], [31], [32].

3.3. The Components of Da'wah

It should be noted that Da'wah cannot be carried out except with foundations, and these foundations are regarded as significant components of Da'wah:

a.   The subject of Da'wah (Mawdūc Ad-Da'wah)

b.   The Caller (Ad-Da'iyah)

c.   The Called (Al-Madcuww)

3.3.1.   The subject of Da'wah (Mawdūc Ad-Da'wah)

The subject of Da'wah is Islam because it is a faith the caller invites people to accept, embrace and practice.

This is in conjunction with Quran 3 verse 19, which reads thus:

> *"Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them, out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in (taking) account."*

In Qur'an 12 verse 108, Allah says:

> *"Say this is my way, I call to Allah, I and those who follow me, being certain, and glory be to Allah, and I am not one of the polytheists."*

Siddiq submits that the current society is hardly different from the society of ignorance (Jahiliyah) where Prophet Muhammad ﷺ was raised and appointed as Messenger of Allah to call his people and others to the fold of their Creator (Islam). Since the practical conditions of this society are almost the same as those of the Prophet's time, naturally, the same basic principle for da'wah presentation should be applied.30 The Prophet's message to the Arabs was to be obedient to their Creator, accountable in the Akhirah and accept the Prophet Muhammad ﷺ as the Messenger of Allah. He warned the idol-worshippers and gave glad tidings to the believers. The propagators of the way of Allah should emulate and follow the footsteps of the Prophet ﷺ by projecting and maintaining the priority in delivering the da'wah on tawheed and the establishment of justice and equity [33], [34], [35].

3.3.2.   The Caller (Ad-Da'iyah)

Ad-Da'iyah is an Arabic word which means the caller or the one who calls or invites to something important, whether religious or heretical [35], [36]. In its technical usage, a Da'i or Da'iyah could be an individual or a group of persons responsible for calling or guiding Muslims by enjoining them to persist in righteousness and forbidding them from unrighteousness, and calling or inviting non-Muslims to the religion of Islam [29], [35], [37]. Al-Ilori, while giving a technical definition of Da'iyah, states that "a Da'iyah is the one who engages in Da'wah regularly" [6]. It should be stated that the significant responsibility and basic assignment of a caller is calling others to what is right and condemning what is not correct or wrong by any of the means available. This, in conjunction with Quran 3 verse 110, which reads thus;

The best among you are those who come out to enjoin what is right and forbid what is wrong and have strong faith in Allah.

And Prophetic tradition that reads thus:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْت رَسُولَ اللَّهِ صلى الله عليه و سلم يَقُولُ" :مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ

"فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said: I heard the Messenger of Allah say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith."

The above verse and Prophetic tradition pointed out the responsibility coupled with the requirement of a Da'i, which is being a committed and faithful Muslim who distinguishes between right and wrong for the people.

Qualifications of the caller (Ad-Da'iyah): It is expected of a caller to possess distinct qualifications which include: confident in mastery of the fundamentals of Islamic scholarship, such as sciences of Sharicah, sound and profound knowledge, good moral and personal ethics, such as sincerity, truthfulness, honesty, patience, purity of heart, good relationship with others and good methods of calling [38], [39], [40]. Other qualifications include being multi-disciplined and understanding of the situations of the people who are being the target of his calls [41]. It is required of a caller to acquaint himself with practical knowledge of Da'wah. According to Al-Ilori, practical knowledge of Da'wah is incumbent on the Da'i because Da'wah is an art that requires skilful training before it is practised [6].

The caller should ensure that the (Ad-Da'wah) accommodates all segments of society; the learned and the ignorant, the rich and the poor, the believers and the unbelievers. The call should be insightful, understanding, and beneficial to the person being called [42]. He should also take into consideration the social and cultural conditions of the invitees and the nature of their problems [41].

3.3.3. The Called (Al-Mad'uww)

The audience or receiver of Ad-Da'i's message is called, and it could be a Muslim or a non-Muslim. Qomorudeen mentions that Al-Ruhayli categorized the called (Al-Mad'ū) into three categories, which include: Ummah (Ad-Da'wah and Ijābah), creed and religion (Muslims, Christians/Jews, Pagans, and Atheists), and society (people in Islamic societies and people in societies with Muslim minorities). Al-Qardawi further divides the called (Madi'u) into other categories, which include the cultured elite, masses, working classes, businessmen and financiers, and women [43]. Ad-Da'i, in the first place, should try to know as much as possible about the intelligence and diligence of the person whom he is going to meet from a Da'wah point of view. He is expected to have knowledge about him, his ideas, his concepts, his trends, his temperament, his ideological upbringing, his motivating spirit and the extent to which he is serious about his religion. This knowledge will assist in carrying out his Da'wah activities in due course of time and explore an appropriate approach [43].

3.4. Principles of Da'wah in Islam

A principle is described as a set of ideas or methods about how to proceed in gathering and validating knowledge of a subject matter. It can be submitted from the above that a principle is a set of methods or guidelines used in a particular area of activity. However, principles of Da'wah can be viewed as means, ways, manners and styles of doing Da'wah, i.e. ways of carrying out propagation or inviting others to Islam and informing them about the Islamic way of life [44]. It is the science that relates to how to communicate directly and remove obstacles that can prevent smooth and concise communication of Islamic teachings. The principle of Da'wah is a way or means of making the objectives of Da'wah a reality and accomplishable [45]. Abdullah Muhammad Zin asserts that the principle of da'wah denotes "method, means, plan, etc., anything connected with the systematic propagation of Islam." [46] He further resolves that there are three principles mentioned by the Qur'an, and they include: wisdom, counsel, and better argument in a gracious manner, and if applied by the Da'i, it will help him to design other general principles and guidelines to be applied in any situation and condition [46].

According to Al-Faruqi "calling people to Islam is the effort by daīyah to enable other men to share and benefit from the supreme vision, the religious truth, which he has appropriated and this calling requires a methodology, which does not impose force on people's consciousness and intellect, instead it should remind them about their true nature (Fitrah) directed to both Muslims and non-

Muslims through a friendly communication" [47], [48], [49]. Each of the principles adopted for Da'wah activities needs to be carefully considered and projected correctly in order to achieve the desired results within a reasonable time. Al-Ghazali observes that the selection of the proper guideline in line with the Qur'an and Sunnah for Da'wah to have a significant impact on people's awakening towards their way of thinking, followed by their self-awakening, and indeed, Islamic Da'wah will achieve its objective if people's mindset or view about the truth has been corrected [50].

Through it, Da'wah is presented efficiently by the Da'i, and he emerges as the master of the situation. It brings before him the broader spectrum in which he has to present his Da'wah effectively. The primary sources from which the preacher derives the methods of his call are: Qur'an, the Sunnah of His Messenger ﷺ, and the biography of the righteous predecessors (Sirat As-salaf As-sālihīn). It should be noted that all principles of calling to Allah are based on the application of wisdom (Al-hikmah), good exhortation (Ma'zah hasan), and argumentation in the best way (Al-jidal), as mentioned in Qur'an 16: 125, thus:

> "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

Principles of Da'wah are as follows:

1. *Ad-Da'watul ilalahi bil-Hikmah* (Call to the way of Allah with wisdom): Wisdom is the ability to use one's experience and knowledge to make sensible decisions or judgments. Linguistically, it is seen as a means of prevention, as it prevents its owner from engaging in reprehensible things. For example, it prevents them from acting unjustly or lying, among other things. Idiomatically, it is a call to the way of Allah, accompanied by clear evidence and convincing insight, which reveals the truth and clarifies it with excellent elucidation [51]. Applying wisdom in the calling to the way of Allah is extremely important, as the Quran states, "Call to the path of your Lord with wisdom……." It is noteworthy that wisdom is one of the types of conclusive arguments that is useful for certain beliefs, one of the honourable degrees and the highest stations, where there is complete conviction, and a clear judgment that is not subject to doubt [52].

2. *Al-Mauczah al-Hasanah* (Good exhortation) is a type of rhetorical influence that is based on characteristics that move and absorb emotions of the called (Madi'u), and its importance lies in directing them towards the right path and good deeds. The call to the way of Allah with good exhortation is presented in two styles, which include encouragement, intimidation, and enticement.

   a. Encouragement (Targīb): It is the act of persuading the called to submit, accept the invitation, and be steadfast with the truth, and it is also a means to urge him/her to be obedient and perform duties expected of him/her. It is expected of the caller to encourage the called to request God's pleasure and forgiveness and, as a result, attain great reward in the two homes (life and hereafter).

   b. Intimidation (Tarhīb): It is a means of frightening the called, to discourage them from being steadfast in following the truth and submitting to it, and refusal to adhere to Allah's commands. The means of intimidation is to mention the consequences of evil deeds, and remind them that it attracts the wrath of Allāh.

   c. Enticement (Igrī'): This means of mentioning the promise of immediate reward in this world, and deferred reward in the Hereafter, as mentioned in Qur'an 5:6

   > "And if the people of the Book had believed and feared God, we would have expiated from them their evils and admitted them to the gardens of bliss."

   Also in Qur'an 5, verse 66:

   > "And if they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have eaten from above them and from under their feet."

It should be noted that all of these principles were employed in the Prophet's call to the Christians and others. It was seen in the letter the Prophet wrote to al-Muqawqis, king of Egypt, in which he wrote: (Be safe, be safe, and God will give you your reward twice.

d. *Al-Jidal bi latī hiya Ahsan* (Argumentation in the best way): This method of Islamic propagation is introduced by the Qur'an as the best way to be adopted by every Da'i in his Da'wah activities. It presents a way that can lead to constructive and amicable conversation between Muslims, particularly a caller and other religious disciples. The truth about Islam can be conveyed through the medium of Al-Jidal, ultimately leading to mutual respect and a deeper understanding of other people's religions and perspectives. Allah chose *Al-jidal bi lati hiya Ahsan* (what is better) for the Da'i as a method that is devoid of violence and a tolerant way to propagate Islam. Using this method in delivering Islamic teachings will practically result in transforming enemies of Islam and Muslims to friends, and then change their thinking and working to the way Muslims carry out their religious and mundane activities.

> "Invite (all) to the way of Thy Lord with wisdom and preaching; and argue with them in ways that are best and most gracious: for Thy knoweth best, who have strayed from His path, and who receive guidance."

Invariably, the above Qur'anic quotation advises and encourages the caller, if it is unavoidable, to argue, dispute (dialogue), or deal with other religious disciples, particularly the People of the Book (Ahlul-kitāb), in the best and most gracious ways. Carrying out da'wah activities in the context of the Qur'an requires gentleness and kindness in order to gain supporters. Any form of debate, conversation, or dialogue between the caller and their audience should not be allowed to lead to hostility or hatred. Instead, he should ensure that it leads to better understanding and mutual respect between the caller and the called.

Al-mashoor further explained that the principles of Da'wah have major features for effectiveness and efficiency [29], [53]. These features include:

a. Content: The contents of the Da'wah should be correct, precise and include levels of understanding, culture, education and problems the audience is facing.

b. Style of presentation: The style of the Da'wah presentation should vary according to the place, time, and situation.

c. Media: Da'wah should be conveyed through all possible means, including private, public, and written correspondence, as well as modern means of communication.

d. Strategy: Da'wah should be conducted carefully and strategically through planning. The caller needs to strategize on the mode of his lecture, plan ahead of time, and practice extensively on the theme of the lecture to be delivered. He should also establish rapport with his audience in order to diagnose their spiritual ailments by asking relevant and straightforward questions.

4. Conclusion

So far, an attempt has been made to articulate Da'wah as a systematic and divinely-ordained approach for disseminating Islam, rather than merely informal preaching. Derived from the Arabic term meaning "call", it serves as a comprehensive method for inviting non-Muslims to embrace Islam and steering Muslims toward a righteous path. The paper highlights three principal components of Da'wah, i.e. the subject, which is the fundamental message of Islamic monotheism (Tawhid), the caller, which is an individual who is knowledgeable, possesses good character, and understands the context, and the audience, which is a varied group of people who require a personalized and compassionate approach. The research underscores that successful Da'wah hinges on a Qur'anic framework that employs wisdom, positive encouragement, and respectful discourse, a practice demonstrated by the Prophet Muhammad.

In light of these insights, the paper strongly recommends the creation of standardized training and certification programs for callers that encompass Islamic teachings, methodologies, and modern

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topics such as digital media and comparative religion. It is also recommended that callers focus on personal growth, understand their specific audience, and employ a multifaceted strategy that includes intellectual discussions, moral guidance, and foundational education. Likewise, the communities should bolster Da'wah initiatives and set an example by living out Islamic values in their everyday actions. While the researchers should carry out empirical research, examine digital da'wah strategies, and translate classical texts to enhance accessibility.

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