

Al-Da'wah Al-Fardiyyah: Discourse on its Action Plan

CHE AMNAH BAHARI* & MUHAMMAD FAISAL**

Abstract

The *al-da'wah al-fardiyyah* seems to be very significant in making Islamic message reach the targets. Action plan of this technique has been developed by various scholars based on Ḥasan al-Bannā's thought. This action plan has been proven to be an effective one until today. This article focuses mainly on four dimensions of the issue: (1) the definition of *al-da'wah al-fardiyyah*, (2) the history of *al-da'wah al-fardiyyah*, (3) the differences between *al-da'wah al-fardiyyah* and *al-āmmah*, and (4) the current developments in the work of *al-da'wah* and its action plan.

Keywords: Al-Da'wah al-Fardiyyah, Al-Da'wah al-Āmmah, Action Plan,

Abstrak

Al-da'wah al-fardiyyah kelihatan sangat penting dalam membuat mesej islam sampai ke sasaran. Pelan tindakan teknik ini telah dibangunkan oleh ulama-ulama yang berdasarkan pemikiran Hasan al-Bannā. Pelan tindakan ini terbukti menjadi satu berkuat kuasa sehingga hari ini. Artikel ini member tumpuan kepada empat dimensi terbitan: (1) definisi *al-da'wah al-fardiyyah*, (2) sejarah *al-da'wah al-fardiyyah*, (3) perbezaan antara *al-da'wah al-fardiyyah* dan *al-āmmah*, dan (4) perkembangan semasa dalam kerja-kerja *al-da'wah*, dan pelan tindakannya.

Kata kunci: Al-Da'wah al-Fardiyyah, Al-Da'wah al-Āmmah, dan pelan tindakan,

Introduction

In communicating the message of Islam the Prophet Muḥammad (s.a.w.) promulgated several successful strategies such

* Assistant Professor, Department of Usuluddin and Comparative Religion, Kulliyah of IRK & HS, International Islamic University Malaysia.

** Ph. D. Candidate, Department of Usuluddin and Comparative Religion, Kulliyah of IRK & HS, International Islamic University Malaysia.

as *al-da^cwah al-fardīyyah* and *al-da^cwah al-^cāmmah*. It is of great significance for Muslims to know the meaning of *al-da^cwah al-fardīyyah*, the differences between *al-da^cwah al-fardīyyah* and *al-da^cwah al-^cāmmah*, and the action plan for *al-da^cwah al-fardīyyah*. This article is to explain these aspects of *al-da^cwah al-fardīyyah*.

Definition of *al-Da^cwah al-Fardīyyah*

There are many definitions of *al-da^cwah al-fardīyyah* given by scholars. According to Maḥmūd, “*al-da^cwah al-fardīyyah* is opposite to *al-da^cwah al-^cāmmah* that is to convey the message of Islam from a person to another with the objective to change *al-mad^cū*’s negative perception to a positive one”.¹ According to Hānī’, “*al-da^cwah al-fardīyyah* is the effort of *al-dā^ci* in addressing *al-da^cwah* to a person or a small group of people especially those whom we want to change or to convert from ignorance to Islam”.² Nūḥ defines *al-da^cwah al-fardīyyah* as “addressing *al-da^cwah* to *al-mad^cū* in a personal manner to a specific or small group of people”.³ These definitions imply that the personal touch is the central point behind *al-da^cwah al-fardīyyah*. According to Maḥmūd, this type of *al-da^cwah* is called *al-fardīyyah* because “the individual here refers to a person. Otherwise, it is categorized as *al-da^cwah al-^cāmmah* or *al-da^cwah* to public”.⁴

Some scholars like Ṣaqr, Nūḥ, and Hānī’ do not confine the strategy of *al-da^cwah al-fardīyyah* to only one single person as the target but extend it to a small and specific group of people provided that these groups share more or less similar background, with an objective of Islamic character building through informal friendship.⁵

Conversely, there are some scholars who prefer the term *al-da^cwah al-fardīyyah* to refer to *al-dā^ci* instead of *al-mad^cū*. According to ^cUlwān, *al-da^cwah* should be undertaken by

¹ Maḥmūd, ^cAlī ^cAbd al-Ḥalīm, *Fiqh al-Da^cwah al-Fardīyyah*, (Al-Mansurah: Dar al-Wafa’, 1994), 19.

² Hānī’, Yusrī Muhammad, *Al-Da^cwah al-Fardīyyah: Fiqhan wa Tatbīqan*, (Al-Mansurah: Dar al-Kalimah li al-Nashr wa al-Tawzī’, 2002), 13.

³ Nūḥ, Sayyid Muhammad, *Fiqh al-Da^cwah al-fardīyyah fī al-Manhaj al-Islāmī* (Al-Mansurah: Dar al-Wafa’, 1993), 35.

⁴ Maḥmūd, op.cit, 26.

⁵ Hānī’, op.cit., 13; Nūḥ, op.cit, 35

affiliating it with the Islamic movement. He disagrees with personal work of *al-da^cwah* without joining any Islamic organization and he calls this type of *al-da^cwah al-fardīyyah* as *al-^camal al-fardī*.⁶ As an adherent of al-Bannā's school of *al-da^cwah*, °Ulwān insists that *al-da^cwah* must be carried out collectively by forming an organization that is known as *al-^camal al-jamā'ī*. He disagrees with personal work of *al-da^cwah* without joining the organization and he calls this type of work as *al-da^cwah al-fardīyyah* that is similar to *al-^camal al-fardī*. Indeed he does not refuse the personal approach in *al-da^cwah* as long as *al-dā^cī* is affiliated with an Islamic organization, but he prefers the term *al-da^cwah al-fardīyyah* to mean only *al-dā^cī* and not *al-mad^cū*.

In contrast, according to Bakkār, *al-da^cwah* can be undertaken individually, without joining any organization because not all people are eligible to join any social organization for various reasons. For example, it is difficult for some people who adhere to self-centred idea to join any social organization for they think that they are self-sufficient and need not to rely on others for anything including "religious preaching".⁷ With these definitions of *al-da^cwah al-fardīyyah* and *al-da^cwah al-‘āmmah* it is to know how the Muslims in the past applied them.

Brief history of *al-Da^cwah al-Fardīyyah*

The Prophet Muḥammad (s.a.w.) applied *al-da^cwah al-fardīyyah* in the first three years after he was appointed as the Messenger of Allah. The society at Makkah during his time was the ignorant one hence the objective of *al-da^cwah* there was to develop the foundation of Islam.⁸ The ignorant society held onto superstitious beliefs, irrational thoughts, and immoral practices. Those who did not follow the prevalent system of belief and practices were considered deviated and isolated from the society.

⁶ °Ulwān, °Abd Allah Nāsiḥ, *Bayna al-^cAmal al-Fardī wa al-^cAmal al-Jamā'ī*. (Cairo: Dār al-Salām, 1988), 78.

⁷ Bakkār, °Abd al-Karīm. (2005). *Al-Muqaddimāt li al-Nuhūd bi al-^camal al-da^cawīy*. (Damascus: Dar al-Qalam, 2005), 99.

⁸ Quṭb, Muhammad. *Dirāsāt fī al-Nafs al-Insānīyyah*. (Beirut: Dar al-Shuruq, 1983), 104.

The strategic mission of the Prophet (s.a.w.) was to recruit small group of people so as to consolidate them as to the foundation of Islam.

Upon receiving the second revelation, the five verses of *Sūrah al-Mudaththir*, the Prophet (s.a.w.) embarked on approaching some selected people in secret especially those among his close friends and relatives who were capable to convince others to accept the messages of Islam.⁹ Al-Ghaḍbān calls this phase as “secrecy of *al-daʿwah* and the organization” because *al-daʿwah* was addressed in confidential manner and those who managed this *daʿwah* also applied a secretive method. This strategy was to preserve the safety of people for they risked their life if they revealed themselves as Muslims.¹⁰

However within three years of its operation, *al-daʿwah al-fardīyyah* as carried out by the Prophet (s.a.w.) proved successful. Forty people accepted Islam and most of them were poor and the needy.¹¹ Islamic message was accepted by the poor probably because they were oppressed by the rich and the powerful, and also because they were emotionally and spiritually supported by the Prophet (s.a.w.), who found it easy to approach the poor than the rich to convince them. Yet, it is true that the first who accepted Islam were Abu Bakr, Khadijah and ʿAli who were not from among the poor and less powerful.¹² In the early phase of *al-daʿwah*, the Prophet (s.a.w.) stressed five types of *al-tarbiyyah* to develop the Muslim personality namely; the practical *al-tarbiyyah*, *al-tarbiyyah* with the heart, *al-tarbiyyah* with the good behaviour, the continuous act of integrity in recruitment (*al-istiḳāmah*). In other words the Prophet (s.a.w.) was successful in educating people despite their harassment at the hands Makkan polytheists. It may be said here that the personal approach of *al-daʿwah* was the first approach of *al-daʿwah* applied by Prophet (s.a.w.). Scholars

⁹ Ibn Hishām, ʿAbd al-Malik (1994). *Al-Sirah al-nabawīyyah*, (Beirut: Dar Ihyaʾ al-Turath al-ʿArabīy, 1994), Vol. 1, 55.

¹⁰ Al-Ghaḍbān, Muhammad Munīr, *Al-Minhāj al-Ḥarakī li al-sīrah al-Nabawīyyah*. (Al-Mansurah: Dar al-Wafaʾ, 2000), 16.

¹¹ Al-Būḩī, Ramaḍān, *Fiqh al-Sīrah al-Nabawīyyah*. (Cairo: Dar al-Salam, 1999), 21.

¹² Abu Shuhbah, Muḩammad, *Al-Sīrah al-Nabawīyyah fī Ḍawʾi al-Qurʾān wa al-Sunnah*, (Dimascus: Dar al-Qalam, 1999), 283-285.

maintain that the reason behind choosing the personal approach was to get at least “a representative from each tribe around Makkah”¹³ and not to “shock people in Makkah with a new belief and religion”.¹⁴ Waraqah bin Nawfal had warned the Prophet in the beginning about challenges that he would face. He said:

“Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly”.¹⁵

Three years later, upon setting up the foundation for *al-da^cwah* and having formed a small group who were deeply committed to the teachings of Islam, the Prophet (s.a.w.) was instructed to address *al-da^cwah* to the public especially among his relatives (*Sūrah al-Shu^carā*, 26:214). When he started to call people in general explain Islam to them, he faced stiff resistance from the people of Makkah. Al-Ghaḍbān calls this phase as “the secrecy in *al-da^cwah* and the openness in the organization”.¹⁶ However, it does not imply that the Prophet completely disengaged himself from *al-da^cwah al-fardīyyah*. According to al-Ṭayyib, “the objective of *al-da^cwah* in the early phase of Islam was to prepare committed workers of *al-da^cwah* and to provide the basis for promulgating Islam to the world”.¹⁷ Therefore, the combination of *al-da^cwah al-fardīyyah* and *al-^cāmmah* as applied by the Prophet in disseminating the teachings of Islam had proven as very effective strategy of *al-da^cwah*.

Objectives of *al-Da^cwah al-Fardīyyah*

¹³ Al-Ghaḍbān, op.cit., 20.

¹⁴ Al-Būṭī, op.cit., 69.

¹⁵ Al-Bukhārī, Muḥammad ibn Ismā‘īl. *Ṣaḥīḥ al-Bukhārī*, (Iṣṭanbūl: Al-Maktabah al-Islāmīyyah, 1315), Vol. 1, 3

¹⁶ Al-Ghaḍbān, op.cit., 29.

¹⁷ Al-Ṭayyib, Burghūth. (1996). *Manhaj al-Nabīyy fi Ḥimāyat al-Da^cwah wa al-Muḥāfaẓah ‘ala Munjazatiha Khilal al-Fatrah al-Makkīyyah*, (Virginia: IIT, 1996), 323.

Objectives of *al-da'wah al-fardīyyah* are two, shaping an Islamic character and forming a group of committed Muslims who are ready to work for Islam.

In fact, the first objective is an essential objective of *al-da'wah* because each person constitutes a unit of a society. With some basic knowledge of Islam, skill and commitment to work for Islam, a good unit of society will eventually develop the whole nation into good committed Muslims. According to Maḥmūd, there are two important steps to initiate *al-da'wah al-fardīyyah* namely “*al-ta'āruf*” (acquaintance) and “*al-ta'āluf*” (friendliness). The former is by acquainting *al-mad'ū* with a good act of friendliness characterized by the act of mutual understanding, caring, cooperation, helping and realizing the conditions of *al-mad'ū*.¹⁸

There are two ways of managing *al-da'wah al-fardīyyah* at this level. The first is by showing good attitudes to all people, Muslims or non-Muslims, and by portraying good image of Islam.¹⁹ This means all Muslims have to internalize the Islamic values in their life and demonstrate them in their daily transactions with others. The act of internalizing the teachings of Islam by the Muslims themselves is known as *al-da'wah bi al-ḥāl* or *bi al-qudwah*. Al-Bayānūnī says that this is an act of “showing or setting good attitudes”.²⁰ Al-Fārūqī maintains that since Islam is compatible with *al-fīṭrah* (the inclination to belief in Allāh), the practising of the Islamic principles and the Islamic laws will strengthen the human will to fully submit to Almighty Allah.²¹

The second way of managing *al-da'wah al-fardīyyah* at this level is by undertaking *al-da'wah* to a specific *al-mad'ū* with the intention to improve his understanding of Islam. One can invite him to attend the mosque so that by observing and understanding the values he could be attracted to Islam. The target of *al-da'wah* here is a specific person. Here *al-dā'ī* has to be proactive and invite a specific person rather than waiting for people to come to Islamic

¹⁸ Maḥmūd, op.cit., 49.

¹⁹ Yūsuf, Khayr. (1993). *Al-Da'wah al-Islamīyyah: al-Wasā'il wa al-Asālib*. (Al-Riyad: Dar Tawīq li al-Nashr wa al-Tawzī', 1993), 44.

²⁰ Al-Bayānūnī, Muhammad Abū al-Faṭḥ, *Al-Madkhal ila 'Ilm al-Da'wah*. (Bayrut: Muasssat al-Risalah 1999), 272.

²¹ Al-Fārūqī, I. R., *Islam and other faiths*, (Leicester: The Islamic Foundation and IIIT, 1999), 45.

centres or mosques. This approach gives a better and positive result in attracting people to Islam.

The personal approach is perceived as more comfortable for both *al-dā'ī* and *al-mad'ū*. According to al-Maqṭirī, the works of *al-da'wah* should be in person because it is an efficient way to approach people who have some difficulties to go to the mosque to listen to the Islamic talks. This method is not only viable to attract people who regard themselves as involved in sinful activities but also suitable to approach the public figures who command high respect among people in society.²²

The second objective of *al-da'wah al-fardīyyah* is to recruit new but committed members and followers of Islam and to revitalize the existing members of *al-da'wah* in terms of understanding and commitment to Islam. *Al-da'wah* is not only for calling people to attend mosque but also for providing good methods to internalize Islamic values in all spheres of life. The members of *al-da'wah* have to socialize with society and eventually lead people in augmenting their life according to the teachings of Islam. According to Maḥmūd, *al-da'wah al-fardīyyah* is one of the ways to educate people to undertake *al-da'wah* as a responsibility of encouraging good deeds and prohibiting the wrong. In other words, being a Muslim is not only by becoming a Muslim in name and in practice, but it is also by ensuring others to be good as well.

Differences between *al-Da'wah al-Fardīyyah* and *al-Da'wah al-Āmmah*

In differentiating between *al-da'wah fardīyyah* and that of *al-da'wah al-āmmah*, many scholars agreed that the division is based on the number of the target groups, whether a person or group of people. The former concerns with the specific target group while the latter concerns with the unlimited number of the target groups. *Al-da'wah al-fardīyyah* concerns with the quality of the works of *al-da'wah* and not the quantity because the target is only a person or a small group of people. It is characterized as such because

²² Al-Maqṭirī, °Aqīl bin Muhammad, *Al-Da'wah al-Fardīyyah wa Ahmīyyatuhā fī Tarbiyat al-Ajyāl*. Retrieved March 8, 2009. <http://mahawer.al-islam.com/dawaBooks/019.doc>

through a small number *al-dā'ī* can easily build and manage the informal communication with *al-mad'ū*. This approach of *al-da'wah* is opposite to *al-da'wah al-ammah* for the latter concerns with the big number of the target group. Hence, the strategy to manage both types of the target group is different. For instance, a continuous interaction can be managed with the small group but not with large group of people. Scholars contend that small number of the target group is not a disadvantage because this type of *al-da'wah* is for long term objective that is, in providing a stronger platform to disseminate Islam to others.²³ Hence it should be noted that *al-da'wah al-ammah* must not be ignored at all. Both types of *al-da'wah* must be equally treated because both are interconnected and complementary to each other.

Other differences that lies between *al-da'wah fardīyyah* and that of *al-da'wah al-ammah* can be seen in four contexts. The first is in terms of the content of *al-da'wah*. The formation of the content of *al-da'wah al-fardīyyah* should fit with the background of *al-mad'ū*. In contrast, the content of *al-da'wah al-ammah* is organised according to the need of the majority of the target group. Therefore, the bigger number of *al-mad'ū* the bigger challenges that *al-dā'ī* has to expect. This is due to the fact that *al-mad'ū* can be of different backgrounds and conditions that are to be considered in developing the content of *al-da'wah*.

The second is concerning the quality of *al-dā'ī*. He should have the skill and art of leadership of convincing the listeners of the values and teachings of Islam. In *al-da'wah al-ammah*, *al-dā'ī* has to be able to deliver impressive speech in a session of *al-da'wah*. The third is in terms of the skill of interaction. The interaction in *al-da'wah al-fardīyyah* should be frequent and consistent. Normally, the interaction is more informal as the number of the target group is limited, while the type of the interaction in *al-da'wah al-ammah* is formal. Moreover, it has to be in some specific format such as public talks, sermons, and religious talks after *Maghrib* prayer. The forth is the lack of human resource. The number of *al-da'ī* is limited who are ready to undertake *al-da'wah*

²³ Saqr, °Abd al-Badī°, *Kayfa Nad'ū al-Nās*, (Cairo: Maktabah Wahbah, 1990), 15; Al-Tahtāwī, Ahmad, *Fann al-Da'wah ila Allah*, (Cairo: Dar al-Mannar al-Hadithah li al-Nashr wa al-Tawzī°, 2002), 30.

continuously because of *al-da^ʿwah al-fardīyyah* is a voluntary task, solely for the sake of Allah. Contrary to *al-da^ʿwah al-^ʿāmmah*, the task of *al-da^ʿwah al-fardīyyah* is carried out by the individual, the organization and the authoritative body in the government. Some of them are, either as full time or part time workers, employed.

Undertaking *al-da^ʿwah al-fardīyyah* is not as popular as *al-da^ʿwah al-^ʿāmmah* because of *al-da^ʿwah al-fardīyyah* is not only informal but it is also time consuming for making others understand Islam cannot be completed in a day or two. The efforts must be consistent and continuous for a period of time depending on the condition of *al-mad^ʿū*. The objective of *al-da^ʿwah al-fardīyyah* is not only to deliver message of Islam but to ensure that message is internalized by the targeted person in his daily activities. Therefore, not many people are ready to carry out this duty. However, *al-da^ʿwah al-^ʿāmmah* can be addressed for an hour session because the objective is to disseminate messages of Islam. Since *al-da^ʿwah al-^ʿāmmah* is formal type of *al-da^ʿwah*, the interaction is limited. Nevertheless, both are interconnected and must be combined to achieve the objectives of *al-da^ʿwah*.

Development of *al-Da^ʿwah al-Fardīyyah*

The term *al-da^ʿwah al-fardīyyah* has been introduced by Muṣṭafā Mashhūr (1921-2002), a top leader of *Ikhwān al-Muslimīn* (IM), an Islamic organization founded in 1926 by Ḥasan al-Bannā (1906-1946) in Egypt. It was introduced after the transition period of IM from revolutionary approach in 1950's and 1960's to non-confrontational attitude in 1970's. This change took place because IM became Islamic movement and later a political party²⁴. As an Islamic movement, IM managed in calling people to comply with the Islamic values and internalize Islam in all spheres of life. As a political party, IM participated in elections to win seats in the parliament. *Al-da^ʿwah al-fardīyyah* as proposed by Muṣṭafā Mashhūr is through "one brother mission" (*mashrū^ʿ al-akh al-wāḥid*) to find and to recruit new members for this organization in the late 1976. He wrote eighteen (18) series of articles on *Fiqh al-Da^ʿwah* in a magazine of *al-Da^ʿwah* and in 1976 it was compiled

²⁴ Due to pressure from the Egyptian government, the participation of IM in the election was by the alliance with al-Wafd Party.

into a book. In that book the author says that *al-da'wah al-fardīyyah* means:

“...a work of disseminating Islam to people in a certain period of time. *Al-dā'ī* should perform this duty with vigour and sincerity. The success in this work is reflected by the growth in the numbers of committed people and ready to work for Islam.”²⁵

In developing the content of *al-da'wah al-fardīyyah*, Mashhūr follows what Ḥasan al-Bannā had put forth. Both Ḥasan al-Bannā and Mashhūr believe that a Muslim has to improve his moral and spiritual qualities based on the true Islamic worldview. He also has to develop a good Muslim family and Muslim society governed by the Islamic principles. Every Muslim is expected to have ten (10) characteristics of a good Muslim namely “a strong body, good character, cultured thought, correct belief, true worship, be able to earn his own living, control his inner instincts, be careful about his time, organise in his affairs and willing to offer help and service to others”.²⁶ The formation of a good Muslim is essential to establish a good society because each person is a unit of a society. The good society is based on the quality of its members. *Majmū'at Rasā'il* of Ḥasan al-Bannā outlines the general working plan to achieve the goals of Islam as the way of life. It consists of seven (7) stages of the task namely “the formation of the Muslim personnel, the formation of the Muslim family, which leads to a Muslim society that will select a Muslim government. By adhering to Allāh's law, the Muslim government will establish an Islamic state that, in turn, will liberate occupied Muslim lands and bring together all other Muslim states in a union. The goal of that union is to disseminate Islam around the world”.²⁷

The “one brother mission” was introduced because of the good reputation of IM among Muslims all over the world and also to pacify the anxiety of leaders among the ruling regime in Egypt at that time. But this mission was not accepted by the ruling regime. As a result many leaders of IM were put behind bars and the activities were repressed. As the leader at that time, Mashhūr came

²⁵ Muṣṭafā Mashhūr, *Fiqh al-Da'wah*, (Cairo: Dar al-Salam, 1976), 325.

²⁶ Al-Bannā, Ḥasan, *Majmū'at Rasā'il* (Alexandria: Dar al-Da'wah, 2002), 375.

²⁷ Ibid. 110

up with the strategy to overcome this problem through *al-da'wah al-fardīyyah*. It can be said that *al-da'wah al-fardīyyah* was a tool of *al-tarbiyyah* or the recruitment because as an organization of *al-da'wah*, IM looked for a good quality of Muslim personnel in mobilizing the activities conducted by IM.

The Approach of *al-Da'wah al-Fardīyyah*

Al-da'wah al-fardīyyah is an art of interaction managing interpersonal relationship with a specific *al-mad'ū* in order to give him true understanding of Islam with a view to recruiting him as the worker of *al-da'wah*. In general the method of *al-da'wah al-fardīyyah* comprises three dimensions: personality of *al-dā'ī*, understanding of *al-mad'ū*, and approach of *al-da'wah*.

The Personality of *al-Dā'ī*

From the Islamic perspective, personality comprises internal aspect such as characters and attitudes, and external aspect such as the ways of appearance. Islam highly concerns with Muslim personality because it is based on the belief (*al-īmān*). The personality of a good Muslim consists of two modes of interaction: the good relationship with Allah and that with people (*ḥabl min Allāh wa ḥabl min al-nās*).²⁸ Good personality is not merely an intrinsic part of a Muslim but it is also an imperative method of *al-da'wah* because the main task of *al-dā'ī* is to win hearts of *al-mad'ū*. People normally have a high regard for a person who has good personality. The close relationship with him can develop in the people the sense of respect for him, not out of fear but out of a high regard of his great personality. The model of great personality of *al-dā'ī* has been demonstrated by Prophet (s.a.w.). He was called *al-amīn* (the most honest and trustworthy) before his appointment as the Messenger of Allah. He was famous among people in Makkah at that time as a person of upright morality. With this personality of the Prophet (s.a.w.) people were attracted to Islam

²⁸ A special manner called "*tasawwuf*" has been developed to focus on spiritual development, focusing on both good relationship with Allah and that with people.

and hence became the impetus for rapid expansion of Islam over the Arabian Peninsula within twenty three years.

In regard to *al-da'wah* much emphasis is given to personality of *al-dā'ī* because moral uprightness and sincerity are prerequisites to *al-da'wah*. According to Ghalwāsh²⁹ and Zaydān³⁰, there are at least three characters that should be embedded in the personality of *al-dā'ī*: spirituality, true understanding of Islam, and dynamic leadership.

The first character of the personality of *al-dā'ī* is related to the spiritual aspect. It is to develop good relationship with Allah by constantly practicing good deeds and avoiding prohibitions and doubts. Having a good relationship with Allah is the highest feature of a good Muslim because it implies his integrity and competency. The Qur'ān has used the term *muttaqūn* to indicate this characteristic. (*Sūrah al-Hujurat*, 49:13). 'Ulwān asserts that having "(strong) belief, sincerity, courage, patience and optimism are the fundamental characteristics in the formation of *al-dā'ī*".³¹ From the perspective of *al-da'wah*, the spiritual dimension has significant impact on the personality of *al-dā'ī*.

Mashhūr is of the opinion that "the way of *al-da'wah* is not strewn with roses, but full of thorns and obstacles. At the same time, it is long and troublesome work..."³² *Al-dā'ī* is quite naturally exposed to many challenges from within and without. The desire (*al-nafs*) is the challenge within *al-dā'ī* himself because the base desire always instigates him to go against good deeds. It is unequivocally stated in the Qur'an that the desire is inclined to evil (*Sūrah Yūsuf*, 12: 53). However, it can be controlled with continuous self-mortification (*al-muḥāsabah*) and training. Meanwhile, the challenges from without, among others, are the pressures from family, society and authorities. These challenges have been mentioned in the Qur'an when describing *al-da'wah* activities of the Messengers of Allah such as Ibrāhīm, Nūḥ, Mūsā and Muḥammad (peace be upon them).

²⁹ Ghalwāsh, Ahmad Ahmad, *Al-Da'wah al-Islamiyyah: Uṣūluhā wa Wasā'iluhā*, (Cairo: Dar al-Kitab al-Misriyy, 1987), 54.

³⁰ Zaydān, 'Abd al-Karīm, *Uṣūl al-Da'wah*, (Beirut: Muassasat al-Risalah, 1996), 22.

³¹ 'Ulwān, op.cit., 5.

³² Mashhūr, op.cit., 446.

Indeed *al-dā'ī* should develop a great psychological force that comprises “strong will, consistency, sacrifice and upholding high principles and strong belief”. These are the spiritual aspects that can be identified through the level of commitment to Islam and according to the rank of consistency in doing the obligations (*al-wājibāt*) and increasing non obligation (*al-mandūbāt*). It cannot be developed overnight only by reading or listening to speeches but by undergoing long journeys of training (*al-tarbiyyah*).

The second character of the good personality of *al-dā'ī* is to have a clear understanding of Islam. It is based on the worldview that Islam is a religion based on *al-tawhid*³³ and Islam as way of life as explained by al-Bannā (2002).³⁴

The third character of the personality of *al-dā'ī* is leadership, that is, the ability of to enlighten things with full of wisdom, to convince people on the teachings of Islam, and to be able to form team or group. It is a social stimulus in which a person believes in the aid and support from others in the accomplishment of a task. The definitions of leadership by scholars show the main emphasis on influencing and building trust among followers. Louay Safi³⁵, for instance, outlines three main criteria pertaining to the leadership. The first is the personal qualities and skills. The second is the action of leadership in relation to the background of followers. The third is the presence of common goals between leader and follower. The indicator of good quality of leadership is the ability to attract followers as shown by Prophet (s.a.w.).

Understanding of *al-Mad'ū*

Al-mad'ū is “the target group of *al-da'wah* that comprises all mankind, Muslims and non-Muslims”.³⁶ Understanding *al-mad'ū* means knowing his personality, his social background and his view

³³ Al-Attas, Syed Muhammad Naquib, *Prolegomena to the metaphysics of Islam: an exposition of the fundamental elements of the worldview of Islam*. (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1985), 69.

³⁴ Al-Bannā, op.cit., 112.

³⁵ Safi, Louay, Leadership and subordination: An Islamic perspective. *American Journal of Islamic Social Science*. 1995, 12(2), 204-223.

³⁶ Zaydān, op.cit, 383; Al-Bayānūnī, op.cit.,169).

of Islam. Having information about *al-madʿū* is better because *al-dāʿī* can formulate more suitable approach and more apt content of *al-daʿwah*. Today, understanding of *al-madʿū* has emerged as a new field of study known as “The Psychology of *al-Daʿwah*” developed from human experiences, interviews, questionnaires and observations to understand people in finding a suitable approach of *al-daʿwah*. It is defined as “the science that focuses on the psychological attitude of *al-madʿū* in seeking the best approach of *al-daʿwah*”.³⁷ This study has derived rules not only from empirical methods but also from the Qur’an and Sunnah.

Further readings reveal that there are several characteristics of *al-madʿū* that must be understood by *al-dāʿī*. For instance, Al-ʿArʿur suggests six dimensions of *al-madʿū* that should be identified, namely the personality, the mentality, the commitment to Islam and types of belief, the psychology, the necessities and the custom.³⁸ Ibrāhīm al-Dīb lists only five aspects of *al-madʿū* that must be understood, namely “the personal circumstances and the environment, the religiosity, the ethics and behaviour, the intellect and the understanding, and the socialization”.³⁹ The above dimensions of *al-madʿū* imply that understanding of *al-madʿū* is by understanding the personality, and the socio-cultural factors that can influence *al-madʿū*. In addition, Al-Hādī points out four factors that affect the personality: (1) the inside factors—the genetic and nervous system; (2) the outside factors—the family and cultural background; (3) the climate; and (4) the profession. *Al-dāʿī* should also have the ability to discern and interpret expressions shown in the form of body languages of *al-madʿū*. This is crucial so that *al-dāʿī* could gauge the knowledge level of *al-madʿū* to design the appropriate approach of *al-daʿwah* and decide the suitable content of *al-daʿwah* in accordance with the background of *al-madʿū*. As a reminder Mashhūr says: “we should be cautious in classifying people.” This is in line with the injunction of the

³⁷ Al-Hādī, Muhammad Zain, (1995). *ʿIlm al-Nafs al-Daʿwah*, (Bayrut: al-Dar al-Misriyyah al-Lubnaniyyah, 1995), 41.

³⁸ Al-ʿArʿur, ʿAdnān bin Muhammad, *Al-Manhaj al-Daʿwah fi Dawʿi al-Wāqiʿ al-Muʿāṣir*. Retrieved March 8, 2011. <http://www.libyan-sat.com/vb/showthread.php?t=14727>

³⁹ Al-Dīb, Ibrāhīm. (2003). *Usus wa Mahārāt al-Daʿwah al-Fardīyyah*, (Al-Mansurah: Dar al-Wafaʿ. 2003), 84-85.

Qur'an when Allah uses the phrase "O people!" in some verses while in others verses He uses "O believers!". In the phrase "O People!", Allah refers to all people in general for the message is suitable for all mankind. While the second phrase: "O Believers!" refers specifically to Muslims. The instruction for prayer and fasting for example is only for the believers but the instruction to believe in Allah is for all people.⁴⁰ The classification is also understood from the following verse:

To rehearse to them His sign, to sanctify them, and to instruct them the book and the wisdom. (*Sūrah al-Baqarah*, 2: 129, *Sūrah al-Jumu'ah*, 62:2).

Elaborating the above verse al-Bayanuni points out that "the meaning of *al-tilāwah* is *al-bayān wa al-tablīgh* (the explanation and the dissemination), *al-tazkiyah* is *al-tarbiyah wa al-ta'lim*, (the educating and the teaching), and *al-ta'lim* is *al-taṭbīq wa al-tanfīdh* (the application and the implementation)".⁴¹ The first level is to explain the reality of Islam, and the second level is to educate with Islamic teachings and finally the third level is to implement those teachings.

Al-mad'ū is classified by scholars either from the perspective of the deviation (*al-dalālah*) and the guidance (*al-hudā*) or on the degree of commitment to Islam.⁴² However, in al-Bannā school of *al-da'wah*, *al-mad'ū* is classified according to the degree of people who can work for Islam. The output of *al-da'wah* then can be measured by the number of people who can execute *al-da'wah*. The three levels of *al-da'wah* keeping *al-mad'ū* in view are *al-ta'rif* (the familiarization), *al-takwīn* (the formation) and *al-tanfīdh* (the implementation).⁴³

To further understand the classification it is worthy to look into the classification proposed by al-Bannā (2002) in *Majmū'at Rasā'il*, as shown in Table 1.

⁴⁰ Mashhūr, op.cit., 19.

⁴¹ Al-Bayānūnī, op.cit., 17.

⁴² Zaydān, op.cit., 379; Al-Bayānūnī, op.cit., 174-175.

⁴³ Al-Bannā, op.cit., 174; Mashhūr, op.cit., 21.

Table 1
The Classification of *al-Mad'u* according to al-Bannā

The Level of <i>al-da'wah</i>	The Approach of <i>al-da'wah</i>	Definition
<i>al-Ta'rīf</i>	Elements of calling, inviting, introducing, inspiring and convincing people to Islam	To expose <i>al-mad'u</i> to basic teachings to of Islam.
<i>al-Takwīn</i>	Elements of motivating, guiding, urging, persuading people to Islam	To provide <i>al-mad'u</i> deep knowledge and understanding to be a committed worker to disseminate Islam.
<i>al-Tanfīdh</i>	Element of ability to execute the work for Islam	To execute the work for Islam.

Source: al-Bannā (2002)

Table 1 shows three (3) levels of *al-da'wah* to be applied by *al-dā'i*. It also provides the approach to be used according to level. At the first level, familiarization of the message of Islam can be done by the method of calling, inviting, introducing, inspiring and convincing people towards Islam. *Al-mad'u* at this level is exposed to the basic teachings so as to get a clear understanding of Islam. While at the second level known as *al-takwīn*, the deep of knowledge of Islam and practical side of its message can be disseminated by applying the approach of motivating, guiding, urging, and persuading people towards Islam. And at the level of *al-tanfīdh*, the application and the implementation of the message can be measured by the element of the ability of *al-mad'u* to independently implement the work for Islam.

To further explain Table 1, Maḥmūd⁴⁴ comes up with more details and proposes five missions for each classification based on al-Bannā's proposition, as shown in Table 2.

⁴⁴ Maḥmūd, op.cit., 25.

Table 2
The Dimension of *al-Da'wah* According to Each Level

o	The Level of <i>al-Da'wah</i>	The Dimensions of <i>al-Da'wah</i>
	<i>Al-Ta'rif</i>	<ul style="list-style-type: none"> • Explaining the basics and the principles of Islam • Explaining the texts of Islam • Removing the confusion and encountering the misunderstanding • Familiarizing with the constrains and making effort to eliminate • Calling people toward Islam and guiding them toward understanding and working for Islam.
	<i>Al-Takwīn</i>	<ul style="list-style-type: none"> • Getting deep understanding of Islam • Getting deep understanding of the practical aspect and the implementation of Islam. • Getting deep understanding of knowledge • Giving more practical experiences in field • Creating the variety of specialization
	<i>Al-Tanfīdh</i>	<ul style="list-style-type: none"> • Some of the members at this level reach the ranking of <i>ahl al-nazar</i> • Creating the specialists in all specializations • Evoking strong affiliation with Islam • Working for Islam.

Source: Mahmūd (1994)

As *al-da'wah al-fardīyyah* is an approach of *al-da'wah* introduced in al-Bannā school of *al-da'wah*, the ways to manage *al-mad'ū* should comply with two missions of *al-da'wah al-fardīyyah* that is to give true and clear understanding of Islam and to recruit new workers for Islam. It is observed that in *ta'rif*, as stated at the first level, the approaches chosen are suitable for *al-mad'ū*. Similarly, in *al-takwīn* and *al-tanfīdh* the approaches suit the needs of *al-mad'ū*.

Approaches of *al-Da'wah*

Al-da'wah al-fardīyyah is a long term mission of *al-da'wah* that leads to a gradual but continuous process of transformation of

al-madʿū from rejecting to accepting Islam as his or her way of life. The change in *al-madʿū* does not take place overnight; it involves time; and it also depends on the perception of both *al-dāʿī* and *al-madʿū*. One can observe in the Qurʾān that prohibition of wine underwent three stages. First, it explains that wine has more harms than gains for it intoxicates the mind (*Sūrah al-Baqarah*, 2: 219). Second, the Qurʾān stipulates that one should not perform prayer if he is in the state of drunkenness (*Sūrah al-Nisāʾ*, 4:43). Third, the Qurʾān stipulates clearly that drinking wine is dirty work of Satan hence believers must keep away from that. (*Sūrah al-Māʾidah*, 5: 90).

The Prophet (s.a.w.) applied the same procedure of allowing certain “time frame” in affirming things. For example, in a Prophetic tradition narrated by Abū Hurayrah, a question has been asked for three (3) times but the Prophet replies the question for each time with different answer. The question is “what is the best of deeds to Allah?” As for the first time, he replies that the best deed is to believe in Allah and His Messenger; the second time he replies that the best deed is to participate in *jihād* for the cause of Allah; and for the third time he replies that the best deed is to perform *al-ḥajj al-mabrūr*.⁴⁵ Different answer given at different times indicates that the Prophet (s.a.w.) knew the personality of people and he answered the same question differently keeping in view the nature of the questioner.

Indeed, a gradual time frame is an essential process of *al-daʿwah* to ensure the transformation is natural, that is, according to *al-madʿū*’s understanding and commitment to the teachings of Islam. Therefore, the capability of *al-madʿū* should be understood prior to determining any appropriate level, as each person has different background that requires different strategy. The principle of gradual time frame has been found in the approaches of *al-daʿwah al-fardīyyah* outlined by Mashhūr.⁴⁶ The approaches are as follows:

⁴⁵ Al-Bukhārī, op. cit., kitāb al-Ḥajj (25), 4.

⁴⁶ Mashhūr, op.cit., 330-338.

- Get a close relationship with the target of *al-da'wah* (*al-mad'ū*).
- Enhance the Islamic belief of *al-mad'ū*.
- Help *al-mad'ū* resolve his problems in matters of obedience and worship.
- Explain the comprehensiveness of Islam and its prerequisites.
- Explain that Islam is encompassing in its nature and governs all facets of human life.
- Explain that the implementation of Islam cannot be individually pursued but in collective form.
- Give the clear understanding about which Islamic group should be joined (Mashhūr, 330-338)

Scholars following Mashhūr such as al-Kannānī and Hānī' also propose almost similar stages of approaches of *al-da'wah al-fardīyyah*.⁴⁷ Their working plans are almost similar to what Mashhūr had outlined except for some small modifications in some stages because all of them are from al-Bannā school of *al-da'wah*.

However, it is noted that Ibrāhīm al-Dīb has developed a rather broad model of *al-da'wah al-fardīyyah* based on Mashhūr's work, as shown in the following Table 3.

Table 3
Action Plan of *al-Da'wah al-Fardīyyah*

Levels	Objectives	Stages of work
First	<ul style="list-style-type: none"> • Deep understanding of <i>al-mad'ū</i> and building trust and love. • Good relationship and voluntarily attend activities. • Stimulate Islamic belief in the heart. • Avoid big sin and bad behaviour. • Keep secrets in certain circumstances. • Do not involve in other ideologies. 	Love and brotherhood
		Stimulating <i>al-īman</i>
Second	<ul style="list-style-type: none"> • Good performance in worships. • Understand the comprehensiveness of Islam. • Understand to implement Islam in all facets of life. • Follow the current issues pertaining to Muslims all over the world. • Join the works for Islam. • Obey the instruction of the organization. • Be trusted. 	The comprehensiveness of Islam
		Follow the news of Muslims all over the world.
Third	<ul style="list-style-type: none"> • Committed to worship and certain basic <i>awrād</i>. • Be fully trusted. • Know the way to work for Islam. • Know the history of <i>al-da'wah</i>, the role and pioneers. • Know the way to work for other organizations. • Know the features of the organization that work for Islam. 	The compulsory work for Islam
		The works for Islam
		Why <i>al-da'wah</i> and why us?

⁴⁷ Al-Kannānī, °Abd al-Ḥalīm. (1998). *Al-Da'wah al-Fardīyyah bayna al-Nazāriyyah wa al-Taṭbīq*, (Al-Mansurah: Dar al-Wafa', 1998).

Source: Adapted from al-Dīb (2003)

Al-Dīb manages to divide approaches of *al-da'wah al-fardīyyah* to seven stages namely: love and brotherhood, stimulating *al-īmān*, explaining the comprehensiveness of Islam, updating with news of Muslims all over the world, doing compulsory work for Islam, guiding how to work for Islam, and understanding reasons of working for Islam. These stages can be classified into three (3) levels. He does not put any name of the level except that he outlines the objectives of each level. The objective of the first level is to have close relationship with *al-mad'ū* and create physical and spiritual environments for *al-mad'ū* to implement Islam. It encompasses the first three stages of approach namely be loving and brotherly, stimulating *al-īmān*, explaining the comprehensiveness of Islam. The objective of the second level is to get deep understanding of Islam and to implement Islam. It consists of two levels of approach namely, updating with news of Muslims all over the world and doing compulsory work for Islam. The objective of the third level is to work for Islam that comprises two levels of approach namely, guiding how to work for Islam and understanding reasons of working for Islam. It is observed at the first level, the distinction of each category is clear but for the second and third level, the distinction between stages is unclear.

However, it is observed that al-Dīb and Mashhūr did not divide the level according to the classification of *al-mad'ū* into *ta'rif*, *takwīn* and *tanfīdh* as suggested by al-Bannā. They only divide all stages into three approaches without putting the categorization name in particular. According to Maḥmūd (1994), the classification names, *ta'rif*, *takwīn* and *tanfīdh* are not precise because it is hard to generalize the similar objective of *al-da'wah* to all people, as each individual is different. For example, the main objective of *al-da'wah* for those people who are “involved” in sin is to protect them from vices through training on Islamic values. As for those who are committed to Islam, the objective is to give a clearer understanding of Islam and to motivate them to undertake *al-da'wah*. Nevertheless, it is observed that in order to know the accomplishment of *al-da'wah* process, *al-dā'ī* needs a clearer indicator on the classification of *al-mad'ū* that is, the three

indicators namely *ta'rif*, *takwīn* and *tanfīdh*, as proposed by Hasan al-Bannā.

Al-Dīb's method of splitting up the components of *al-da'wah al-fardīyyah* into seven stages and dividing these stages into three levels is a viable method of *al-da'wah*. It applies the principle of gradual – time frame for *al-mad'ū* to understand things.

Conclusion

There are several action plans for *al-da'wah al-fardīyyah* developed by various scholars. But the plan suggested by al-Dīb seems to be preferable. This is because he has divided the stages into seven and classified these stages into three levels as shown in Table 3. The first level is called *ta'rif* and the focus of this level is to develop a Muslim who have ten characteristics namely a strong body, good character, cultured thought, correct belief, true worship, able to earn his own living, control his inner instincts, careful about his time, organised in his affairs and willing to offer help and service to others. The second and the third stages, *takwīn* and *tanfīdh*, are those of the process of the recruitment to train people to work for Islam. This classification can be of help to *al-dā'ī* who is interested in taking the noble mission of disseminating Islam to the world.