

EVANGELISM AND DA'WAH: A COMPARATIVE STUDY

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

HANIT BIN OSMAN

EVANGELISME DAN DA'WAH: SATU KAJIAN PERBANDINGAN
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Sejarah panjang Kristian dan Islām memaparkan penekanan pengikut mereka terhadap aspek penyebaran agama masing-masing di seluruh pelusuk planet bumi ini. Kristian mengistilahkannya sebagai *Evangelisme* manakala di dalam terma Islām pula adalah *Da'wah*. Dengan sepenuh hati dan usaha yang jitu mereka cuba menyelamatkan manusia dari *weltanschauung* hidup yang terpesong, membawa manusia kepada kehidupan yang lebih terarah dan menyebarkan *Cinta Rabbāni* di kalangan manusia (menurut pandangan agama masing-masing). Ia dikira sebagai manifestasi pengabdian kepada *Tuhan*. Justeru kajian ini bertujuan untuk mendedahkan persamaan dan perbezaan kedua-dua doktrin penyebaran agama ini. Dalam beberapa perkara, *Evangelisme* dan *Da'wah* mempunyai persamaan yang nyata, seperti - kedua-dua misi agama ini bertujuan untuk membimbing jiwa manusia ke arah kebenaran yang hakiki (menurut pandangan agama masing-masing). Sebaliknya pula terdapat juga beberapa perbezaan seperti - teras ajaran teologi atau *Tauhīd* agama masing-masing itu sendiri. Berdasarkan prinsip-prinsip asas kedua-dua agama itu sendiri, ia kelihatan mustahil bagi kedua-duanya untuk wujud bersama (dari aspek penyebaran). Komplikasi ini akan lebih mudah difahami jika seseorang memandangnya dari kacamata keagamaan kedua-duanya. Matlamat yang sama (menyelamatkan jiwa manusia dari kesesatan) inilah yang membawa kepada *permusuhan* kerana masing-masing cuba *menyelamatkan* manusia dari memeluk agama lawan. Ia membawa kepada kesimpulan bahawa tiada satu pihak pun akan mengalah dan sebaliknya. Jadi satu-satunya jalan penyelesaian, kedua-dua gerakan penyebaran agama ini mestilah bersaing secara sihat dan beretika. Adalah diharapkan kajian ini akan memberikan sumbangan yang bermakna dalam disiplin ilmu *Da'wah* dan memberi pendedahan awal kepada masyarakat umum tentang isu penyebaran agama Islām dan Kristian.

ABSTRACT**HANIT BIN OSMAN*****EVANGELISM AND DA ʿWAH: A COMPARATIVE STUDY***
2004

The long history of Christians and Islām showed the accentuation given by both followers to perform the religious mission throughout this planet. In Christianity it is called evangelization while in Islāmic term is *Da ʿwah*. They sincerely give their highest effort to manifest their obedience to God, the efforts are to save human kind from deluding life *weltanschauung*, bring them to a meaningful life and spreading the love of God according to their religious views respectively. This particular study is purposed to disclose the similarities and differences between both missions' doctrines. In some extents Evangelism and *Da ʿwah* do have some matters in common such as both are trying to lead people to the absolute truth. On the contrary, there are differences between them like the core teaching of theology of each religion itself. Based on both religious principles, it seems impossible for both religions to co-exist in term of religious mission. It will be easier to comprehend if one views the complication through both religious perceptions. The common goal (*save people*) of both religions in mission that lead them to *rival* each other as both are trying to 'save' the public opposite religion conversion. It leads to a conclusion that none of them will tolerate vice versa. Thus, the only solution is, both missionaries must compete to each other in a very conducive and healthy manner. Hopefully this particular study will confer a significant contribution to *Da ʿwah* discipline and will be a good exposure to the public on the comparison between *Da ʿwah* and Evangelism.

ملخص البحث

حانيت بن عثمان

التبشير النصراني والدعوة الإسلامية: البحث المقارن

٢٠٠٤

قد اعتبرنا من التاريخ الإسلامي و التاريخ النصراني أن المسلمين والنصرانيين شددوا على النشر دينهم في إنحاء عالم جهاداً شديداً. سمها النصرى هذا التبشير الديني بـ *Evangelism* و في الإصطلاح الإسلامي سمها بالدعوة. و جاهدوا الى الغاية في دعوة الناس الى دينهم (في محاولة إظهار طاعتهم الى الرب). و هم جاهدوا في إنقاذ الناس من الحياة المضلة والمنحرفة و قائد الناس الى الهدى ونشروا حبة الربانية بين الناس (على حسب جذور الفكرية دينهم). فهذا البحث يهدف الى كشف المساواة والفرق من أعمال المقارنة بين الدعوة و *Evangelism* من حيث مبادئهما ومناهجهما. ففي بعض الأشياء قد اتفقا، مثل من وجه الهدف الدعوية وهي لقائد الناس الى الهدى (على حسب جذور الفكرية دينهم). ومن جهة أخرى، وجد أيضاً خلاف ومناقض، مثل الخلاف المعين في جذور هذين عقيدتين. نظراً لمبادئ أساسية هاتان ملتان، تستحيل عليهما (فرقة الدعوة و فرقة المبالغ النصراني) أن توجداً معاً (من حيث التبشير). وإن ننظر هذا الصراع من جهة الدينية فاستطيع أن نفهم جيداً عن الخلاف الدعوية الدينية بينهما. فالهدف الواحد هذا هو الذي يشترکہما الى "الحرب" ، لأنهما يتبادران في المحاولة "إنقاذ" الناس. ويحمل هذا الصراع الى الخلاصة: لن يصلحان بعضهما مع بعض ابداً. فباقي الإيجاد الجواب فقط عن هذا، فلا بدا لدعات المسلمة والمبالغين النصراني أن يتنافسون مع بعضهم في البيئة الصحيحة والإيجابية. والرجاء سيكون هذا البحث، البحث العلمية المفيدة ليوسع علوم الدعوة خاصاً و سيكون بيان العلمية في مقارنة بين الدعوة الإسلامية و التبشير النصراني للمجتمع عاماً.

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GLOSSARY

<i>Khulafa' Ar-Rāsyidīn</i>	: The four rightly guided caliphates: Abu Bakr, 'Umār, 'Usmān and 'Ali RA
<i>Adab</i>	: Ethical manners
<i>Akhirat</i>	: Hereafter
<i>Al-Fard Al- 'Ayyin</i>	: <i>Fiqh Term</i> ; Individual compulsion
<i>As-Syahīd</i>	: A martyr man
<i>Baptize</i>	: A Christian religious ritual as symbol of admission to Christ
<i>Bayān</i>	: A brief religious talk in Tabligh mission activity
<i>Da'i</i>	: Islamic Missionary (singular)
<i>Da'wah Al- 'Āmmah</i>	: Preach to public or a big group
<i>Da'wah Al-Fardiyyah</i>	: Preach to individual or small group
<i>Da'wah Bil-Hikmah</i>	: Preach with full of wisdom
<i>Da'wah Bil-Sirātil-Hasanah</i>	: Preach by exemplify noble manners
<i>Du'a' Ar-Rābiṭah</i>	: A prayer to ask for Muslims unity, created by Al-Banna
<i>Du'at</i>	: Islamic Missionaries (plural)
<i>Dzīkr</i>	: Remembrance of Allāh
<i>Dzīkr Al-Ma'thurāt</i>	: A group of <i>Dzīkr</i> that derived from Prophet SAW
<i>Faḍa'il Amal</i>	: Benefits of religious action
<i>Fard Al-Kifāyah</i>	: <i>Fiqh Term</i> ; General compulsion. Enough if there is somebody perform it, sinful if no body perform it
<i>Fiqh</i>	: Islamic Jurisprudence
<i>Futuḥāt</i>	: New Islamic territory opening
<i>Kibār Aṣ- Ṣahābah</i>	: The foremost Prophet companions
<i>Madrasah</i>	: Religious traditional schools
<i>Mantiq</i>	: Logical reasoning (an Islamic science)

<i>Nāqib</i>	: The male leader and guider in an <i>usrah</i>
<i>Nāqibah</i>	: The female leader and guider in an <i>usrah</i>
<i>Rabbāni</i>	: Matters related to Allah
<i>Risālātul-Anbiya'</i>	: Prophetic missions/ messages
<i>Šūfiš</i>	: Muslim whoop devote themselves to heart purification
<i>Sulṭān Al-Auliyā'</i>	: King of all saints
<i>Syeikh</i>	: Informal religious rank for authorized scholars
<i>Syirik</i>	: Associate or homogenize Allah with other substance
<i>Ta'āruf</i>	: Get to know people
<i>Tafāhum</i>	: Understanding
<i>Takāful</i>	: Accepting others
<i>Ta'līm</i>	: A Tabligh mission activity by reading a religious book
<i>Tarbiyyah</i>	: Religious education and spiritual training
<i>Tauhīd</i>	: Theology
<i>Tazkiyyah An-Nafs</i>	: Soul purification
<i>terminus ad quem</i>	: The limits
<i>Tertio Millennio Adventiente</i>	: The Coming of the 3 rd Millennium
<i>Syarī'ah</i>	: Islamic rules/ law
‘ <i>Ulama'</i>	: Muslim scholars, plural for ‘ <i>Alim</i>
<i>Ummah</i>	: Muslim society
<i>wāšāya</i>	: Wills
<i>wirid</i>	: A form of <i>Dzikir</i>

TRANSLITERATION

1. Alphabet

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	أولياء	Auliya'
ب	b	بنا	Banna
ت	t	تعارف	Ta'aruf
ث	th	ثلاثين	Thalāthīn
ج	j	جيلاني	Jīlānī
ح	ḥ	حال	Ḥāl
خ	kh	خديجة	Khadījah
د	d	داعي	Dā'ī
ذ	dz	ذكر	Dzīkr
ر	r	رابطة	Rābiṭah
ز	z	زكير	Zakīr
س	s	سيد	Said
ش	sy	شيخ	Syeikh
ص	ṣ	صحابة	Ṣahābah
ض	ḍ	ضعيف	Da'if
ط	ṭ	طرق	Ṭuruq
ظ	ẓ	عظيم	'Azīm
ع	'	عبد	'Abdu
غ	gh	غني	Ghani
ف	f	فتوحات	Futūhāt
ق	q	قرطوبي	Qurṭūbī
ك	k	كبار	Kibār
ل	l	لم	Lam
م	m	مأثورات	Ma'thūrāt
ن	n	نقذ	Naqdzu

و	w	وصايا	waṣāyā
هـ	h	هجرة	Hijrah
ي	y	يوسف	Yūsuf

2. Short Vowel

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
----- َ	a	أدب	Adab
----- ِ	i	عاصم	‘Āṣim
----- ُ	u	علم	‘Ilmu

3. Long Vowel

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
ا	ā	مضار	maḍār
و	ū	علوم	‘ulūm
ي	ī	كبير	kabīr

4. Diphthong

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
وَّ	ww	منورة	Munawwarah
ي	yy	عين	‘ayyn
يَّ	iyy	تربيتة	Tarbiyyah

5. Exemption

5.1. Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” not to ‘, example:

<u>Example</u>	<u>Transliteration</u>
أحمد	Ahmad

ABBREVIATION

AS	‘alayhi/ ha/ hima/ him al-salām
AD	Anno Domini: after Jesus birth
API	Akademi Pengajian Islam
b	Billion
CD	Compact Disc
Def.	Definition
Dr.	Doctor
Ed.	Editor
Edi.	Edition
et. al	<i>et alili, et alia</i> means and others
<i>etc</i>	<i>et cetera</i> , and so on.
H	Hijrah
Hj.	Haji
Ibid	<i>Ibidem</i> . In the same place
IFS	International Forgiver of Sins. An international priest rank in Catholic
Inc.	Incorporated
KUIM	Kolej University Islam Malaysia
m	Million
n.a	no author
n.d	no date/ year
n.pb.	no publisher
n.pl.	no place
no.	Number
p.	Page
Ph.D	Doctor of Philosophy
pp.	Pages
Prof.	Professor
RA	Raḍiallāhu ‘Anhu/ ha/ huma/ hum
RISEAP	Regional Islamic Da’wah Council of East Asia and Pacific
ROM	Read Only Memory
SAW	Ṣalla Allāh alayh wa sallām
Th.D	Doctor of Theology
trans.	translator/translated by
UK	United Kingdom
UM	University of Malaya
UMI	University of Microfilm International
USA	United State of America
USD	United State (of America) Dollar
Ver.	Version
vol.	Volume

Bible Chapters Abbreviation

Gn	Genesis
Ex	Exodus
Jgs	Judges
Sm2	Samuel 2
Prv	Proverbs
Sg	Song of Solomon
Mat	Matthew
Mar	Mark
Jn	John
Rom	Romans
Tm2	Timothy 2
Heb	Hebrew

SYMBOL

@	Alias, also named as, also known as
#	Ḥadīth Number
&	And

CHAPTER I

EVANGELISM & DA'WAH: ABRIDGE INTRODUCTION

Both Islām and Christian have their own concept, principles and methods in attracting mass people. However in certain matters they are competing and likely to rival each other. Ambon, Timur-Timur and Iraq among others are the samples of bad meeting point for both religions. This issue led me to investigate the difference between both religious preaching concept, principles and methods. Author does believe there are certain concept, principles and methods that led them to differ with each other.

In Muslim sources, evangelism or missionary is almost universally regarded as agents of colonialism, Westernization and secularization. To Christians, evangelism is a holy and divine act, a responsibility to all followers as Da'wah been viewed in Islām.

Christians comprises of some 2 billion devotees. After years of evangelization there was another significant revelation — that Christianity itself is now an essentially non-Western religion. In 2000 world population by religions statistics showed that 60% of Christians were citizens of the “two-thirds world”—Africa, Asia, and Latin America¹. This progress designates the full commitment of Christian evangelists.

During the early time, many of Christian priests propagated all over the world individually. Pioneered by St. Paul, and then continued by other great evangelists. Gregory the Illuminator (evangelized in Armenia), Ulfilas (evangelized in German), Patrick (evangelized in Ireland, Frumentus and Ethiopia) and Nestorian Christian (evangelized in Central Asia and China)² among others are considered as great evangelists. The mission efforts were also strengthen by political will. Constantine the

¹ Woodward, Kenneth L. 2002. “Christianity's Newest Converts”. *Encyclopedia Britannica 2003 Ultimate Reference Suite*. (CD-ROM), Encyclopedia Britannica Inc.

² *The Encyclopedia Americana International Edition*. 2000. USA: Grolier Inc. Vol. 19. p. 230

Great for instance, along with his colleague Licinius has declared Christianity as lawful religion in the Roman Empire in AD 313.³

In our region evangelization was possible through colonial power such as Portuguese, 1511 and Dutch, 1641 in Malacca. Along with the Portuguese conquest they were eight Christian Catholic chaplains on board, one of them is Fr. Domingo de Souza. There is no record indicating the exact level of their success in Christianizing local people but Fr. Teixeira revealed that one of the Johor's royal family was converted into Christian in 1561⁴. During 18th century, Societe des Mission Efrangeres de Paris (MEP)⁵ and the St. Joseph's Society of Foreign Missionaries⁶ have sent their missionaries to this region.

There are estimated around 200 missionaries in Peninsular Malaysia in the time being. There are around 4000 to 10 000 missionaries all over the Malay Archipelago including in Sabah and Sarawak. This figure was taken from illustrated map by the World Christian Trends. Refer to the Figure 1 on page 4.⁷

Today about 1 billion Muslims are spread over 40 predominantly Muslim countries and 5 continents, and their numbers are growing at a rate that unmatched by any other religion in the world.⁸ This is the result from the continuous effort by Muslim *Du ʿāt*, pioneered by prophets AS then completed by the Last Prophet Muḥammad SAW.

The Noble Prophet Muḥammad SAW began the Daʿwah secretly in Mecca Al-Mukarramah for three years, and then began to preach publicly.⁹ His Daʿwah

³ Hamilton, Bernard. January 2003. "Spreading The Gospel In The Middle Age". *History Today*. London: History Today Ltd. Vol. 53 (1). pp. 38

⁴ Teixeira, Monsieur Manuel. 1987. *The Portuguese Missions In Malacca and Singapore (1511-1958)*. China: Insituto Cultural de Macau. p. 348

⁵ Chew, Maureen K.C. IJ. 2000. *The Journey of Catholic Church In Malaysia (1511-1966)*. Kuala Lumpur: Catholic Research Center. p. 83

⁶ Muda @ Ismail Ab. Rahman, Prof. Madya, Dr. 2000. *Cabaran Gerakan Missionari Kristian di Malaysia di Alaf Baru, Satu Kajian di Kuala Lumpur dan Petaling Jaya*. Terengganu: Yayasan Islām Terengganu. p. 13

⁷ n.a. 2003. *10/40 Window*. (Map). Tokyo: Time Inc.

⁸ Aḥmad S. Dallal. 2002. "The Presence of Islām in the 20th Century". Microsoft Encarta Encyclopedia 2003. (CD-ROM). USA: Microsoft Corporation.

⁹ Al-Būṭī, Muḥammad Saʿīd Ramaḍān, Dr. 1998. *Fiqh As-Sīrah An-Nabawiyah Maʿ a Mawjiz At-Tārikh Al-Khilāfah Ar-Rāsyidah*. Cairo: Dār As-Salam. p. 68

movement became stronger when Hijrah took place. It became stronger ever when he managed to establish the first Islamic state, Medina Al-Munawwarah.

The expansion of Islām continued by the Four Khulafa' Ar-Rāsyidīn, numbers of Futuhāt (the opening of a new Islamic territory) are successfully made. At this stage Muslim became the strongest political empire ever in history. Islām managed to overcome the Rome and Persian empires and their religions influences (Christian and Majūsi). The Da'wah were also been succeeded by the Companions who went to a new territory and preached there, among others is 'Abdullah Bin Mas'ūd.

The Da'wah efforts then continued by the next rulers of Muslim, as well as by millions of individual *Dā'ī* all over the world. In the golden age of Islām, the Da'wah even spread to China and our region. In China Islām was believed arrived through the hands of Muslim armies and merchandisers in the Tang's Dynasty (618- 908 A.D).¹⁰ While in Malaysia Islām was believed arrived and tremendously developed during the Malacca Dynasty (1400-1511 A.D)¹¹. Nowadays Islām has become one of the major religions in the world. Islām has spread rapidly even in developed country like Britain¹², USA and Japan.¹³

¹⁰ Yūsuf Liu Baojun, Hajj. 1999. *Perkembangan Masyarakat China di Dunia*. Kuala Lumpur: Malaysian Encyclopedia Research Center. p. 6

¹¹ n.a. 2002. "*Malacca Kingdom of...*" Microsoft Encarta Encyclopedia 2003. (CD-ROM). USA: Microsoft Corporation.

¹² Ibid. Weisser, Henry G. & Kishlansky, Mark. 2002. "*Other Religious Groups*".

¹³ Šālih M. Sammarrai. 2000. "*Sejarah dan Perkembangan Da'wah di Jepun*". Aizan Hj 'Ali @ Mat Zin. (trans.) *Journal of Uşuluddīn*. Kuala Lumpur: API, UM. Vol. 12/ 2000. December 2000. pp. 171-182.

CHAPTER II EVANGELISM

DEFINITION

Evangelism¹⁴

Evangelism originated from word evangelium, which is derived from Greek word euangelion or gospel means good spell or good news.

Evangelism means the proclamation of the Christian Gospel; especially: the presentation of the Gospel to individuals and groups by such methods as preaching, teaching, and personal witness or family visitation programs. It is an effort to bring about personal conversion to Christian.

The person preach the Gospel or Christianity is called evangelist or missionary.

Gospel¹⁵

An Anglo-Saxon etymology originally designates god-spell, meaning “good story,” a rendering of the Latin evangelium and the Greek euangelion, meaning “good news” or “good telling.”

The Christian’s Gospel refers to any of four biblical narratives covering the life and death of Jesus Christ. Written, according to tradition, respectively by Matthew, Mark, Luke, and John (the four evangelists), they are placed at the beginning of the New Testament and make up about half the total text. G. D. James, Th. D, the first Asean missionary to rare series missionary in Asean concluded Gospel is good news from

¹⁴ *Merriam-Webster Collegiate Dictionary*. 1993. 10th Edition. USA: Merriam-Webster Inc. Massachusetts. p. 401; *Oxford Dictionary of English Etymology*. 1966. London: Oxford University Press, Ely House p. 331; *The New Oxford Dictionary of English*. 1998. USA: Oxford University Press. p. 636; *Collin English Dictionary*. 1998. 4th Edition. USA: Harper Collins Publisher. p. 534; *The New Penguin English Dictionary*. 2000. England: Penguin Group. p. 480 & *Webster Third New International Dictionary Unabridged*. 2000. Version 2.5. CD ROM, USA: Merriam-Webster Inc.

¹⁵ James, G. D. ThD. 1962. *Missionary Tours in Malaya*. Singapore: Evangelistic Fellowship. p. 145 & *Encyclopedia Britannica 2003 Ultimate Reference Suite*. 2002. (CD-ROM). n.pl. Encyclopedia Britannica Inc

the God of heaven to a fallen and estranged humanity. According to Islām Gospel is the deviated version of the holy book, *Injīl*.

THE BIBLICAL OBLIGATION OF EVANGELIZATION

One of the most important topics is to reveal is there really any Biblical obligation of evangelism or missionary in Bible. The answer is yes. In Bible there is a lot of verses command their followers to spread the faith of Christianity. Below are the verses as ample testimonies, adapted from Bible that designates the need of evangelism in Christianity.

*“Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit”.*¹⁶

*“And He said to them, “Go throughout the world and preach the Gospel to all creation”.*¹⁷

There are numbers of Bible verses that indicate the evangelize obligation.¹⁸ Bible clearly stated the commandments to propagate the words of Jesus according to Christianity tenets. Hence pertaining to the Bible, evangelism or mission of Christian is a religious act. In fact, it is a religious obligation to all Christians.

We could understand also, according to Bible, those who embraced Christianity alone will be saved from God’s punishment. A Christian will be ended with happiness and non-Christian will ended with a big calamity imposed by God.

*“He who has believed and has been baptized shall be saved; but he has disbelieved shall be condemned”.*¹⁹

¹⁶ Bible. Mat: 28:19. (All Bible verses in this writing will be based on 1978. *Bible King James Version*. n.pl: Gideons International; 1971. *The Living Bible: Paraphrased*. USA: Tyndale House Publishers & Maged Nabih Kamil, Dr. 1998. *The Holy Bible (King James Version), Electronic Bible Version*. 98.50en. (CD-ROM). n.pl: n.pb. Quotation from other sources will be cited accordingly)

¹⁷ Ibid. Mar: 16:15

¹⁸ Ibid. Mat: 18:20, 24:14, Mar: 3:14, 6:12, 16:16, 16:20, Luke: 9: 60, 24:48, Tm2: 4:5

¹⁹ Ibid. Mar: 16:16

Inspired by these commandments, the missionaries evangelize as instructed. They taught and call people to have faith in Jesus, repent of their sins and confess the name of their God according to Christianity doctrines. Furthermore Bible indicated the advantages to those who perform the deed as encouragements and motivations such as been forgiven of all sins.

“From that time Jesus began to preach, and to say, repent: for the kingdom of heaven is at hand.”²⁰

“teaching them to observe all that I commanded you; I am with you always, even to the end of the age”²¹

In a dialogue, Arne Rudvin, Bishop of Karachi, presented his paper on title “The Concept and Practice of Christian Mission”²². In this particular paper he emphasized that the doubt of evangelization obligation shall not appear. Mission is seen as the personal duty of every individual Christian, part of his or her faith to witness.

²⁰ Ibid. Mat: 4:17

²¹ Ibid. Mat: 18:20

²² Arne Rudvin. 1982. “The Concept and Practice of Christian Mission”. *Christian Mission and Islamic Da'wah, Proceedings of the Chambesy Dialogue Consultation*. n.pl: n.pb. p. 16

CONCEPTS IN EVANGELISM

Salvation

The core concept in evangelism is salvation. Salvation always be the foremost aim of Christendom. It is a must faith for them to be witnessed, in order to remain in Jesus alignment of teaching. It also been related to a number of Christendom etymology particularly Catholic. The religious etymology such as original sins, incarnation, redemption, resurrection, conciliation, sanctification and cross, use to be referred to Jesus Christ as 'The Saviour' who responsible for the 'salvation'.

Salvation concept has been emphasized in Gospel and as a primary message in Bible to all Christian followers. According to Christendom, without salvation life is meaningless.

It is a Christian's duty to disseminate the forgiveness of God upon the human through the crucifixion of Jesus AS. Salvation also is the God and Jesus AS' love manifestation to humankind.

*"But God commanded his love toward us, in that, while we were yet sinners, Christ died for us."*²³

*"The Good News about the Kingdom will be preached throughout the whole world, so that all nations will hear it, and then, finally, the end will come."*²⁴

Salvation was taken from Italian word 'salva', which means an act of saving and preservation from destruction, danger or calamity. Some suggested it originated from old French word 'salvare', salvatio that has been borrowed by Middle English, which means 'to save'. 'Salvare' also been identified in old Latin words. In Greek, 'soteriology' designates the same meaning.²⁵

²³ Bible. Rom: 5: 8

²⁴ Ibid. Mat: 24: 14

²⁵ Khadijah Mohd Hambali @ Khambali. 1999. "Konsep Salvation Menurut Agama Kristian: Satu Huraian Awal". *Journal of Uşūluddīn*. Kuala Lumpur: Department of Uşūluddīn, API, UM. Vol. 10/1999, December; *Merriam-Webster's Collegiate Dictionary*. 2000. Version 2.5. CD ROM. USA: Merriam-Webster Inc.

In Bible this word is refers to the deliverance of the Israelites from the Egyptians²⁶, and of deliverance generally from evil or danger. In the New Testament it is specially used with reference to the great deliverance from the guilt and the pollution of sin wrought out by Jesus Christ, "the great salvation".²⁷

In Christian theology, it designates the meaning 'deliverance from sin and its consequences and admission to heaven, brought by Christ the Saviour'.²⁸ In easier word salvation is the saviour act by Jesus to clean mankind from the original sin through the crucifixion. According to Christianity, Jesus AS has done an altruistic and divine act for the sake of man kind.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."²⁹

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: where I go, ye cannot come."³⁰

See also Bible: Jn: 8: 21, Rom: 5: 8, 5: 9, 5: 10, 5: 11.

Original Sin

Christian claims the 'Original Sin' is descended from Adam and Eve. Because of Adam's first sin all his posterity came into the world in a state of sin and condemnation. The sin was eating the forbidden fruit in Paradise. Thus they have been naked and been sent to earth. According to Christianity, by committing the sin mankind has lose the purity, indeed born sinfully until the salvation made by Jesus AS.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."³¹

²⁶ Bible: Ex: 14:13

²⁷ Ibid. Heb. 2:3

²⁸ The Concise Oxford Dictionary. 1995. "Salvation". 9th Edi. USA: Oxford University Press. p. 1219

²⁹ Bible. Tm2: 1: 10

³⁰ Ibid. Jn: 8: 21

³¹ Ibid. Gn:3:6

“What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”³²

Revival³³

Revival – According to Christendom doctrines, Revival and Renewals of God’s people both in the Bible times and in the Church Age give ample proof that these were seasons of God’s special visitations upon the world through churches.

On Nov. 1994, Pope John Paul II issued his Apostolic Letter entitled *Tertio Millennio Adventiente* (The Coming of the 3rd Millennium) inviting entire church to 3-year preparation towards Jubilee Year of 2000.

Revival is what the Church first experiences; Evangelism is what she engages in’, writes Winkie Pratney in ‘Revival-Principles to Change the World’.

J. Edwin Orr, an eminent authority in Revival subject, in his *The Eager Feet* wrote:

“Revival is the Holy Spirit bringing New Testament Christianity in the Church of Christ and its related community. Bring significant change in an individual, a group of believers, a congregation, a city, a country or eventually the world. But it accomplishes the reviving of the Church, the awakening of the masses and the movement of uninstructed people toward Christian faith. The revived Church by few or many is moved to engage in evangelism, teaching and social action.

In revival the Holy Spirit brings New Testament Christianity in the Church. He brings significant changes in the lives of individual believers and in congregations. The revived Church is moved to engage in evangelism.”

Dr. George in his ‘Towards 2000 – Reaching The World’s Billions’ called upon the Christians:

‘Fellow Christians, this is the only way to reach the world with the Good News of the Gospel of Jesus Christ. Revival of the Church is the key to world evangelism and the conversion of the masses to Christ.’

³² Ibid. Rom:3:9

³³ George, Benjamin, Dr. 1992. *Towards 2000 – Reaching The World’s Billions*. 2nd Ed. Kuala Lumpur: Campaign for Christ. pp 96-97 & Chew, Maureen K.C. IJ. 2000. *The Journey of Catholic Church In Malaysia (1511-1966)*. p. 400

Every 50 years will be considered as a festive to Christian churches³⁴– Revival. It is considered as the most flourishing time of evangelism. Year 2000 is the latest Revival year. Year AD 2000 has long been considered the most likely *terminus ad quem* (the limits) of God’s plan for the world according to Christendom and based on Bible literature as Jesus was claimed to say.³⁵

‘The Good News about the Kingdom will be preached throughout the whole world, so that all nations will hear it, and then, finally, the end will come.’

³⁵ Bible. Mat: 24: 14

EVANGELIZATION METHODOLOGY

The specific methodologies used in effort to evangel the Gospel are vary one to another, according to personal methods or standardize methods by their churches or mission organizations. Below are the methodology used or projected by various groups, schools or persons, included also are the most updated methods.

1. Promoting Jesus' Love

Based on interview with Mr Muḥammad ‘Abdullah (former member of Jesus Army, a missionary movement) one of the effective methods used in evangelism is promoting love; promoting the love of Jesus to human kind.³⁶ This method is really effective especially in Sabah (based on his experience) as he himself was an active missionary in Sabah and Johor before.

2. Church Planting

“Church is a flourishing tree in an area. It produced branches, fruit,³⁷ provide shading place from the burning hot Sun.”

‘Church Planting’ is one significant methodology in Catholic. The analogy specifies the church as the centre of evangelism. Hence a church must evangelize Gospel around her area. In the other hand, ‘church planting’ is a part of evangelism strategy. Thus evangelist will try to establish churches as many as possible even in internal parts of nowhere. The analogy also specifies the benefits brought by church through successful evangelization. Surely to Christianity, it will save humankind in the area from mislead, deliverance them from Darkness of sin to the light of Christ.

In an internal part of Sarawak, residents of 3 longhouses converted to Christian in 1975. A \$10 000 church was built³⁸ for the new converters sake. This effort is part of church planting and also as manifestation of their willingness to evangelize the gospel

³⁶ Mr Muḥammad ‘Abdullāh Nicholas Sylvester. Chairman of Da’wah Committee. Jamaah Iṣlāḥ Malaysia. (Personal Interview). January 24, 2003.

³⁷ Ibid.

³⁸ 1975. “Report Minutes SIDAC/ Reput Buah AUM ABBIS”. 8th Christian Iban Convention. 9th – 12th Dec. 1975. p. 1

at any cost, \$10 000 during that time is really a big amount especially when it been expended for a community in an interior part.

3. Service-Oriented-Missionary

Normally welfare projects and cash handing out or materials were given. It appeared their greater consciousness as to remove social problem; emphasis on works, direct involvement with people in distress. But the objective is beyond the social welfare; to disseminate religion in such delicate way. They used term 'church for poor' to attract poor group.³⁹

Education and public health were also been stressed as the main concern in this kind of missionary.⁴⁰ Specific schools which normally ran by priests or missionaries were established. The teaching is beyond normal education, to teach the students the value of Christianity. We could easily spot this kind of schools in Malaysia, as far as author observed almost each of the former missionary schools own at least a statue Christian of figures like Miriam AS or Jesus AS himself.

Dr. Ellinwood of the Board of the Mission in New York, donated USD3000 (his own money) to establish Ellinwood Bible School at Malabe, a suburb of Manila, about 1 ½ miles from Walled City; offer bible courses: - preaching, hygiene and etiquette⁴¹.

Health centres were established to meet the social health need and as well as a religious attraction, and to appear the Jesus' concern, care and love. Assunta Hospital, in Petaling Jaya is one of them. It is situated next to a Catholic church, one of author's research spots.

4. Subjects and Circumstances Concern

G.D. James, Th. D, using preaching methods suits to the level of the preach subjects.

⁴² The main idea is response or preaching contents must be equivalent, reasonable to

³⁹ Chew, Maureen K.C. IJ. 2000. pp. 359 and 399

⁴⁰ Apilado, Mariano Casuga. 1976. *Revolution, Colonialism & Mission: A Study of the Role of Protestant Churches in United States Role of Philipines (1898-1928)*. (PhD. Thesis). USA: UMI. pp. 150-161

⁴¹ Ibid. p. 151

⁴² James, G. D., Th. D. 1962. *Missionary Tours in Malaya*. pp. 147-152.

subjects' level of thought and ideology. He divided the preach subjects into 2 categories: -

1. The Jews or the religious people
2. Intellect, scientist and modern society.

For instance, it is possible to say James suggested the first group views all good people will ended in heaven, hence there are no use for evangelization. Therefore he suggested to use the verses from the Scripture that indicates no human are safe from sins⁴³, hence all human kind must be 'saved'.

While for the second group, he suggested to use the modern illness like stress as an ample prove that man kind need the religion, then relate it to the Scripture verses that designate the cures or verses that enhance the inner part man such as Bible: Jn: 3: 16. Every mission also considered the social aspect of a mission spot. This is vital to ensure their effort will not turn up to a meaningless one. For instance, in *The Guardian* magazines, dated April 3, 1880, the Society for The Propagation of Gospel (SPG), an Anglican missionary society, advertised for missionary vacancy in Taiping, Perak. The requirement was a little bit higher than usual; they need a learned person, hopefully a graduate and well verse in botanical and communication. The requirement was intended to meet the Malays background, environmental and social need during that time, especially Taiping Malays were considered as more learned and civilized compare to other Malay group around.⁴⁴

In China, during 1770 Nobili and Ricci tremendously try to adapt themselves with the Chinese custom. Chinese are hardly to accept alien elements, but the missionaries are reluctant to stop as shown by Morrison in 1880's.⁴⁵

⁴³ Bible. Rom: 3: 9

⁴⁴ Hunt, Robert et al (Ed.). 1992. *Christianity in Malaysia: A Denominational History*. Petaling Jaya: Pelanduk Publication. p. 41

⁴⁵ Sumiko, Yamamoto. 2000. *The History of Protestantism in China, The Indigenization of Christianity*. Tokyo: The Toho Gakkai. p. 13

5. Pentecostal Preaching Methods⁴⁶

The methodology used by Pentecostal evangelist as below:

Inductive Preaching

Inductive preaching begins with the particulars of life's experience and moves toward general principles' concepts and conclusions. The inductive approach utilizes in the narrative method. As a first step in sermon preparation, it is recommended a spontaneous, naïve engagement with the text.

Narrative Preaching

Storytelling is the homiletic new wave. Though most preachers use story in preaching to illustrate conceptually developed ideas, contemporary sermons have clearly moved to some sort of full narrative structure where sermonic content and form are united through story. The impetus began with the publication in 1958 of Grady Davis' volume, *Design for Preaching*. Davis delineates and describes five organic forms that the sermon might take: a subject discussed, a thesis developed, a question propounded, a message illumined, and a story told. He sees "a story told" as the sermon shape of the future. In time, others like Stephen Crites and Sam Keen, David M. Brown, etc. Essentially, they call preachers back to the narrative quality of Christian proclamation and experiences. However, through many of these narrative preachers recognize the revolutionary character of the story model for homiletics; they fail to draw attention to the sermonic methods appropriate to preaching the story.

The narrative continuum covers an extensive area, taking in the territories of biblical story, myth, legend, fable, fairy-story, folk tale, novel, allegory, and so on. The implication is that preaching involves movement and direction. Milton Crum sees the structure of a story as consisting of situation, complication, and resolution. "Lowry's loop" in his homiletically plot consists of five sequential stages: upsetting the equilibrium—"Oops!" resolution—"Aha!" Experiencing the gospel—"Whee!", and anticipating the consequences—"Yeah!" Lowry's most recent work. *Doing Time in the pulpit*, involves a shift in homiletically paradigm –from the traditional spatial-

⁴⁶ Beng, Vincent Leon, Dr. 1993. *Ethics & Pentecostal Preaching: The Anastatic, Organic & Communal Strands*. (PhD. Thesis). USA: UMI. pp. 27-33

paradigm to narrative time- paradigm that views the sermon as shape, process, resolution, event, and plot.

6. **700 Hundreds Plan**⁴⁷

David Barrett and James Reapsome in their publication ‘Seven Hundred Plans to Evangelize the World’ give us the following amazing and yet heartening account of these plans. Some are termed as Mega Plans, spending over USD \$100 m. 33 of them are called Giga Plans because their budgets are in excess of USD 1 b!

Here are some of the major plans:

- The Protestant Radio Plan, “The World by 2000” with its aim “to provide every man, woman and child on earth the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language they can understand... by the year 2000.”
- Its Catholic counterpart, “Lumen 2000” aims (through worldwide evangelistic TV coverage using direct broadcast satellites) “to preach the gospel of Jesus to the uttermost parts of the Earth, spreading the love of Jesus around the globe.
- World Literature Crusade has a plan called “Into Every Home by 2000”. Aim to put two pieces of Christian literatures in every home on Earth by AD 2000.
- The Catholic Charismatic office in the Vatican has evolved its plan called “Evangelization 2000.” Its published goal is “To give Jesus Christ a 2000th birthday present of a billion new believers.”

7. **Lifestyle Evangelism: Strategy to Reach Our Billions by the Year 2000 thru Motivation, Mobilisation and Monitoring of Christians in Churches and Christian Groups**⁴⁸

The idea was projected by Dr. George in his book. The plan divided Christian to a few level: - **chairman, volunteer group leaders, senior volunteers and church group.** Every level of the plan must have communal obligation in Gospel evangelization. He

⁴⁷ George, Benjamin, Dr. 1992. Towards 2000 – Reaching The World’s Billions. pp. 118-120

⁴⁸ Ibid. pp. 45 & 136

stressed on “Reach one soul today. Plan to speak (witness) to someone who comes in contact with you. Begin the day with specific prayer for god’s leading”.

This plan comprises prayers obligation⁴⁹ for personal spiritual motivation and preparation, touch one soul today (approach a person per day), win one soul a year (converting a person per year), recruiting volunteer (for the plan), and monitor progress fortnightly or monthly. This plan could be comprehended clearly via figure 1 in the next page.

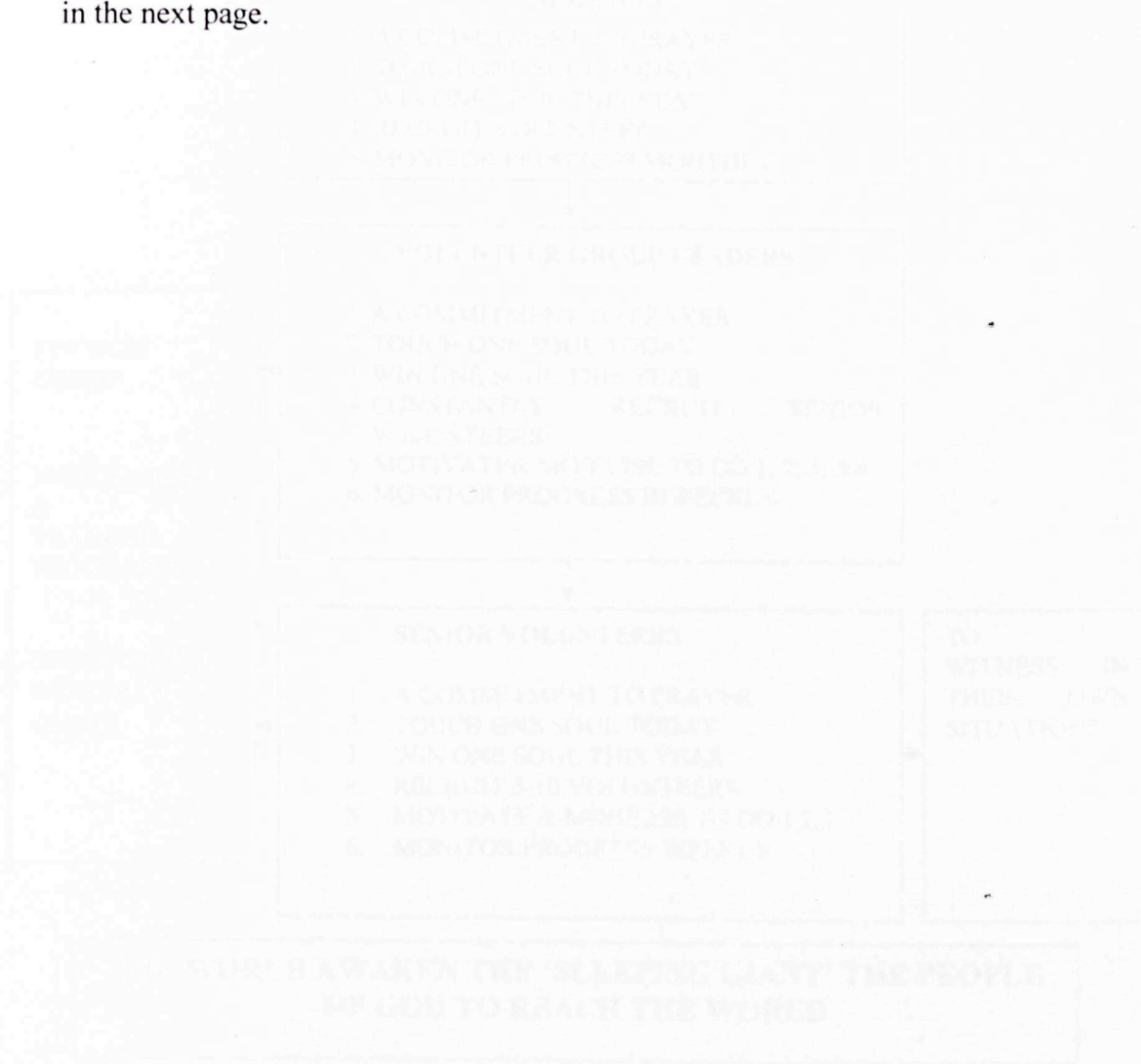


Figure 1

⁴⁹ Refer to appendix A to read the specific prayers wrote by Dr. George. p. 55

LIFESTYLE EVANGELISM
STRATEGY TO REACH OUR BILLIONS BY THE YEAR 2000
THRU MOTIVATION, MOBILISATION & MONITORING OF CHRISTIANS
IN CHURCHES & CHRISTIAN GROUPS

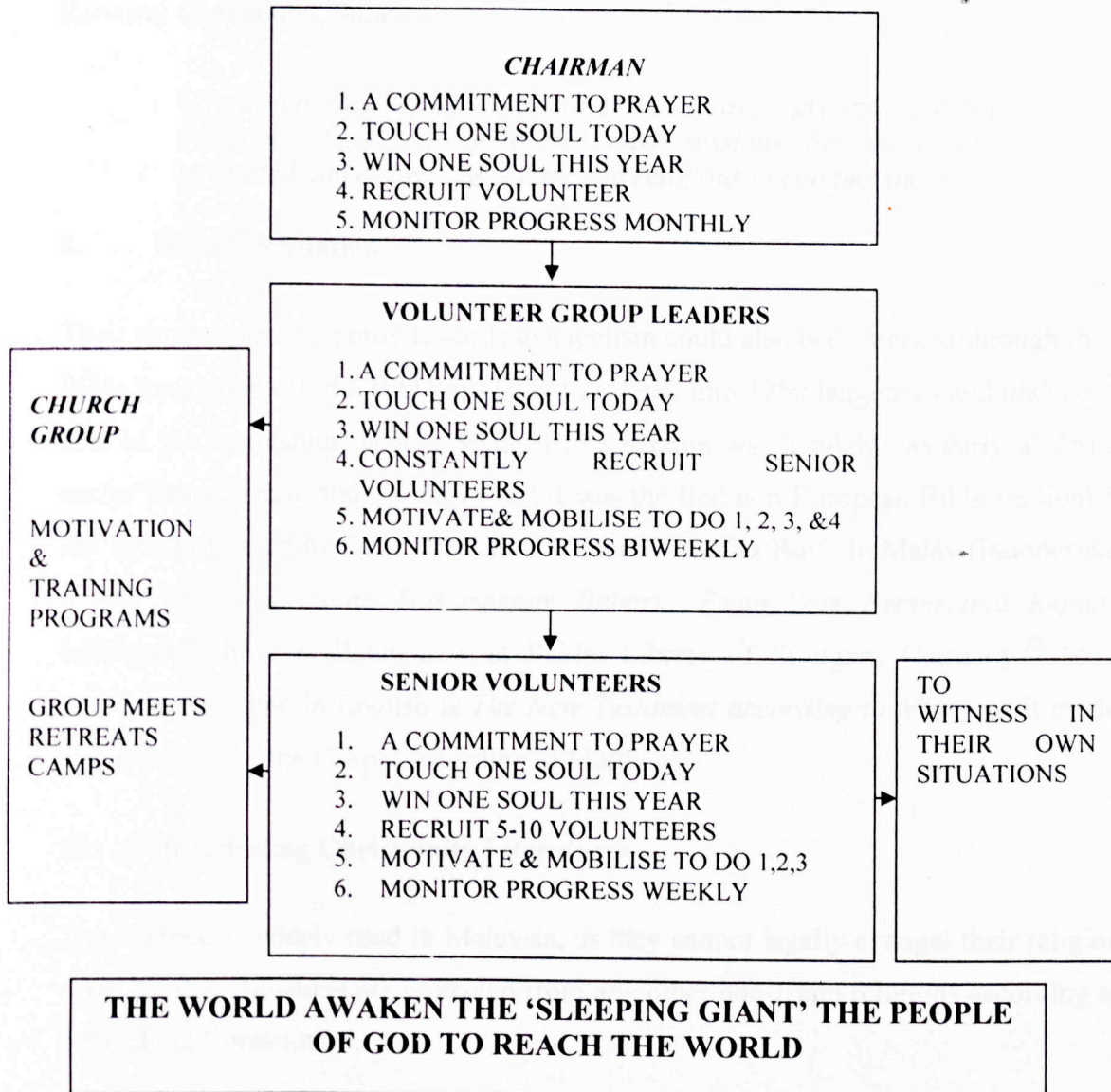


Figure 2

Source: Towards 2000 – Reaching The World's Billions. 1992.

8. Bible Study Group

Establish a Bible discussion group within community distinctively to those who interested in studying Bible. This idea has also proposed by Archbishop, Peter Cheng in his foreword in conjunction of the 1980 Archdiocesan Catholic Charismatic Renewal Convention, Sarawak:

“I will go further by suggesting that prayer groups take the initiative of organizing Bible study sessions for those who interested and of inviting priests and religious to conduct them.”⁵⁰

9. Bible Translation

Their commitment response towards evangelism could also been marked through their Bible translation efforts. Bible has been translated into 1250 languages and dialects⁵¹. One of the interesting facts is Malay Bible version was available as early as 1612, earlier than Chinese and Tamil, in fact it was the first non-European Bible version! It has been translated by Dutch tradesman Albert Cornelisz Ruyl. In Malay (Indonesian) it was named as *“Iang Testamentum Baharu: Evangelium Bersuratnja Kepada Mattheum”*. It is available now at Public Library of Stuttgart, Germany.⁵² Most probably the name in English is *The New Testament according to Matthew*; it might also a version of the Gospel according to Matthew.

10. Distributing Christianity Literatures

This method is widely used in Malaysia, as they cannot legally evangel their religion upon Muslim. Muslims are protected from any other non-Islam religions according to the Federal Constitution.

“State law and in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam”⁵³

⁵⁰ 1st Archdiocesan Catholic Charismatic Renewal Convention Report. 7th – 10th August 1980. p. 2

⁵¹ *Encyclopædia Americana, International Edition*. 2002. USA: Grolier Inc. Vol. 3. p. 648

⁵² Yung, Thi En et al (Ed.). 1998. *Christian Reflections within Emerging Industrialized Society*. Kota Kinabalu: Seminari Teologi Sabah. p. 77

⁵³ Malaysia. 2001. *Federal Constitution*. Article 11 (4).

Thus some of the booklets or pamphlets are distributed secretly; normally the target spot are public places.

Author also found two of Christian booklet in Indonesian version in the middle way of KUIIM study campus (Menara MPAJ A, Pandan Indah) to the Hiong Kong supermarket. They have distributed the booklets twice, in the first and second semester of 2001/ 2002. The booklets are titled *Rancangan Penyelamatan Jiwa Melalui Yesus Kristus* (Soul Salvation Programme through Jesus Christ) and *Bagaimana Mengenal Allāh* (How to Get Know Allāh). The booklets also offer free post-tutorial on Christianity. Both booklets covers and free post-tutorial form are enclosed in appendices section.⁵⁴

⁵⁴ Appendix B & C. pp. 56 & 57

CHAPTER III

DA'WAH

DEFINITION

Da'wah

دَعْوَة (in Arabic) from word *دُعَاءُ* (Du'a') means call to Allah, mission⁵⁵, preach.

In Islamic term Da'wah means deliver, teach Islām to humankind and practice it (Islām) in daily life.⁵⁶ Individual who perform Da'wah is called Dā'i (plural Du'āt).

OBLIGATION OF DA'WAH IN ISLĀM

There is no doubt on Muslim scholars' consensus upon this religious act.⁵⁷ The obligation is based on a few Qur'anic verses:

*"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: They are the victorious one."*⁵⁸

*"You are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong and believe in God..."*⁵⁹

⁵⁵ *Al-Qamus Al-Muḥīṭ*. 2000. "دعاء". 2nd Edition.. Beirut: Dar Ihya' At-Turath Al-'Arabi. Vol. 2. p. 1673; *Al-Mawrid Dictionary*. 2001. Beirut: Dar El-Elm Lil-Malayin. p. 544

⁵⁶ Al-Bayānuni, Muḥammad Abu Al-Faṭḥ. 2001. *Al-Madkhal Ila Ilmid-Da'wah*. Beirut: Resalah Publisher. p. 17

⁵⁷ Al-Ghazālī, Abu Ḥamīd Muḥammad Bin Muḥammad, Imām, Ḥujjatul Islām. 1998. *Ihya' Ulumuddīn*. Beirut: Dār Al-Kutub – Al-'Ilmiyyah. Vol. 2. p. 273 & Al-Bayānūni, Muḥammad Abū Al-Faṭḥ. 2001. *Al-Madkhal Ila Ilmid-Da'wah*. p. 31

⁵⁸ Al-Qur'an. Āli -'Imrān 3:104 (All Qur'anic verses in this writing are based on 'Abdullāh Yūsuf 'Ali. 1994. *The Holy Qur'an: Text & Translation*. Kuala Lumpur: Islamic Book Trust. Translations from other sources will be cited accordingly)

⁵⁹ Ibid. Āli -'Imrān 3: 110

There are also Ḥadīth that indicates the similar issue of Da'wah obligation.⁶⁰

But there is argument in term of the encompassment of the religious obligation. The argument is whether it is an individual obligatory (*Fard Al-'Ayyin*) or a general obligatory (*Fard Al-Kifāyah*)⁶¹.

Fard Al- Ain means every Muslim indeed is compulsory to perform Da'wah. The compulsion is based on above Qur'anic and Ḥadīth scriptures.

Author agreed with the second argument. *Fard Al-Kifāyah* designates compulsions to have a group of Muslims (at least) in a locality that performs Da'wah. If no body or organization performs it, the whole Muslim community will be sinful. This opinion was also based on the same verses. Author viewed that the reasons that Da'wah is a *Fard Al-Kifāyah* as below:

1. Da'wah needs a specific knowledge in term of the methodology or the right and legitimate approach according to Islām. In effort to call people to Islām or Allāh the Dā'i himself must possess an adequate knowledge of Islamic sciences that encompasses various fields like *Tauhīd*, *Fiqh* and *Adab*. Otherwise he may leads people to misunderstanding of Islām.
2. Based on the above reason, it means not any body is capable to perform Da'wah. In addition not any one possesses the skills to communicate efficiently with people or have the ability to attract people.
3. The most ample proof of my opinion is within the verse itself in Surah 3:104. It designates Muslims to have a group of their community to perform the Da'wah mission.

However author does not deny the argument that every Muslim should try to perform Da'wah as possible as they can. It is obvious Islām and Da'wah couldn't be separated. Da'wah is a must task of Ummah collectively.

⁶⁰ Al-Bayānūni, M.A.F. 2001. p. 3

⁶¹ 'Ali Maḥfuz, Sheikh. 2001. *Al-Ibda' fi Maḍār Al-Ibtida'*. Beirut: Dār Al-Kutub Al-'Ilmiyyah. p. 159

CONCEPTS IN DA'WAH

Da'wah Is To Enjoining What Is Right and Forbidding What Is Wrong

As mentioned in the holy text before⁶² Da'wah is to call people to do divine acts and forbid them from commit wrong deeds according to Islām. This concept is to ensure the harmonious environment of society as well as to save one from the God's great anger.⁶³

Wrong deeds contribute to social conflict. Person who ignores the God's command will create chaotic environment. For instance, adulteries will denounce our culture. The child born will also face complication in term of the right to inherit his/ her father's wealth. A *Dā'i* should also carefully tackle the modern society conflict such as functional disorders and psychological problem like stresses.⁶⁴

Da'wah Is Call to Allāh, His Forgiveness and Eternal Loves

Da'wah is the medium to call people to Allāh (following Islām). Da'wah also the medium to tell people His forgiveness and love. This concept is vehemently stated in Al-Qur'an. Allāh also reminds those who love Him should follow him through the hand of Prophet Muḥammad SAW. Islām intention is to save people, to do favors by guiding them to true path and even rewards those who following Islām.

*"...And Allāh call (you) to the Paradise and (His) forgiveness"*⁶⁵

*"Say (O Muḥammad) if you do love God, follow me: God will love you and forgive your sins; verily Allāh is the Most Forgiving and the Most Merciful."*⁶⁶

⁶² Al-Qur'an. Āli -'Imrān 3:104.

⁶³ Ibid. 3:104 & 110

⁶⁴ 'Abbās Maḥmūd 'Iwāḍ. 1980. *Fī 'Ilmin-Nafsi Wal-Ijtima'i*. Beirut: Dār An-Naḥḍatul-'Arabiah. pp. 179 - 180

⁶⁵ Al-Qur'an. Baqarah 2: 221

⁶⁶ Ibid. Āli-'Imrān 3: 31

Da'wah Is an Attribute of Victorious Ummah

*"You are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong and believe in God..."*⁶⁷

One of the traits of victorious Ummah is performing Da'wah as ascribed in Qur'an. On the contrary, Ummah who ignore the responsibility will invite the anger of Allāh.

Prophetic Missions

The mission of Da'wah has been completed by Prophet SAW and he is the major human reference⁶⁸ and the foremost example in Da'wah framework. The Companions of the Prophet SAW took up the Da'wah mission after his death.⁶⁹ Afterwards, the mission has been continued generation by generation until today. Nowadays, contemporary *Du'āt* must continue the *Risālātul-Anbiya'* (Prophetic Mission). The prophetic missions among others is awaken hidden possibilities (potential in human) as to see beyond the physical or tangible world (such as the conceptual of life) as described by Syeikh An-Nadwi. Further he portrays the prophetic mission as: liberated man from all forms of idolatry and dualism, from superstition and subservience to irrational tradition and legend, and from every submission before the creator and ruler of universe.⁷⁰ Guiding man to *Din*, the Way, through the *Syarī'ah* is an act of God's greatest mercy, kindness and love.⁷¹

⁶⁷ Al-Qur'an. Āli-Imrān 3: 110

⁶⁸ Ibn Taimiyyah, Ahmad Taqiyyuddin Abu 'Abbās, Imām, Hujjatul Islām. 1985. *At-Tafsīrul-Kabīr*. Beirut: Dār Al-Kutub Al- 'Ilmiyah. Vol. 1. p. 119

⁶⁹ Mawdūdī, Abul A'la. 1980. *Islām: An Historical Perspective*. UK: The Islamic Foundation. p. 9

⁷⁰ An-Nadwi, Syed Abul Ḥasan 'Ali. 1983. *Muslim In The West: The Message & The Mission*. Khurram Murad (ed.). UK: The Islamic Foundation. p. 31

⁷¹ Khurram Murad. 1996. *Syarī'ah: The Way To God*. UK: The Islamic Foundation. p. 13