**Da’wah**  
**THE CONTEMPORARY CHALLENGES**  

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**ABSTRACT**

Da’wah or dissemination of the message of Islam is an individual as well as a collective responsibility upon the Muslim Ummah. A believer, male or female, is visualised by the Qur’ān as a dā’īyah whose behaviour, speech and thought process must convey the Islamic message and invite people towards ethical behaviour (yad’ūn ilā ’l-khayr), in order to serve the Creator. The Prophet Muhammad (peace be on him), according to the Qur’ān, is the one who calls people towards all that is good and warns of the consequences of rejecting khayr, haqq, and ma’ruf. The Qur’ān at several places elaborates how to disseminate the message of Islam. The methodology it enunciates recommends to make use of best communication techniques and skills (maw’izah al-’hasanah). It also tells us how to build a logical and rational discourse and dialogue. To make its point crystal clear it furnishes living examples from the conducts and practices of Allah’s Prophets and Messengers (peace be on them) in dissemination of the Islamic message. A careful study of these examples informs us about the issues and challenges they faced in their times and how they responded to those challenges.

Today the Ummah is facing numerous internal and external challenges. It, thus, becomes extremely important to understand contemporary challenges and think about an appropriate Da’wah strategy for the emerging global village. This paper makes a humble effort to understand major contemporary Da’wah challenges and how to respond to these modern day challenges.

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APPLICATION AND PRACTICE OF THE PRINCIPLES OF Da‘wah IN THE AGE OF GLOBALISATION

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ABSTRACT

Today despite the scientific and technological strides that have turned the world into a village, the long cherished values of a true traditional village life are rarely found in the prevailing global village. The fact seems to be that while human scientific and technological advancements have made life on earth more convenient and comfortable, it has failed to make it more decent, peaceful and sustainable. While studies abound on how the Islamic socio-economic, political and ethical teachings can help re-direct the future of globalisation technologies towards a sustainable and peaceful world there are only few works on how the principles of Da‘wah intersect with such issues like multiculturalism, pluralism and inter-religious dialogue to build a more peaceful multicultural, multi-religious and equitable global society. This paper, therefore, examines how Da‘wah can be employed in promoting a global peace culture among the diverse groups in today’s world. The study discusses the involvement of Islamic organisations in inter-religious dialogues and situates it within the contemporary Islamic understanding of the Da‘wah principles and how these principles can help to militate against religious intolerance and the unwholesome effects of the prevailing cultural, religious and other clashes. The paper finally concludes that these Da‘wah principles are useful and desirable for improving upon and sustaining not only Muslim non-Muslim relations but also Muslim Muslim relations.

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THE LOCAL versus the GLOBAL

Da‘wah, Dā’iyah and the Discourse of the Modern

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ABSTRACT

This paper examines the concepts of Da‘wah and Dā’iyah in relation to the whole idea of modernity. It begins with an exposé of the hermeneutics of the two concepts. It proceeds from there to interrogate existing notions of modernity vis-à-vis Islam. The paper, thereafter, explores the challenges posed to Da‘wah and the Dā’iyah by various notions of the modernity. The paper also argues for vitality of the need to meticulously craft proper responses well grounded in the Islamic sources, objectives of Shari‘ah and principles of Islamic jurisprudence, to each of the posed challenges. The paper concludes emphasising the necessity of modern day Da‘wah workers to be abreast of various currents of modernity as well as the nature of challenges it poses and the proper Islamic responses, in order to be effective in their Da‘wah efforts for realisation of the ideals and realities of Islam.

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Promoting Islam to non-Muslims
A Study in Da‘wah bi ‘l-Hikmah as a Strategy

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ABSTRACT
Is there a specific strategy to promote Islam to non-Muslims? The fact is, Da‘wah approaches have been diverse and numerous. The stereotyping of one particular approach at the expense of other possible methods has resulted in lessening creativity in Da‘wah work. The present writers feel that Da‘wah approaches and methods need to be tailored to suit the needs of various localities taking full cognisance of the peculiar problems and prospects of each locality. This obviously calls for more accommodation with respect to adapting and adopting local customs and realities in promotion of Da‘wah activity. The writers firmly believe that owing to dissimilarities of people(s) with respect to their commitment to and practice of Islamic teachings Da‘wah work requires multilevel strategy using multiple fair means and thus feel that varying efforts made by various Da‘wah organisations need to be given due recognition since together they fill the gaps necessary to be filled in to reform the society. Addressing such a wide spectrum of people with diverse socio-politico-religious orientations is a great responsibility, which demands prudence, diligence and experience; the essence of Da‘wah bi ‘l-Hikmah.

* Earlier versions of this article were presented in two conferences organised by the Muslim Converts Association of Singapore in 2000 and Abim Islamic Outreach in 2003. A chapter entitled “The Concept of Da‘wah bi‘l-Hikmah and its Application in the Modern World,” was also contributed in Ridzuan Wu, ed., Readings in Cross-Cultural Da‘wah (Singapore: The Muslim Converts Association, 2001), pp. 3–30. The current paper is a part of the author’s substantially revised and ever-expanding research on this aspect of da‘wah, written in collaboration with an able colleague Asiah Binti Yaacob.

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ABSTRACT

There are more than 20 million Muslims living in Western Europe. Their encounter with the host culture poses unique challenges ranging from security apprehensions due to the tragic events of 9/11 and subsequent terrorist attacks in London and Madrid, rising hostility of the right wing groups all over Europe and misconceptions about Shari’ah, hijāb and jihād. In order to tackle these challenges the basic source of guidance has to be the Qur’ān. According the Qur’ānic narratives, all of Allah’s Messengers/Prophets (peace be on them) emphasised that they are the Messengers from Allah, sincere and trustworthy. The author has chosen to analyse four keywords: Rasūl (Messenger), Nāṣīh (Sincere Advisor), ‘Abbād (Trustworthy) and ‘Abd (Patience) used in this context to describe the examples set by the Prophets (peace be on them), to remind Muslims that they can only succeed in preserving their values and culture by actively engaging in disseminating the message of Islam with nāṣīḥah (sincerity), hikmah (wisdom) and ‘ab’d (patience). The author sees, establishment of European Muslim Council, to be a positive step in the right direction, necessary to meet the need of a Muslim leadership abreast of the challenges as well as the methodology to meet them by sincerely presenting Islam beyond partisan, nationalistic or sectarian tendencies, and thus hopefully be successful by securing Allah’s help.

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INSIGHTS

Reflections
Da‘wah and Conversion
Reflections of a German Muslim

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A true Muslim will never be happy just practicing Islam by and for himself as if Islam could be reduced to a private affair between a believer and his Lord, Allah Subḥānahu wa Ṭa‘ālā. Withdrawing from the world, leading a life of contemplation in the way of certain Sufi intellectuals, is not what Islam, well understood, is about. True, a Muslim develops a strong personal attachment with Allah. But he is expected to interact as well with fellow Muslims and the world at large. How could he privatise his faith? How could a heart full of love for Allah, the Creator, not also overflow for Allah’s creation? If I am happy for having found the way, could I possibly keep myself from inviting others to join me? Just as people in the Opera House cannot hold back their applause after a good opera, drama, or ballet performance, a Muslim cannot possibly suppress his enthusiasm for the beauty of his religion and way of life (Dīn), Islam.

In other words: A Muslim cannot avoid making an impact on his environment. The question can only be, how? because there are unobtrusive ways of Da‘wah as well as obtrusive ones.

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What Islam Can Offer To the West?
Reflections of a Western Muslim

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Prologue

Let me begin with three preliminary remarks: Firstly, if you were to ask the question in my country—Germany—to a Non-Muslim, “What can Islam offer


** This essay is based on a lecture delivered by the author at Da’wah Academy, international Islamic University, Islamabad.
THE REFORM OF MUSLIM SOCIETY
PRINCE SAID HALIM PASHA*

ABSTRACT
Prince Said Halim Pasha, an Ottoman statesman and a prominent Islamist intellectual of 20th century, in the backdrop of the intent of a great majority of representatives of the Muslim intellectual classes on endowing their countries with barely disguised copies of Western institutions thinking that they can only compass their revival by adopting the principles and concepts of the Indo-Aryan world, saw that Muslim intellectual elite no longer had the full conviction that Islam is the religion par excellence: religion in its highest and the most complete form that it is civilisation itself in the most perfect sense. Said Halim Pasha saw it to be a flagrant error to believe that institutions with which the Christian world provided itself, as suited to its needs, political or social, can ever suit Muslims, whatever modifications of detail be made in them. He viewed the two worlds in fact so essentially unlike that by no effort can they be brought to share the same concept of individual and collective life.

He, in the present paper, ascribed the distortion of Muslim mentality, which looks for the regeneration of Muslim society as a result of its assimilation to Western society, to the unfortunate influence of the foreign domination endured by Muslims—a domination which played the part of an intellectual dissolvent among them. He proposed to dispel the errors with which that mentality is laden, and to prove that, from the moral and social point of view, the Islamic world has no reason to envy the West; on the contrary, it is Christendom which needs to learn from Islam in those respects. To enlighten minds on this question of supreme importance he opted to describe in plain terms the social work of Islam. Hoping this reminder will convince Muslim intelligentsia that the Reform of Muslim society should consist simply in Muslims learning to understand better, and apply better, the teachings of Islam.

* Prince Said Halim Pasha [Sa‘īd Halîm Pāšā] (1281–1340/1865–1921) was a prominent Ottoman intellectual who served as Grand Vizier (Prime Minister) of the Ottoman Empire from 1913 to 1917. Born to Prince Mehmed Abdul Halim Pasha on 18 January 1865, he was the grandson of the founder of

Obituary
In the Name of Allāh, the Most Gracious, the Most Merciful.

Every soul has to have the taste of death. And only on the Day of Resurrection shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Paradise will be the triumphant. The life of this world is but goods and chatters of self delusion.

The Qur’ān 3: 185.
I do not remember when and where I had met Ghazi Sahib [Ghâzi Şâhib] (as Professor Dr Mahmûd Ahmad Ghâzi was known affectionately among friends) for the first time. But it seems I had known him for a long time. If my vague memory serves me right I had, in all probability, met him for the first time at the Islamic Research Institute, Islamabad in 1980 or 1981. I became attracted to him from the very first time I had met him. Soon my initial acquaintance of him changed progressively into deep respect, affection and love. My relationship with him grew to such an extent that we could share each other’s concerns on many private and public issues of mutual concern and matters related to his

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**Justice Prof Dr Mahmood Ahmad Ghazi**

(1369-1431/1950-2010)

**A Personal Tribute**

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