



808050000

# THE ROLE OF PSYCHOLOGY IN DA'WAH

Junaidah binti Mohamed  
(Matric No. P010480)

Academic project report submitted in partial fulfillment for the  
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



100012530

Faculty of Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur

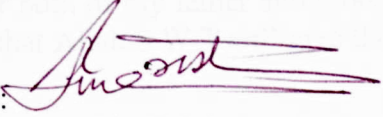
May 2004

## AUTHOR DECLARATION

بسم الله الرحمن الرحيم

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

Date: 27<sup>th</sup> May 2004

Signature: 

Name: Junaidah binti Mohamed

Matric No: P010480

Address: Lot 1002 Kg. Aril

Pauh Lima, 16150

Kota Bharu, Kelantan.

## ACKNOWLEDGEMENT

With the name of Allah the most merciful, the writer successfully finished academic project practice titled “**THE ROLE OF PSYCHOLOGY IN DA’WAH**”.

Here the writer takes the opportunity to say a lot of thanks to Dr. Hersi Mohd Hilole as a supervisor to writer, who had been given a lot of good, advises and instructions, up to the finish of this. Hope that Allah S.W.T will give a lot gratuity and benefits in his life.

A lot of thanks also to friends, who had involved for everything, such as moral and materials. They are Sheeda, Husna, Isna, Mazni, Kak Long, and Linda.

For the last, a lot of thanks to the beloved family. For both of my father and mother, and siblings who had supported me since ever. Hope that Allah S.W.T will give them both benefits for their sacrifices.

## ABSTRAK

Projek ilmiah ini adalah satu kajian tentang peranan psikologi dalam Da'wah. Projek ilmiah ini adalah bertujuan untuk mengetahui sejauh manakah psikologi memainkan peranan dalam menyebarkan Da'wah, ini kerana jika dilihat masyarakat pada hari ini mereka lebih mudah menerima sesuatu secara halus berbanding secara paksaan. Oleh itu, psikologi perlu dalam penyebaran Da'wah. Metodologi yang digunakan dalam kajian ini adalah berbentuk kajian perpustakaan. Penulis mendapati psikologi memainkan peranan penting dalam penyebaran da'wah. Diharapkan para penda'wah dapat menggunakan pendekatan ini sebagai satu kaedah dalam menyebarkan da'wah, semoga kaedah ini dapat dimanfaatkan oleh para penda'wah dalam menyebarkan Da'wah Islamiah.

## ABSTRACT

This academic project was discussed about the role of psychology in Da'wah. This academic project is mean to know how far is the role of psychology in spreading Da'wah, this is because the societies today accepts easily the Islamic teaching persuasively rather than spreading it by force. Therefore, psychology is needed in spreading Da'wah. The methodology, which is used in this research, is library research. After all, the researcher realized that psychology is necessary in order to disseminate Da'wah. The Du'ats are also encouraged to use these approaches as ways to spread Da'wah. Hopefully, all of these approaches will benefit Du'at and helping them spreading Islamic Da'wah effectively.

## ملخص البحث

يتضمن هذا البحث دراسة تفصيلية عن سيكولوجية الدعوة. وهو يهدف إلى التعرف على البعد السيكولوجي الضامن لنشر الدعوة بطريقة ناجحة فعالة. ذلك لأن المجتمعات المعاصرة تقبل الدعوة بطريقة سلمية ولا تقبلها بالقوة. وعليه فإن التعرف على سيكولوجية الدعوة مهم جدا، وأفضل أسلوب للوصول إلى هذا المتغى هو أسلوب البحث المكتبي. وقد بينت الباحثة أن تحقيق الوعي بالبعد السيكولوجي للدعوة مهم جدا. ويحتاج إلى دراسات معمقة لتطويره. وأملتي أن يتنبه الدعاة إلى الله تعالى إلى أهمية البعد السيكولوجي في الدعوة، وأهمية استيعابه وحسن توظيفه.

1.1. INTRODUCTION	1
1.2. STATEMENT OF THE PROBLEM	1
1.3. SCOPE OF THE STUDY	1
1.4. SIGNIFICANCE OF THE STUDY	1
1.5. LITERATURE REVIEW	1
CHAPTER 2: DEFINITION OF PSYCHOLOGY IN GENERAL	12
2.1. DEFINITION OF PSYCHOLOGY	12
2.2. MEANING OF PSYCHOLOGY FROM ISLAMIC PERSPECTIVE	12
2.3. MEANING OF PSYCHOLOGY FROM MODERN PERSPECTIVE	12
CHAPTER 3: ISLAMIC DA'WAB	13
3.1. REVIEW OF ISLAMIC DA'WAB	13
3.2. OBIGATIONS OF DA'WAB	13
CHAPTER 4: PURPOSES OF DA'WAB	24
4.1. THE AIMS OF DA'WAB	24
4.2. TARGETS OF DA'WAB	24
CHAPTER 5: IMPORTANCE OF PSYCHOLOGY OF DA'WAB	29
5.1. PSYCHOLOGY AND DA'WAB	29
5.2. PSYCHOLOGICAL RELATIONS BETWEEN THE INDIVIDUAL AND	29
5.3. PSYCHOLOGICAL RELATIONS AMONG THE SOCIETY	29
CHAPTER 6: THE ROLE OF PSYCHOLOGY IN DA'WAB	41
6.1. THE ROLE OF PSYCHOLOGY	41
6.1.1. CHARACTERISTICS OF DA'WAB	42
CHAPTER 7: QURAN AND SUNNAB METHOD OF DA'WAB	48
7.1. METHODS OF DA'WAB	48

## CONTENTS

TITLE	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
MULAKHKHAS AL-BAHTH	v
CONTENT PAGE	vi
GLOSSARY	viii
TRANSLITERATION	xii
ABBREVIATION	xv
<b>CHAPTER 1: INTRODUCTION</b>	<b>1</b>
1.1: RESEARCH BACKGROUND	1
1.2: PROBLEM STATEMENT	3
1.3: RESEARCH SIGNIFICANT	4
1.4: RESEARCH OBJECTIVE	4
1.5: SCOPE OF RESEARCH	5
1.6: RESEARCH METHODOLOGY	5
1.7: LITERATURE REVIEW	5
<b>CHAPTER 2: DEFINITION OF PSYCHOLOGY IN GENERAL</b>	<b>7</b>
2.1: DEFINITION OF PSYCHOLOGY	7
2.1.1: THE MEANING OF PSYCHOLOGY FROM ISLAMIC PERSPECTIVE	8
2.1.2: THE MEANING OF PSYCHOLOGY FROM WESTERN PERSPECTIVE	12
<b>CHAPTER 3: ISLAMIC DA'WAH</b>	<b>15</b>
3.1: THE VIEW OF ISLAMIC DA'WAH	15
3.1.1: OBLIGATIONS OF DA'WAH	19
<b>CHAPTER 4: PURPOSES OF DA'WAH</b>	<b>24</b>
4.1: THE AIMS OF DA'WAH	24
4.2: TARGETS OF DA'WAH	33
<b>CHAPTER 5: DEFINITION OF PSYCHOLOGY OF DA'WAH</b>	<b>36</b>
5.1: PSYCHOLOGY IN DA'WAH	36
5.2: PSYCHOLOGICAL RELATIONS BETWEEN THE INDIVIDUALS	37
5.3: PSYCHOLOGICAL RELATIONS AMONG THE SOCIETY	38
<b>CHAPTER 6: THE ROLE OF PSYCHOLOGY IN DA'WAH</b>	<b>41</b>
6.1: THE ROLE OF PSYCHOLOGY	41
6.1.1: CHARACTERISTICS OF DA'I	42
<b>CHAPTER 7: QURAN AND SUNNAH METHOD OF DA'WAH</b>	<b>48</b>
7.1: METHODS OF DA'WAH	48

<b>CHAPTER 8: DA'WAH THROUGH MASS MEDIA AND HUMAN INTERACTION</b>	62
8.1: DISCUSSION OF THE FIRST WAY (DIRECTLY)	62
8.2: SECOND DISCUSSION (INDIRECTLY)	64
<b>CHAPTER 9: THE CONCEPT OF PSYCHOLOGY</b>	67
9.1: PSYCHOLOGY IN THE ENVIRONMENT	67
9.2: FAMILY ENVIRONMENT	68
9.3: SOCIAL ENVIRONMENT	70
<b>CHAPTER 10: CONCLUSION</b>	72
10.1: SUGGESTIONS	72
10.2: CONCLUSION	74
<b>BIBLIOGRAPHY</b>	78

## GLOSSARY

‘Ulama’	Religious scholars, jurists (loosely), learned men, imams, judges, and Ayatullah.
Akidah	Faith.
Al-amr bi al-ma’ruf wa al-nahy ‘an al-munkar	Command and interdiction.
Al-Hijra	The migration, specifically in Islamic religious history, the migration or emigration of the Prophet Muhammad from Mecca to Medina.
Al-khulafa	The rightly guided Caliphs.
Al-sirat al-mustaqim	The straight path, the right path. (In Islamic eschatology sirat can also mean a bridge).
Anbiya	The plural form of Nabi.
Aql	The intellect, the faculty or reason.
As-Sunnah Nabawiyyah	The Sunna of the Prophet i.e. his sayings and doings.
Da’i	Caller (i.e. to Islam), propagandalist, one who preaches a (sometimes esoteric) missionary movement.
Da’wah	Call, propaganda, invitation, invocation, missionary, movement, and missionary call.
Din	Faith, religion, the area of that which concerns the spiritual.
Falah	Thriving, prosperity, salvation, welfare, success.
Fard ‘ain	Individual duty.
Fard Kifayah	The duty of Muslims to organize, provide or employ he services and facilities needed for the welfare of any community.
Fitrah	The first nature, the natural condition of humanity in harmony with nature.
Hidayah	The guidance of Allah. Allah knows all and sees all, and is witness to all our tests and strugglings. He guides whom He pleases to the right path, and leaves to stray whom He wills. He does not guide unjust people

	(qaum az-zalimin) or unbelieving people (qaum al-kafirun), or people who insist on committing sins (qaum al-fasiqin). He is the only true guidance, and whoever accepts His guidance is not led astray. If it had been His will, He could have forced His guidance on all people, but He does not force, He allows us the use of our free will.
Hikmah	Wisdom, sagacity.
Ijma'	The consensus of religious scholars whose competence and piety are beyond question to provide legal opinion on a subject not directly ruled open in the Quran.
Islamiah	The idea of Islamiah.
Jasadi	Bodily, fleshly, and carnal.
Jasmaniah	Geth semane.
Jihad	To strive, struggle, exert oneself.
Kalam	he science of dialectical discourse on the matters and social ramifications of faith.
Khitab	Public address, speech, oration, letter, note, message.
Khutbah	Speech, lecture.
Kufur	Unbelief, infidelity, godlessness.
Lafaz	To spit out, sound-group, phonetic complex.
Ma'rifah	Realisarion.
Ma'ruf	Known, well known, universally accepted.
Maddiya	Materialism.
Manhaj	Open, plain, easy rod, manner, procedure, method, program, and course.
Mufasssir	Exegete, interpreter, especially of the Quran.
Mukallaf	A person of full legal responsibility.
Mukmin	Believing, faithful, believer.
Munafiq	A hypocrite.
Mushriq	People who practices or believes in shirk. A polytheist, idolater, one who commits the sin of shirk, the association or worship of something other than Allah,

	one who holds that there are realities in dependent of Allah.
Muslim	Any person who has accepted Islam by submitting his or her life to the will of Allah.
Nass	Statements and ordinances those are self-evident with words that do not permit any other interpretation.
Qabilah	Tribe.
Qalb	Palm pith, palm core (edible tuber growing at the upper end of
Risalah	A collection of Hadiths which deals with one particular topic selected from the eight topics into which the contents of the Jami' books of hadiths are generally classified.
Ruh	The soul.
Salih	A spiritually develop person. One who is in the right place at the right time.
Salihin	Good, right, proper, sound.
Syari'ah	The Holy Law of Islam.
Syubhat	Obscurity, vagueness.
Takabbur	Pride, haughtiness, presumption, arrogance.
Taqwa	Awe of Allah, which inspires a person to be on guard against wrong action and eager for actions, which please Him.
Targhib	Awakening of a desire or longing.
Tarhib	Intimidation.
Tariqat	The word is very frequently used to designate a Sufi order, or manner, way, methods.
Tasbih	Glorification praising of God i.e. by saying the Arabic phrase Subhana Allah which means "praise be to God".
Tawadu'	Humility, modesty, lowness, lowliness, humbleness.
Tawakal	The confidence that Allah sees everything and no matter what the circumstances of life.
Ummah /umm	Community, people, nation.

Ummat al-Islam	The people of Muhammad, Muhammad's community.
Uslub	Method, way, procedure, manner.
Wahy	Prompting, inspiring, or introducing a thought or feeling into a person.
Wasilah	Something which makes something else takes place.

## TRANSLITERATION TABLE

### ARABIC WORDS TRANSLITERATION SYSTEM

#### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa`r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عقل	<sup>c</sup> aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	‘alima
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى, ا	ā	عالم, فتى	‘ālim, fatā
ي	ī	عليم, داعي	‘alīm, dā‘ī
و	ū	علوم, أدعو	‘ulūm, Ad‘ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يّ	iyy	شافعي	shāfi‘iyy (ending)
وّ	uww	علوّ	‘uluww (ending)

## 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ’ .

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterasi: al maktabah al-ahliyyah  
 قلعة qal‘ah  
 دار وهبة dār wahbah

## ABBREVIATIONS

AS	ʿalayh al-salam
n.a	no author/no artist
n.d	no date/no year
n.pl	no place
p	page
trans	translator/translated by
RA	radiya Allāh ʿanhu/ʿanha/ʿanhum
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa tacālā
Vol	volume

## CHAPTER 1

### INTRODUCTION

#### 1.1: RESEARCH BACKGROUND

This research is discussing about "THE ROLE OF PSYCHOLOGY IN DA'WAH", whereas its talk about the role or methods of psychology in term of *Da'wah* to the non-Muslim.

This research also discussed about the meaning of psychology in the Islamic and west view. In term of Islam, psychology was connected with the soul or spirit. The word of spirit has being mention 376 times in the Holy Quran. It mentioned into three types, such as {*mufrad, muthanna, and jama'*}.

The word of "spirit" in the Quran presents in Surah Al-Isra', Al-Qadar, and Al-Shura. Allah said:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا  
(سورة الإسراء 17 : آية 85)

Means: "And they ask you (o Muhammad صلى الله عليه وسلم) concerning the *Ruh* (the spirit); say: "The *Ruh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ  
(سورة القدر 97 : آية 4)

Means: "Therein descend the angels and the Ruh (Jibril {Gabril}) by Allah's permission with all Decrees".

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ  
(سورة الشورى 42 : آية 52)

Means: "And thus we have sent to you (O Muhammad صلى الله عليه وسلم) Ruh (a Revelation, and a Mercy) of our Command. You knew not what is the Book, nor what is Faith? But we have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to the straight Path (i.e. Allah's Religion of Islamic Monotheism)".

Besides, they're also in the west term. The story of psychology begins with early curiosity about such problems as the nature of memory, sensation, feeling, motivation, and adjustment. Other ancient writings are rich in speculative as well as practical psychology. The ancients were interested both in the nature of psychological process and in the treatment for psychological disturbances. Though there is a common theme of interest in psychological topics in all-ancient cultures, such cultures often existed in relative physical and intellectual isolation. Accordingly, historical development in early times is not as coherent or linear as it is in later periods of history.

In addition, the writer will discuss about the meaning of *Da'wah*, their target, and also the motive of this term. The term "*Da'wah*" is use in many contexts. It more specifically covers the following range of meanings:

The word *Da'wah* (plural *Da'wat*) is a noun derived from the verb *Da'a*. Its infinitive noun or verbal noun (*masdar*) is *Du'a* and *Da'wa*, literally meaning, desire for God (*raghbah ila Allah*), the Quran says: “And if My servants ask you, O Prophet, concerning Me tell them that I am quite near to them. I hear and answer the prayer of the suppliant, when he calls Me (*idha da'ani*).

The title of research is based on the current situations that have showed in many methods to preach like a speech. But, these methods give no deep impression to the non-Muslim. So, the best methods to attract the non-Muslim are through the psychology, such as direct or indirect method to disseminate the Islamic teaching.

## 1.2: PROBLEM STATEMENT

In the work of *Da'wah*, it should have effective methods as an attraction to the non-Muslim and especially to the Muslim too, about the current Islamic development. If there are ineffective methods in *Da'wah*, it will cause difficulty and will give the effect of misunderstanding and also their acceptance about Islamic vision.

There are also the irrelevant methods such as speech, and motivation to be practiced in this period. These methods are irrelevant based on the current situation. As a result, it gives some difficulty to the preacher in the work of *Da'wah* at this time, because of the rapid and development. The way or method of *Da'wah* must suitable with the current situation.

However, *Da'wah* needs more effective alternatives to convey the Islamic teaching to the non-Muslim, so that they become enthusiastic with the new Islamic approach and exposure. Thus, the non-Muslim will be attracted with the Islamic *Da'wah*.

### 1.3: RESEARCH SIGNIFICANT

The reason of the research to the writer is to look on the psychology method of *Da'wah*, whereas it has being used by the Prophet Muhammad صلى الله عليه وسلم at the former period. This method is being used to give an attraction and enthusiasm to the non-Muslims by the real teaching.

Beside that, it looks to the importance of the role of psychology in the work of *Da'wah*. The using of this method should give a description about the effectiveness of psychology approaching.

Psychology also is information to the preacher in this field, whereas it can give a full concentration and attention to the Islamic *Da'wah*, in case of conveyance to non-Muslims.

This method of *Da'wah* hopefully can attract non-Muslim to the Islamic *Da'wah* because it used a thinking knowledge and psychology.

### 1.4: RESEARCH OBJECTIVE

The objectives of research are:

1. Look on the role of psychology in the work of *Da'wah*.
2. Studying the methods of psychology in *Da'wah*.
3. Look on the using of psychology in *Da'wah*.
4. Discuss about the effectiveness of psychology method in the role of Islamic *Da'wah*.
5. How psychology can improve the *Da'wah*

## **1.5: SCOPE OF RESEARCH**

The writer will discuss about the meaning of *Da'wah* and psychology. It also discusses the role of the psychology to the non-Muslims by using the psychology methods.

## **1.6: RESEARCH METHODOLOGY**

The writer uses an information sources as a method research. This method is very important to complete the task of research. For instance, books, journals, magazines, and Internet. It also called as a library research.

Besides, the writer also put the Verses from Al-Quran and Hadis to support the interconnected statement in the research.

## **1.7: LITERATURE REVIEW**

To do this research, the writer had surveying about the relevant article of psychology in *Da'wah* to complete the task of research.

The nature of memories, sensations, feelings, motivations, and adjustments, other ancient writing is rich in speculative as well as practical psychology. The ancients were interested both in the nature of the psychological processes and in the treatment for the psychological disturbances. (Wayne Viney and D. Brett King, 2003)

Psychologists realize that complex relationships exist among the factors that effect both overt behavior and mental process. (Lester A. Lefton and Linda Brannon, 2003)

From the definition of Islamic *Da'wah* we can understand that the word "invitation" is including admission, inviting, request, and call to come to Islam as faith and as a way of life, as al-din. This is an invitation to all human beings and the invitation become more pressing for those who respond to this call, for they have to engage themselves in an unceasing struggle to transform their own lives, individual, and social, in accordance with code of guidance (*shari'ah*). It is addressed to the "self" as well as to the society, to the black as well as to the non-Muslim. It cannot be restricted to any race, color, community, or religion". (Dr Abdullah Muhammad Zin)

The role of moral emotions, including guilt and shame, in child and adolescent development is studied from a functional or organizational perspective. It is assumed that moral emotions facilitate and inhibit specific social behaviors, and thus affect the child's relationship with parents, peers and people in general. Both experimental and differential studies regarding moral emotions are involved. (Internet)

By means of a longitudinal set-up, which until now lacks in the field of identity and family, in this research is investigated the coherence between the changes in the relations within the family and the development of identity in early adolescence. Starting point is that this change in family relations and the development of identity mutually influence each other and that the contributions of the adolescent in the steering of family relations and in their own development will increase. In contrast with many family studies, in which bi-directional influences between family members are assumed, but not tested, in this research the family as a system with constantly changing mutual relations is investigated. The conceptualization of the family as a system means an explicit recognition of multiple interaction levels within the family: system level, level of dyadic relations and individual level. The traditional methodological approach is not suitable for the measuring of such a complex system. By application of a special design, the round-robin design (in which all family members give information about all other members) and a special data-analysis technique, Social Relations Model (SRM), it is possible to study different interaction levels within the family at the same time. In the present research not only the changes in family relations are investigated through this new methodology, but also the development of identity. (Internet)

## CHAPTER 2

### DEFINITION OF PSYCHOLOGY IN GENERAL

#### 2.1: DEFINITION OF PSYCHOLOGY

Human beings been created by Allah S.W.T with two elements, carnal and soul. The carnal is the body or physical, which we can see and feel by the five senses. Beside that the soul stands with it immortal elements, which cannot be touched by five senses of the human beings. Relation to the two above, Al-Kindi said that soul is reality, while the body is the place where carnal stands for.

Even though the soul was not be seen by the eyes of human beings, but the spirit of element is very important in human body. “Al-Nafs” or emotional nature the create the human beings toward what they want either to be good or bad, that governed the human beings in general. Human beings are said not because of their physical form, but because of soul that situated in their body. It is very clear that the physical body without soul has no function. Someone will live it the soul having their functions, even though they are handicap, but it will give nothing if the soul is separated from the body.

The soul will not die with the body, because Allah S.W.T had ordered to come back to it.

The humanity personality of a person is depend on their soul, whether good or bad of somebody is not on their physical existence, but buy seeing from their soul. The soul is what they approach or expanding character, and the body only follows whatever been asked or ordered by the soul.

### 2.1.1: THE MEANING OF PSYCHOLOGY FROM ISLAMIC PERSPECTIVE

Concerning of this person's spiritual, Allah S.W.T 25 times said in al-Quran which carried three meanings, that is given of living, divine revelation and angels. In psychology knowledge, the meaning of lives of living is connected, where the person's spiritual is the main part of the human, where it contains living "al-Nafs", "al-Qalb", and "al-Aql". "Al-Nafs" which been said for 367 times by Allah S.W.T in al-Quran, carried the meaning of humanity for all, where "al-Qalb" which been said continuously for 144 times by Allah S.W.T peculiar with emotional, while "al-Aql" which been said for 49 times by Allah S.W.T showed about the thinking of human beings.

When saying about the reality of the existing of soul, Allah S.W.T said that it is on His own business, and human beings is only given a bit of knowledge connecting with it. **(Mahmood Nazar Mohamed, 1990: 29)**

The soul is the questioning that, surrounding the aspect of spiritual, and it is the Allah S.W.T business. Some of the human beings does not understand and does not deepest that reality. All that are wisdom Allah S.W.T to human beings, to make them regret that they do have power to know owns elf, more than that, they could not think anything about soul, only Allah S.W.T know that because the reality of the soul is in the Hand of Allah S.W.T. He knows everything and the most powerful about the soul and He is the Greatest Creation where Allah S.W.T is created the soul of human beings. **(Prof. H.M. Arifin, 1991: 11)**

It is very clear that the reality of soul shows the permanency from Allah S.W.T, and the human beings cannot explore to know it.

Besides that, some of the human beings tried to find out by using their ability concerning about soul. The Islamic 'Ulama is the majority who are going to investigate concerning about soul. Among them are al-Farabi, Ibnu Sina, 'Ulama al-Kalam, and al-Ghazali.

According to al-Farabi, when we concern about soul, they all started by using mental. Mental as been said that can ray the soul. In this power, it has been surrounded by or with survival instinct, self defense mechanism, and breeding mechanism. It also contains the force of feeling and imagination which are intent to know, besides that it also having the practice intellect which been pushed and formed by theory which they both can think.

Mental has two ways of power. First, they sometimes abstract, it is separated from what they can see. Secondly, the enforcement to find something important, good and flexible to the body, such as to find the place to live and something to eat, as al-Farabi opinion, the second way will be crushed with the physical body, while the first will lasting forever with the soul where, it will wake-up with the soul on the day after death.

As the opinion of Ibnu Sina, the soul can be divided to three parts, the soul of human beings, animals, and trees. Everything's that happen with in their own soul. The soul upon human beings is very unique which happen that, the soul will be separated from its body, this because the ability of soul can live without the body. But it is very impossible for the body to live without soul. If the soul comes out from the body, it becomes corpse. Because it comes into being by it own, so the soul will not die like that of the body.

The living and comes into being the animals and vegetations souls are useful to human beings. Because these two elements that can make the human beings survive for a while before they die. It is not like the soul of human beings, the soul of animals and vegetations will not die with their bodies. According to Ibnu Sina, the immortalization and the crashing soul human beings will cause them to come up on the day after death, which only it forms onto soul not in the form of body.

That is the same opinion as Ibnu Rusyd. The soul will continue it living in it spiritual that is not in the form of thing. On the day after death, only the soul will come up, but the body crashed.

According to 'Ulama al-Kalam, the soul is aspect of evocation the human beings on hereafter. They refused the opinion or the ideas of al-Farabi and Ibnu Sina, and Ibnu Rusyd, as his opinion the only soul will evocate (comes-up) on the body after death.

The 'Ulama al-Kalam strictly said that, on that day, all the human beings will come-up both of their soul and body. (Mahmood Nazar Mohamed, 1990: 29-31)

The give the prove from al-Quran:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي  
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

(سورة يس 36: أية 78-79)

*And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say, "He will give them life Who created them for the first time! For He is well versed in every kind of creation!*

Imam al-Ghazali in his greatest book *Ihya 'Ulumuddin* had made different between soul and body. Soul is the life that makes the living of human beings, animals, and vegetation. The souls will forever lasting to human beings, while the animals and vegetation will be crashed. So by the Imam al-Ghazali makes differences through his book concerning of the soul of human beings and vegetation in "al-Qalb", "al-Nafs", and "al-Aql".

“Al-Qalb” from it spiritual, it shows that the sign of existence of a condition which is very gentle and small which determine the reality of human beings. It also becomes the central part to what they wants, ambition. All the parts of the body are under governed to what they want to do, bad or good. In another words the soul of human beings will stand down under the will of heart, the same as angels who they are very obedient to Allah S.W.T.

By then, the heart will be the target to gain reciprocation from Allah S.W.T, to that of habit, whether good or bad to day or hereafter. Everything the human beings do today show the reflection from their hearts. The soul from this aspect comes from Allah S.W.T. As it comes from Allah S.W.T, so to Him it will go. **(Mahmood Nazar Mohamed, 1990: 31)**

This been said by Allah S.W.T in al-Quran:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ  
قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ  
(سورة الأعراف 7: آية 172)

*When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify!" (this), lest ye should say on the Day of Judgment: "Of this we were never mindful."*

For conclusion, the soul of human beings has three elements, heart, emotion, and mental. The heart has positive inborn, there is love to the evil. Besides the emotion having two differences, they are good and bad which are governed the heart. If the good emotion is more, so the heart becomes good, but where the evil is more over than that, the heart will be covered by the evil. While the function of mental is to find knowledge, to clean the heart to be good. But it also has strength to move to evil. Besides all, the mental also having it functions, effectively to fulfill to what the heart wants, whether for the sake of good or evil.

Al-Ghazali had clarified that the soul governed the body of human beings. Every sense, like eyes, ears, mouth, tongue, mental, and every parts of the body obeyed to the order of the soul. In another word, if the human beings always ordered it soul, the body will be the obedient. The emotional nature that devote will get cushy and this will feel by the body. If the emotional nature done evil, it will get the punishment and the body will also feel that. The suffering which been faced by the emotional nature which had done evil will suffer more by the body, by this it will cause affection known as emotional affection (mad). Al-Ghazali assumed that the soul is the force to the heart, the spirit or emotional nature. **(Mahood Nazar Mohamed, 1990: 32-33)**

### **2.1.2: THE MEANING OF PSYCHOLOGY FROM WESTERN PERSPECTIVE**

The word “psychology” is from Yunani, which is from two sentences; it is “psyche” that, means soul, and “logos” that means knowledge. So that the word psychology means the knowledge about soul, not limited to the human soul only but including the animal spirit and etc. **(Prof. H.M. Arifin, 1991: 12)**

The soul is life spirit’s ability that abstract element, it is a ruler to all personal behavior by human beings and animals. Because of their abstract behavior, so we do not know the soul truly, unless we just known the symptoms only. The soul is something that it could not see or watch by the human beings. Thus, the reality of soul nobody knows that. The human beings only know the soul of someone just followed his behavior. Therefore, the behaviors that can get someone know his soul. The behavior is a soul statement that we can concentrate from external perspective. These soul statements renamed as soul symptoms, such as perceive, remember, think, and so on. Besides that, half of psychologist made a definition the psychology as a knowledge that learns about the human behavior. **(Prof. H.M. Arifin, 1991: 11-13)**

The meaning of psychology in dictionary as knowledge of psychology has made definition with variety methods that suitable with particular method about approaches,

include which used or research scope by psychologist. Nevertheless one broad definition will all symptoms, which they stated invariable that psychology is a biology knowledge that research about behavior phenomenon in origin form, development, and existing. **(James Drever, 1986: 380)**

In giving definition about psychology, it has different opinion by the West psychologist. This because existing the opinions that have given is basically to distinguish stream and understanding psychology itself. **(Prof.H.M. Arifin, 1991: 12)**

The early persons that tried to definite the psychology are Aristotle, Plato, Socrates, and etc. They stated that psychology as knowledge, but they could not explain the reality of soul scientifically. They failed to distinguish between definition of soul, mental, and spirit that could accept by knowledge based on experiment.

Wilhelm Wundt definite psychology as a knowledge that have research experience give rise in human beings, like feeling and desire, not research the experience from external of humans, this because that experience as an research object of nature knowledge.

John Broadus Watson gave the definition about psychology as a knowledge that have learned behavioral the human beings physically, with used the perceive methods objectively, such as stimulus and response which engender the attitudes. Because of that, psychology according him is learned the human behavior not learned about the human recognize.

As soon as Gustav Fechner stated, psychology as a knowledge that have learned about connection between physical and human's spirit. The focus is in research about relation among the stimulus, which is physically with feeling sense that engender.

The definition of psychology by George A. Miller is knowledge about the human's mind. The psychology has a discussion about mental or human's soul broadness. The discussion is knowledge that it gets supporting by conscientious effective that have made from academic method. **(Prof. H.M. Arifin, 1991: 13-14)**

The effectiveness from the definition above decided conclusion that psychology is debated general behavior, included soul aspects either conscious or unconscious. The general aim of psychology is to make impression, explanation, and prediction to the attitudes and processes of someone livelihood.

## CHAPTER 3 ISLAMIC DA'WAH

### 3.1: THE VIEW OF ISLAMIC DA'WAH

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخَنزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتْرَدِيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى التُّصْبِ وَأَنْ تَسْتَقْسِمُوا  
بِالْأَزْلَامِ ذَلِكَمْ فِسْقٌ الْيَوْمَ يَنْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي  
مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(سورة المائدة 5: آية 3)

*Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day has those who reject Faith given up all hope of your religion: yet fear them not but fear me. This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft Forgiving, Most Merciful.*

The word *Da'wah* originated from Arabic, which literally means, to call out, to ask, to invite. There are certain words with similar meaning with *Da'wah*, such as information, broadcasting, education, and teaching.

Information had a specific purpose, at least to create public interest or to give an understanding to other people on specific topic. Information is more passive, meaning

it does not need any clear reaction from the receiver of the information. So information is part of *Da'wah*.

Broadcasting is also part of *Da'wah*, or one of its means of implementation. Broadcasting is usually used for explanation on a specific subject, and typical used to broadcast topics with or without detail explanation.

Education and teaching is also part of *Da'wah* and ways of *Da'wah*, although education gives emphasis on molding the other people to the ways of the educator. Whereas teaching emphasized more on the academic content and give more rooms for deliberation by the students.

God had ordered Prophet Muhammad S.A.W to come out from the blanket as His verse:

يَا أَيُّهَا الْمُدَّثِّرُ

(سورة المدثر 74: آية 1)

*O thou wrapped up (in a mantle)!*

The Prophet had complied and got up to call upon the people to their creator in secrecy for three years until it came the Words of Allah S.W.T:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(سورة الحجر 15: آية 94)

*Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.*

The prophet ascended the Mount Shafa and called upon the caravans from Mecca. For almost thirty years, *Da'wah* had fully occupied the life of the prophet until his death.

The prophet had called upon the people of Mecca young and old and also visitors to Mecca who had come to perform the Hajj or visit. He went alone to Thaif to call upon the Tsaqif to the ways of Islam. He moved to Medina (*Hijrah*) and built a mosque. He went to the people of Ansar to *Da'wah*, teach, educate, and he sent *Da'i* to the whole of the Arab World. **(Dr. Najih Ibrahim, 1994: 122)**

In general the definition of *Da'wah* is the skills and knowledge on how to convince other people to embrace, agree upon and implement certain ideology or believe.

In Islam, *Da'wah* means how to wisely convince the people to accept the truth of Islam and the ways of Allah, for the well being now and hereafter. **(Prof. Toha Yahya Omar, 1971: 1-2)**

“This day have I perfected for you your religion and completed My favor on you, and chosen for you Islam as a religion”.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ  
بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

(سورة آل عمران 3: آية 19)

*The religion before Allah is Islam (submission to His Will): nor did the people of the Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.*

The word Islam means “submission”, “surrender” or “resignation” to the will of Almighty Allah and the root meaning of Islam is “to enter into peace”. A Muslim is he who submits himself to the will of Allah and men, and complete resignation to the will of Allah alone in thoughts, words, beliefs, and deeds.

Peace with Allah means complete submission and following His commands, and peace with men means the doing of good to fellow men and refraining from doing injury or evil to them. **(M. A. Saltar, 1978: 1)**

According to the Quran:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(سورة البقرة 2: آية 112)

*“Who submits himself entirely to Allah and is the doer of good to others. He has his reward from his Lord, and there is no fear for such men, nor shall they grieve”.*

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28) الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَا بَ

(سورة الرعد 13: آية 29)

*“Those who believe and whose hearts find rest in the remembrance of Allah indeed it is in the thought of Allah alone that the heart of man rely finds rest-those who believe and act righteously, joy is for them, and a blissful home to return to”.*

All the prophet of God, who guided man to the right path, preached this message. But man not only veered away from the right path again and again, but also lost or disorted the code of guidance, which the prophets had bequeathed. That was why other prophets were sent to re-state the original message and guide man the right path. (Khurshid Ahmad, 1976: 28)

Islam is the true monotheistic religion and it demands that Allah alone is to be worshipped and nothing else. Unity of Allah and brotherhood of humanity are two basic principle of Islam. A Muslim, who faithfully follows Islam, should be in tranquility in this world and shall be in tranquility in the world hereafter. Peace is therefore, the essence of Islam. The Prophet S.A.W is reported to have said: “A Muslim is he from whose tongue and hand people are safe”. A good Muslim desires for his fellow men what he desires for himself. (M. A. Saltar, 1978: 1-2)

The Quran reads:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ  
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

(سورة آل عمران 3: آية 91)

*As to those who reject Faith, and die rejecting, never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.*

Islam is not only the name of a great religion. It is a word, which describes a relationship between man and God. This relationship of submission (Islam in Arabic) means that God is Lord of man, and man is the servant of God. The servant is dependent upon his Lord, and his obedience is called 'submitted to God' (Muslim).

These Arabic words, Islam and Muslim, are given an important place in the teaching of the Prophet Muhammad. He and his followers devoted themselves as servants to the One God and were therefore called Muslim. Their religion and their way of life were called Islam.

It is useful to remember the way in which the words Islam and Muslim have a basic spiritual meaning behind them. It is also important to see that spiritual relationships are not only expressed in religious worship but also in a whole way of life. **(John B. Taylor, 1976: 9)**

### 3.1.1: OBLIGATIONS OF DA'WAH

The religion of Islam brought by Prophet Muhammad S.A.W is similar in principle to the religion brought by prophets before him that is it is based on *Tawhid*. But there are significant differences between the last letters that we know today the previous letters before. These differences are not on the core matter but on vision, quantity and

quality. Prophet Muhammad S.A.W was messenger of Allah for the whole of humankind whereas other prophets were for the own people only.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(سورة الأنبياء 21: آية 107)

*We sent thee not, but as a mercy for all creatures.*

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

(سورة الأعراف 7: آية 158)

*Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belonged the dominion of the heavens and the earth: there is no god but He: it is He that gives both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His Words: follow him that (so) ye may be guided."*

The arrival of Prophet Muhammad S.A.W was to bring the words of Islam to complete the message brought by previous prophet as shown by the verse mentioned above. The Quran had also shown that the arrival of Prophet Muhammad S.A.W had been made known to the previous prophets as mentioned in The Torah and Injil (Bible). (Drs. Kaelany Hd, 1992: 25-26)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

(سورة آل عمران 3: آية 81)

*Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you A Messenger, confirming what is with you; do you believe him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."*

It had mentioned earlier that Allah had ordered the Muslim *Ummah* to spread the message of Islam through *Da'wah* activities to continue the work of Rasulullah S.A.W. Among the verse that mention toward this is:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ  
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

(سورة آل عمران 3: آية 110)

*Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it was best for them: among them are some who have Faith, but most of them are perverted transgressors.*

Muslim Scholars had a difference of opinions on whether the order is a *Fard 'Ain* imposed upon each individual Muslim or *Fard Kifayah* which is on the *Ummah* as a whole. This is because of the lack of specific *Nas* on this.

Muslim Scholars who agreed upon it as a *Fard Kifayah* based on the following arguments:

- a) *Da'wah* is a very complex activity, which requires a deep knowledge of the religion. This level of knowledge usually belongs to Muslim Scholars and trained *Da'i*, which enabled them to carry out the task effectively. Those without this level of knowledge will not be able to perform efficiently and could even jeopardized the objective of *Da'wah*.

Some Muslim Scholars believe it to be a *Fard 'Ain* based on the following argument:

- a) All verses in the Quran and all Hadith give the order of *Da'wah* to all Muslims and not certain groups. Example in Verse 110 Surah Ali Imran mentioned before. *Khitab* in this verse is for all Muslims and there is no *Nas*, which specified otherwise. The same can be said of the following Verse.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ

(سورة يوسف 12: آية 108)

Say thou: "This is my Way: I do invite unto Allah - on evidence clear as the seeing with one's eyes - I and whoever follows me. Glory to Allah! And never will I join gods with Allah!"

If we look at this difference of opinion carefully, we will find that it stems from the understanding of the definition and concept of *Da'wah*. If *Da'wah* is only look upon as certain groups such as the Muslim Scholars can only do an activity to spread the teaching of Islam formally and intentionally then this and trained *Da'i*. So it is a *Fard Kifayah*.

We cannot equate *Da'wah* with other rituals, which had been specified as *Fard Kifayah* such as management of the death person, congregation prayers, and other similar rituals. These activities are only for certain times and need special skills. So it is not practical to involve every Muslim. It is different with *Da'wah* as to call upon the people to follow the path of Islam do not need special skill and it is not confined to certain period or time as long as the people that become the object of *Da'wah* have uncontrolled desire to stray for the path of truth.

So the participation of every Muslim in *Da'wah* is very important to arrest the declining moral of the society.

Based on the explanation above, *Da'wah* is considered *Fard 'Ain* for every Muslim. The Muslim Scholars are more on giving in-depth and detailed explanation because of their vast religious knowledge. In other words, *Da'wah* in a wide, general context is obligatory to every Muslim (*Fard 'Ain*) whereas in more detailed and specific context, is reserved for the Muslim Scholars and trained *Da'i* and considered as *Fard Kifayah*.

Those who involved themselves in *Da'wah* activities are actually continuing the work of Rasulullah S.A.W who had been carrying the task for thirty years. Allah S.W.T had carefully trained Rasulullah S.A.W before giving him the go ahead to spread the teaching of Islam and convey His Messages. So, with the obligation to *Da'wah* for Allah S.W.T, we must also realize that we must also fulfilled our responsibility to carefully follow the ways set by Rasulullah S.A.W. **(Dr. Najib Ibrahim, 1994: 125-134)**

Allah S.W.T ordered humankind to call upon others to follow the path of Islam, which is not something new and unknown. Islam is *Din Al-Fitrah*, a religion suited for the law of the universe and humankind, the ultimate way of life. **(Dr. Isma'il R. Al-Faruqi et al, 1984: 34-44)**

The principal purpose of Islam is to show the right and straight path (*sirat al-mustaqim*) through which men may gain success (*falah*) in this world and the world to come. To achieve this objective, the believers are taught to pray:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
(سورة البقرة 2: آية 201)

*And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"*

In short, through this path, they can obtain salvation and paradise. **(M. A. Saltar, 1978: 2)**

## CHAPTER 4 PURPOSES OF DA'WAH

### 4.1: THE AIMS OF DA'WAH

Prophets and Rasul were sent by Allah to call upon their people to the religion sanctioned by Allah. Islam has special characteristics, which differentiate it from other religion. *Da'wah* is a heritage left by the *Anbiya*. The purpose is to guide the people to the true path. Among the purpose of *Da'wah* are:

- 1) The call to worship Allah.

The prophets and Rasul are group of people who brought good news from Allah, as a reminder for people to worship Allah.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

(سورة الفتح 48: آية 8)

*We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:*

- 2) Believe in The Greatness of Allah.

*Da'wah* by the prophets and Rasul are to call upon the people to believe that Allah is the Greatest and to remember that every minute of their life day and night.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

(سورة الفتح 48: آية 9)

*In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honor Him, and celebrate His praises morning and evening.*

### 3) Enslaved to Allah.

Only Allah deserved to be worshipped. Allah is the creator of everything in this world. Humans are the best of the creatures created by Allah to enslave himself to Him.

The purpose of *Da'wah* is to call upon the people to worship and enslave them to Allah. Allah has promised great rewards to the believers as in His Firman:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ  
(سورة الأعراف 7: آية 94)

*Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.*

Reminders brought by the messengers of Allah were to make people realized of their real role and function. Non-believers who refuse to heed this reminder are those are great losers.

### 4) Prevent Allah Wrath.

Those who refuse to believe and worship Allah and refuse to accept and spread the message of Allah, will be dealt upon accordingly as promised by Allah in His *Firman*: