


Islamic Da'wah Methodologies and The Challenges Facing Da'wah in The Contemporary Society

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Abstract

Background of study: *Da'wah* in the contemporary society is facing lots of challenges from both the callers and the called. This is as a result of the put up attitudes from both ends.

Aims and scope of paper: The paper elucidates the Islamic *da'wah* methodologies which have been laid down in the *Sharī'ah* of Islām in order to amend the *da'wah* approaches of the contemporary scholars and to warn the general public against turning away from the truth.

Methods: In order to achieve the set objectives, the paper adopted analytical and phenomenological methods of research. The analytical methodology is used to explain the connotation of *da'wah*, the importance of *da'wah* and the Islamic *da'wah* methodologies while the phenomenological method is applied to elaborate the challenges of *da'wah* in the contemporary Nigerian society.

Result: Findings have shown that the failure of *da'wah* is as a result of the approaches adopted by most of the contemporary callers, it has also been found out that many a caller has different motive from the Islamic general *da'wah* motives for going into *da'wah* activity.

Conclusion: The paper concludes by recommending adequate Islamic knowledge for any intending caller so as to be able to prosper in his *da'wah* journey.

A. Introduction

Islamic preaching is a multifaceted action that aims to encourage people or individuals to embrace and apply religious teachings in their lives (Mujahid et al., 2024). Since its inception, preaching has not only been the duty of prophets but also the responsibility of all Muslims as a form of concern for the moral and spiritual state of society. Maintaining social balance is very important, as is the principle of *amar ma'ruf nahi munkar*, which encourages doing good and preventing evil. This principle fosters social awareness, reduces crime, and promotes stability in society, in line with Islamic teachings for communal prosperity (Asror et al., 2025).

The scope of *amar ma'ruf nahi munkar* is indeed broad, covering all aspects commanded by Allah SWT and His Messenger, as well as the expectations of the Muslim community (Afandi, 2024). In general, promoting good deeds encompasses aspects of monotheism, establishing prayer at its proper times, encouraging pilgrimage to Mecca, encouraging fasting, ensuring the fair distribution of zakat, and all other actions required by the makers of sharia. As for forbidding evil, the Muslim community must ensure the purification of their environment from all forms of cruelty by prohibiting bad ethics through speech, actions, and even by hating it in their hearts. This includes prohibiting idolatry, alcohol, theft, gambling, backbiting,

and various other forms of oppression warned against by Allah and His Messenger. Every Muslim individual is responsible for commanding good and forbidding evil according to their position and ability, whether through feelings, words, or actions. For example, leaders are responsible for enforcing sharia law through their actions, while ordinary people must at least reject evil, even if only in their hearts. It should be noted that enforcing the penalties prescribed by sharia law on those who violate it is an act of *Nahi Munkar* (Malam cUthmān Abdu'l Hamīd, 2023).

The historical model of da'wah implementation has also evolved. In some Arab countries, there is a group of people commonly known as “Rijālu-d-Da'wah.” These individuals voluntarily engage in this activity and are supported and sponsored by their governments. They visit villages and cities to invite people to the true teachings of Islam. This group is independent, so they do not engage in politics or proclaim political ideas (Abbas & Ayaas, 2025). Essentially, this activity continues the tradition of the Prophet Muhammad's da'wah by inviting non-Muslims to embrace Islam and advising Muslims to practice Islam sincerely. He also wrote letters to the kings of his time to inform them about Islam (Abdul, 2025). After the Prophet's death, his companions continued this great work and spread Islam to various parts of the world. The same occurred during the Umayyad and Abbasid caliphates. In various regions, including Africa, Islam spread through trade by Muslim merchants who not only brought goods but also Islamic values (Subhani et al., 2023).

One of the main concepts of Islam is the principle of “no compulsion in religion,” which emphasizes the importance of individual choice in matters of faith. Various interpretations of the Qur'an, especially Q. 2:256, which advocates tolerance and freedom of belief, support this idea. Contemporary scholars, such as Jawdat Sa'id, argue that this principle should guide Muslims in their interactions with others and encourage non-coercive methods of spreading the faith (Pizzi, 2024). The methodology of the prophets' sermons in the Qur'an was adapted to the intellectual, social, and cultural contexts of their communities, highlighting that flexibility and insight in preaching were essential to the success of their efforts (Sattar & Azher, 2024). Although digital preaching can reach a global audience, it faces ethical challenges and must be aligned with the ideals of the Quran. Preachers must adapt to current issues while promoting Islam through actions that resonate positively in modern society (Saleh et al., 2022). The way society views religion has been influenced by cultural changes, modernization, secularism, and the increasing speed of digital information. Many of the da'wah approaches used today are considered ineffective because they are still textual, rigid, and do not address the real needs of society. As a result, the da'wah message does not reach people effectively and can lead to resistance from society. To address these issues, da'wah methods must align with Islamic law and be relevant to the times. Some more relevant approaches include da'wah through moral exemplary behavior (good character), the wise use of digital media, a dialogical approach, and participation in social issues. Some people choose to transact with Muslims because they want fair treatment in transactions. This highlights the importance of moral character in spreading Islamic messages. Thus, the quality of honesty is a duty for Muslim men and women to possess if they wish to succeed in their da'wah efforts (Adegoke, 2020).

Previous studies have investigated the history of da'wah, the Prophet's da'wah strategies, and institutional-based approaches. Most of these studies emphasize the importance of message content and etiquette in da'wah. However, few people have deeply studied the relationship between sharia da'wah methods and contextual strategies in modern society (Naveed & Hashmi, 2023). There is still a gap in the literature on the formation of Islamic da'wah methods that can address specific issues in modern society, such as hedonism, consumer culture, moral crisis, and the lack of attention among the younger generation to Islamic values. In addition, there is not much academic research that combines the requirements of Sharia with da'wah methods that are appropriate for the times. Therefore, this study aims to explain the methodology of Islamic da'wah established in Islamic Sharia to improve the approach to da'wah undertaken by contemporary scholars and to warn the general public not to stray from the truth.

B. Research Methods

This research was conducted using qualitative and descriptive methods. The purpose of this research was to study the methods of Islāmiyah da'wah thoroughly and to understand how modern da'wahists in Nigeria act towards their da'wah methods. The focus of the research was on a number of proselytizing figures, including Mallam AbdulKarīm Tājudīn, Mrs. Rashīdah Ishāq, and Mr. Babatunde Ridwanullah, as well as proselytizing groups that are active in spreading the teachings of Islam.

A purposive sampling technique, which selects informants based on criteria to ensure relevant knowledge and experience, was used to select these subjects. This method facilitates the collection of in-depth information about the phenomenon under study in relation to the research questions (Leah, 2024). The sample selection was done carefully in order to obtain a wealth of information and conceptualization.

The research was conducted over a period of two months in various areas of Nigeria that serve as centers of Islamic proselytization activities. The research process began by conducting structured interviews with proselytizing figures, observing their proselytization practices firsthand, and reading relevant literature and documentation. Primary data were obtained through observation and interviews, while secondary data came from literature, historical records, and previous research findings. Interview guides, observation checklists, and content analysis frameworks supported the completeness of the data (Hamblin, 2024).

Furthermore, thematic analysis is used to analyze the data collected by identifying important patterns in the da'wah method and the community's response to it. This analysis is not only descriptive but also interpretive. It was conducted to gain a better understanding of the values, difficulties, and cultural context behind the da'wah practices. In addition, this research examines how the da'wah approach used affects the effectiveness of delivering the Islamic message, as well as how internal and external factors influence how the community receives the da'wah.

This study is limited to the socio-cultural and geographical context of a particular region in Nigeria. Therefore, the results are not intended to be statistically generalized. On the contrary, there are several constraints. These include the possibility of subjectivity in informants' stories or testimonies, as well as the difficulty of obtaining data from other proselytizing groups that were not reached in this study. However, the results of this study can hopefully help us understand the dynamics of da'wah today and assist us in creating more contextualized and successful da'wah strategies in the future.

C. Results and Discussion

Da'wah: A Conceptual Analysis

Da'wah is an Arabic word literally means "issuing of summon" or "making an invitation" (Kayikci, 2020). It is derived from "Dacā" which means to invite somebody for food or drink, or call upon him to come and share something. For instance; "He invited me to his wedding party" or "I invited him to my house" (Mohamed et al., 2021). It is used technically to denote the action of Muslims in conveying the message of Islām to others, in order to teach them more about Islām. It is an obligatory duty upon every Muslim to give da'wah. However, this should not be understood as struggle to convert people to Islām by force, because Islām never make conversion an obligatory act (Mauludin, 2019). This is in line with Q2:256 which reads thus:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong Path. whoever disbelieves In Tâghût and believes In Allâh, Then He has grasped the Most trustworthy handhold that will never break. and Allâh is All-Hearer, All-Knower.

Da'wah Methodologies in Islām

There is nothing left undiscussed in the Qur'ān which serves as the first primary source of this divine guidance. It is explicitly clear that whatever action of man at any given period of time cannot be outside the purview of the content of the Glorious Qur'ān. It is now left for the scholars of such period to interpret it so as to solve the ranging problems. This is evident in Q6:38

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

There is not an animal (That lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. nothing have we omitted from the Book, and They (all) shall be gathered to their Lord In the end.

Allāh, the Law Giver has laid down protocols with which the Prophet preached and by this, he (the Prophet) is regarded as the best role model as contained in Qur'ān 33:21. Thus, the Muslims are strictly commanded to abide by his limitations in giving da'wah. In all, the noted methodologies of Islām in embarking on da'wah activity are not limited to the following:

Wisdom and Good Manners: The Exalted Law Giver has commanded the Prophet to apply much wisdom while proclaiming the religion to the non-believers as well as while dealing with the Muslims. Allāh knows best the action and reaction of His creatures, what they can and those things they cannot do, thus, set some sets of law that would be guiding them (Qahtan, 2020; Sālih, 2025). Allāh says to the Prophet in as contained in Q16:125 thus:

أَدْخِ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Invite (mankind, O Muhammad) to the Way of Your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ān) and fair preaching, and argue with them In a Way that is better. Truly, Your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided.

The Prophet (ﷺ) strictly abided by this divine commandment till Allāh exalted him with a praise; Q68:4 thus “And Verily, You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) are on an Exalted standard of character.” Unlike the contemporary callers who will open argument with people by tagging them unbelievers, the Prophet was recorded to have soft communicated the people regardless of their faith. For instance, a Bedouin Arab came to urinate in the mosque unknowingly, he was addressed harshly by the companions but the Prophet touched his heart with soft speech which made him to accept Islām, as narrated by Anas bin Mālik thus:

While we were in the Masjid with the Messenger of Allāh ﷺ, a Bedouin came and stood and urinated in the Masjid. The companions of the Messenger of Allāh ﷺ said: ‘Stop, Stop!’ the Messenger of Allāh ﷺ said: “Do not interrupt him, let him be” so they left him alone until he had finished urinating. Then the Messenger of Allāh ﷺ called him and said to him: “these Masājid are not for urine and filth; rather they are for the remembrance of Allāh, the Mighty and sublime, and Ṣalāt, and reading Qur'ān” or as the Messenger of Allāh ﷺ said it. Then he ordered a man from the people to bring a bucket of water and pour it over it” (Tāju-d-dīn, 2025).

Good Behaviour: It is rightly put that action speaks louder than words. One of the amazing characteristic of the Prophet that convinced many Kuffār to accept Islām was his good character. People look into action in order to emulate and not the wordings. The character of those that command good deeds but act contrarily is indirectly telling people not to follow them. Allāh challenged this category of people in Q2:44. They are with the knowledge of the truth thereby commanding people to it but forget their own self, they recite the Glorious Book but fail to ponder over its teachings (Tāju-d-dīn, 2025). In addition to this, they are strictly warned by Allāh of the grievous sin in saying what they are not doing as contained in Q61:2-3.

Giving Glad Tidings before Threat of Punishment: Among the requirements laid down by the Sharīcah for anyone who aims at embarking on da'wah activity is his ability to cite verses relating to reward on the issue in question before informing the people of its punishment. Furthermore, he should not relate the punishment to them directly. He should present it in an indirect but in a normal way. For instance, he may say “so and so is the prescribed punishment by Allāh and His Messenger for whoever engages in so and so sinful act.” (Mālam Zakariyyah Kāmil, 2025). This method is deducible from the Glorious Qur'ān where Allāh in His infinite wisdom, is putting glad tidings before warning, for instance, in Q34:28 Allāh says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

We have not sent Thee but As a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but Most men understand not.

The Prophet (ﷺ) also encouraged the callers to be kind while dealing with the people. On the authority of Sacīd bn Abi Burdah from his father, from his grandfather who said, the Prophet (ﷺ) said while sending Mucādh and Abū Mūsā to Yaman (Altuntas et al., 2022):

يسرا ولا تعسرا، وبشرا ولا تنفرا وتظاوعا ولا تختلفا

Make matters easy for them and do not make it difficult, Give glad tidings and do not make them to flee, follow the guidance and do not disagree (Abdul Wahab Sacdu-d-dīn, 2025).

Moderation in Giving Da'wah: Islām requires the caller not to be extreme in his activity or be too lenient that people would take his instructions and commandments for granted. In the same vein, he must not be too harsh in addressing his people. Likewise, avoidance of aggressive words must be taken care of (Ridwanullah, 2025). Allāh revealed the reason behind the followership of the prophet by his people in Qr 3:159.

Small Steps at a Time: Sharīcah makes it incumbent upon every Dācī to go into da'wah activities in steps. In other words, no true caller should start his calling by ex-communicating the Muslims as adopted by numbers of contemporary Ducāt. Moreover, issues relating with aqīdah, pillars of the religion amongst some other roots of Islamic teachings should be discussed before going to some other secondary requirements of Muslims, like keeping of beard, cutting short of trousers and lots more (Olantunji, 2025). Allāh says on the tongue of the Prophet as quoted by Shaykh Adam Al-Ilory: “فعر فونى قبل أن تعبدونى” So, you should understand me before worshipping me” (Ishāq, 2025). Moreover, the prophet (ﷺ) has said while sending Mucadh bn Jabal to Yaman thus:

إنك تقدم على قوم أهل الكتاب فليكن أول ما تدعوهم إليه عبادة الله فإذا عرفوا الله فأخبرهم أن الله قد فرض عليهم خمس صلوات في يومهم وليلتهم فإذا فعلوا فأخبرهم أن الله فرض عليهم زكاة من أموالهم وتراد على فقرائهم فإذا أطاعوا بها فخذ منهم وتوقرائم أموال الناس

You are going to a people from the people of the book. Let the first thing that you call them to be the worship of Allāh alone. If they acknowledge this from you, then inform them that Allāh has obligated upon them five prayers during their days and nights. If they acknowledge this from you, inform them that Allāh has obligated Zakah upon them (Abdu-r-Rahīm, 2025).

Connecting People to the Truth and not Individual or Personality or Organization: A Dācī should not cultivate the habit of referring to personalities as his leading reference, rather, he should cite the principles of Islamic teachings so as to guide the mind of his followers (Abdul Karīm, 2025). This is so because, everyone is fallible, thus, the referenced scholars may be making mistakes while the followers will not know. It is said that truth is not known by men, rather men are known by the truth (Ceyhan, 2021). In addition to this, the caller should as well see to the following (Qarni et al., 2019) if truly he demands success in his Da'wah activities; sincerity and not showing off, listen and smile, be friendly respectful and gentle, choice of time and place carefully, avoidance of Arabic terminologies with a non Arab speaker, have a dialogue and not a monologue, clear up any misconceptions about Islām, be direct; answer the asked questions, walk away if the conversation turns disrespectful or ugly, provide follow-up and support for anyone who expresses interest in learning more as well as the act of correction and not condemnation. It can therefore be concluded that the methodology adopted in the propagation of Islām will determine the success or otherwise of the Da'wah.

The Importance of Da'wah

Da'wah is an important aspect of Islamic activities which must not be taken with levity hand, in the sense that it plays a great role in helping the world get closer to the covered truth. Therefore, the Dācī must be conversant with the rules guiding da'wah and should be more focused if at all he aimed at succeeding in his efforts. Thus, the importance of da'wah can be summarized but not limited to the following few points; Obedience to Allāh: It is an act of obeying the commandments of Allāh because He has encouraged the prophet to call to the way of his Lord as contained in Q16:125. Analogically, anyone who is involving in this activity is also obeying the divine commandment, therefore, he should do it in good faith.

It leads to an Exalted Post: Those who engage in da'wah activity have been given kudos to by Allāh as contained in Q3:110. Logically, the da'wah should not be seen or understood as a mechanism for promoting political thoughts or belief but should be strictly on commanding good deeds and forbidding evils as contained in the above verse.

It is a Means of Imitating the Prophet: The Prophet (ﷺ) was a great businessman during his youthful age and adopted the da'wah activity by the commencement of his prophethood. This is in line with the commandment of his Lord by the beginning of his mission as contained in Q74:1-2. He continued with this

great work till he met his Lord. Thus, it can be concluded that anyone who adores the da'wah activity is following the Sunnah of the Prophet as he was ordered by Allāh in Q 3:31. The Prophet (ﷺ) equally encouraged his followers when he says; “فعلَيْكُمْ بِسُنَّتِي وَسُنَّةِ خَلْفَاءِ الرَّاشِدِينَ” So you must keep to my Sunnah and to the sunnah of the rightly-guided Khalifahs (Ahmed et al., 2022).

It Educates People about Islām: The da'wah efforts of the knowledgeable Islamic scholars have been serving a great purpose in enlightening the populace about the tentacles of Islām (Aswar et al., 2023).

The Motive of Da'wah

Da'wah in Islām comes with reasons for its legality, it is to be noted here that; having the intention of embarking on da'wah activity in Islām for worldly gain or as a show off is nothing but a form of shenanigans. However, the motive of Islāmic Da'wah are: calling to the straight path; enjoining the good ethics; forbidding the bad ethics; inviting non believers to the religion of Islām; and benefiting people with the Islāmic teachings (Nurkholis, 2023).

Thus, this study shows that da'wah in Islam is part of jihad fi sabilillah and is a way to emulate the Prophet Muhammad, beyond simply conveying religious messages. However, the motivations of modern da'is in conducting da'wah vary and are not always in accordance with the principles of sharia. Inappropriate methods, lack of religious knowledge, and extremism (ghuluw) are some of the factors contributing to the failure of da'wah. Additionally, the audience, consisting of Muslims, often exhibits apathy, rejection, or even mockery toward da'wah practitioners. This study also emphasizes that the sharia-based da'wah methodology implemented by early reformists in Nigeria has proven effective and is recommended for modern da'wah practitioners to follow.

The Contemporary Nigerian Muslim Preachers and the Challenges Facing Da'wah

Numbers of the contemporary Muslim preachers have been accused of holding extreme view, hence, they are tagged fanatics because of their attitudes towards those who are not having the same opinion with them. On this, Muhyidīn Abdulkarīm observed that: “The unbelievers are even dearer to some of them than those Muslims who are of different view with them. This brings about the reason why their followers cannot be compared with the moderate scholars in term of population”.

Some of these modern preachers have gone extreme to the extent of classifying their adversaries as unbelievers as if they do not have the knowledge of the dangers behind tagging a Muslim as Kāfir. Takfir is one of the worst crimes against Islām in general and the Muslim community in particular. It is unanimously prohibited by the righteous predecessors to declare a practicing Muslim as Kāfir (Pakeeza & Rathor, 2023). They arrived at this stand because of their adduced evidences from both the Glorious Qur'ān and the Sunnah of the Prophet. Qur'ān chapter 49:11 forbids thus:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَلَىٰ أَنْ يُكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الاسْمُ الفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to Each other, nor call Each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after He has believed: and those who do not desist are (indeed) doing wrong.

It was reported on the authority of Ibn cUmar that the messenger of Allāh (ﷺ) said:

أيما امرئ قال لأخيه ياكافر فقد باء بها أحدهما إن كان كما قال وإلا رجعت عليه. (متفق عليه)

Whenever a man calls his brother an unbeliever, it returns at least to one of them, Either the accused is as claimed, or the charge will return against the accuser.

More so, Abu Dharr reported the Messenger of Allāh saying;

لا يرمى رجل رجلاً بالفسوق ولا يرميه بالكفر إلا ارتدت عليه إن لم يكن صاحبه كذلك

A man does not accuse another man of wickedness or unbelief except that it will return against him if his companion is innocent.

These are the dangers of excommunicating the Muslims without valid stand, it can be deduced from the above cited evidences that if a Muslim accuses another Muslim of being an infidel, he himself have become a worst infidel, if the accused happen to be a true believer in the sight of Allāh . Ustādh Kamal-d-dīn Abdur-Rahīm notes that:

The Prophet who is regarded as the role model to all Muslims did supplicate to Allāh not to destroy his ummah in his presence and when he is no more, the prayer which Allāh has answered. We do not know where the contemporary preachers gained the knowledge of excommunicating the Muslims because of their different opinions (Al-Azhari & Sani, 2022).

In his own opinion, Malam Zakariyyah Kāmil submits that: "Takfir is the major cause for the failure of today's da'wah activities". Nevertheless, there are still well to do Islamic scholars who embark on preaching of Islām with the most accurate and most acceptable methods of Sharīcah. However, this group can be considered as an infinitesimal compare to the other groups that do not even understand the concept of propagation. This, therefore, can be said to be the key to the frivolous challenges facing da'wah in the contemporary Nigerian society. In all, there are some stand out challenges facing the groups of ducāt, they are not limited to the following:

Disunity: The Muslim elites, scholars and lay men all over the world face the same direction while observing prayers, pray in the same mosque, fast the same month but differ in some other aspects of human life ranging from economic, social, political, legal, educational, cultural and policy on strategic goals. There fails to be unification in the thinking and perception of Muslims with regards to their adopted way of calling people to the way of Allāh. This in return is leading to no other problem if not disunity of the Islamic Ummah. Mallam Abdul Karīm Tājudīn submits that:

The contemporary preachers see themselves different from one another, they fail to realize that they are serving the same God, this in return is serving as a great challenge for the success of their da'wah activities.

Ghuluw: This is defined as exaggerating any part of Islām beyond its actual specified limits or, likewise, downplaying any part of Islām below its actual specified limits (Sadiq, 2023). This has been one of the leading methods adopted by the today's Nigerian Muslim preachers, a situation whereby a group will be excessive in their dealings while some others will almost leave out the Islamic injunctions all in the name of simplifying the religion. The connotation of da'wah covers the scope of adoption of or return to the path of Allāh. Adoption in the sense of spreading the tentacles of Islām to the unbelievers while return to; is used to call the deviated Muslims back to the real teachings of Islām. The good ethics of a Muslim is itself suffice for da'wah activities because the Prophet was described to be the most moderate in character, thus, Muslims are urged to follow his footsteps (Kayikci, 2020).

It is a form of ghuluw to be considering one's Maslak or Madh-hab the only authentic as well as the most acceptable ways of dealing with issue while considering all others as being misguided. More so, there are groups of Islamic ducāt who are of the view that when they assume the Khilāfah, all the political imbroglio, social degeneration, economic corruption will be curb within a very limited time, thereby going against and condemning the government in power, as if they are not aware of the fact that; Allāh is in control of all affairs (Sadiq, 2023). Malam Uthmān Abdul Ḥamīd notes in one of his lectures thus:

The Salāfiyyah movement should not be seen as a sect in Islām. Thus, the general name given to this ummah by Allāh which is Muslimūn should be maintained. The attitude of naming Islamic movement is however putting a set back to the religion of Islām, this is so because, people see them as an organization different from that of the general public (Sarhan, 2019).

In addition to this, there are some spiritualists or mystics who tried to purify themselves by seceding this world and everything it entails, thereby regarding those who have cherished or appraised some ephemera as been misguided. The ducāt are strongly enjoined to shun being extravagant while embarking on their da'wah activities in order to gain the attention of the populace. Mr Babatunde Lukman Olatunji views that: Preachers are like tutor who help the development of the community but they have turned themselves to topics of mockery by the members of the contemporary society in the sense that, the mistake made by one

of them will be the topic of discussion by the other. This attitude has led them to lose their fame from the general public to the extent that, the images of the moderate ones amongst them have been distorted by the actions and reactions of the extreme ones.

Alhaji Muhammad Solihu Elepo added that:

One of the challenges facing the contemporary preachers is their extreme act of disrespecting their parents based on frivolous ground. How can someone who I know has been cursed by his father stand in front of me to preach? We even heard it from the Alfas that the prophet said anybody that face the Qiblah should be respected for his status as a Muslim.

The Islamic Knowledge Deficit: It is of no doubt that before anybody can join the group of Islamic callers, he must be very verse to some extent in some aspects of Islamic knowledge which include; the Arabic language, Islamic jurisprudence, Islamic creed, knowledge of traditions of the prophet and most of all the knowledge of the Qur'ān. It is sad enough to have seen in Nigeria today, some callers who could not even read through the passages of the Glorious Qur'ān and calling others to Allāh based on hear say and dogmatism, hence, causing problem within the Muslim society. Mr Abdul-Wahāb Sacdu-d-dīn notes as follows: I don't see any big deal in revealing my lack of knowledge concerning the pose question, how can one be approaching the Islamic injunctions with inadequate knowledge? We see many Aṣ-Ṣalātu leaders in our environment today who could not recite the Glorious Qur'ān clearly and their members will be giving them the regard of a knowledgeable Islamic personality, thus, they tend to ask them questions to clear off their ambiguity about Islām, these people will feel so ashamed to say they do not have the knowledge about the asked questions, thus give them wrong answers.

Malam Abdul Fatah 'Isa concludes that:

There are so many Ḥalāl trades to engage in by the Muslims which will earn them more profit than to be embarking on da'wah activities without knowledge. The Muslims should equally be sensitized to consider knowledgeable scholars before choosing their role models.

Therefore, the purpose of this paper is to investigate the correct methods of da'wah as stipulated in Islamic Sharia, with the aim of improving and guiding the approach of contemporary da'wah practitioners. This research aims to ensure that da'wah activities remain consistent with the Qur'an and Sunnah, promote unity among the Muslim community, and avoid extremist attitudes, personal interests, and ideological errors. Additionally, this paper aims to urge the Muslim community as a whole not to deviate from the path of truth, emphasizing the textual and historical foundations of ethical and successful da'wah methods.

These results show that integrity, understanding of the shar'i, and the methods used by the preachers are crucial to the success of da'wah. The failure of modern da'wah is mostly attributed to non-compliance with the principles of the Prophet's da'wah, both in terms of intention and method. The da'wah message is not effective because the method is inappropriate and Islamic knowledge is lacking. In addition, the community's negative response exacerbates the situation. In this context, da'wah as jihad must be interpreted in a way that is full of wisdom and patience, as exemplified by previous generations.

The results of this study have important implications for modern da'wah practices:

1. Preachers must have a deep understanding of Islam so that they can preach in a way that is in accordance with sharia.
2. The da'wah approach must be adapted to the social context of society without sacrificing the principles of sharia.
3. Extreme or judgmental da'wah may lead to rejection rather than acceptance.
4. There is a plan to educate the community to be more open and respectful.

This study is very useful for Islamic da'wah research, especially by emphasizing the relationship between da'wah and jihad in a spiritual and social sense, identifying internal and external challenges in current da'wah practices, and providing a methodological framework based on shar'i da'wah principles that can serve as a reference for preachers in the modern era.

This study has several limitations, such as the following: It is limited to the Nigerian context, so generalization to other regions requires additional research; it does not conduct field studies or in-depth interviews with contemporary preachers to enrich the empirical data; and it only looks at aspects of community response as a whole, without differentiating between age groups, education levels, or cultural backgrounds. This paper recommends adequate Islamic knowledge for prospective preachers. It is also advised to avoid all forms of exaggeration and trivialization for the smooth running of their preaching activities.

D. Conclusion

The study has expatiated the Islamic connotation of da'wah which is to encourage the Muslims to be steadfast in aligning themselves with the true dictates of the Sharī'ah. It has so many benefits and importance as it is serving as the act of imitating the Prophet. However, the motives of engaging in it by the contemporary Islamic scholars differ from edge to end. It has also been brought to limelight that there are highlighted causes for the failure of da'wah in the hands of the contemporary callers ranging from their adopted methodologies, Islamic knowledge deficit, ghuluw amongst others. The called Muslims have also been found as one of the major challenges facing the contemporary da'wah through their act of turning away, engaging in dispute with the callers, ridiculing of the Islamic callers and so on.

The work has also stressed the da'wah methodologies of the Sharī'ah which ought to be followed by all intending callers to the path of truth. Effort has also been made to connect the relationship between da'wah and jihād because anyone who is engaging himself with the act of propagating the religion is exercising nothing but a form of jihād. The early reformers in Nigeria have strictly followed the laid down principles and as a result, their da'wah activities were prospered, which is pointing to the fact that if the contemporary scholars can follow suit, there is nothing stopping them from prosperity. It is on this note that this paper is recommending adequate Islamic knowledge for the intending callers, all forms of exaggerations and trivializations are also recommended to be shunned for the prosperity of da'wah activities. Therefore, this study concludes that preachers must understand Islam well, avoid exaggeration and underestimation, and follow the da'wah methodology stipulated by Sharia so that da'wah can thrive in the modern era.

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F. Author Contribution Statement

HA: Formulate an initial idea, conduct a literature study, devise a method, and implement research by collecting and analyzing data. After that, write the article systematically from beginning to end.

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