



## METHODS FOR SUCCESSFUL ISLAMIC *DA'WAH* IN CONTEMPORARY NIGERIAN SOCIETY

By

**Muhammad Dayyabu Abdulmumini**

Department of Islamic Studies,  
School of Secondary Education Arts and Social Sciences,  
Federal College of Education, Katsina, Nigeria  
[muhammaddayyabu2016@gmail.com](mailto:muhammaddayyabu2016@gmail.com)/08033643577

### Abstract

*Islamic Da'awh is always essential to humanity; without Da'wah, people fall into ignorance and misguidance. The absence of Da'wah means the absence of force to prevent the spread of evil and injustice on Earth. The caller (Da'i) is a conveyer of divine guidance and a representative of the Prophet (SAW) in his Da'wah mission, his position as a heir of the Prophet (SAW) in conveying Islam and its correct teachings requires him to be careful and should employ every permissible means to succeed in his Da'wah work, most especially in Nigeria, a multi-religious society with a lot of intra and inter religious misunderstandings. This article intends to examine the importance of Islamic Da'wah, highlights qualities recommended for a Da'wah worker and to elaborate some methods effective for conducting successful Da'wah activities in contemporary society. For this paper to be successful, relevant Qur'anic verses and Ahadith of the Prophet (S.A.W) on Islamic Da'wah will be given priority and views of Islamic scholars on method of Da'wah suitable for contemporary Nigerian society will be considered.*

**Keywords:** *Islam, Da'wah, Contemporary society.*

### Introduction

The word *Da'wah* according to modern Arabic dictionary means call, appeal, bidding, demand, request, summon, invitation etc. It also means missionary activities of Islam.

The word *Da'wah* is an Arabic word derived from the root word *Da'ā* which means call or invitation. The word is used to refer to the call made by Allah to mankind through His Prophets, call made by man to Allah (S.W.T) in his supplication and call made by man to his fellow men to come wholeheartedly to Islam. (Hussain, 2009).

These meanings are encoded in the following Qur'anic verses:

Allah's call to man:

O you who believe. Give your response to Allah and His messenger, when He calls you to that which will give you life. (Q8:24).

Man's call to Allah (S.W.T):

When my servant asks you (O Muhammad S.A.W) concerning Me, I am indeed close to (them) I listen to the prayer of every supplicant when he calls on me. (Q2:186)

Man's call to man:

Let there arise out of a band of people inviting to all that is good

enjoining what is right and forbidding them against what is wrong. (Q3:104).

The fulfillment of this mission on the individual or group level varies with the capacity of the Muslims including their knowledge, confidence and linguistic abilities. *Da'wah* is always essential to humanity. *Da'wah* is the basic mission of the prophets of Allah. They were raised up among their respective people to call them to the worship of Allah alone and to abandon the worship of the various false gods that they had invented.

Allah says: And certainly, we have sent to every nation a Messenger proclaiming worship of Allah and avoid worship of false gods. (Q16:36).

It should be noted from the above that Islam is the Religion of all Prophets of Allah; thus the call of all Prophets of Allah is to Islam. The *Da'wah* of the Prophet Muhammad (SAW) was the last *Da'wah* performed by the Prophets of Allah (A.S) on earth.

*Da'wah* from the Islamic point of view is an invitation to the way of Allah (S.W.T). It could therefore be understood in the Islamic terminology as: propagation of the Religion of Allah. It is a way by which Muslims are made to understand Islam better, while non-Muslims are exposed to the beauty of Islam and shown the natural way to their creator (Allah).

Islam imposed it on every conscious and serious minded Muslim to use all available and lawful means of propagating the message of Islam to people using possible and available means being it in form of pen etc.

Writing in local as well as international languages should be used to keep the people informed and alerted at every stage. Those who are blessed with power of oratory should use it to spread the message of Islam. (Ibn Raji 2007)

The Prophet (SAW) was reported to have said in the following Hadith.

Narrated Abdullahi bn Amr that the Prophet (SAW) said:  
Convey from me even if it is one verse. (Bukhari; 667)

### **The Importance of *Da'wah* in Islam**

The importance of *Da'wah* in Islam cannot be over emphasized, without *Da'wah* people fall into ignorance and misguidance. The absence of *Da'wah* means the absence of force to prevent the spread of evil and injustice on earth. Hence *Da'wah* is always essential to humanity. Being meritorious, *Da'wah* was the basic mission of all the Prophets of Allah (AS). They were raised among their people to call them to the worship of Allah alone and to abandon the worship of various false gods they invented.

Allah says: I have sent to every nation a messenger proclaiming worship of Allah and avoid worship of false god (Q16:36)

Islam is a religion of reformation and guidance. Its advent is to redress the status of mankind and make them stay on a straight path. It is a true religion with its constitution corresponding with Islamic monotheism upon which Allah created mankind. This is why the work of *Da'wah* is encouraged by Islam. (Badi' 2009)

In the Qur'an Allah says

Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong. And it is they who are successful. (Q3:104).

*Da'wah* is one of the noblest acts that entail a high reward from Allah. The Qur'an states

And who is better in speech than one who calls (men) to Allah and does righteous deeds and says: I am one of the Muslims. (Q41:33).

The above verse commanded the *du'at* (preachers) to serve as role model. Ibn Kathir comments that the verse teaches that the *Dā'i* (preacher) should follow that which he says, and so it benefits him as well as others. He does good deeds and avoids evil deeds. This applies to everyone who calls people to what is good and is himself guided by what he says. (Ibn Kathir, P. 993)

Allah (S.W.T) praises those Muslims who engage in inviting people to Islam. He says in the following verse:

You are the best of people, evolved for mankind. You enjoin what is right, forbid what is wrong, and believe in Allah. (Q3:110)

The Prophet (S.A.W) encourages Muslims to do *Da'wah* by stating that the reward of a preacher (*Dā'i*) extends to earning reward when someone acted upon his preaching. It has been narrated on the authority of Abu Mas'ūd Al-Ansari who said: The Messenger of Allah (S.W.T) said

One who guides to something good has a reward similar to that of its doer. (Muslim; 4665)

In Similar Hadith, Abu Hurairah reported Allah Messenger as saying:

He who called (people) to righteousness, there would be reward (assured) for him like the reward of those who adhered to it, without their reward being diminished in any respect. And he who calls people to error, he shall have carried (the burden) of its sin, like those who committed it, without their sins being diminished in any respect. (Muslim; 6470).

The work of *Da'wah* is noble in Islam that it is better in reward than the worldly benefit. Sahl bin Sa'd (may Allah be pleased with him) narrated that Allah's Messenger said:

Be patient, till you face them and invite them to Islam and inform them what Allah Has enjoined upon them. By Allah! If a single person embraces Islam at your hand (i.e. through you) that will be better for you than the red camels. (Bukhari; 192).

Due to the importance of *Da'wah*, in some of the *Ahādith* the Prophet (SAW) warns against concealing of Islamic knowledge. Abu Hurairah (may Allah be pleased with him) narrated that: The Messenger of Allah (S.A.W) said:

Whoever hides knowledge, Allah will brand him with the branding iron from the hell fire on the Day of Judgment. (Abu Dawud; 3658)

The above quoted Qur'anic verses and *Ahadith* of the Prophet (SAW) clearly indicate the importance of *Da'wah* in Islam.

### Qualities and character of a *Da'i*

The work of *Da'wah* is of great importance, it is the work undertaken

by the Prophets and Messengers of Allah (the most High) who were the most pious and righteous servants of Allah (the most High). Anyone who wishes to emulate them and assume this noble duty must possess certain distinctive qualities and observe good ethics and excellent traits. (Abu Walid et al. 1999) The following is a succinct summary of those qualities and ethics that are expected from a Dā'i.

### Sincerity

Sincerity in Islam is enjoined not only on preachers but to the whole of Muslims. As for the Dā'i, it is even more desirable in conveying the Message sincerely and detaching himself from personal gain. This is because when people observe a preacher aspiring for a worldly or personal benefit while conveying the Message, they immediately reject his call and doubt his mission. On the other hand, the sincere Dā'i is respected by his community, and people usually listen to what he preaches. Imam Bukhari reported that the Prophet (S.A.W) warned us of insincerity, He says:

He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection). And he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him). (Bukhari; 506).

It is therefore essential for the preachers to be sincere in their *Da'wah* and detach themselves from calling for personal gain such as wealth, position or power in their

preaching. They should emulate Prophet's sincerity in their *Da'wah* as indicated in the Qur'an. Part of sincerity in performing *Da'wah* is witnessing the Dā'i applying what he is preaching and instructing his household to be steadfast in their application of Islam. According to Sayyid Qutb (1971) the preacher is required to be sincere in his *Da'wah* and he must make it clear that he simply calls on people to follow the path outlined by Allah. He is not calling for any personal or national cause. He is simply discharging his duty towards his Lord. He claims no credit for himself..He receives his reward from Allah alone.

### Knowledge

A preacher should be adequately possessed of knowledge about Islam and more importantly about the issues he deals with in his calling. He must be sufficient in Islamic knowledge and manners of giving *Da'wah*, an unexperienced caller/preacher who is poor in articulation is not fit to convey the Message to the people. In fact, he may do more harm than good to the *Da'wah* of Islam. According to Jamal Badawi (2012), a caller who is not knowledgeable would lose credibility and lead people to distrust him and what he is calling them to. One must have sufficient knowledge to be able to teach others. Al-Ilori (2006) emphasizes that *Da'wah* workers should know the general rules of *Shari'ah* and the reasons for the revelation of the verses of Glorious Qur'an. He also maintains that a Dā'i should be current in what is going on in the society so that if anything new comes up and seems to be vague will relate it to the measurement of

*Shari'ah* for solution. Adoro (2014) suggests that a caller should know the culture, tradition and behaviour of whom he faces with *Da'wah* and to have some knowledge in psychology for easy interaction with people.

*Da'wah* therefore, begins with knowledge and knowledge in itself is a great bounty of Allah for a person to be Knowledgeable. In a Hadith narrated by Muawiya who said:

I heard Allah's Apostle saying, If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established.

According to al- 'Uthaimin (2003), it is not a condition upon the caller to attain a great amount of knowledge, but the condition is that one must have knowledge of what one is calling to. Therefore, the caller must first acquire knowledge and then do *Da'wah*. Muhammad Salih al- 'Uthaimin went on to make a distinction between an *'Alim* and *Da'i*: An *'Alim* according to him (possessor of the knowledge) may not always be a *Dā'i* – i.e., he may not be spreading that knowledge. On the other hand, not all *da'is* can be *'ulamā* – the little knowledge they possess might suffice them for *Da'wah*, but it is best that an *'Alim* also be a *Dā'i*, and a *Dā'i* an *'Alim*. From this one can comprehend the Hadith of the Prophet (peace be upon him) which states:

“Convey (my teachings) to the people even if it were a single sentence...” (Bukhari; 667)

And also; ... It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience. (Bukhari; 67).

*Da'wah* based on knowledge should be conveyed based upon the book of Allah and authentic *Sunnah* of the Messenger of Allah. If it is not based on knowledge then it is a form of ignorance and if one's call is based on ignorance, he will misguide people and cause more harm than good. The caller who considers himself guiding and directing, if he is ignorant, will merely be astray and leading others astray likewise.

### Moral Excellence

Another admirable quality that a caller should exhibit is moral excellence in dealing with the people. He should exhibit kindness, gentleness, courtesy and high manners. This will attract people's attention and motivate them to respond to his call more quickly. The *Dā'i*, being a member of the society, should exhibit excellent social relations and should not alienate himself from the people. He would initiate greetings with Salam, respond to invitations, offer services, conciliate matters of differences among people, visit the sick, join funeral processions and participate in all good deeds of the society. According to Salman al-Awdah, (in Racijs E. 2009 moral excellence of a caller is obligatory, as a *Dā'iya* who carries the banner of *Da'wah* and calls the people to it, his *Da'wah* has to be a

reflection of how he is. That is why possessing moral integrity is obligatory and essential for carrying out Islamic *Da'wah* properly. Shariff saleh (1989) emphasized that *Da'wah* worker should exhibit absolute uprightness, which means free from immorality so that he will be looked upon as a role model in all his affairs and behaviours. And whenever uprightness is lost in a *Da'i*, people will not respect, listen or believe in whatever he says. Based on this Shariff cited the following Qur'anic verses:

Enjoin you piety and righteousness on the people and you forget yourselves while you recite the scripture! Have you then no sense? (Q2:44).

In another verse Allah says:

O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do. (Q61:2-3).

Therefore, the main condition for *Dā'i* is that he has to be virtuous in all respects and be a Muslim par excellence and be worthy of emulation. This means that before preaching Islam to others, the caller has to purify himself of all un-Islamic beliefs and ideas.

### **Perseverance**

In the course of *Da'wah*, the caller will inevitably face afflictions, temptations and obstacles, which try to lure him off his mission. He is therefore advised to be patient and emulate the Prophets of Allah in their calling. Ibn Uthaimin (2003) advised the caller to be patient in trodden the

thorny path. He states that; the caller must be patient upon the *Da'wah*, patient upon what he is calling to, patient upon opposition to his *Da'wah* and patient upon what he may face of harm. Being patient upon the *Da'wah* means keeping it up, don't quit, be persistent and diligent and don't get 'fed up'. The *Dā'i* must be patient and console himself by remembering that he is not better than the Prophets of Allah and their companions, who suffered tremendously on this noble path. Allah (the highest) says:

And be patient (O Muhammad) with what they say, and keep away from them in a good way. And leave Me Alone to deal with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters (to bind them), and a raging Fire. (Q73:10-12)

### **Methods for successful *Da'wah* activities in contemporary Nigerian society**

Method of *Da'wah* refers to procedure and ways of conveying the message of Islam to people. Various scholars used different methods but the aim or end result is one. It is the *Dā'i* who is supposed to know which method is best. For example, the *Dā'i* is like a doctor who studies various diseases and their cure. If for instance the disease of the respondent is disbelief, here the caller is going to call towards belief in Allah and what Prophets taught about Tawhid, if the disease is disobeying Allah by performing major and lesser sins, here, the cure is repentance and doing good deeds. So for every disease, there is a cure.

Some of the techniques of *Da'wah* include the followings;

A *Dā'i* is required to do *Da'wah* based on priority. He cannot jump to *Ibādat* (devotional acts) like *Salāt* and fasting or issues of morality where sound belief (*Aqidah*) is not established. (Abdullahi 2011) In correcting people's misdeeds, the caller should not blame someone in public for his mistakes or be critical of him. Many people are hypersensitive to criticism and can easily reject his *Da'wah*. Again, some people may become defensive when blamed in front of others and cannot easily accept their misdeeds, therefore, *Duāt* shouldn't embarrass his audience by correcting someone in front of others.

Therefore, a **Dyadic communication** is required in such a case. This is a face-to-face encounter with another person. The appropriate method to be used is conversation. In a conversation, the *Da'i* can communicate the message of Islam in a relaxed manner. He can focus on issues that are of interest to the target person. He can tailor his conversation to the person's level of intelligence. The *Da'i* can also encourage the other person to ask questions and give feedback (Hussain, 2009). The *Du'at* should also use plurality when correcting a particular person in front of a group. For example, one may ask a group: "what do you think about those who do such-and-such a bad thing? And if the target persons are two, According to Hussain (2009) a **Triadic communication** is required. This is also a face-to-face communication between two persons and a *Da'i* as the third person. The two persons can be

husband and wife, father and son or two closed friends. The appropriate method in this context is also conversation. The *Da'i* talks to them about Islam on the issues concerned in an interesting manner. He encourages them to give feedback and asks questions, and he then gives convincing answers to their questions.

#### **Method suitable for a small group**

Scholars are divided on what constitute a small group, the size that have been suggested are between four to fifteen, four to twenty-one, and four to thirty nine. There are three methods appropriate for communicating to small groups. They are speeches, discussions and textual studies. (Hussain 2009)

#### **Method suitable for large group**

A group comprising forty and more individuals is considered a large group. Hussain also suggests that the appropriate methods to communicate with a large group are *khutbah* (sermon) mass lectures, panel discussions and dialogues. Also a caller should prefer a suitable time for his *Da'wah* and not allow his audience to be bored with his preaching. Abdullah bin Mas'ud (may Allah be pleased with him) said that:

The Prophet (S.A.W) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. He abstained from pestering us with sermons and knowledge all the time. (Bukhari; 68).

Abdullah bin Abbas may Allah be pleased with him also said:

Preach to the people once a week, and if you won't, then preach them twice; but if you want to preach more, then let it be three times (a

week only) and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger and his Companions always avoided it. (Bukhari; 349).

A *Dā'i* should also explain things very easy and clearly and repeat important points, and speak in a clear and loud voice. Narrated Aisha:

The Prophet (S.W.A) used to talk so clearly that if somebody wanted to count the number of his words, he could do so. (Bukhari; 768).

In another *Hadith* narrated by Urwa bin Az-Zubair: 'Aisha said (to me):

Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Apostle intending to let me hear that, while I was performing an optional prayer? He left before I finished my optional prayer. Had I found him still there, I would have said to him, 'Allah's Apostle never talked so quickly and vaguely as you do. (Bukhari; 768)

A *Da'i* should also make Islam sound easy to practice and lot of reward appeal.

Narrated Anas bin Malik: The Prophet said,

Facilitate things to the people (concerning religious matters), and do not make it hard for them and

give good tidings and do not make them run away. (Bukhari; 69).

In order to attain the goal of *Da'wah* Mababaya (1998) suggests that a *Dā'i* needs to plan on how to perform and achieve the aim of *Da'wah*. Planning is very much needed in *Da'wah*. *Da'wah* requires effective planning and strategy formulation. One should never do *Da'wah* hastily. *Du'āt* has to plan a technique on how to do *Da'wah* to various kinds of peoples coming from different backgrounds. One has to plan organizing *Da'wah* for groups through lectures or seminars, plan ahead of time; plan for the theme, topics, venue, time, speakers to be invited, and the participants, their age, sex, educational level, profession, cultural background and so on, in order to suit the lectures according to their level, needs and interests.

Another technique of *Da'wah* is the use of modern communication technologies in *Da'wah* works. Pertaining to electronic media, several technological innovations of the age have opened great opportunities for Muslims to fulfill their obligations toward the propagation of Islam. Muslims have noticed the potential power of these new media, particularly the Internet. A close surfing on the Internet shows a strong presence of Islamic websites in the WWW network. These websites are used for several *Da'wah* purposes like teaching the fundamental of Islam, discussing controversial issues of the faith and explaining the obligation of Muslims etc. (Galander 2009)

Letter-writing is also used as a way of *Da'wah*. It is reported in a number of





*Ahadith* that the Prophet (peace be upon him) sent letters to some rulers and kings inviting them to accept Islam. Such letters include the ones he sent to Al-Ashama bin Al-Abjar known as Negus the king of Abyssinia, Chosroes the kings of Persian who occupy large sections of Southern Arabia and are Zoroastrians and the Roman rulers who were in occupation of the other large section of the Northern Arabia and are Christians. (Safi'ur Rahman 1996). The Prophet wrote his letters to the heads and Governors of these states calling them to Allah and presenting Islam to them. What *Du'āt* can learn from these letters is that even though the leaders of Rome and Persia consider the Arabs lower than they were in status, yet the Prophet who was entrusted with divine mission has deep confidence in the supremacy and spread of Islam, therefore he invited them to Islam. *Du'āt* should therefore convey the message of Islam with full hope and confidence that the truth would prevail, status or supremacy in worldly things is not a barrier in *Da'wah*. (al-Ghazali 1999).

Also, another technique of *da'wah* used by some Muslim scholars is employing the technique of writing in their *Da'wah* works to reach many people including those who are not their contemporaries.

For a *Da'i* to be successful in his *Da'wah* work needs to apply wisdom as the best method taught by the Qur'an. Allah says:

Call people to the path of your Lord with wisdom and goodly exhortation, and argue with them in the most kindly manner. Your Lord

knows best who strays from His path and who are rightly guided. (Q12:108).

In the above verse, Allah the Almighty commands the Prophet (S.A.W) to call people to the way of Allah by means of wisdom. He also warns them against the punishment that had befallen those who were before them, lest the same wrath of Allah should overtake them (and argue with them in a way that is better) i.e. if any one of them wants to debate and argue, let that be in the best manner with kindness, gentleness and good word.

Sayyid Qutub (1971) made comment that the above verse has outlined the fundamental methods of *Da'wah* for the Prophet (S.A.W) and his followers to continue their effort of calling people to the way of Allah by applying wisdom and considering the level of people being invited to good exhortation using soft words that can easily penetrate peoples heart and argument on what is better should be fair not for any personal or national cause, but for reaching the reality and unveiling the truth for the sake of Allah.

Based on the above, Tahun (1982) suggests that a *Da'i* should avoid using abusive words or direct condemnation of other people's belief, their respected leaders and their places of worship in his *Da'wah* activities. This may offend them to respond negatively and can also send them away instead of attracting them to embrace Islam or adhere to the correct teachings of Islam. He cited a

*Qur'anic* verse in relation to the above. Allah says:

Insult not those whom they (unbelievers) worship beside Allah, lest they insult Allah wrongfully without knowledge. Thus, We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them all that they do. (Q6:108)

### Conclusion

The task of Islamic *Da'wah* is not an easy one, especially when we consider that it inevitably conflicts with people's desires, interests and pride. There are in this world of ours, tyrants who impose their authority by force, people who are interested only in carnal desires and who do not wish to be elevated to a nobler standard. There are also the lazy who hate to be asked to be serious, the unfair who hate justice, the deviant who do not for a moment contemplate a straightforward attitude, as well as those who think wrong of every right thing and consider every wrong thing to be right most especially in our contemporary society. So a *Da'wah* worker must prepare himself for this noble task, because no nation, let alone humanity as a whole, can prosper unless goodness prevails, right is upheld and wrong is thrown out.

### References

Abdullahi, S. H. (2011) *Asalib al-Da'wah lada Ulama'u Jihad Sokoto wa atharuha ala ba'dh Ulama shimal-shimal* Nigeriya, M. A. Dissertation, Dept. of Islamic Studies, Sokoto: Usmanu Danfodiyo University.

- Abul-Walid, al-Hamawi & Abu-Khalid, I. (1999) *Da'wah: Getting it Right*, Issue 26, April-May, Nida'ul-Islam journal.
- Adoro, A.L. (2014), *Irshadât fi al-Da'wati wa al-Duât*, Kano, Dâr al-Ummah
- Al- 'Uthaymin, M. (1424 A. H. 2003 C. E) *The provision of the caller to Allah*, (ed. and Trans. A. Abdul-Khaaliq), (np) (np)
- Ali.M.M. (2009) *The Methodological Principles of Da'wah of the Prophet (SAW)* In "Reading in Islamic *Da'wah*", Malaysia, Iium press International Islamic university.
- Al-Mubarakapuri.S. (1996), *Al-Raheeq Al-Makhtum*, Riyadh, Dar Al-Salam Publication
- Badi.J.A. (2009), *Da'wah to prisoners*, In M.Y. Hussain (ed) *Reading in Islamic Da'wah*, International Islamic University, Malaysia, Iium Press
- Badawi, J. (2012) *Pre-requisites of giving Da'wah*, (np), (np)
- Dawud A.I. (2008), *Sunan Abu Dawud*, Beirut, *Dar al-kutub al-Ilmiyyah*.
- Galander M.M (2009), *Da'wah to a global audience*, In M.Y. Hussain (ed) *Reading in Islamic Da'wah*, International Islamic University, Malaysia, Iium Press
- Hussain M.Y (2009), *Method in Contemporary Islamic Da'wah*, In M.Y. Hussain (ed) *Reading in Islamic Da'wah*, International Islamic University, Malaysia, Iium Press.
- Hussain M.Y (2009), *The Meaning, Process and Purpose of Islamic Da'wah*, In M.Y. Hussain (ed) *Reading in Islamic Da'wah*, International Islamic University, Malaysia, Iium Press.
- Ibn Kathir (Abridged) Translated by: Khalil.M.A. G, Egypt, Dar al-Manara



- Ibn Raji. A (2007), *Da'wah between ideology and Factionalism*, Lagos, Almustagfirun foundation.
- Ilori A.A. (2006), *Taujih al-Da'wah wa al-Du'at fi Nigeria wa Garb ifriqiyah*, Lagos, Daar-N-Nuur Printers.
- Khan.M.M. (1976), *The Meaning of Sahih al-Bukhari Arabic/English*, Berut, Dar al-Arabia.
- Khan.M.M. and Al-Hilali.T.M. (nd), *Interpretation of the Meaning of the Noble Qur'an in English Language*, Madinah, King Fahad complex for the printing of the Holy Qur'an.
- Mababaya, N. D, (1998) *Da'wah According to the Qur'an and the Sunnah*, Riyadh, Saudi Arabia: Darussalam Publishers.
- Muhammad al-Ghazali, (1999) *Fiqh-us Seerah: Understanding the Life of Prophet Muhammad*, (2nd ed.) Riyadh, Saudi Arabia: International Islamic Publishing House.
- Qutb sayyid (1971), *Fizilat al-Qur'an*, Beirut, *Ihyaturath al-arabia*
- Racius. I (2004), "The multiple nature of the Qur'an" ph. D. Dissertation of faculty of Arts, Helsinki, University of Helsinki
- Saleh I.S. (1989), *Al-Ab'ad al-Tarikhyyah li a-Islam fi Ifriqiyah wa al- Da'wah al-Islamiyyah al-Tarhu al-Jadeed*, Maiduguri (n.p)
- Siddio.A. (2007), *The Translation of the meaning of Sahih Muslim*, Beirut, Dar al-Arabia.
- Tahun.A.M. (1982), *Murshid al-Du'at ila Allah, Dirasatun wa Tatbiqun*, Damnahar, *Maktabatu Bahr al-Ulūm*.
- Wehr H (1980), *A dictionary of modern written Arabic* (ed) Jmilton Cowan, London, Macdonal and Evans Ltd.