THE ROLE OF PSYCHOLOGY IN DA'WAH

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KOLEJ UNIVERSITI ISLAM MALAYSIA
THE ROLE OF PSYCHOLOGY IN DA’WAH

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

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\textsuperscript{th} May 2004

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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

This academic project was discussed about the role of psychology in Da'wah. This academic project is meant to know how far is the role of psychology in spreading Da'wah, this is because the societies today accept 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 البعث 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 المبتغى هو أسلوب البحث المكتبي. وقد بينت الباحثة أن تحقيق الوعي بالبعث السيكولوجي للدعوة مهم جدا ويتناج إلى دراسات معمقة لتطويره. وأهم أن ينتبه الدعاء إلى الله تعالى إلى أهمية البعث السيكولوجي في الدعوة، وأهمية استيعابه وحسن توظيفه.
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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), propagandist, 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 wetness 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.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hikmah</td>
<td>Wisdom, sagacity.</td>
</tr>
<tr>
<td>Ijma’</td>
<td>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.</td>
</tr>
<tr>
<td>Islamiah</td>
<td>The idea of Islamiah.</td>
</tr>
<tr>
<td>Jasadi</td>
<td>Bodily, fleshly, and carnal.</td>
</tr>
<tr>
<td>Jasmaniah</td>
<td>Geth semester.</td>
</tr>
<tr>
<td>Jihad</td>
<td>To strive, struggle, exert oneself.</td>
</tr>
<tr>
<td>Kalam</td>
<td>The science of dialectical discourse on the matters and social ramifications of faith.</td>
</tr>
<tr>
<td>Khitab</td>
<td>Public address, speech, oration, letter, note, message.</td>
</tr>
<tr>
<td>Khutbah</td>
<td>Speech, lecture.</td>
</tr>
<tr>
<td>Kufur</td>
<td>Unbelief, infidelity, godlessness.</td>
</tr>
<tr>
<td>Lafaz</td>
<td>To spit out, sound-group, phonetic complex.</td>
</tr>
<tr>
<td>Ma’rifah</td>
<td>Realisation.</td>
</tr>
<tr>
<td>Ma’ruf</td>
<td>Known, well known, universally accepted.</td>
</tr>
<tr>
<td>Maddiya</td>
<td>Materialism.</td>
</tr>
<tr>
<td>Manhaj</td>
<td>Open, plain, easy rod, manner, procedure, method, program, and course.</td>
</tr>
<tr>
<td>Mufassir</td>
<td>Exegete, interpreter, especially of the Quran.</td>
</tr>
<tr>
<td>Mukallaf</td>
<td>A person of full legal responsibility.</td>
</tr>
<tr>
<td>Mukmin</td>
<td>Believing, faithful, believer.</td>
</tr>
<tr>
<td>Munafiq</td>
<td>A hypocrite.</td>
</tr>
<tr>
<td>Mushriq</td>
<td>People who practices or believes in shirk. A polytheist, idoler, one who commits the sin of shirk, the association or worship of something other than Allah,</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Muslim</td>
<td>Any person who has accepted Islam by submitting his or her life to the will of Allah.</td>
</tr>
<tr>
<td>Nass</td>
<td>Statements and ordinances those are self-evident with words that do not permit any other interpretation.</td>
</tr>
<tr>
<td>Qabilah</td>
<td>Tribe.</td>
</tr>
<tr>
<td>Qalb</td>
<td>Palm pith, palm core (edible tuber growing at the upper end of)</td>
</tr>
<tr>
<td>Risalah</td>
<td>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.</td>
</tr>
<tr>
<td>Ruh</td>
<td>The soul.</td>
</tr>
<tr>
<td>Salih</td>
<td>A spiritually develop person. One who is in the right place at the right time.</td>
</tr>
<tr>
<td>Salihin</td>
<td>Good, right, proper, sound.</td>
</tr>
<tr>
<td>Syari’ah</td>
<td>The Holy Law of Islam.</td>
</tr>
<tr>
<td>Syubhat</td>
<td>Obscurity, vagueness.</td>
</tr>
<tr>
<td>Takabbur</td>
<td>Pride, haughtiness, presumption, arrogance.</td>
</tr>
<tr>
<td>Taqwa</td>
<td>Awe of Allah, which inspires a person to be on guard against wrong action and eager for actions, which please Him.</td>
</tr>
<tr>
<td>Targhib</td>
<td>Awakening of a desire or longing.</td>
</tr>
<tr>
<td>Tarhib</td>
<td>Intimidation.</td>
</tr>
<tr>
<td>Tariqat</td>
<td>The word is very frequently used to designate a Sufi order, or manner, way, methods.</td>
</tr>
<tr>
<td>Tasbih</td>
<td>Glorification praising of God i.e. by saying the Arabic phrase Subhana Allah which means “praise be to God”.</td>
</tr>
<tr>
<td>Tawadu’</td>
<td>Humility, modesty, lowness, lowliness, humbleness.</td>
</tr>
<tr>
<td>Tawakal</td>
<td>The confidence that Allah sees everything and no matter what the circumstances of life.</td>
</tr>
<tr>
<td>Ummah /umm</td>
<td>Community, people, nation.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Ummat al-Islam</td>
<td>The people of Muhammad, Muhammad’s community.</td>
</tr>
<tr>
<td>Uslub</td>
<td>Method, way, procedure, manner.</td>
</tr>
<tr>
<td>Wahy</td>
<td>Prompting, inspiring, or introducing a thought or feeling into a person.</td>
</tr>
<tr>
<td>Wasilah</td>
<td>Something which makes something else takes place.</td>
</tr>
</tbody>
</table>
## TRANSLITERATION TABLE
### ARABIC WORDS TRANSLITERATION SYSTEM

#### 1. ALPHABET

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Latin</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>a</td>
<td>فار</td>
<td>fa’r</td>
</tr>
<tr>
<td>ب</td>
<td>b</td>
<td>برد</td>
<td>burd</td>
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<td>ثوب</td>
<td>thawb</td>
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<td>j</td>
<td>جدار</td>
<td>jidār</td>
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<td>حليب</td>
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<td>khādim</td>
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<td>dh</td>
<td>ذهب</td>
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<td>r</td>
<td>رفيق</td>
<td>rafig</td>
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<td>ز</td>
<td>z</td>
<td>زميل</td>
<td>zamil</td>
</tr>
<tr>
<td>س</td>
<td>s</td>
<td>سلام</td>
<td>salām</td>
</tr>
<tr>
<td>ش</td>
<td>sh</td>
<td>شعب</td>
<td>sha‘b</td>
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<td>ص</td>
<td>s</td>
<td>صخر</td>
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<td>ضيق</td>
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<td>طالب</td>
<td>tālib</td>
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<td>z</td>
<td>ظالم</td>
<td>zālim</td>
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<td>e</td>
<td>عقل</td>
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<td>ghulām</td>
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</tr>
<tr>
<td>ق</td>
<td>q</td>
<td>قلب</td>
<td>qalb</td>
</tr>
<tr>
<td>ك</td>
<td>k</td>
<td>كلام</td>
<td>kalām</td>
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</table>
### 2. Short Vowel

<table>
<thead>
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<th>Arabic</th>
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<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>لبّ</td>
<td>l</td>
<td>lubb</td>
<td></td>
</tr>
<tr>
<td>مال</td>
<td>m</td>
<td>māl</td>
<td></td>
</tr>
<tr>
<td>نجم</td>
<td>n</td>
<td>najm</td>
<td></td>
</tr>
<tr>
<td>هول</td>
<td>h</td>
<td>hawl</td>
<td></td>
</tr>
<tr>
<td>ورق</td>
<td>w</td>
<td>waraq</td>
<td></td>
</tr>
<tr>
<td>يم</td>
<td>y</td>
<td>yamm</td>
<td></td>
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### 3. Long Vowel

<table>
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<td>كتب</td>
<td>kataba</td>
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<td></td>
</tr>
<tr>
<td>علم</td>
<td>alima</td>
<td></td>
<td></td>
</tr>
<tr>
<td>غلب</td>
<td>ghuliba</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Latin</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>عالم، فتی</td>
<td>alīm, fatā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>داعی</td>
<td>alīm, dáʿī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أدعو</td>
<td>ulūm, Adʿū</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 4. Diphthong

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Latin</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوم</td>
<td>nawn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ليل</td>
<td>layl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>شافعي</td>
<td>shāfī'iyyy (ending)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>علوّ</td>
<td>ʿuluww (ending)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Latin</th>
<th>Example</th>
<th>Transliteration</th>
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<tbody>
<tr>
<td>نوم</td>
<td>nawn</td>
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<tr>
<td>ليل</td>
<td>layl</td>
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</tr>
<tr>
<td>شافعي</td>
<td>shāfī'iyyy (ending)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>علوّ</td>
<td>ʿuluww (ending)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. Exemptions

5.1 Arabic letter ٌ (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 ء (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-imâm.

However if the Arabic letter ء (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 ونها dere wahbah
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>⁷alayh al-salam</td>
</tr>
<tr>
<td>n.a</td>
<td>no author/no artist</td>
</tr>
<tr>
<td>n.d</td>
<td>no date/no year</td>
</tr>
<tr>
<td>n.pl</td>
<td>no place</td>
</tr>
<tr>
<td>p</td>
<td>page</td>
</tr>
<tr>
<td>trans</td>
<td>translator/translated by</td>
</tr>
<tr>
<td>RA</td>
<td>radiya Allāh ḍanhu/ḍanha/ḍanhum</td>
</tr>
<tr>
<td>SAW</td>
<td>salla Allāh ⁷alayh wa sallam</td>
</tr>
<tr>
<td>SWT</td>
<td>subhānahu wa taeālā</td>
</tr>
<tr>
<td>Vol</td>
<td>volume</td>
</tr>
</tbody>
</table>
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 الْرُّوحِ قَلِ الْرُّوحُ مِنْ أُمَّرِ رَبِّي وَمَا أُوْلِيَهُمْ مِنَ الْعَلِيمِ إِلَّا قَلِيْلًا

(سورة الإ سراء 17 : أية 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."

تَنزَّلُ الْمَلَائِكَةُ وَالْرُّوحُ فِيهَا يَأْذَنُ رَبِّهِمْ مِنْ كُلِّ أُمَّرٍ

(سورة القدر 97 : أية 4)
Means: “Therein descend the angels and the Ruh (Jibril {Gabril}) by Allah's permission with all Decrees”.

وَكَذَلِكَ أَوْحِيَ إِلَيْكَ رَوْحًا مِنْ أَمْرِنَا مَا كُنْتَ تَذْرَى مَعَ الْكِتَابِ وَلَا الإِيْمَانِ وَلَكِنَّكَ جَعَلْنَا نُورًا تُهْدِي مَثْلَهُ مِنْ عِبَادِنَا وَإِلَّا كَانَتِ السَّارِطُ مَسْتَقِيمٌ

(سورة الشعرى 42 : آية 52)

Means: “And thus we have sent to you (O Muhammad ﷺ) 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 ﷺ) 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 used 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 (raghibh 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. Leighton 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 Ibn Ruṣyd. 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 Ibn Sina, and Ibn Ruṣyd, 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:

وَضَرَّبَ لَنَا مِثَالًا وَتَسَيَّرٌ خَلْقُهُ قَالَ مِنْ يُحْيِي الْعَظَامِ وَهُوَ رَمِيمٌ (78) فَقَلَّ يُحْيِيهَا الَّذِي أَنْشَأَهُ أَوَّلَ مَرَةً وَهُوَ يَكُلُّ خَلْقِ عِلْمِهِ
(سُورَةُ يس 36: آية 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:

وإذْ أُخذَ رَبُّكَ مِنِّي عَادَمَ مِنْ ظُهُورِهِمْ ذُرْيَتَهُمْ وَأَشْهَدْهُمْ عَلَى أَنفُسَهُمْ أَلَسْتُ بِربِّكُمْ قَالُوا إِنَّا شُهِيْدُونَا أَنَّا نَقْوَلُوَا 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, t 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, Plate, 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

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:

(سورة المدثر 74: أية 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:

(سورة الحجر 15: أية 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 came 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”.

(سورة آل عمران 3: أية 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:

الذين آمنوا وعملوا الصالحات طوبى لهم وحسن ماب
(سورة البراءة 29:29)

"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:

إنَّ الَّذينَ كَفَّرُوا وَماتوا وَهُمْ كَفَّارٌ فَلَن يُؤَذِّبَهُمْ مَنْ أَحَدهم مِّلَّةً الْأَرْضِ ذَهَباً وَلَوْ افْتُنَّ بِهِ
(83) أولئك لَهُم عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّنٌ نَّاصِرٌ

Sura Al-Imran 3:91

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 is 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.

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

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)
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:

كُنتمْ خُلِّقْتُمْ أَوَّلًا أَخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمُخْرِجِ وَتَنْهَوْنَ عَنِ الْمُنَكَّرِ وَتَؤْمِينَ بِاللَّهِ وَأَلْوَانَ أَهْلِ الْكِتَابِ لَكَانُوا خَيْرًا لَهُمْ مِنْهُمَّ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الفَاسِقُونَ

سورة آل عمران 3: أية 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 إِلَيْ اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمِنْ آَيَاتِي وَسَبِيحَانَ اللَّهُ وَمَا أَنَا مِنْ الْمُشْرِكِينَ

(سورة يوسف 12: أية 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:

وَمَنْهَمَّ مِنْ يُقُولُ رَبَّنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفَتَنَا عَذَابَ الْآثَرِ
(سورة البقرة: 2: 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 أُرْسِلْنَا 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.
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 enslaved them to Allah. Allah has promised great rewards to the believers as in His Firman:

وَمَا أُرَسِلْنَا فِي قَرْيَةٍ مِّنْ نَبِيٍّ إِلَّا أَحْدَثْنَا أَهْلَهَا بِالْبَيْنَاءِ وَالضَّرْرَاءِ لَعَلَّهُمْ يُضَرِّعُونَ

(سورة الأعراف 7: أية 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: