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Expository Outlines of Islamic Da‘wah: An Overview on Its Objectives, Sources and Those Called To Islam (*Mad‘u*)

Abdul Salam Muhamad Shukri*

Abstract

This research employed qualitative methodology that incorporates the approach of collection of data from primary and secondary sources. They are analysed using the textual and content analysis approach. The purpose of this article is to provide expository outlines on Islamic missionary thought and practice (Islamic Da‘wah) in general. The focus is on the objectives of Islamic *Da‘wah*, its sources and those called to Islam (*mad‘u*). Finding reveals that the main objective of Islamic Da‘wah is to attain God’s favour, and the Qur’an, Sunnah and Muslim scholars inquiries are considered the sources in any da‘wah activities as well as its methodology. Finally, Islam as a divine guidance (*hidāyah*) should be conveyed to all human beings including Muslims and non-Muslims as reflected in the longest surah of the Qur’an, namely Surah al-Baqarah.

Keywords: Islamic Da‘wah (Missionary Thought and Practice), Objectives, Sources, those Called to Islam (*Mad‘u*)

Introduction

Islam along with spreading its teachings to others is inseparable. This phenomenon in history sent shock wave to the world with the rapid spread of Islam within the first thirty years of its inception from 610 in Arabia in comparison to Christianity, which took three hundred years more to be established. Historically it was Constantine I (c. c. 272-337), Roman emperor from 306 to 337 who gave a way to the recognition of Christianity in 313 after having suffered a long period of persecution. Christianity became a ‘state religion’ of Roman Empire and after that has spread widely

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in the world until now.¹ Thus, it is important to have expository outlines of “Islamic missionary thought and practice” or Islamic Da‘wah in general.²

The question is that how and why Islamic Da‘wah made that difference weighing in with Buddhism, another missionary religion besides Christianity. Buddhism that has a long history of more than 2,500 years ago in India has about 470 million followers.³ For Thomas Walker Arnold (1864-1930), a British Orientalist Islam has specialty of advancing a peaceful preaching as he upheld in his widely read book, *Spread of Islam in the World: A History of Peaceful Preaching*.⁴

Furthermore, Michael Cook (born 1940) has given a right answer by ascribing the success of Islam to its messenger, Prophet Muhammad himself in his lecture entitled “How and Why Muhammad Made a Difference,” conducted in Key West, Florida USA in 2006.⁵ For Cook the way of Prophet Muhammad doctoring the enemy within especially the elites of Madinah, namely ‘Abdullah ibn ‘Ubayy ibn Salul, as the head of hypocrites is amazing, such as not ill-treated him to his death in 631.

In addition, another Western scholar, Egdūnas Račius (born 1973), a Professor of Islamic studies at Vytautas Magnus University (Kaunas, Lithuania) studies this phenomenon of Islamic Da‘wah in his PhD thesis entitled “The Multiple Nature of the Islamic Da‘wah” in 2004, and points out that the concept of *da‘wa* was born with the Quran itself, and it continues until now in the “sense of religious invitation” for spreading the divine message. He sees al-Qur’an as one of the sources of Islamic Da‘wah together with the unceasing preaching of the Prophet’s life in

¹ On the early history Christianity see Kenneth Scott Latourette, *A History of the Expansion of Christianity: The First Five Centuries to 500 A.D.*, vol. 1 (New York: Harper & Row, Publisher 1970, Zonder Van Cep Edition, fifth printing 1976), p. ix, pp. 171-77.

² See Matthew J. Kuiper, *Da‘wa: A Global History of Islamic Missionary Thought and Practice* (Edinburgh: Edinburgh University Press, 2021)

³ This is a latest figure of Buddhist followers throughout the world, see, “Buddhism,” <https://www.history.com/topics/religion/buddhism#:~:text=Buddhism%20is%20a%20faith%20that,of%20the%20major%20world%20religions> (accessed on 10/11/2020); on a personal level of experience of Buddhist practice, see Christmas Humphreys, *The Buddhist Way of Action* (London: Unwin Hyman Ltd, 1989).

⁴ Thomas Arnold, *The Spread of Islam in the World: A History of Peaceful Preaching* (London, 1896, 1913, 1935) (New Delhi: Goodword Books, 2001); see more recent Matthew J. Kuiper, *Da‘wa and Other Religions: Indian Muslims and the Modern Resurgence of Global Islamic Activism* (London: Routledge, 2019)

⁵ See “How and Why Muhammad Made a Difference,” <https://www.pewforum.org/2006/05/22/how-and-why-muhammad-made-a-difference/> (accessed on 8/11/2020)

Makkah dan Madinah.¹ Furthermore, Matthew J. Kuiper, Assistant Professor of Religion of Department of Religion, Hope College, Missouri State University elaborates the history and development of Islamic Da‘wah his writing published in 2017 and 2021.²

Interestingly Muslim scholars including Abu ‘Abdil Kareem,³ Ab. Aziz Mohd Zin,⁴ Abdur-Rahman Abdul-Khaliq (1939-2020)⁵ and others with exception of Isma‘il Raji al Faruqi (1921-86) focus more on providing a descriptive nature of Islamic Da‘wah and regard their work as a guideline in preaching Islam in the modern context. Their views would be highlighted in this article in order to examine and explore Islam in general and Islamic Da‘wah in particular.

This article aims at making expository outlines on Islamic Da‘wah, specifically referred to Islamic missionary thought and practices; focusing on the objectives of Islamic Da‘wah, its sources and those called to Islam. Employing the qualitative methodology this research

¹ Egdūnas Račius, “The Multiple Nature of the Islamic Da'wah,” (Academic Dissertation, University of Helsinki, Faculty of Arts, Institute of Asian and African Studies, Arabic and Islamic Studies and Vilnius University, Institute of International Relations and Political Science, October 2004),

<http://ethesis.helsinki.fi/julkaisut/hum/aasia/vk/racius/themulti.pdf>, (accessed on 8/11/2020); a recent information on him, see “Egdūnas Račius,”

<https://edinburghuniversitypress.com/egdunas-racius> (accessed 22/2/2022).

² Matthew J. Kuiper, *Da'wa and Other Religions: Indian Muslims and the Modern Resurgence of Global Islamic Activism* (London: Routledge, 2017); Kuiper, *Da'wa*

³ A Muslim scholar and a *da'i*, see, Abu ‘Abdil Kareem, “The Goals of Da‘wah,” http://saif_w.tripod.com/explore/dawah/goals_of_dawah.htm (accessed on 29/6/2018)

⁴ He was a Professor at the Academy of Islamic Studies, University of Malaya. Currently, he is Chief Executive of Kolej Islam Antarabangsa Sultan Ismail Petra (KIAS), Nilam Puri, Kelantan. He produced many Malay books and articles on Islamic da‘wah such as *Pengantar Dakwah Islamiah* (Kuala Lumpur: Penerbit Universiti Malaya, 1997), *Metodologi Dakwah* (Kuala Lumpur: Penerbit Universiti Malaya, 2004), *Dakwah Islam di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2006) and Ab. Aziz Mohd Zin et al. *Dakwah Islam terhadap Orang Kurang Upaya* (Kuala Lumpur: Penerbit Universiti Malaya, 2009).

⁵ An Egyptian-Kuwaiti Islamic scholar and preacher, https://en.wikipedia.org/wiki/Abd_al-Rahman_Abd_al-Khaliq (accessed on 14/11/2020); see Abdur-Rahman Abdul-Khaliq, *Scientific Basis of the Salafi Da'wah* (al-Usul al-‘ilmiyyah li l-da‘wah al-Salafiyyah) (Kissimmee, Florida: The Daar of Islamic Heritage, 1996),

<https://www.emaanlibrary.com/book/scientific-basis-salafi-dawah-shaykh-abdur-rahman-abdul-khaliq/>, accessed on 29/6/2018; see further on the comment on the approach of the Salafi da‘wah in Samuel Tadros, *Islamist vs. Islamist: The Theologico-Political Questions* (Washington: Hudson Institute, 2014), 13.

https://www.hudson.org/content/researchattachments/attachment/1445/islamist_vs_islamist.pdf (accessed 29/6/2018)

collects data from literature on Islamic Da‘wah and analyses them using the textual and content analysis approach. This is done by identifying the presence of certain words, themes, or concepts within selected texts on Islamic Da‘wah. At the end a far-reaching response behind the phenomena of universality of Islam and objectives of Islamic Da‘wah, its sources and those who called to Islam among Muslims and non-Muslims may be comprehended.

Objectives of Islamic Da‘wah

Muslim scholars believe that it is very important to determine the objectives of Islamic Da‘wah. Thus, Abu ‘Abdil Kareem, himself used to write: “It is necessary that we Muslims have a clear understanding of the primary goals of *da‘wah*, in order to direct their efforts toward the correct ends and achieve the intended effect. We must know what specifically we intend to bring about and accomplish by making *da‘wah*. Otherwise, we are likely to fail in ascertaining the priorities that are necessary for achieving what Allah (swt) wants from us by calling people to Him.”¹

This statement highlights the importance of understanding the primary goals of Islamic Da‘wah. Kareem points out that we may lose focus and fail to accomplish the mission of Islamic Da‘wah without understanding them. For Kareem the goals of Islamic Da‘wah are as follows: “1. To guide people to the religion of Allah; 2. To establish evidence against those who decline from or oppose the religion; 3. To discharge the duty enjoined on us, the Muslims, by Allah; and 4. To exalt the word of Allah on earth.”² These goals are systematically formulated for Muslim *da‘is*.

Kareem elaborates these objectives one after another. For him, the “first objective of guiding people to Allah's religion and establishing worship of Allah alone, was the primary task of the Prophets and Messengers. The Prophets were calling people to the realization and fulfillment of the purpose of creation, which is worship of their Creator.” He also realized that the “actual results of our efforts in guiding people to

¹ This is an introductory statement made by Abu ‘Abdil Kareem in his article on the “Goals of Da‘wah” which is available in the Internet since 1999. The whole article is worth reading and can be a reference for a *da‘i* and Muslims in general, see Abu ‘Abdil Kareem, “The Goals of Da‘wah,” http://saif_w.tripod.com/explore/dawah/goals_of_dawah.htm (accessed on 29/6/2018). This article is used in my PowerPoint notes since 1999 for the subject Methods of Da‘wah taught as one of subjects offered to students of Human Sciences, Law and ICT in the International Islamic University Malaysia; Egdūnas Račius cites this article in his studies but mentions in reference that he accessed it on February 12, 2002, but now shut down, 93, 2001.

² Abu ‘Abdil Kareem, “The Goals of Da‘wah”

Allah's religion are not in our hands, as it is only Allah who guides. Even the Prophet himself (s) was unable to guide his uncle Aboo Taalib."

For the second objective, "To establish evidence" against the disbelievers and the rebellious, this objective "is achieved by our relating the message in a proper way." He stresses "success in this regard does not depend on whether Allah guides those whom we call or not," but the underlying motto is merely "Calling is our role, and responding is theirs."

As far as the third objective is concerned, Kareem mentions that "To discharge the duty," means to let nonbelievers know about Islam to leave those who disbelieve without an excuse before Allah on the Day of Judgment, in case they do not respond to the call of the Messengers. He stresses Muslims' "duty is only to convey the message, so our success in realizing this goal is also not dependent on the response of those that we are calling."

The final objective is "To exalt the word of Allah on earth" meaning "establishing a Muslim nation and making the word of Allah dominant on earth." The aim is "to create a strong Muslim society that would exalt Allah's word in this world." He believes this is possible since "Allah has promised to Muslims that He will establish them on earth if they believe and do righteous deeds."

Another expert on the science of Islamic *da'wah* who has written many works on Islamic Da'wah is a Malaysian professor, Dr. Ab. Aziz Mohd Zin. For him, the main underlying objective of Islamic Da'wah can be seen from Islamic perspective of the purpose of human creation. Islam identifies the purpose of life in terms of making a service and worship (*ibādah*) of Allah as reflected in the verse 56 of Surah al-Dhāriyat: "And I (Allah) created not the jinn and mankind except that they should worship me (Alone)." In other words, the main objectives of Islamic Da'wah is to make sure man will know the purpose of his life, i.e. to serve and worship Allah alone.

Ab. Aziz further elaborates the objectives of Islamic Da'wah into five main objectives, namely (1) to bring Islam to non-Muslims, (2) to upgrade the quality of understanding and practice among Muslims in order to bring strength to them, (3) to establish a fair country or state, (4) to attain security and happiness in society, and (5) to attain the pleasure of Allah and His Paradise.¹

The first main objective is to bring Islam to non-Muslims, which in Islam means to bring man out of darkness (ignorance) to the light of faith (*imān*), i.e., the path of success and gain the pleasure of Allah by means of Islamic belief and practice. This is indicated in the verse 16 of the Surah al-

¹ Ab. Aziz Mohd. Zin, *Pengantar Dakwah Islamiah*, p. 37.

Mā'idah as follows: "Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to the Straight Way (Islamic Monotheism)."

The second objective of upgrading the quality understanding and practice among Muslims is aimed at bringing strength to them. The objective is to make Muslims attaining the light of faith (*imān*), i.e., belief in the Oneness of Allah and Islamic Monotheism and implementing it in their life. Allah says, "*Alim-Lam-Ra*. (This is) a Book which We have revealed unto you (O Muḥammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise." (Ibrāhīm 14:1).

The third objective of establishing a fair country or state, known in the Qur'ān term as a "fair land" (*balḍat tayyibah*) which governed by a fair and just government under the divine guidance. This is implied in the verse 15 of the Surah Saba': "Indeed there was for Saba' (*Sheba*) a sign in their dwelling-place – two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord and be grateful to Him." A fair land and an Oft-Forgiving Lord!"

The fourth objective is "to attain security and happiness in society." This objective is to prepare Muslims with all available powers as tools to develop Muslims and mechanism of defense. The verse 60 of the Surah al-Anfal indicates the preparation of power that every Muslim needs to be equipped with: "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly."

The last objective is "to attain the pleasure of Allah and His Paradise." Attaining the pleasure of Allah should in this world and Hereafter. The verse 28 to 30 of the Surah al-Fajr indicate: "Come back to your Lord – well-pleased (yourself) and well-pleasing (unto Him)! Enter you then among My (honoured) slaves. And enter you My Paradise!"¹

Another Egyptian-born, Kuwait-based scholar Abdur-Rahman Abdul-Khaliq discussed the basis of the Salafī da‘wah and its main goals in his seminal 1975 book, *Scientific Basis of the Salafī Da‘wah*.² According to

¹ See Ab. Aziz Mohd. Zin, *Pengantar Dakwah Islamiah*, pp. 29-37.

² Abdur-Rahman Abdul-Khaliq, *Scientific Basis of the Salafī Da‘wah (al-Usul al-‘ilmiyyah li l-da‘wah al-Salafiyah)* (Kissimmee, Florida: The Daar of Islamic

Abdul-Khaliq, the Salafī *da'wah* for methodological change revolves around three main bases, namely Islamic monotheism (*al-tawhid*), following to the Messenger of Allah (*al-ittibā'*), and cleaning one's soul (*al-tazkiyah*). Moreover, Abdul-Khaliq discusses the goals of Salafī *da'wah* and divides them into four, namely: 1. Producing the true Muslim, 2. Establishing the united Muslim community, 3. Establishing Allah's proof, and 4. Delivering the message and fulfilling our obligation to Allah.¹

Monotheism is considered the central issue of the Salafī *da'wah* and its methodological goal.² For him the first objective of producing “the true Muslim” is one who attests to the *tawhīd* (oneness) of Allah, and not merely “those claim allegiance to Islam while they practice *shirk* (polytheism) in tongue and deed, alter and change Allah's Words, refer to other than what Allah has revealed for judgement, show enmity and despise and ridicule the Sunnah of the Prophet. We are not allowed to call such people “Muslims.”³

In another article which is also available in the Internet, the objectives of Islamic Da'wah are more comprehensive and practical in comparison to the view of Abdul Khaliq which are as follows: (a) Conveying the message of Islam to non-Muslims and inviting them to Allah, (b) Making efforts to remove misinformation about Islam and Muslims from text books, reference material and media, (c) Making efforts for the integration of new Muslims into the Muslim community, (d) To develop material resources, recruit manpower (volunteer) and provide training for da'wah workers.⁴ These objectives seem more general and presented without any theological and sectarian bias.

Another Muslim scholar Sohirin M. Solihin,⁵ from Indonesia highlights different objectives of Islamic Da'wah starting from the life of the individual up to the collective including (1) Individual Reform, (2) The Muslim Family, (3) Solidarity and Peace, (4) Eliminating Egoism,

Heritage, 1996), <https://www.emaanlibrary.com/book/scientific-basis-salafi-dawah-shaykh-abdur-rahman-abdul-khaliq/>, accessed on 29/6/2018;

¹ Abdul-Khaliq, *Scientific Basis of the Salafī Da'wah*, pp. 49-67.

² The *da'wah* is a means to achieve the goal, which is the establishment of *tawheed*, see Shaykh Rabe' ibn Haadee al-Madkhalee, *The Methodology of the Prophets in Calling to Allah that is the Way of Wisdom & Intelligence*, trans. Aboo Talhah Daawood ibn Ronald Burbank (Birmingham: Al-Hidayah Publishing and Distribution, 1997), p. 5.

³ Abdul-Khaliq, *Scientific Basis of the Salafī Da'wah*, p. 51.

⁴ Art. “What is Dawah?” <http://www.muslimpopulation.com/library/Call%20and%20Caller/What%20is%20Dawah.pdf>, accessed on 29/6/2018.

⁵ He is an Associate Professor in the International Islamic University Malaysia, graduated from al-Azhar University and obtained his PhD in Theology from University of Birmingham, see <https://www.iiu.edu.my/staff/show/2318> (accessed 14/11/2020)

(5) Solution on Malaise, (6) Enjoining Good and Eradicating Evils, (7) Legislation of the Shari‘ah, and (8) Supremacy of the *Ummah*.¹ All these objectives, added Solihin are “mainly related to the nature or character of the message given to Prophet Muhammad (pbuh) to save humanity from moral, socio-economic and political degradation.”²

Finally, Abdullah M. Zin seems to be more general in discussing the objective of Islamic Da‘wah. He mentions that the objective of Islamic Da‘wah is to convey divine guidance (*hidāyah*) to all human beings. He stresses on the need of humankind of the guidance as the basis behind the Islamic Da‘wah effort. Without it humankind is in the state of loss, i.e., man will not know Allah and His commands and also not ever to practice divine guidance in his life and thought.³ This main objective is agreement with the view of Solihin as stated above.

Last but not least Muslims are reminded to combine Islamic Da‘wah in action with a sincere intention in the heart. Action without pure intention of gaining the pleasure of Allah and only to serve Him is useless in Islam. Any Islamic Da‘wah act must be in agreement this important quality as the Prophet said: “All actions are judged by motives, and each person will be rewarded according to their intention.” (Bukharī, Muslim). Such a quality will lessen the negative tendency of glorifying self-interest or in-group bias. Everybody should put their personal interests aside and concentrate on working for the sake of Allah.

The Sources of Islamic Da‘wah

Discussion on the sources of Islamic Da‘wah will further converge to the discourse on the sources of the methods of Islamic Da‘wah itself as shown from the many works on the science of Islamic Da‘wah.

According to ‘Abd al-Karīm Zaydān (1917-2014), who was among the first author who wrote a complete book on the discipline of Islamic Da‘wah in his *Uṣūl al-da‘wah* points out the sources of Islamic Da‘wah methods (*uslub* and *wasā’il*) are divided into five sources, namely (1) the Qur’an, (2) the Sunnah, (3) the lives of pious predecessors (*sīrah al-salaf al-ṣāliḥ*) among Companions and Successors, (4) interpretations of Muslim jurists (*istinbāṭat al-fuqahā’*), and (5) experiences or experiments (*tajarub*).⁴

¹ Sohirin M. Solihin, *Islamic Da‘wah: Theory and Practice* (Gombak: IIUM Press, 2008), viii, Chap. 5: 113-37

² Solihin, *Islamic Da‘wah*, p. 113.

³ Abdullah M. Zin, *Islamic Da‘wah*, pp. 10-12.

⁴ Zaydan, *Usul al-da‘wah*, pp. 393-95.

Followed the same line with Zaydan of discussing the sources of methods of Islamic Da‘wah, Ab. Aziz Mohd Zin, however, summarizes these sources into three only, namely (1) the Qur’an, (2) the Sunnah, and (3) experiences from varied target situations.¹ It seems that this list of sources is more precise and concise since Ab. Aziz has categorized the three sources from number three until five into experiences.

Meanwhile Sohirin M. Solihin in his *Islamic Da‘wah* focuses on the sources of Islamic Da‘wah in a more general without specifically referring to its methods. For Solihin, the sources of Islamic Da‘wah are divided into seven sources, namely (1) the Qur’an, (2) Hadith of the Prophet, (3) Islamic jurisprudence, (4) *Sirah* of the Prophet, (5) History of the Companions, (6) the right concept of ‘*Aqidah*, and (7) History of the expansion of Islam.² Although the list is long, it describes the same content with the first two scholars on sources of Islamic Da‘wah.

These scholars somehow agree that the main sources for Islamic Da‘wah as well as its methods are the Qur’an, the Sunnah and Islamic Da‘wah thought and practices. As the first and foremost source, the Qur’an not just provides many examples of methods of Islamic Da‘wah but orders all Muslims to apply these methods in calling others to Islam. In other words every Muslim must study these methods and understand them, as they also comprehend other important matters in the Qur’an such as Islamic ‘*Aqidah*, *Shari‘ah* and *akhlāq*. These methods are, in fact, divine guidance that can be of help in Islamic Da‘wah efforts.

The Sunnah of the Prophet provides also a lot of examples on Islamic Da‘wah methods. Zaydan explains that the Sunnah and the Prophet history (*sīrah*) whether in Makkah or Madīnah have a lot of things regarding Islamic Da‘wah methods and the way to solve certain problems. Even, in all Prophet’s life are full of Islamic Da‘wah methods because of his duty as a missionary. Muslim *da‘ī* should never neglect the Sunnah of the Prophet including how the Prophet introduces Islam to a certain group of people that look like willing to accept Islam, and so that this people can help him to accelerate the growth of Islam. These *sunnahs* are transmitted through report known as *ḥadīth* or *khobar*.

Islamic Da‘wah thought and practices involved many persons during conducting Islamic Da‘wah with different target situations and contexts can be a source to developing Islamic Da‘wah method. Past experiences faced by Companions, Successors, and history of the expansion of Islam can be

¹ Ab. Aziz Mohd. Zin, *Pengantar Dakwah Islamiah*, pp. 78-80.

² Solihin, *Islamic Da‘wah*, pp. 13-20.

useful to be adopted or adapted to different targets and can be a treasure and reference for a future. Developing Islamic Da‘wah method is related to societal situations because Islamic Da‘wah is a problem solving whether relates to the belief (*‘aqīdah*), law (*sharī‘ah*), behaviours or other aspects of life. Mohd. Rizuan points out that “Problems that are faced by the target are different. The solutions will be different.”¹

By having the list of sources of da‘wah and its specific methods mentioned above, any Islamic Da‘wah activities should be done under this reference. Nonconformity with these sources will make Islamic Da‘wah ineffective, and will not achieve its goal. This will create more misunderstanding to religion itself, and further add to phenomena of ‘Islamophobia.’²

In discussing Islamic Da‘wah towards Muslims and non-Muslim, the Qur’an will be used as a source of Islamic Da‘wah in which Surah al-Baqarah will be the main reference. This surah is the longest surah in the Qur’an and was revealed in Madīnah for a period of seven years, introducing in the beginning three groups of believers, unbelievers, and hypocrites regarding their attitude to al-Qur’an. According Adil Salah the first topic is an address to all mankind calling them to believe in Islam and follow its guidance as reflected in this verse: “Mankind, worship your Lord who has created you and those lived before you, so that you may become God-fearing” (Al-Baqarah (2): 21).³

Those Called to Islam (*Mad‘u*)

Both Muslim and non-Muslim scholars including Ismā‘īl Rāji al Farūqī (1906-86) and Egdūnas Račius are unanimous that Islamic Da‘wah is meant for both Muslims and non-Muslims. They include under the category of those called to Islam (*mad‘u*).⁴

¹ See Mohd Rizuan Bin Ishak, *Da‘wah Methodology: Counseling Techniques as a Tool of Da‘wah*, Academic project report submitted in partial fulfillment for bachelor of Da‘wah and Islamic Management, Faculty of Leadership and Management (Kolej Universiti Islam Malaysia, Kuala Lumpur, 2004), p. 15.

² It is “the fear, hatred of, or prejudice against, the Islamic religion or Muslims generally, especially when seen as a geopolitical force or the source of terrorism.” see, art. “Islamophobia”, <https://en.wikipedia.org/wiki/Islamophobia>

³ English translation is taken from Adil Salahi, *The Qur’an: A Translation for the 21st Century* (Markfield, Leicestershire: The Islamic Foundation, 2019), pp. 3-5.

⁴ Other Muslim scholars have divided those called to Islam (*mad‘u*) into several types, namely (1) noble people (*al-mala’*) including leaders, chieftains, and lords. They are a higher class of people in society and can influence public and common people with their authority and power, (2) common people (*jumhur al-nas*): they are the majority of people in

Al Faruqi mentions Islamic Da‘wah is directed to Muslims as well as non-Muslims. He says, “*da‘wah* in Islam has never been thought of as exclusively addressed to the non-Muslims. It is as much intended for the benefit of Muslims as of non-Muslims.... The directing of *da‘wah* to Muslim as much as non-Muslims is indicative of the fact that, unlike Christianity, Islamicity is never a *fait accompli*. Islamicity is a process. It grows, and it is sometimes reduced. There is no time at which the Muslim may carry his title to paradise, as it were, in his pocket. Instead of ‘salvation’, the Muslim is to achieve felicity through unceasing effort.”¹

Račius also acknowledges the duty of Islamic Da‘wah to both Muslims and non-Muslims. However it is worth mentioning that Račius has pointed out that Islamic Da‘wah “toward fellow Muslims is dealt with nowhere in either the Quran or hadiths and it is only by extension that it can be assumed to be implied in the Quran that Muslims could possibly practice *da‘wa* toward other Muslims.”²

Islamic Da‘wah towards Muslims

Generally, it seems quite strange to do Islamic Da‘wah to Muslims themselves. However, as clarified by Račius himself, Islamic Da‘wah towards Muslims can be in fact classified into different terms such as “intra ummaic *da‘wa*”, “*da‘wah* within the *umma*,” “*tajdīd* (renewal),” “*islah* (reform)” “*al-amr bi l-ma‘ruf wa l-nahy ‘an al-munkar*” etc. Thus, indirectly Muslims use to apply this through Friday sermons, *fatwā* and education through different means and levels covering from the age childhood to adulthood.

This effort agrees with the spirit of Islam that seeking after knowledge is meant from the cradle to the grave. It seems that Islam is the only religion that concerns with giving religious knowledge to all its followers, and it is not surprise that the most literate people as far as religion is concerned are Muslims in this world.

However, a more narrow understanding of Islamic Da‘wah also applies in history of Islam as in the early history Islamic Da‘wah among Muslim groups such as the *da‘wah* of the proto-Shi‘ī groups and

society, (3) hypocrites (*munaḥiqun*): they follow Islam outwardly, and (4) disobedients (*‘usah*, sing. *‘asin*): they are those people who go against some commands of Allah and do what is forbidden, see further discussion in Abdullah M. Zin, *Islamic Da‘wah*, pp. 34-45; cf. Zaydan, *Usul al-da‘wah*, pp. 355-90.

¹ See al-Faruqi, “On the Nature of Islamic Da‘wah,” in *Islam and Other Faiths*, ed. Ataullah Siddiqui, pp. 308-309.

² Račius, “The Multiple Nature of the Islamic Da‘wah, p. 18.

Kharijites which emerged during the middle of the eighth century. There was also the Abbasid *da‘wah* to overthrow the Umayyad caliphate. During the Fatimid era in Egypt there was also the Fatimid and Ismailis *da‘wah* emerged and developed.¹ Such activities of propagandas seem suitable to be used to one of the literal meanings of *da‘wah* as “call to one’s aid” as listed by Lane.² Recently there is also the development of *da‘wah* among the Wahhabis, Salafis and Shiis. A more focus Islamic Da‘wah towards religious obligations is the *da‘wah* of Tablighi Jama‘at. It is “not only as a missionary activity of calling non-Muslims to Islam, but more significantly, as a call to Muslims to become good Muslims.”³

In modern history there are at least two types of *da‘wah*, firstly that preached by groups which are ex-communicated by the majority Muslims and heretical in nature, namely the *da‘wah* of the Ahmadiyyah movement or Qadianism as well as the propaganda of the Shiah among Ithna ‘Ashariyya originated from Iran to the Muslim world after Iranian revolution, and secondly the *da‘wah* conducted by Islamic movements especially by the Ikhwan Muslimun, originated in Egypt and Tablighi Jama‘at, originated in India, and Islamic institutions and associations such as Da‘wah Foundation of Malaysia (YADIM) and Islamic Understanding Institute of Malaysia (IKIM) in Malaysia, Islamic Foundation in United Kingdom, Muslim Students Association of North America & Canada (MSA) (1963),⁴ Islamic Society of North America (ISNA) (1980),⁵ International Institute of Islamic Thought (IIIT) (1981),⁶ the *Fiqh* Council of North America (FCNA) (1986),⁷ and the Assembly of Muslims Jurists of

¹ See, Heinz Halm, *The Fatimids and their Traditions of Learning* (London: I. B. Tauris Publishers, 1997).

² The Arabic term *da‘wah* is a verbal noun of the root verb *da‘aw* or *da‘a* signifies the meanings “to pray, supplicate, desire or require, call or summon, invite people to food and call to one’s aid,” see E. W. Lane, *Arabic~English Lexicon*, 2 vols (Cambridge: The Islamic Texts Society, 1984), I: 883

³ See Muhammad Khalid Masud (ed.), *Travelers in Faith: Studies of the Tablighi Jama‘at as a Transnational Islamic Movement for Faith Renewal* (Leiden: Brill, 2000), lvi; Racijs, p. 157.

⁴ It was established for over 50 years in 1963, see Muslim Students Association of North America & Canada (MSA), <http://msanational.org/about-us/history/>

⁵ See further Islamic Society of North America, <http://www.isna.net>

⁶ The Institute was established in 1981 (1401 AH) as a private, non-profit, academic, cultural and educational institution, concerned with general issues of Islamic thought and education, see <https://www.iiit.org/about.html>

⁷ The Fiqh Council of North America (FCNA) traces its origins back to the Religious Affairs Committee of the then Muslim Students Association of the United States and Canada in the early 1960s. It evolved into the Fiqh Committee of the Islamic Society of

America (AMJA) (2002)¹ in USA. In general Muslim societies have no grudges towards this second type of *da'wah*.

As far as the *da'wah* conducted by the Ahmadiyyah movement or Qadianism and the Ithna 'Ashariyya of the Shī'ah are concerned, Muslim societies express their uncomfortable feeling with this sort of *da'wah* because it carries group struggles. Račius did categorize it as the “movement at the same time is both extra-ummaic and intra-ummaic.”² Their *da'wah* adds further tensions within Muslim societies. In certain parts of the world, sectarian violence and fighting did happen. This sort of *da'wah* should not be encouraged and the government should stop such a type of sectarian propagandas. Scholars especially non-Muslims have difficulties to categorize their *da'wah* either under the category *da'wah* itself or anti-*da'wah*.³ The main reasons are their Islamic status in the Muslim world, are questionable or rejected by many. For example, Qadianism is not considered as part of Muslims. Their religion is now considered as new religion and outside the path of Islam. Generally the majority of Muslim reject their position as a whole and their *da'wah* is considered as “false *da'wah*” with their deviationist tendency from the right path.

In addition, rather more recent study in Pakistan found that the practice of Islamic Da'wah among Muslims revolves around five elements, namely self-reform, transcendence (*da'wah* succeeds in earning happiness, fear of Allah and success in this life and hereafter), complacency (intrinsic satisfaction that is attained by helping others to avoid sin), dutifulness (as part of religious obligation) and pridefulness (as an activity performed by all the messengers and prophets of Allah which is highly respected in Muslim communities). Doing *da'wah* for Muslim scholars seems to emphasize on sharing Islamic faith and livelihood among the members of the community, while for the common people, both from the younger and older generations, are more concerned with establishing their own understanding of the Islamic value system and self-improvement. The

North America (ISNA) after the founding of ISNA in 1980. It further was transformed into the Fiqh Council of North America in 1986, see <http://www.fiqhcouncil.org/node/13>

¹ The Assembly of Muslim Jurists of America (AMJA) was established in response to the growing need of an Islamic jurisprudence specific to Muslims in the West. Its main goal is to uphold authentic standards using high academic standards, moderate approach, and a rejection of extremism, see The Assembly of Muslim Jurists of America (AMJA), <http://www.amjaonline.org/en/about-amja>

² Račius, “The Multiple Nature of the Islamic Da'wah, p. 159.

³ Račius, “The Multiple Nature of the Islamic Da'wah, 160; Poston, *Islamic Da'wa in the West*, pp. 111-114.

studies also established that the role of family is very important in stimulating the practice of Islamic Da'wah in Muslim societies.¹

According to Hamka (1908-1981), an Indonesian scholar who wrote *Tafsir al-Azhar*, Surah al-Baqarah highlights the need for psychological development of Muslims covering their commitment towards religion, upholding Islamic ethics and doing Islamic Da'wah towards others. In this context of the inner development of Muslim's personality, thought and life, Hamka pointed out that Muslims must (1) be serious and become a good model to others, (2) have a willingness to uphold the argument against those who disagree with the teachings of Islam, that their stand are wrongly established, (3) not feel weak or even disgrace due to poverty or having to migrate from birth place to a new one, since their migration is to fulfill the aspiration of Islam. And not be fear to any threats, (4) be prepared and always on guard; always ready with arms and dare to cope with danger, because they are surrounded by enemies, (5) strengthen the heart, deepen the understanding of faith and make stronger their relationship with God by performing worship and instilling piety; so that they can cleanse themselves and the community from all previous immoral habits, and (6) establish a good household, peaceful spouse, and educate the children, and spread the feeling of love to fellow human beings, immediate families, orphans, and poor people.²

Such commitments towards religious life and thought as identified in the Surah al-Baqarah can bring Muslims to be a justly balanced community (*ummatan wasatan*), further promote the spirit of brotherhood and unity among Muslims based on faith and practice. Islamic Da'wah towards Muslims can revolve around achieving this objective enshrined under the above six inner dimensions. By doing so Muslims can defend themselves, their religion and community besides having the capability of calling others to Islam. They become the 'witness over humankind' (2: 143).

In dealing with intra-relation among Muslim *da'is* Hisham Altalib proposes ethics of engagement among them. He names this ethics as the covenant, which is a sort of "pledge or promise made by an individual or a group to fulfill certain responsibilities in an agreeable manner." This covenant revolves around three main principles, namely fundamentals of Islamic Da'wah, ethics and methods of Islamic Da'wah. This covenant

¹ Muhammad Kashif, Ernest Cyril De Run, Mohsin Abdul Rehman, Hiram Ting, "Bringing Islamic Tradition back to Management Development: A New Islamic Dawah based Framework to foster Workplace Ethics," *Journal of Islamic Marketing*, Vol. 6 Issue: 3, (2015), 429-446, <https://www.emeraldinsight.com/doi/full/10.1108/JIMA-12-2013-0086>

² Hamka, *Tafsir al-Azhar*, Juzuk 1 (Batu Caves, Selangor: Publishing House, 2017), p. 140.

among Muslim *da'is* and groups is also a “pledge of honor to promote, facilitate and encourage cooperation, tolerance, respect and understanding among all and to go forward with the purest of intentions and the sincerest of desires to serve Islamic Da‘wah work in the manner that Allah has prescribed for His sake alone.”¹

Islamic Da‘wah towards Muslims should be revolved around building a strong Muslim community as preparation to be a ‘caliph’ (2: 30) as well as ‘witness over humankind’ (2: 143). The foundation is faith. It should be the cornerstone and becomes everybody worldview. Muslims should not follow the lifestyle of others especially non-Muslims. Muslims should show their Islamic personality and be above the others in ethics and morality. Surah al-Baqarah mentions all religious duties covering prayers, fasting, bequest, war, pilgrimage, danger of consuming wine and indulging gambling, rules regarding family matters including marriage, divorce, reconciliation, waiting period, engagement, and relation between husband and wife. The basis is the Islamic belief and a strong tie with God. Islamic Da‘wah within Muslims must focus on these areas, so Muslims will represent the model of Islam itself.

Islamic Da‘wah towards Non-Muslims

Before discussing Islamic Da‘wah towards non-Muslims, it is worth mentioning the current statistics of non-Muslims in this world. As of November 2020, the world population is around 7.823 billion people.² As far as religious groupings are concerned a new Pew Research Center indicates demographic analysis that Christians remained the largest religious group in the world in 2015, making up nearly a third (31.2%) or 2.3 billion out of 7.3 billion people. It followed by Islam (24.1%) or 1.8 billion, religious “nones” (16%) or 1.2 billion, Hindus (15.1%) or 1.1 billion and Buddhists (6.9%) or 500 million. Others include adherents of folk religions (5.7%) or 400 million, members of other religions (0.8%) or 100 million, and Jews (0.2%) or 10 million that make up smaller shares of the world’s people.³

¹ Hisham Altalib, *Inviting to Islam: Ethics of Engagement* (n.p.: Hisham Altalib, 2014), pp. viii-ix.

² Worldometer, “Current World Population,” <http://www.worldometers.info/world-population/>, accessed on 7/11/2020.

³ See Conrad Hackett and David McClendon, “Christians remain world’s largest religious group, but they are declining in Europe,” <http://www.pewresearch.org/fact-tank/2017/04/05/christians-remain-worlds-largest-religious-group-but-they-are-declining-in-europe/>, accessed 7/11/2020.

With the current population of Muslims around 1.8 billion people, Muslims by and large can be considered a big minority community. This is instead of Muslims make up the second largest religious group, with 1.8 billion people, or 24% of the world's population. This statistic shows that the current number of the non-Muslim population is more than Muslims. In other words, they are the majority and influential. They outnumber the Muslim population.

Furthermore, according to the Register and Wikipedia, the world's 20 largest religions and their number of believers in 2006 are Christianity (2.1 billion), Islam (1.3 billion), Nonreligious (Secular/Agnostic/Atheist) (1.1 billion), Hinduism (900 million), Chinese traditional religion (394 million), Buddhism (376 million), Primal-indigenous (300 million), African traditional and Diasporic (100 million), Sikhism (23 million), Juche (19 million), Spiritism (15 million), Judaism (14 million), Bahai (7 million), Jainism (4.2 million), Shinto (4 million), Cao Dai (4 million), Zoroastrianism (2.6 million), Tenrikyo (2 million), Neo-Paganism (1 million) and Unitarian-Universalism (800,000).¹

Moreover, there are 195 countries in the world today. This total comprises 193 countries that are member states of the United Nations and two countries that are non-member observer states, namely the Holy See and the State of Palestine. Of the 195 countries in the world 54 countries are in Africa, 48 in Asia, 44 in Europe, 33 in Latin America and the Caribbean, 14 in Oceania and 2 in Northern America.² In 2018, the most populous country is China which consist of 1.4 billion people, followed by India 1.3 billions, US 326 millions, Indonesia 266 millions, Brazil 210 millions, Pakistan 200 millions, Nigeria 195 millions, and Bangladesh 166 millions.³

According to the Pew Research Center in 2010, there were 50 Muslim-majority countries out of 193 countries. Around 62% of the world's Muslims live in the Asia-Pacific region (from Turkey to Indonesia), with over 1 billion adherents. Worldatlas.com (April 2017) identified 45 "Islamic countries". Among the Islamic states are: Saudi Arabia, Pakistan, Afghanistan, Iran, Mauritania, and Yemen. Other states where Islam is the politically defined state religion are Egypt,

¹ See, Dr Stephen Juan, "What are the most widely practiced religions of the world?" https://www.theregister.co.uk/2006/10/06/the_odd_body_religion/; latest see, https://en.wikipedia.org/wiki/Major_religious_groups

² See, "How many Countries are there in the World?," <http://www.worldometers.info/geography/how-many-countries-are-there-in-the-world/>, accessed on 7/11/2020.

³ Countries in the world by population (2018), <http://www.worldometers.info/world-population/population-by-country/>

Jordan, Iraq, Kuwait, Algeria, Malaysia, Maldives, Morocco, Libya, Tunisia, United Arab Emirates, Somalia, and Brunei. Other Muslim-majority countries include Niger, Indonesia, Sudan, Bosnia and Herzegovina, Sierra Leone, and Djibouti, Albania, Azerbaijan, Bangladesh, Burkina Faso, Chad, The Gambia, Guinea, Kazakhstan, Kosovo, Kyrgyzstan, Mali, Northern Cyprus, Nigeria, Senegal, Syria, Lebanon, Tajikistan, Turkmenistan, Turkey, and Uzbekistan.¹

In addition, world ideologies keep increase in numbers especially as far as political ideologies are concerned. They represent non-Islamic ideologies which include Liberalism, Socialism, Communism, Anarchism, Fascism, Nationalism, Libertarianism, Left-wing politics, Centrism, Right-wing politics, Social democracy, Classical liberalism, Progressivism, Zionism, Market liberalism, Environmentalism, Nazism, Libertarian socialism, National Bolshevism, Anarcho-syndicalism, Anarcho-communism, Populism, Christian democracy, Hindu nationalism, Hindutva, National liberalism, Monarchism, Popolarismo, Agrarianism, Neoconservatism, Radical centrism, Clerical fascism, Clericalism, Eco-socialism, Anti-capitalism, Ba'athism, Social liberalism, Anarcho-capitalism, Communitarianism, Pan-Africanism, Right-wing populism, Expansionist nationalism, Kemalism, Nasserism, Pan-Slavism, Ethical socialism, Anti-fascism, Anti-Stalinist left, and Separatism.² Most of these ideologies originate from non-Muslims and become a challenge to Islamic da‘wah.

Another trend setting is the movement of women liberation. It is known with the term feminism. Feminism is also of different trends. Feminism spreads trends around the world including Separatist feminism, Cultural feminism, Postmodern feminism, Anarcha-feminism, Individualist feminism, Jewish feminism, Black feminism, Womanism, First-wave feminism, Second-wave feminism, Post-structural feminism, Atheist feminism, Postcolonial feminism, Third-wave feminism, Transnational feminism, Sex-positive feminism, Difference feminism, Women's liberation movement, Indigenous feminism, Cyberfeminism, Lipstick feminism, Rojava conflict, Radical feminism, Liberal feminism, Socialist feminism, Ecofeminism, French post-structuralist feminism, Standpoint feminism, State feminism, Feminist existentialism, Feminist justice ethics, Networked

¹ See, https://en.wikipedia.org/wiki/Muslim_world

² See further, Michael Freedon, "Ideology and Political Theory," *Journal of Political Ideologies*, 11:1 (2006), 3-22, DOI: 10.1080/13569310500395834
<https://www.tandfonline.com/doi/full/10.1080/13569310500395834>

feminism, Maternal feminism, and Irish Women's Liberation Movement.¹ Although such movements of women liberation originate from non-Muslims, some women Muslim organizations are also established such as SIS Forum and others.²

As far as non-government organisations (NGOs) are concerned, they are also enormous, and many are founded by non-Muslims. They include Socialist International (SI), Freemason, Illuminati, and The World Zionist Organization. Among them there are many Christian organisations such as The Salvation Army, Catholic Church, Methodism, World Vision International, Parachurch Organisation, Church of Nazarene, Seventh Day Adventist Church, Assemblies of God, Eastern Orthodox Church, Quakers, Open Brethren, Elim Pentecostal Church, Samaritan's Purse, Christian and Missionary Alliance, The Church of Jesus Christ of Latter-day Saints (Mormons), The Revival Centres International, The Wesleyan Church, The Coptic Orthodox Church of Alexandria, The Church of England (C of E), Youth With A Mission, The World Council of Churches (WCC), The National Council of the Churches of Christ in the USA, aka the National Council of Churches (NCC), The Mennonites, The Assyrian Church of the East, The Christian Church (Disciples of Christ), The United Methodist Church (UMC), Unitarian or Unitarianism, The Apostolic Church, The Eastern Catholic Churches or Oriental Catholic Churches, also called the Eastern-rite Catholic Churches, Greek Catholic Churches, and in some historical cases Uniate Churches, the Anglican Communion, The Episcopal Church (TEC), The United Church of Canada, The Church of Scotland, The Southern Baptist Convention (SBC), The World Evangelical Alliance (WEA), The British and Foreign Bible Society, Community of Christ, and Bible Society of Malaysia.³

In Malaysia according to the Population and Housing Census 2010 figures, ethnicity and religious beliefs correlate highly. Approximately 61.3% of the population practice Islam, 19.8% practice Buddhism, 9.2% Christianity, 6.3% Hinduism and 1.3% practice Confucianism, Taoism

¹ Art. "Feminism," <https://en.wikipedia.org/wiki/Feminism>

² See further, Abdul Salam Muhammad Shukri, "The Feminist Discourse in the Muslim World," in Thameem Ushama (ed.), *Islamic Thought and Its Contemporary Relevance* (Gombak: IIUM Press, 2016), 34-69; Abdussalam Muhammad Shukri and Musa Yusuf Owoyemi, "Sisters in Islam's Quest for the Reinterpretation of the Qur'an and Hadith: An Analysis of Their View on Equality, Women Judges and Polygamy," *Kajian Malaysia*, Volume 32, No. 1, (2014), 55-80

³ See further, art. "Non-governmental organization," https://en.wikipedia.org/wiki/Non-governmental_organization

and other traditional Chinese religions. 0.7% declared no religion and the remaining 1.4% practiced other religions or did not provide any information. The Shafi‘i School of jurisprudence is the dominant branch of Islam in Malaysia, while 18% are nondenominational Muslims.¹

Statistics from the 2010 Census indicate that 83.6% of the Chinese population identify as Buddhist, with significant numbers of adherents following Taoism (3.4%) and Christianity (11.1%), along with small Hui-Muslim populations in areas like Penang. Most of the Indian population follows Hinduism (86.2%), with a significant minority identifying as Christians (6.0%) or Muslims (4.1%). Christianity is the predominant religion of the non-Malay bumiputera community (46.5%) with an additional 40.4% identifying as Muslims.²

The above extensive figures show there is a greater need for Islamic Da‘wah activities either in the world or in Malaysia specifically. As pointed out by Egdūnas Račius, “Islamic *da‘wa*, from its very inception, was oriented, if not exclusively, then at least primarily, toward non-Muslims. Muhammad, himself the foremost *da‘ī*, preached Islam to them – to Arab pagans, Christians, Jews, and others. Apart from the pagan Arabs who lived all around the Arabian Peninsula and were neighbors of Muhammad’s followers, Muslims gained a wider exposure to non-Muslims (non-Arab as well as Arab Christians, Jews, and Zoroastrians) immediately after Muhammad’s death during their military conquests of the 7th through the early 9th centuries.”³

In addition there are also studies on Islamic Da‘wah towards non-Muslims including academic and non-academic works. These studies can be a guideline for Muslim *da‘īs*. These include Anne Louise Dickson’s “*Da‘wah* to non-Muslims in Indonesian Civil Society Case Studies from East Java” (2008)⁴ and Mohammad Abul Kalam’s “*Da‘wah* in the Non-

¹ See, “Population Distribution and Basic Demographic Characteristic Report 2010 (Updated: 05/08/2011),” https://www.dosm.gov.my/v1/index.php?r=column/cthemeByCat&cat=117&bul_id=MDMxdHZjWTK1SjFzTzNkRXYzcVZjd09&menu_id=L0pheU43NWJwRWVSZklWdzQ4TlhUUT09

² See, “Population Distribution and Basic Demographic Characteristic Report 2010”

³ Račius, “The Multiple Nature of the Islamic Da‘wah, p. 111.

⁴ Anne Louise Dickson, “Da‘wah to Non-Muslims in Indonesian Civil Society Case Studies from East Java,” Degree of Honour Thesis, Department of Indonesian Studies, The University of Sydney, 2008.

https://sydney.edu.au/arts/indonesian/docs/Hons_Thesis_Anne_Dickson_2008.pdf

Muslim Societies in Bangladesh in the Modern Era” (2014).¹ In Malaysia, among Islamic Da'wah studies are conducted Abdul Ghafar Haji Don, Burhanuddin Abdullah & Zulkiple Abd. Ghani on *Dakwah Kepada Non-Muslim di Malaysia: Konsep, Metode dan Pengalaman* (1998),² Osman Chuah Abdullah's *Preaching to the Non-Muslim Chinese in Malaysia* (2005)³ and Ab Aziz Mohd Zin's *Dakwah Islam di Malaysia* (2006).⁴ Ab Aziz bin Mohd Zin (1993) also conducted earlier research on *da'wah* of the Qur'an to Chinese Non-Muslims in Kuala Lumpur, Malaysia.⁵ It is worth noting that in a recent publication on Chinese Muslims in Malaysia (2020) shows that their numbers are only 57,221 (1%) out of the total Chinese population of 5,691,908,222 in Malaysia.⁶

Besides that Muslim *da'is* may refer to earlier studies such as Thomas W. Arnold as mentioned earlier,⁷ *Christian Mission and Islamic Da'wa*,⁸ Khurram Murad's *Da'wah among Non-Muslim in the West: Some Conceptual and Methodological Aspects*,⁹ Larry Poston's *Islamic Da'wah in the West*¹⁰ and Kate Zebiri's *Muslims and Christians Face to*

¹ Mohammad Abul Kalam, “Da'wah in the Non-Muslim Societies In Bangladesh in the Modern Era,” *The International Journal of Social Sciences*, 29 (1), 2014: 27-35 <https://www.tijoss.com/TIJOSS%2029th%20Volume/4abul%20Kalam.pdf>

² Abdul Ghafar Haji Don, Burhanuddin Abdullah & Zulkiple Abd. Ghani, *Dakwah Kepada Non-Muslim di Malaysia: Konsep, Metode dan Pengalaman* (Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, UKM, 1998)

³ Osman Chuah Abdullah, *Preaching to the Non-Muslim Chinese in Malaysia* (Kuala Lumpur: Research Centre, International Islamic University Malaysia, 2005); see also Osman Abdullah @ Chuah Hock Leng & Abdul Salam Muhamad Shukri, *Muslim Converts in Malaysia: The Problem of Cultural Adjustment* (Kuala Lumpur: IIUM Press, International Islamic University Malaysia, 2008)

⁴ Ab Aziz Mohd Zin et al., *Dakwah Islam di Malaysia* (Kuala Lumpur: Penerbit Universiti Malaya, 2006)

⁵ Ab. Aziz bin Mohd. Zin, “Dakwah al-Qur'an kepada Orang Bukan Islam: Suatu Kajian Khusus Terhadap Dakwah di Kalangan Masyarakat Cina di Kuala Lumpur,” PhD thesis, Faculty of Usuluddin, University of Malaya, 1993

⁶ Mek Wok Mahmud, Mahmood Zuhdi Ab Majid, Raudlotul Firdaus Fatah Yasin, *Chinese Muslims in Malaysia: Islam, Culture and Identity* (Kuala Lumpur: Pustaka Yamien Sdn Bhd)

⁷ The earlier title of Thomas W. Arnold's work is *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. Reprint of the 1913 ed. (Lahore: Sh. Muhammad Ashraf, n.d.)

⁸ *Christian Mission and Islamic Da'wa: Proceedings of the Chambesy Dialogue Consultation*. (Leicester: The Islamic Foundation, 1982)

⁹ Khurram Murad, *Da'wah among Non-Muslim in the West: Some Conceptual and Methodological Aspects* (Leicester: Islamic Foundation, 1986)

¹⁰ Larry Poston, *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (New York and Oxford: Oxford University Press, 1992)

Face.¹ Another important study is by Torsten Janson on the Islamic Foundation and its 25 years of publication of Islamic-English children entitled *Your Cradle is Green: The Islamic Foundation and the Call to Islam in Children's Literature*.²

In addition, studies on Islam and others are important for Muslim *da'is*. Books written, for example, by al-Attas, *Islam and Secularism*, al Faruqi, *Islam and Others*, Muhammad Qutb, *Jahiliyat al-qarn al-'ishrin (Jahiliyya of the Twentieth Century)*, and others are worth noting for every *da'i*. Such readings will equip a *da'i* in dealing with *da'wah* towards non-Muslims.

Referring to Surah al-Baqarah, it also deals with non-Muslims consisting of unbelievers, hypocrites, Jews, Christians, Sabians and polytheists. In general, all of them are human beings (*al-nas*). In an early part of the Surah al-Baqarah Allah addresses humankind with the exclamation of “*ya ayyuha al-nas*” (mankind). Besides that, the Qur'an also categorizes the Jews, Christians and Sabians as the People of the Book (*ahl al-kitab*).

Human being needs God's guidance. Through divine book (*kitāb*) human being acquires his divine guidance. Without the Holy book human being will be in the state of ignorance. The Holy Book will lead human being to be God's conscious (*taqwā*).³ Attaining salvation is through God's guidance, and they achieve success in this world and hereafter.⁴ Through God's conscious human being attains success, and Islamic *Da'wah* towards non-Muslims should aim at achieving this objective of attaining God's conscious. By doing so Muslims are doing service to human by making them submit only to God. It is also a service to God since Islamic *Da'wah* is part and partial of a Muslim's duty imposed by God to all believers.

Naming Jews and Christians, and to some extent to Sabeans as the People of the Book indicates a symbol of respect and shows that their distinguished position in comparison to unbelievers and polytheists. They are the possessors of divine books, namely the Torah, the Gospel, and the Avesta of Zoroastrianism. The Prophet treated them with a great

¹ Kate Zebiri, *Muslims and Christians Face to Face* (Oxford: Oneworld Publications, 2000)

² Torsten Janson, *Your Cradle is Green: The Islamic Foundation and the Call to Islam in Children's Literature* (Lund: Lund University, 2003); see also T. Janson, “Imaging Islamic Identity: Negotiated Norms of Representation in Euro-Muslim Picture Books,” *Comparative Studies of South Asia, Africa and the Middle East*, 32: 2 (2012), 323-338.

³ *Al-Muttaqun* is defined as “the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained),” see Dr. Muhammad Taqi-ud-Din al-Hilali & Dr. Muhammad Muhsin Khan, *Interpretation of the Noble Qur'an in the English Language* (Riyadh: Darussalam, 1996), p. 13.

⁴ See Surah al-Baqarah 2:1-5

respect. Muslim men can also marry women from *Ahl al-kitāb*.¹ They must be called to Islam although there were no forced to convert. The same is applied to others since Islam gives a guarantee of no force in religion as Allah has said, “There shall be no compulsion in religion. The right way is henceforth distinct from error. He who rejects false deities [*tāghūt*] and believes in God has indeed taken hold of a most firm support that never breaks. God hears all and knows all.” (2: 256).

However, as highlighted in Surah al-Baqarah, *Ahl al-kitāb* always go against the call of Islam and would like to stick to their religion. The Jews always try to sabotage Islam. They never regret of their history of denying the teachings of their prophets and in some cases planning to persecute the prophets. This plan happened to the prophet John and Jesus. Surah al-Baqarah exposes their trick of making people hate Islam and the Prophet. This is among the challenges faced by the Prophet in Medina. In the end of the struggle all three tribes of Jews from Bani Nadir, Bani Qurayza and Bani Qaynuqa’ were banished by the Prophet. The conclusion of Surah al-Baqarah is that the Jews and Christians will not please with Muslims forever even though many admonitions and reprimands have been made (2: 120). The Qur’an gives this indication especially those are really refused to open their heart and listen to their holy book. By making a deep reflection on their book and accepting the same message of the Qur’an, they may possibly accept Islam. So Islamic Da‘wah to *Ahl al-kitāb* is not null and void. Muslims must try their best to call them to Islam without giving up.

Historically the Jews, the hypocrites of Medina and the idolaters of Mecca are conspired to stop Islam from spreading. How does Islam deal with the Jews? Surah al-Baqarah exposes the story of the Israelites’ failure to uphold God’s trust and honour their covenant with Him in the past. In the current situation, they did the same to the Prophet and always defy the teachings of God. As an obedient servant of God who holds divine religion, it is a duty for a *da‘ī* to call non-Muslims back to Islam.

As far as the unbelievers are concerned, they are considered most stubborn and always reject the call of Islam. Out this attitude, God has sealed their heart to Islam. Such an attitude always remains in them. As a result, their eyes are covered and the grievous punishments await them.²

However, it is necessary that the *da‘ī* needs to call them. Knowing that they will be punished in the hereafter and having to face a life in this

¹ Art. “Ahl al-kitāb,” <https://www.britannica.com/topic/Ahl-al-Kitab>

² Surah al-Baqarah 2: 6-7

world without guidance, the call to Islam is some sort of safeguarding their welfare in this world and hereafter. Muslim *da'i*'s mission is then the mission of 'salvation' after understanding their bleak future.

Observations and Conclusion

Discussion on the objectives of Islamic Da'wah leads Muslim Da'wah thinkers to a discourse on the goal and activities of Islamic Da'wah. The main goal is to call people to Islam itself, i.e., by accepting Islamic belief, law, and ethics. It may further be said that Islamic Da'wah also extends to other aspects of life including politics and gaining political supremacy. However, the main objective of Islamic Da'wah is still to convey divine guidance (*hidāyah*) to all human beings.

Muslim Da'wah thinkers further discuss the sources of Islamic Da'wah in which they divided its sources into the Qur'an, Sunnah, and thought and practices of Muslims covering experiences in the past and the current context. Among them are Companions, Successors, jurists (*fuqahā'*), theologians (*mutakallimūn*), Sufis and scholars (*'ulamā'*), and even ordinary believers are also part and partial of Islamic Da'wah. Such a discussion seems to take a lead to epistemological and methodological dimensions of Islamic Da'wah. This aspect is crucial and still not gained enough attention in the current discourse of Islamic Da'wah. By focusing on these sources, especially from epistemological angles Islamic Da'wah can be regulated towards having a successful da'wah to Muslims and non-Muslims.

As far as those who called to Islam (*mad'u*) are concerned, such an outline above will further converge to the practical understanding for Islamic Da'wah and the right method to be applied when calling them to Islam. In the end, Muslims will succeed in performing their duty to Allah and His religion. Many adherents will come to follow Islam throughout the world in a speed beyond human imagination. Just within twenty years after the death of the Prophet, Islam had reached the majority of the world population including in Egypt, Syria, Iraq, Iran and India. Currently, Islam is still a driving force behind the progress of Muslims in the modern world. Although many challenges faced, Islam is placed as the second largest population of world religion.

Finally Islamic Da'wah is the Sunnah of the Prophet as seen in the verse "O Messenger! Deliver that which has been sent down to you from your Lord..." (Surah al-Mā'idah 5:67). After the death of the Prophet, the Muslim community continues the task of Islamic Da'wah towards others. Generally, Islamic Da'wah towards Muslims is "an unceasing struggle to transform their own lives, individual and social, in accordance with this

code of guidance (*sharī'ah*),” and Islamic Da'wah towards non-Muslims is considered as an “admission, inviting, request, and call to come to Islam as faith and as a way of life, as *al-dīn*.” All these phenomena are part and partial of Islamic missionary thought and practice in Islam.

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