

MESSENGERS
OF PEACE

A C A D E M Y



OPERATION SALAM
DA'WAH IN THE DIGITAL AGE

Module Two:

Foundations of Da'wah

In this module

- Learn the sources of da'wah
- Learn the methodology giving da'wah
- Learn the priorities in da'wah
- Learn the important principles on giving da'wah

Unit One: Sources of Da'wah

To ensure the da'wah communication is successful, one has to use authentic and accurate sources. Below we will outline some of the key sources.

Lesson One: Qur'an

The classical definition of the Qur'an is as follows: 'The speech of Allah that was revealed to Muhammad (ﷺ) in the Arabic language; that is recited in worship and written in the Mushaf starting from Surah al-Fatihah and ending with Surah an-Nas; and revealed to us via Mutawatir channels. [Usul as-Sarakhsi (1/279)].

Below is a further breakdown and explanation of the definition:

Explanation of the definition of the Qur'ān

Speech of Allah (ﷻ)	The Qur'ān is a speech of Allah (ﷻ) and He spoke in manner that befits His Glory and Majesty.
Revealed to Muhammad (ﷺ)	This excludes any Speech that He spoke to other than the Prophet (ﷺ). The Qur'ān is specifically the revelation sent down to the Prophet (ﷺ).
In the Arabic language	Therefore, translations of the Qur'ān cannot be considered Qur'ān.
Recited in worship	By this, we remove any Hadith Qudsi (ahadith in which the Prophet (ﷺ) says the Allah (ﷻ) says so and so)
Written in the Mushaf	<p>A <i>mushaf</i> is a written copy of the Qur'ān. Here it refers specifically to the copies that Caliph Uthman (رضي الله عنه) ordered to be written. Therefore, it includes one hundred and fourteen <i>surahs</i>, starting with <i>Surah al-Fātihah</i> and ending with <i>Surah an-Nas</i>.</p> <p>This part of the definition excludes the verses that used to be part of the Qur'ān and then whose recitation was abrogated before the Prophet (ﷺ) death.</p>
Revealed to us via Mutawatir channels	<p>A transmission is called <i>Mutawatir</i> when it is reported by a large number of people each generation, such that they could not all be mistaken or intentionally forge a lie.</p> <p>Narrations which have reached us in <i>abad</i> (solitary) forms are not considered the Qur'ān.</p>

Like any sacred text, there is a specific methodology to better understand the interpretation of verses of the Qur'ān. Below are the classical methods of interpreting the Qur'ān.

Methodology in interpreting a verse of the Qur'ān

1. Understand the text from within the Qur'ān (tafsīr al-Qur'ān bil Qur'ān)

Example:

﴿ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

“Then learnt Adam from his Lord **words of inspiration**, and his Lord turned towards him, for He is Oft-Returning, Most Merciful” [Al-Baqarah, 2:37].

These 'words of inspiration' are explained by the Qur'ān as follows:

﴿ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

“Our Lord! We have wronged our own souls. If Thou forgive us not, and bestow not upon us Thy mercy, we shall certainly be lost” [Al-A'raf, 7:23].

2. Understanding the Qur'ānic text by resorting to the Sunnah

There are numerous examples of explanation of the Qur'ān by the Prophet, who either himself asked the Angel Gabriel for explanation of matters not clear to him, or who was asked by the Companions about the Qur'ān.

Example:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴾

“And eat and drink until the white thread of dawn appears to you distinct from its black thread” [Al-Baqarah, 2: 187].

Narrated 'Adi b. Hātīm: I said: 'O Allāh's Apostle! What is the meaning of the white thread distinct from the black thread? Are these two threads?' He said: 'You are not intelligent, if you watch the two threads'. He then added, 'No, it is the darkness of the night and the whiteness of the day'. [al-Bukhārī]

3. Understanding the Qur'ānic text with the aid of the statements of the Sahaba (Companions).

Among the companions, the following were best known for their knowledge of and contribution to the field of commentary (tafsīr) of the Qur'an: Abū Bakr, ʿUmar, ʿUthmān, ʿAlī (not much has been reported from them), Ibn Mas'ūd, Ibn ʿAbbās, 'Ubay b. Ka'b, Zaid b. Thābit, Abū Mūsā al-Ash'arī, ʿAbdullāh b. Zubair (رضي الله عنه).

The following is an example of tafsīr from a companion, namely Ibn ʿAbbās (رضي الله عنه), confirmed by ʿUmar (رضي الله عنه):

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

“So celebrate the praises of your Lord, and ask for His forgiveness. Verily! He is the one who accepts the repentance and forgives” [*An-Nasr*, 110: 3].

Narrated Ibn ʿAbbās (رضي الله عنه): "That is the sign of the death of Allāh's apostle which Allāh informed him.

Lesson Two: Sunnah

The definition of Sunnah as applied by the scholars of theology is as follows: The guidance upon which the Prophet (ﷺ) and his companions were, encompassing all aspects of knowledge, belief, statement, and deeds.

Status of the Sunnah

The scholars are unanimous to the effect that *Sunnah* is a source of *Shari'ah*.

His acts and teachings that are meant to establish a rule of *Shari'ah* constitute a binding proof.

Authority of the Sunnah

The status and role of the Prophet (ﷺ)

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

“Our Lord, raise in their midst a messenger from among themselves who recites to them Your verses and teaches them the Book and the Wisdom and purifies them...”

[*Al-Baqarah*, 2:129]

Four distinct functions of the Prophet (ﷺ):

1. Recitation of the Verses of Allāh (ﷻ).
2. Teaching the Book of Allāh (ﷻ).
3. Teaching the Wisdom.
4. Making the people pure.

These verses of the Qur'ān describe the following functions of the Prophet (ﷺ):

- a. He is the authority in the way the Qur'ān has to be recited.
- b. He has the final word in the interpretation of the Book.
- c. He is the only source at which the wisdom based on divine guidance can be learned.
- d. He is entrusted with the practical training of the people to bring his teachings into practice.

Itá'ah (to obey) and ittibá (to follow)

Muslims are commanded in the Qur'ān to obey and follow the Prophet (ﷺ). While doing so, the Qur'ān has used two different terms, namely the “itá'ah” (to obey) and “ittibá” (to follow).

Itá'ah: refers to the orders and sayings of the Prophet (ﷺ)

Ittibá: relates to his (ﷺ) acts and practice.

Evidence of the Authority of the Sunnah from the Consensus of the Scholars:

While `Imran ibn Husayn was relating hadiths from the Prophet (ﷺ), a man said to him: "O Abu Nujayd! Talk to us from the Qur'an." Whereupon `Imran said to him: "You and your friends all read the Qur'an, so can you tell me about the salat, what it contains specifically and what its features are? Can you tell me in what consists the zakat for gold? camels? cows? the different types of goods? No. But I witnessed it, and you were not there." Then he said: "Allah's Messenger (ﷺ) imposed upon us such-and-such in the zakat etc." The man said: "You have given me new life, may Allah Almighty and Exalted give you new life also!" Al-Hasan said: "This man did not die before he had become one of the authoritative jurists of the Muslims." [*Sunan Abi Dawud*]

Since the belief in the authority of the Sunnah is one of the basics of Islam, and one of the foundations of this religion, Muslims have agreed on this fact in the early generations and the later generations as well. This consensus has been reported by many scholars including: Imam Ash-Shafi'i, Ibn Abd Al-Barr, Ibn Hazm, Ibn Taymiyyah and Ibn Al-Qayyim.

Lesson Three: Intellect

The word intellect ('aql) is a term used interchangeably for four distinct meanings. In the case of such words, therefore, no one single definition should be expected to cover the several meanings of the term.

It is the quality which distinguishes man from the other animals and prepares him to understand and grasp the theoretical sciences (nadhariyah), and master the abstract (fikriyah) disciplines.

Axiomatic (daruriyah) knowledge, such as the possibility of possible things and the impossibility of impossible things.

Knowledge which is acquired through experience (empirical knowledge), in the course of events.

The word 'aql is used when the power of the instinct develops to such an extent that its owner will be able to tell what the end will be, and consequently he will conquer and subdue his appetite which hankers for immediate pleasure. In other words, to act upon one's knowledge.

Thus, we can say that, reason can be called all the previous four meanings; the natural instinct, necessary science, acquired sciences and acting upon one's knowledge.

Status of Intellect in Islam

1. Allāh (ﷻ) identified the people with intellect with a true understanding of purpose and wisdom of the Sharīah laws.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَأْتُوايَ الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ

“And there is for you in legal retribution [saving of] life, O you [people] of understanding...” [Al-Baqarah, 2:179]

2. Allāh (ﷻ) identified the people with intellect as truly appreciating and benefiting from reminders.

﴿ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.”
[Al-Baqarah, 2:269]

3. Allāh (ﷻ) praises the people with intellect of pondering over His creation and remembering/worshipping Him.

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۗ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴾

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.” [Al-Imrān, 3:190-191]

4. Allāh (ﷻ) censured the people who blindly-follow their ancestors and do not use their intellect.

﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءِ آبَاءَنَا أَوْ لَوْ كَانِ ءِ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾ ﴿١٧٤﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۗ صُمُّوا بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴾ ﴿١٧٦﴾

“And when it is said to them, "Follow what Allāh has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.”

[*Al-Baqarah*, 2:170-171]

5. Islām prohibits harming the intellect

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلٍ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” [*Al-Māi'dah*, 5:90]

6. Islām aggressively spoke against irrational beliefs

- a. Abu Hurairah (رضي الله عنه) narrated that Allāh's Messenger (ﷺ) said:

"(There is) no '*Adwa* (contagion of disease without Allāh's Permission), nor is *At-Tiyarah* (any bad omen from birds), nor is there any *Hamah* (the omen of the night bird i.e., owl), nor is there (any bad omen in the month of) Safar." [*Sahih al-Bukhari*]

In Muslim's *Sahih* the following words are added:

"... and no *Naw'* (constellation) and no *Ghul* (ghost etc.)"

- *Naw'*: Constellation in the path of moon or a division of time connected with the phases of the moon.
 - *Ghul*: Fictitious monster often invoked to scare children like ghost etc.
- b. It is narrated from Ibn Mas'ud (رضي الله عنه) in a *Marfu` Hadith*:
- "*At-Tiyarah* is *Shirk*, *At-Tiyarah* is *Shirk*. There is none among us who does not feel something in his heart about *At-Tiyarah*. But Allāh, due to deep trust in Him, removes it." [*This Hadith was reported by At-Tirmidhi and Abu Dawud.*]

On the Intellect Disparity Among Men

This disparity pervades all the four parts of the intellect except the second, namely axiomatic (daruri) knowledge, such as the possibility of possible things and the impossibility of impossible things. Thus he who comprehends that: two is greater than one will also comprehend the impossibility for one object being in two different places at the same time. The three other parts, however, are subject to disparity.

Role of the Intellect in Belief

A sound and correct 'aql (intellect) will agree with and conform to the Book and the Sunnah and will be able to arrive at the general principles of *faith*, but not its details. So the sound and correct *intellect* affirms Allāh (ﷻ) existence and that He is Most Great and that it is essential to obey and to worship Him; and that He has the Attributes of Greatness and Majesty.

Likewise, the sound 'aql realises the necessity of there being Prophets and the sending of Messengers; and that there has to be Resurrection and requital of actions; etc. - in general, but without the specifics and details.

However, as for other matters and the rest of the matters of the *Ghayb* (Unseen), then there is no way to find them out in detail, except by way of the Book and the Sunnah (the Revelation), otherwise it would not be from the Unseen.

Contradiction between a clear text of the Book and the Sunnah and sound and correct 'aql cannot be imagined and is in fact an impossibility. So if there appears to be a contradiction between the two then the Revelation is given precedence and is decisive since it comes from the one who is infallible (ﷻ), whereas the 'aql (intellect) of a person is not infallible. Indeed, the 'aql is the deficient perception of humans; and it is open to misconception, error, forgetfulness, desires, ignorance and inability - thus it is certainly deficient.

[Refer to *Sharhul-'Aqīdatut-Tabāwīyyah* (pp.140-141) of Ibn Abil-'Izz al-Hanafī. And refer also to *Dar Ta'ārudil-'Aql ma'an-Naql* (1/88-280)]

Lesson Four: Fitrah

Fitrah is associated with Islam and being born as a Muslim. *Fitrah*, in this sense, is the faculty, which He has created in mankind, of knowing Allāh (ﷻ). It is the natural constitution with which the child is created in his mother's womb, whereby he is capable of accepting the religion of truth.

***Fitrah* is engraved upon the human soul**

Mankind is born in a state in which *tawhīd* is integral. Since *tawhīd* is intrinsic to man's *fitrah*, the prophets, peace be upon them, came to remind man of it, and to guide him to that which is integral to his original nature.

The *Qur'an* describes a *fitrah* of primordial faith which Allāh (ﷻ) Himself implanted in human nature. It implies Islām's essential message of submission to the will of Allāh (ﷻ) as taught as practised by the prophets.

Religion of human nature

Islām is also called *dīn al-fitrah*, the religion of human nature, because its laws and its teachings are in full harmony with the normal and the natural inclination of the human *fitrah* to believe in and submit to the Creator.

Fitrah and Human Responsibility

Man is distinguished from the rest of the creation because he has been endowed with intellect (*'aql*) and free-will (*irādah*). The intellect enables him to discern right from wrong. He can use these faculties to complement his *fitrah* and to please Allāh (ﷻ) or to be untrue to it and displease Allāh (ﷻ).

The prophetic traditions (*hadith*) makes plain that it is the social circumstances after the birth of the child that causes the individual to diverge from *fitrah*. Hence if someone follows an aberrant path it is not because of any innate wrong within his

nature, but because of the emergence of the lower self or *nafs* after birth, and negative effects in the social circumstances.

Unit Two: Methodology of Da'wah

"Say, O Muhammad: This is my way, I call to Allah upon certain knowledge - I, and those who follow me. I declare Allah free and far removed from all that they associate as partners with Him, and I am free of those who worship anything else along with Him." [Sūrah Yūsuf 12:108]

Calling to Allah was the mission of all the Messengers and their followers, in order to bring the people out of darkness and into light, from unbelief to true Faith, from polytheism to monotheism, and from the Fire to Paradise. This call to Allah rests upon firm pillars, and is established upon foundations which are absolutely essential. If any of these are missing the da'wah will not be correct and will not produce the desired results - no matter how much effort is expended and time spent. These pillars which support the correct da'wah are clearly shown in the Book and the Sunnah, and can be summarised as follows:

[1] Knowledge of that which one calls to:

Allah, the Most High, said to His prophet (ﷺ):

"Say, O Muhammad : This is my way, I call to Allah upon certain knowledge. I, and those who follow me." [Sūrah Yūsuf 12:108]

The caller is certain to face those who will attack him with doubts and futile arguments in order to rebut the truth. Allah, the Most High, says:

"And argue with them in a way that is better." [Sūrah an-Nahl 16:125]

If the caller is not armed with sufficient knowledge he will be defeated in the first counter, and will be halted at the beginning of his call.

[2] Acting in accordance with that which he calls to:

The caller must aim to be a good example – with his actions attesting to his words, and leaving no excuse for the opponents of the Truth. Allah, the Most High, said about His Prophet Shu'ayb (ﷺ) that he said to his people:

"I do not wish to forbid you from something and then do it myself. rather I only wish to rectify you as far as I am able." [Sūrah Hūd 11:88]

Allah the Most High, said:

"Who is better in speech than one who calls the people to Allah and does righteous deeds?" [Sūrah Fuṣṣilat 41:33]

[3] Purity of intention:

The call should be made purely and sincerely to seek the Face of Allah - not for show, or repute, or status, or leadership.

Allah informs that His Prophets said to their people:

"I do not ask you for any reward for conveying this Qur`an." [Sūrah al-An'ām 6:90]

[4] Beginning With What is of Primary Importance, Then With What Comes Next In Importance, And So On:

The call should first be to the correction of *'aqīdah* (beliefs and creed), by ordering that all worship is made purely for Allah, and that *shirk* (polytheism) is forbidden. Then ordering the establishment of prayer, and the paying of *zakāh*, and that the obligatory duties are carried out, and that the forbidden matters are avoided. This was the procedure followed by all the messengers, as Allah-the Most High-says:

"We sent a Messenger to every nation, ordering them that they should worship

Allah alone, obey Him, and make their worship purely for Him; and that they should avoid everything worshipped besides Allah. [Sūrah An-Nahl 16:36]

"We did not send any Messenger before you, O Muhammad, except that We revealed to him that none has the right to be worshipped except Allah, so make all your worship purely for Allah. [Sūrah al-Anbiyā 21:25]

Furthermore, when the Prophet (ﷺ) sent Mu'ādh (رضي الله عنه) to Yemen, he said to him: "Indeed you are going to a people from the People of the Book, so let the first thing you call them to be the testification that none has the right to be worshipped excepted Allah. If they accept this, then inform them that Allah has obligated five prayer upon them in every day and night..." [Bukhārī]

[5] Patient Perseverance in Facing Difficulties Encountered in Calling To Allah, And in Facing Harm From the People:

For the path of *da'wah* is not strewn with roses, rather it is covered with hardships, and hazards. The best example of this is the case of the Messengers - may Allah's praises and blessings of peace be upon them all - with regards to the harm and the mockery which they suffered from their people. As Allah - the Most High - said to His Messenger (ﷺ):

"Indeed Messengers were also mocked before you, but those who mocked them were overtaken by the punishment which they made light of." [Sūrah al-An'ām 6:10]

And He also said:

"Indeed Messengers were also denied before you, but they bore these denials with patient perseverance, and they suffered harm until Our help came to them." [Sūrah Al-An'ām 6:34]

[6] The Caller Must Be a Person of Good Manners Using Wisdom in His Call:

Allah ordered His two noble prophets: Mūsā and Hārūn (عليه السلام) when they were to face the worst unbeliever upon the face of this earth: *Fir'awn* (Pharoah), who claimed lordship for himself. Allah said:

"And speak mildly to him, that he might accept admonition or fear and obey Allah."
[Sūrah Tā Hā 20:44]

Allah - the Most High - said, concerning the Prophet Muhammad (ﷺ):

"By the Mercy of Allah you behaved with gentleness towards them, and had you been severe and harsh-hearted, they would have left you and departed." [Sūrah Āl-Imrān 3:159]

[7] The Caller Must Remain Firm in His Expectation and Hope for Good:

He should not despair in the effect of his call, nor about the guidance of his people. Nor should he despair about the aid and the help of Allah - even if a long time passes. Again, he has the best of examples in this matter in the Messengers of Allah. So the Prophet of Allah, Nūh (عليه السلام) remained among his people for nine hundred and fifty years calling them to Allah.

Also, when the harm and the hurt caused by the Unbelievers became severe, and the Angel of the mountain came to our Prophet Muhammad (ﷺ), asking if he wanted him to crush them with the two mountains, he replied: "No! I wish to have patience with them. Hopefully Allah will produce from them offspring who will worship Allah alone, not giving any partner to Him." [Bukhārī] So if the *caller* lacks this attribute, he will halt at the start of the path and feel discouraged and frustrated.

Unit Three: Important Principles of Da'wah

1. It is from Allah's grace upon us in these times that there are many ways to give *da'wah* (calling to Islam) and sufficient opportunities for everyone to participate and benefit from its great rewards.
2. One who calls to Islam is obliged to choose the most suitable way for those whom he or she calls.
3. Furthermore, the caller has to vary these methods according to the particular circumstances he finds himself in, as Prophet Noah and the prophets before him did.
4. The responsibility of the caller is to be aware of the various forms of invitation in order to facilitate his work.
5. The caller should also direct his invitation to everyone, including his immediate family, relatives, servants, guests, neighbors, colleagues and his friends.
6. He should also be aware of the various locations where the invitation can be given like mosques, prayer halls, schools, hospitals, prisons, parks, beaches and recreational areas, Hajj tents, hotels, residences, airports, bus stations, banquet halls, shopping centers, market places, barbershops, public buses, offices, lunch rooms, cafeterias, and restaurants.
7. Places where new comers to the country frequent such as passport offices, duty free shopping areas, immigration offices, post offices, traffic police offices, police stations, tourist bureau, information counters in the various governmental departments and embassies.

8. Cooperation in *da'wah* is also important as there are many others striving to give the invitation whose skills and experience may benefit you and yours may benefit them.

9. Learning from their experiences will help you to be more creative and upgrade your knowledge and *da'wah* skills.

10. Consequently, the caller should eagerly encourage others to collaborate with others in *da'wah* and to give their utmost in serving the religion, whether they are from his family or not.

11. Futhermore, he or she should utilize a variety of *da'wah* materials and advertisements to recruit others to this noble cause by jointly printing books, pamphlets, and brochures, as well as copying tapes, CDs, video tapes, etc. and distributing them as widely as possible within his or her circle of friends as well as outside of the circle.

12. Since people are often at a loss as to how they should go about giving *da'wah*, and use their ignorance as an excuse not to do anything, the following list of more than eighty suggestions have been compiled from among the many possible ways to give *da'wah* in order to make the way easier.



Critical Reflection

1. The caller should always keep in mind whether he is calling people to Allah or to themselves. If we are calling to Allah then we have to stay within the confines of our religion.
2. We are not at liberty to change the religion of Allah in order to get more converts. His purpose should always be to convey the message and not to distort the message.
3. Giving da'wah will come with challenges. Being consistent in your methodology will protect you from errors.

Summary

- ✓ The two primary sources in our religion is the Qur'an and Sunnah. The intellect and the fitrah can also help in reaching the truth.
- ✓ A caller must always have correct knowledge before he calls others to it.
- ✓ Sincerity, good manners and beautiful preaching are essential elements of da'wah.

