

**THE STUDY OF QUR'AN 16:125 AND ITS IMPACTION ON *DA'WAH*
AMONG THE PEOPLE OF WA MUNICIPALITY IN THE UPPER WEST
REGION OF GHANA**

KNUST

BY

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES,
KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY IN
PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A
MASTER OF PHILOSOPHY DEGREE IN RELIGIOUS STUDIES**

MAY, 2016

DECLARATION

I, Yakubu Abdul Shakur, hereby declare that this thesis is the outcome of my personal research work undertaken in partial fulfillment of the requirement for the award of Master of Philosophy in Religious Studies at the Kwame Nkrumah University of Science and Technology (KNUST), Kumasi. I further declare that, this study is entirely mine except where quotations and references are cited and duly acknowledged. I also affirm that this work has not been previously submitted in whole or part for the award of any degree.

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ABSTRACT

This study was conducted to enhance the effectiveness of *da'wah* in the Wa Municipality. It was intended to stimulate the learning of the values and virtues of *da'wah* in protecting the Wa community from the moral crisis of globalization. The study was in five chapters which dealt with the techniques involved in enhancing *da'wah*. Thus, *da'wah* methodology outlined in Qur'an 16:125 was analysed as the paradigm for effective *da'wah* work. The study further examined the origin and development of *da'wah* in the Wa Municipality. To achieve the set goals of the study, the researcher adopted a multi-faceted approach to data collection. The researcher obtained information through interviews with religious preachers, and the audience of *da'wah* programmes on some FM stations as well as the Friday sermon in mosques and seasonal or monthly *da'wah* programmes in the Wa Municipality.

The findings of the study revealed that the Muslim community in Wa is aware of the strengths and weaknesses of *da'wah* programmes in the various media and have pledged to take practical steps to re-align *da'wah* along side Qur'an 16:125. It came to light from data gathered that *da'wah* in general has been developing at a very slow rate. The slow development was noted to be the result of factors such as lack of funding, lack of coordination in planning and executing *da'wah*, the use of poor monitoring and evaluation techniques, and the use of inappropriate *da'wah* methodologies that are in direct conflict with the Qur'an and Sunnah.

The study revealed that for *da'wah* programmes to have greater positive impact in the Muslim community in the Wa Municipality, frantic efforts should be made to plan, source for funding, monitor and evaluate the content of *da'wah* programmes in line with Qur'an 16:125.

ACKNOWLEDGEMENTS

The success of this work is as a result of various contributions and guidance I had from many people whose efforts cannot be quantified. I acknowledge the gift of life, health, protection and strength that the Almighty Allah gave me all the way through this study. I express my sincere appreciation to my supervisor, Sheikh Seebaway Zakaria Muhammed of the Department of Religious Studies in the Kwame Nkrumah University of Science and Technology (KNUST), Kumasi, under whose wise and dedicated scholarly eyes, encouragement, unrelenting supervision, and boundless patience with my unceasing challenges this work was brought to its current state.

To Rev Father Dr. Appiah Kubi, the current Head of Department of Religious Studies, and all my lecturers, especially Reverend Dr. Nathan Iddrisu Samwini, Reverend Samuel Aseidu-Amoako (Papa), Rev J.E.T. Kuwornu-Adjaottor and Dr. Yunus Dumbe who together have prepared me for future challenges in research. I thank them so dearly for the sacrifices they made throughout the course of study.

To my resource persons, who provided me with valuable information for the study, words cannot express my sincere appreciation of your cooperation and assistance. I cannot end without mentioning the assistance I received from Abdullah Ali for gathering valuable information and materials for the study. Lastly, my sincere thanks and appreciation go to Salifu Fauzi Rahman for his relentless support throughout the course of study.

DEDICATION

I dedicate this work to my adored parents, Hajia Farida Ahmad and Abdul-Razak Issah whose prayers and concern contributed immensely to the success of this work.

Furthermore, I also dedicate it to my treasured tutor and inspirer, Nurudeen Abdul-Moumin for his bountiful prayers and persistent support.



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LIST OF ABBREVIATIONS

P.B.U.H	Peace Be Upon Him
S.A.W	Sallalahu Alaihi wa sallam
SWT	Subhanahu wa ta"ala

TERMINOLOGIES

Alim	Scholar
<i>Da "ee/Da "i/Du "at</i>	Preacher/Preachers
<i>Da "wah</i>	Invitation to Islam, Preaching/Outreach
Deen	Religion
Fardayn	Obligatory act

Fardkifaya	Supererogatory act (Voluntary act)
Fatwa	Religious Verdict
Fiqh	Islamic Jurisprudence
Hadith	Sayings of the Prophet
Imam	Islamic Leader/Someone who leads Prayers
Islam	Total submission to the will of Allah
Kaaba	Sacred house of Allah in the city of Makka
Khutbah	Sermon (During Jumu‘a and Eids)
Kuffaar	Disbelievers
Ma‘roof	Good act
Masjid	Mosque
Maulid	Celebration of the Birthday of the Holy Prophet
Munkar	Forbidden
Muslim	Follower of Prophet Muhammed [S.A.W]
Nafs	Soul
Nasiha	Giving advice
Quraish/Quraysh	The tribe of Prophet Muhammed [S.W.A]
Rasulullah	Prophet of Almighty Allah
Sajdah	Prostration
Seerah	Life History of Prophet Muhammad
Sharia	Islamic Law
Sunnah	Traditions of the Prophet
Surah	Chapter of the Qur'an
Suwar	Chapters of the Qur'an
Tabliq	Fulfilled
Tafsir	Exegeses of the Qur'an (Islamic Book)

Tauhid	Oneness of God
Ulama	Islamic scholars
Ummah	Muslim Community
Waali	Language of the Wala people
Zikr	Praises/Remembrance of Allah

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Islam is derived from the Arabic root "Salam a" meaning peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of Allah (God) and obedience to His law. Islam is the way of life for those who believe in God and want to live a life in worship and obedience to none but Allah. The reward is forgiveness from Allah and an everlasting life in Heaven. Believe in one and only God constitutes the very foundation of Islam. Islamic theology teaches that God is the Almighty, the Creator and the Sustainer of the universe, who is similar to nothing and none is comparable to Him. Joining other gods with Allah is an unforgivable sin. Anyone who joins other gods with Allah has strayed from the truth. It also mentions Qur'an, as the last revelation of the Almighty to mankind through the Prophet Muhammad [peace and blessings be upon him (PBUH)].

Even though, physically, the Qur'an now exists in the form of a bound and printed book, it actually originated as the spoken word of Allah, which was revealed verbatim to the Prophet Muhammad (PBUH) through Archangel Jibreel, over the span of more than two decades.

وَضَّنَةٌ ثُرِّ اشْحُ الْأَوَّلُونَ، كَيْنَوْ قِيْ جَلَ بِزَنَوْ اهْ زِسَوْ

Verily it is a revelation of the Lord of the Worlds, which the True Spirit brought down upon your heart, [O Muhammad] so that you may be among those who preach." [Qur'an 26:192-194]

The Qur'an leaves a discernible and distinctive positive effect on all the three components of a believer's *nafs* (نفس) – the body, the heart and the soul, hence the true prea-

ching and understanding of Islam should be derived from the Qur'an itself. For the Qur'an to have this desired effect, it is very important that the reciter recites it with feeling and emotion, understanding the language, message or content of its verses. It is also important for the listener to be able to understand, at least at some basic level, the Arabic language of the Quran. That is the reason why Allah did not reveal the Quran all at once - so that this "weighty" word of Allah (73:5) could be gradually received, believed in, embraced and practically incorporated into individual and communal Muslim life. The revelation of the Qur'an in peacemeal was meant to establish the heart of the Prophet (PBUH) firmly upon it, and to allow the Muslim Ummah (community) to gradually become steadfast upon its commandments and laws.

1.2 Statement of the Problem

The word "da"wah" in Arabic simply means to invite to something. From the Islamic point of view, it means inviting to the way of submission and surrender to Allah. In Islam, da"wah is an order from Allah to His Prophets and their followers. In the Qur'an, many Suras call for *da "wah*:

مُمْكِنٌ حَتَّىٰ شَرْكَةٍ أَخْرَىٰ شَجَدْ يَوْمَ بَطْرُونْ شَنْ كَيْ أَيْمَنْ
لَشْ رُوفْلَهْ لَهْ
أَمْشَنْ كَيْ بَعْقَلْ كَيْ بَعْقَلْ كَيْ بَعْقَلْ كَيْ بَعْقَلْ كَيْ بَعْقَلْ كَيْ بَعْقَلْ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

However, due to the misconception of the essence and application of *da'wah* many non-Muslims, as well as some Muslims, misapplied the term and its concept for genuine misunderstanding or ill motive. For instance, the term *da'wah* is sometime confused with jihad, especial in the modern world where jihad is applied, naievely for terrorism. It is for this reson that *da'wah* should be restored to its proper context. Da'wah, according to Shule (1953), is the duty to "actively encourage fellow Muslims in pursuance of greater piety inall aspects of their lives". This definition has become central to contemporary Islamic thought on *da'wah*. In Islamic theology, the purpose of da'wah is to invite people, both Muslims and non-Muslims, to understand the worship of Allah as expressed in the Qur'an and the Sunnah of the Prophet, as well as to inform them about Muhammad (S.A.W). Da'wah produces converts to Islam, which in turn grows the size of the Muslim Ummah, or community of Muslims.

Notwithstanding the importance of da'wah and the Qur'an as indicated above, most of the Muslim Ummah do not take time to learn the Qur'an and understand it properly as they should in giving out da'wah. Most scholars who engaged in da'wah do not follow the standard practice prescribed by Qur'an 16:125; thus the etiquettes of da'wah. Understanding Islam is based on proper appreciation of the Quran (Tafsir) and the explanations of the sayings of Prophet Mohammed (PBUH) (Hadith). Da'is are perceived to have no or little understanding of this.

There is a particular verse of the Quran which stipulates how da'wah should be conducted in Islam and it shows how Muslims must conduct themselves. Qur'an 16:125 says:

ادْعُ إِيَّاهُ عَجَ وَ سَلِّمْ شَحْنَانَ حَآئِيْهُ كَطْلَخْ اِحْمَعْ خَجَبِيْهُ بِيْزِيْهُ أَحْمَعْ غَهُ إِيْهُ سَلِّلْ .
أَكْنِيْهُ بَهْرَهُ ضَوَّهُ ثَهْرَهُ عَجَ يَهُ

أَكْنِيْهُ بَهْرَهُ زَدَهُ شَيْهُ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided [Qur'an 16:125]

1.3 Objectives of the study

The objectives for this research are:

1. To investigate whether Qur'an 16:125 is strictly applied by the *du'at* of the Wa Municipality.
2. To assess the impact of Qur'an 16:125 on the effectiveness of *da'wah* in the Wa Municipality.
3. To suggest ways to improve on *da'wah* in the Wa Municipality

1.4 Research Questions.

Questions:

1. To what extent do *da'wah* activities in the Wa Municipality conform to the standard or methodology of *da'wah* prescribed in Qur'an 16:125?
2. What is the level of impact of Qur'an 16:125 in promoting *da'wah* in the Wa Municipality?
3. What can be done to improve upon *da'wah* activities in the Wa Municipality?

1.5 Study Methodology

The researcher made use of both primary and secondary sources of data that are relevant to this research. Primary data required for the study was gathered through interviewing selected Islamic scholars in the various Muslim denominations in the Wa Municipality. The designed questionnaire focused on the approaches of *da'wah* of the scholars and the understanding and implementation of Qur'an 16:125. Various secondary sources including newspapers, published scholarly books, articles, journals, seminar and conference papers, and internet sources on *da'wah* were also assessed for this study.

Furthermore, a participatory approach which helped the researcher to interact with individuals and Muslim scholars to find out their views on the development of Islam in respect of approach to *da'wah* in line with Qur'an 16:125.

Furthermore, the study used purposive sampling method in collecting primary data through interactions with religious leaders (*du'at*). The researcher used personal judgment to select cases that would help him answer the research questions so that he would be able to meet the objectives of the research. Since the researcher was familiar with some key religious leaders, using purposive sampling method was appropriate.

1.6 Literature Review

For proper appreciation of Qur'an 16:125, the books of *Tafsir* are necessary. To Ibn Kathir (1989) Qur'an 16:125 is an approach to inviting all human beings to the Way of Allah with wisdom and fair preaching. He points out that wisdom requires the *da'ee* to be patient and understand the circumstances of the invitee. Ibn Kathir (1989) and Ibn

Jarir concur to the position that fair preaching has to do with citing events of *kuffar* (nonbelievers) such as the *Add* (people of Prophet Sualah), *Samud* (people of Huud) and *Firaun* (people of Mussah) who disobeyed Allah and were destroyed by His wrath to serve as a warning for disobeying Allah's commandments.

On his part, Bashirudeen (1985) asserts that the call for wisdom in *da'wah* in Quran 16:125 presupposes self-restraint by the *da'ee* in order that he does not physically or orally abuse the object of worship of his audience. Abdallah (1983) holds that wisdom in *da'wah* calls for measured language and the use of systematic argumentation rather than compulsion to put across the message of *da'wah*.

1.7 The Scope of Islamic *Da'wah*

The study examines the application of Quran 16:125 in *da'wah* by the Islamic scholars of the Wa Municipality and its impact on winning converts and guiding the Muslim Ummah in whatever decisions they take in their lives. However, the findings of the study, inspite of geographic and demographic differences, are applicable to Muslims in different regions of Ghana and the world at large.

1.8 Justification of the Study

The need to appreciate Quran 16:125 is a prerequisite for *da'wah* in Islam. *Da'wah* is very important in Islam as it has to do with the invitation of non-Muslims to Islam and making *nasiha* (advice) of an imminent punishment for sinful acts to fellow Muslims as stressed in Quran 51:55 where Allah says:

رَمَّشْنَ فَيُرِّ اِنْزَمَشْنَ

رَفْعَ اِيْرَقْرَبْ

And remind, for reminding b en efits th e b eli evers [Qur'an, 51:55]

For a number of years that *da'wah* started and is continuing aggressively in many parts of Ghana and in the Wa Municipality in particular, there is little evidence of a significant number of nonmuslims converting to Islam in consequence to Islamic *da'wah* curved out in parallel to Quran 16:125.

Also, the moral decadence within the Muslim Umma begs the question whether *da'wah* activites are carried out in the Muslim communities. Sexual immorality, indecent dressing, thievery, huliganism, to mention but a few, have become prevalent among Muslims, especially those in the Wa Municipality.

The study, therefore, aims to find out where the problem is coming from. Could it be that the *du'at* don't follow the properly laid out procedures of *da'wah* as encapsulated by Quran 16:125 or the Umma are just bent on violating the Qur'an and Sunna of Prophet Muhammad (PBUH)?

1.9 Limitations to the study

The research was conducted in the Wa Municipality in the Upper West Region of Ghana. One of the problems envisaged in conducting the study was the difficulty in getting respondents to answer the questionnaires since majority of the *da'is* and their followers cannot read or write the English Language. The researcher hopes to overcome this problem by interviewing the respondents and completing the questionnaires on their behalf. Also, the researcher, being a Muslim himself and belonging to the Ahlussuna sect, *du'at* and followers of other Islamic sects were not too sure of the motive for the interview and thus, were reluctant to complete the questionnaires or/and grant interviews. The researcher had to spend more time than expected to get the questionnaires completed.

Also, the distance of the Wa Municipality from the research center, being Kumasi, imposed huge financial burden on the researcher. The researcher had to travel on bad roads and distant communities within the Wa Municipality to collate data for the research. Therefore, not all suburbs of the Wa Municipality were exhaustively covered for a fair representation of all communities. The researcher did his best to cover as many communities as humanly possible to limit bias in the final analyses and conclusions drawn.

1.10 Organisation of the Study

This work was organized into five chapters. Chapter one consisted of general introduction of the study. Chapter two reviewed the existing relevant literature on the application of Qur'an 16:125 and related Qur'anic verses on the effectiveness of *da "wah*. Chapter three introduced the methodology needed to carry out this study. It showed the sampling and sampling techniques.

Data analysis and presentation are presented in chapter four.

Finally, chapter five contains summary of findings, the implications of Qur'an 16:125 on *da "wah*, explanation of result and conclusion.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The chapter discusses extant works of different academicians in relation to evangelism, with special emphasis on Islamic evangelism. It discusses Islamic *da "wah* in the light of

Quran 16:125 as exemplified by Prophet Muhammad (S.A.W) and well established scholars of Islam who followed the footsteps of the Prophet. Allah says in the Qur'an:

"Call unto the way of thy Lord with wisdom and fair exhortation" [Qur'an, 16:125] A Salaf Sualih (an early Islamic scholar), Abu Masur Muhammad Ibn Muhammad al-Mansir cites what Mujahid (a student of Ibn Abbass – one of the companions of the Prohet) relates from Ibn Abass that when the idolators retreated from those who were killed at the Battle of Uhud, the Messenger of Allah (S.A.W) went thereand saw Hamzah killed and mutilated, with his stomach ripped open, nose burnt and ears cut off. He (Muhammad) exclaimed: "If it were not for the fear of causing more grief to the women or that it becomes a practices after me, I would leave him until Allah,exalted is He, resurrect him from the bellies of predatory animals and birds. I shall kill seventy men of them (of disbelievers of Quraysh) in revenge". Consequently, Allah revealed to Muhammad,

„ "Call unto the way of thy Lord with wisdom and fair exhortation..... ensure thou patiently (O Muhammad), your endurance is only by the help of Allah" [Qur'an, 16:127].

Therefore, the Prophet pardoned the perpetrators when he was in pole position to take revenge at Fathu-Makkah(the opening of the city of Makkah to Islam after the defeat of the Quraish). Following this display of amnesty, - thus, *da'wah* in its real essence- many of the disbelievers accepted Islam. Thus, Prophet Muhammad (SAW) is the epitome of a good *da'ee*.

2.1 Prophet Muhammad (S.A.W) as the Prototype *Da'i*

The Prophet (S.A.W) was a remarkable teacher at his time as he was raised basically to teach and establish the region of Islam. Abdul Ghafar (1986) mentions that right from the Prophet's days in Makkah until his arrival at Madinah, he managed his *da'wah* activities with full effort, disseminating knowledge in every form to eradicate ignorance and reform the society. Ghafar further provides the various management strategies the prophet used to communicate his message. Egdunas (2004), in his book „*The Multiple Nature of Da'wah*”, mentions that Prophet Muhammed (S.A.W) based on the Qur'an and Sunnah to design his *da'wah* activities to cover two main forms. The first, in his view, was the direct preaching method, which was applied first, though not exclusively, to the Arabs.

The significance of this strategy, in my view, is that the Prophet (S.A.W) showed evidence of his desire to spread Islam all over the world and was successful in reaching out to anonymous audience and most probably he succeeded in converting some of them through their rulers. A. Ghafar (1986) agrees with Egdunas (2004) that the Prophet used to visit chieftains of Makkah and Taif in person to preach to them. He would visit the tribal chiefs who visited Makkah for Hajj (pilgrimage) to invite them to the religion of Islam. He would send his representatives to some of the tribal chiefs by way of instilling the spirit of *da'wah* in them (the followers). The second method Muhammad adopted was *da'wah* through letter writing to the leaders of various states to invite them and their people to Islam. Egdunas asserts that the Arabs whom the Prophet preached to in Makkah constituted two broad religious groups; the Muslim community by continuing to strengthen them in the new faith and the non-Muslim community whom he was inviting to accept Islam.

Muhammad was not left to his own judgement in executing *da'wah*. Allah outlines clear-cut guidelines he and his followers should chat in doing *da'wah* to both Muslims and non-muslims. Qur'an 9:46 commands:

(لَا رَجُوذٌ أَوْ انْزَلَتْ إِلَّا ثَبَرَهُ أَخْغَبَهُ إِلَّا ابْرَأَهُ طَبَّهُ أَرْقَبَهُ أَمْمَقَهُ)

And do not argue with the People of the Book, unless it is with that which is best, except for those who purposefully do wrong [Qur'an, 9:46]. Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

(فَلَا يُؤْكِلْ قَلْأَةً بَيْنَ أَذْرَمَشْ أَنْجَشْ)

And speak to him mildly, perhaps he may accept admonition or fear Allah (Qur'an, 20: 44).

(إِنَّ سَنَّلَ أَكْيَنَّ بَثَرَ ضَوْكَ عَجَيَنَ)

Truly, your Lord best knows who has strayed from His path.

From the above verses, Muhammad was being prepared to face the real issues in *da'wah* which is the fact that not every invitee would accept an invitation. Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

(إِنَّ لَرَدَنَ دَلْدَنَ أَخْجَذَنَ)

You cannot guide whom you love [Qur'an, 28:56].

(عَيْ ظَهِيَّنَ دَلْدَنَ سَنِّيَ اللَّهَوَوَوَدَنَ دَلْدَنَ شَاءَ)

It is not up to you to guid e th em, but All ah guid es whom He wills [Qur'an, 2:72].

Da"wah is an act of inclination and encouragement. If you call a person to Islam, you incline him towards what you called him to and generate his interest in it. Therefore, da"wah in Islam is not restricted to speech only, but includes whatever inclines and creates interest of speech or action. Thus, the *da "wah* is conveyed in the form of actions and speech. The Muslim, by his own adherence, gives the living example of what he mentions with his tongue, and manifests the true image of Islam by adhering to the truth. Ahmad (1995) explains that a work discussing the subject of da"wah in Islam is supposed to draw attention to the fact that emulating the Prophet (S.A.W) in da"wah obliges that the following issues are observed:First, the shift in focus from inviting the unbelievers to Islam to the calling of the Muslim Umma to adhere to the teachings of the Islamic creed.The Messenger exemplified Qur'an 16:125 in his prototype *da "wah* by portraying humility, steadfastness, generosity, good leadership and patience among other good qualities necessary to win the hearts of unbelievers and affirm that of new and well established Muslims.

It is a point to note that when the Muslim, with respect to himself, adheres to everything he has been commanded to do or not to do by Allah, thus, he complies with the *m a "roof* (good acts) that relates to him and abstains from the *munk ar* (forbidden acts), then he can affect the lives of others through his exemplary life.Bashirudeen (2005)highlights Qur'an 16:125that all those who take the path of *da "wah* must first of all, be very knowledgeable in the etiquettes of da"wah. They must emulate the Prophet's patience, tolerance and understanding in issues in the course of executing *da "wah*. Misunderstanding or failure to adhere to this command of Allah with regards to da"wah is the cause of

problems arising between the Muslim Ummah and followers of other faiths such as Christians, Jews and Traditionalists. The impact of da'wah on a group of people is solely dependent on the actual status of this verse in relation to its understanding and execution by the scholars.

إِنَّ سُلْطَنًا أَكْيَانَةً ثَوَّابًا صَنَوْ كِبَرَ عَجَ يَرَأُونَ أَكْيَانَةً ثَبَىْ زَدَوْ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided(Qur'an 16:125).

In his book, *the Path of Da'wah in Islam*, Suleiman (1999) asserts that people by their nature incline towards the scholar and like to take opinions from him. Therefore, a Muslim scholar is cautioned against falling into temptation in giving out the wrong verdict in a bid to satisfy the desires of the people he is supposed to warn. Shamim (1998), in his book *The Methodology of Da'wah*, notes that in the fifth year of Prophethood, opposition to Islam was becoming stiffer day in day out. Utbah Bin Rabiah, a prominent leader of Quraish, advised his companions to let him talk to Muhammad and persuade him to give up his mission (*da'wah*). The Quraish consented and he approached Muhammad who was sitting in a corner of Masjidil Haram. Utbah accused Muhammad for bringing great misery on his people by condemning their gods and creating divisions among families. Then, on behalf of the Quraish, he offered Muhammad the following if He was willing to abandon his mission: "If through this mission you want wealth, we will make you the richest person among Arabs; if by this you want power, we will make you our head and we will not decide anything without your consultation; if by this you want women, we can arrange the most beautiful girls from Arabia; and if you have some mental problems, we can arrange the best treatment

ent, provided you give up *da "wah"*. Uthba had hardly finished when Allah (SWT) revealed Surah Halm Meem through the Prophet Muhammad (S.A.W). He recited Ayahs one to thirty-eight and prostrated. In raising his head from *Sajdah* the Prophet (S.A.W) told Utbah that this was his reply. Utbah got up and went back to the Quraish who were waiting for him. He said to the Quraish that the message he had just heard would bring a great revolution. "You all leave Muhammad to do his work the way he likes. If, in this pursuit, he is killed by Arabs, your hands will be cleaned from his blood. But if he succeeds and gets power, in that case his power will be your power and you will be the most respectful among the people". The Qur'an describes the mission of Prophet Muhammad (PBUH) repeatedly and categorically in the following Ayah:

اِبْرَاهِيمَ اَسْنَعَ عَوَّادَ سَعْيَهُ ثَبَيْرَةَ دَرِّيْجَ اَحْقَقَ يَظْرِفَشُ كَيْرَهُ اَنْدَرَهُ مَيْرَهُ اَيْمَشَ

"He is Who has sent His messenger with the guidance the Religion of Truth (Al-Deen), that He may make it overcome (dominant) over all other religions (Deen). However much idolaters may be averse" (Qur'an 61:9)

Allah appointed Muhammad as His last Messenger with the Guidance and True Religion in order to make it dominant over all religions. Prophet Muhammad's approach to *da'wah* provides a template for all *du'at* to follow in Islamic missionary activities if they are to return society to the Way of Allah. Allah also describes his mission as follows in the Qur'an:

لَهُ بَأْرَأْتُ بِإِنَّهُ أَنَّهُ عِنْدَكُمْ شَبَّ ذَاهِرًا جَيْشًا زَاهِدًا. دَأْكِنَّبْ إِنَّهُ اللَّهُ شَرِيكٌ عَشَاجٌ بِعُونَشَا.

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner. And as a Summoner unto Allah by His permission, and as a lamp that gives light." (Q. 33:45/46)

According to Siddiqi (1998), on the very first day, when Allah ordained Prophet

Muhammad (SAW) to invite his family to Islam accordint to Qur'an 26:214

أَرْسِنْ كَشْ شَرْلَ الْأَقْشَتْ

"And warn your tribe of near kindred" (Q. 26.214)

He directed his cousin, Ali Ibn Abi Taalib , to arrange for a dinner.According to Siddiqi

(1998), the Prophet invited all heads of clans of Quraish to dine with him. At the party, Muhammad asked his relatives, "Should I tell you a Kalimah (a sentence) which may bring Arabs under your control and bring the non-Arab world under your domination ?" He told them to recite *lailaha illallahu* which ushers a non-Muslim to Islam. Majority of the Quraish flatly rejected the call to Islam but Muhammad did not give up the call until some of them accepted Islam.

Da'wah in the course of Allah is not a means to solicit for power but purely to invite people to worship Allah. Peters (1994) explains that the Arabs were quick to realize the depth of the revolution which the religion of Muhammad could bring forth. So, the chief of the tribe of Banu A'mir Ibn Sasa'ah, Bahirah Ibn Faras accepted the call and offered his total support to Muhammad on condition that when Muhammad succeeded, then he (Ibn Faras) would be his successor after his (Muhammad) departure. The Messenger of Allah refused him in these words:

"Power lies in the hands of Allah. He will entrust it to whom He likes."

Da'wah in Islam is done wholeheartedly with perseverance and steadfastness.

Authorities in Hadith such as Abu Nuaim, Ha'kim and Baihaki Narrated from Abdullah

Bin Abbas and Ali Ibn Abi T aalib in the book of Hadith, *Sarwar Alam Vol. II* thatat th e time of Hajj, the Prophet went to Banu Kuraiza tribe of Madina with Abu Bakr and Ali. He presented the message, recited some Ayah from the Qur'an toexplain the questions posed by the tribal chiefs – Mafruq Bin Amru Hami Bin Qasmis ah and Masna Bin Harith. They appreciated the message very much but expressed th eir inability to accept the Dawah right on the spot due to a treaty which they had with the Persians. Masna Bin Harith who was their diplomat and in charge of the armed forces, explained the position that they could support Muhammedagainst the Arabs but not against Persians. The Prophet then replied,

"Whosoever stands to support the Deen (religion) of Allah, he must support it in all respect without any reservation.

Da"wah is Islam is also characterised by trials in every aspect of the beleiver"s life. Therefore, *du*"at in the course of Allah must be prepared for challenges in the execution of *da*"wah.Khabbab Bin Aratt is quoted in the authentic books of Hadith like Bukhari, Abu Dawud, Nassai and Musnad Imam Ahmad bin Hanbal thathe (Khabbab)ever said to Muhammad (SAW) while he was resting under the shadow of the wall of Haram that oppression of Mushrikin (idolaters) on Muslims had crossed all its bounds and that he should pray to Allah for His help. Upon hearing this,Muhammad"s countenance changed. He got up and explained to his friends that the people of faith who passed before were treated more brutally. Some of them were sown alive. Sometimes their flesh was removed from their bones by iron combs but they did not give up their faith. He promised them that his mission would succeed and the time would come when an

old lady would be able to travel from Sana to Hadar Mawt with gold in her hand and she would have no fear except that of Allah.

A da“i is also taught to preach but not to impose his message on people in his missionary activities for preaching is what he is commanded to but not the actualization of what he or she preaches. The Prophet is warned not to destroy himself over the idolators“ refusal to accept his message:

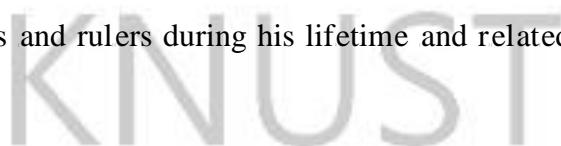
فِي كُلِّ ثَبْخَعٍ فَغَلَّ كَيْ أَنْتَسِي إِنْ كَوْكَبِي اثْرَأَ احْذَثْ أَعْقَبْ.

"Yet it may be, if they believe not in this statement, that thou (Muhammad) will torment thy soul with grief over their footsteps" (Q. 18:6).

Finally, there was a positive response to the messenger of Prophet Muhammad (SAW) from the tribes of Aws and Khazraj of Madinah. They accepted the Prophet and offered him a coven-ant with the Prophet and offered him a place to be the head of the Islamic Movement.

In illustrating the Prophet's broadmindedness in terms of da'wah and having a greater impact on the world, Prophet Muhammad (S.A.W) used wisdom in his call to Allah and a lot of patience. Abdallah (1983) points out that it was the mission of Prophet Muhammad (S.A.W) to call different people and nations of the world to the fold of Allah. Muhammad launched his mission of da'wah to all the kings and rulers of the states around him through a letter-writing campaign. The letters were carved in concise and straight to the point language to address the subject of *da'wah*. Each letter showed the political sagacity and statesmanship of the greatest order of Prophet Muhammad (S.A.W). Each messenger was well versed in the language of the court or country where he was sent. The Prophet (S.A.W) used an official seal for the letters. Each of these 1

etters contained essence of the Prophet's da'wah. It was also to inform that Arabia was now dominated by a revolutionary movement. The addressees were offered to accept Islam, be brothers and share its blessings or be controlled by the Islamic authority. The mission of his Prophethood was clearly manifested in these letters. The Prophet gave due respect to all the kings and rulers during his lifetime and related to them well.



2.2 Meaning of *Da'wah*

Muslims have known and used the word “*da'wah*” throughout the history of Islam. The multiple perceptions, as will be shown in this study, of what *da'wah* means have been elaborated upon from the early centuries of Islam. Muslims have applied the term *da'wah* to various activities of Islam. Almost all students of Islamic Studies, as well as Muslims themselves, acknowledge that Islam is a missionary religion. Indeed, Islam fits the definition of a missionary religion provided by Max Müller in 1873. According to Müller, a missionary religion is one in which the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty by the founder or his immediate successors. This is the case of Islam, for Muhammad's very life constituted this sacred duty Müller speaks of. The question this study seeks to answer is whether this sacred duty extends, and in what capacity, to Muhammad's followers.

The word “*da'wah*” in Arabic language simply means to invite to something. According to Montgomery (1956), when it is used in conjunction with Islam, it is understood to mean inviting to the way of submission and surrender to Allah. *Da'wah* in Islam is actually an order from Allah to His Messengers as captured in a number of Qur'anic verses such as the following: Qur'an 3:110 for example, declares:

مُحَمَّدٌ حَنْدَشِيْ أَخْلَقَ شِجَادَ بِيْرَوَيْنَ بَطْرُوشَ اَيْهَمَ شَنْشَنَ
نَشَرَوْنَ بَلَلَنَّ اَيْهَمَ اَنْزِبَةَ نَبَبَ حَنَدَشَانَ اَيْهَمَ اَنْزِبَةَ نَبَبَ اَيْهَمَ
اَنْتَعِيْنَ.

You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in allah. If only the people of scriptuer had believe, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Da''w ah according to Carnard (1965), is the duty to actively encourage fellow Muslims in the pursuance of greater piety in all aspects of their lives. This definition has become central to contemporary Islamic thought. He highlights that the purpose of *da''wah* is to invite people, both Muslims and Non-Muslims, to understand the worship of Allah as expressed in the Qur''an and the Sunnah of the Prophet, as well as to inform them about Muhammad.

Da''wah, according to Anold (1913) is viewed from the historical perspective in two phases. The first was the spreading of Muslim supremacy through conquests, which he calls, „*Jihad*“. The second, was missionary activities, which themselves were born out of a reaction to Christian missionary activities in Muslim lands, with only marginal Muslim missionary activities carried out by traders taking place between the two phases. Though Anold (1913) correctly points to the relationship between jihad and missionary activities of Muslims, his presentation of *da''wah* development is oversimplified. First of all, he underestimates Qur''anic pronouncements regarding missionary activities. Secondly, his portrayal of *da''wah* ignores the fact that Muslims

employed it as much toward fellow Muslims as to non-Muslims. Thirdly, peaceful "nonjihadic" da'wah was practiced by Muslims as early as the 9th and 10th centuries.

Da"w *ahas* an Islamic concept can be traced to the Qur'an and Hadith, both of which have provided various meanings of the term. The word *da*"wahhas been used in the Qur'an, according to Egdunas (2004), "over a hundred times" one of which is Qur'an 12:108:

قُوْلُ زَهْرَةِ عَجَّ يِبِ ادَكْ كُنْ اِيْلَهْ كِيْلَهْ نُصِّ شَحِّ اَنْبَهِ اِرْجَكَهْ بِعْجَ بُنْ
اللهُ كَلَّهُ اَنْبَهِ اِيْلَهْ كِيْلَهْ نُصِّ شَحِّ اَنْبَهِ اِرْجَكَهْ بِعْجَ بُنْ

Say (O Muhammad): "this is my way; I invite unto Allah (that is, to oneness of Allah

– Isl amic Monoth eism) with sure knowl edg e. I and whoso ever follows me (also must invit e All ah – Isl amic Monoth eism with sure knowl edg e). And glorifi ed and exalt ed b e All ah (above all th at th ey associ at e as p artn ers with Him). And I am not of Mushirikin (Polyth eisms, p ag ans, idol at ers and disb eli evers in on en ess of All ah; those who worship oth er along with All ah or set up rivals or p artn ers to All ah”

(*Quran*, 12:108).

Qur'an 5:67 also calls for *da "wah:*

سَعِبَرْزُوُّ اللَّهُ كِبِيرٌ اِيْ بَطِ إِلَّا اَقْرَبْنَا لَأَنَّ بِقَصْرٍ

“O Messenger (Muhammad ﷺ), proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”

Further, Qur'an 3:104 commands:

أَعْلَمُكُلُّ أُخْرَىٰ إِنَّهُمْ لَا يُفْسِدُونَ
أَنْ شَاءُ اللَّهُ فَلَمَّا نَزَلَتِ الْحُكْمُ
وَقَدْ أَنْذَلَهُ اللَّهُ مَنْ شَاءَ
وَمَا يُنَزَّلُ مِنْ آيَةٍ فَلَا يُنَزَّلُ

“Let there arise out of you a group of people inviting to all that is good(Islam), enjoining Al- Ma”ruf (i.e Islamic Monotheism and all that Islam ordains to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful” (Quran, 3:104).



From the above verses it can be observed that *da”wah* literally means an invitation which could be to anything. The other meaning that can be derived from the above verses is that *da”wah* technically is an invitation to the Religion of Islam. In various other instances in the Qur'an, the term *da”wah* has been mentioned, sometimes showing how *da”wah* should be done, who should do it, its religious basis, obligations, and significance. The instances cited above regarding the term *da”wah* as a term can be traced to the primary source of Islam (the Qur'an).

Recently, there has been much discussions on whether *da”wah* can be rendered as a “missionary activity”. For it is argued by some Muslims as well as non-Muslim scholars that *da”wah* distinctly differs from what, in the Christian tradition, missionary has encompassed (Zebiri, 1997). She points out that Islamic *da”wah*, at least until quite recently, lacked authoritative centralized institutions such as Christian missions had. The ultimate aim of both the Islamic *da”wah* and Christian missions has been the spreading of the message of their respective faiths and subsequent conversion of people to that faith. It is only with caution that terms like “missionary activity,” “missionaries” and their variants can be applied to denote the Islamic *da”wah* and those engaged in it. Fauzi (2014) reproduces Egduna (2004) that *da”wah* is an invitation to Islam and a Christian equivalence of missionary activity.

Scholars often disagree on what constitute the similarity or difference of the two types of missionary activities. To Zebiri (1997), “While in the past *da’wah* has most often been directed at lax or heterodox Muslims, it now increasingly targets non-Muslims, especially in the Western context”¹⁰. This observation is only partially true – Muslims have long been practicing *da’wah* toward non-Muslims though their efforts have not always been concerted or institutionalized. The fourteen-centurieslong history of *da’wah* has been much more multifaceted than Zebiri seems to imply. First of all, the Islamic *da’wah* was first formulated as a principle of inviting non-Muslims to embrace Islam as found in the Quran. Soon afterwards, however, it became a key term for forming organized sectarian structures for propagation of tenets of given parties (e.g., Abbasid *da’wah*) and sects (e.g., *Fatimid Ismā’iliyah*) within the Muslim Umma.

In the Middle Ages, Muslim missionary activities towards non-Muslims proliferated beyond the borders of the Muslim world especially the Sufi kind in Africa and South East Asia (Kate Zebiri,1997). She explains that although the specific term “*da’wah*” was not always used, it was, however, used as a term denoting religiopolitical ideology of separate Muslim groups. And only in recent history, much inconnection with revivalist movements in the Muslim countries and as a reaction to Christian missions of the 19th century, *da’wah*became associated with duty of concerned Muslims to call back fellow believers to the true path of God from which they are seen to have gone astray. However, the aim of Islamic *da’wah*, she thinks, has currently been redirected to winning converts to Islam, while the “calling back” of fellow Muslims has not ceased either. This claim by Kate is essentially faulty as the basic aim of Islamic *da’wah* is the invitation of non-muslims to the fold of Islam.

One has to make a distinction between the term “*da’wah*” and the actual missionary (proselytizing) efforts of Muslims. According to Mahafuz (1975), the term encompasses more than missionary activity. In the religious domain, it can mean prayer, while it also can refer to activities, like addressing and calling. The missionary activities of Muslims have not always been wrapped in *da’wah* terminology. In fact, in many instances, the very term was not employed. This, however, did not make the efforts less missionary. Therefore, though there is a direct connection between the two, none fully falls within the other.

Moreover, Zebiri (1997) correctly points to a distinction between two sets of activities, both in the course of history characterized as *da’wah*. Since *jihad* by, at least, some Muslim activists is related to *da’wah*, a deeper look into the relation between *da’wah* and *jihad* can be made. However, the concept of *jihad* is, in itself, a complex one over which Muslims have been arguing like they do over *da’wah*. There are differing, and at times radical opinions as to what the concept of *jihad* implies and calls for. Depending on the definition of *jihad*, its relationship to *da’wah* is determined. The term *Jihad*, according to its Arabic implication can mean personal spiritual struggle for self-improvement and against evil. In this respect, *jihad* could imply leading an Islamically exemplary life to win the trust of non-muslims to Islam. Thus, *jihad* becomes a form of *da’wah*. Also, *jihad* can mean Holy War against non-muslims for various reasons such as expanding the supremacy of Islam, retaliation for earlier persecution or suppression, etc. Fauzi (2014) echoes Egduna (2004) that *da’wah* implies scholarly preaching while *jihad* refers to territorial expansion of Muslim rule. If the Islamic *mujahidun* subdue a group of people, the people are either made to pay levies for living in Islamic state or accepted as Muslims depending on their personal convictions. Thus, *Jihad* also qualifies

as a form of *da'wah*. Also, Christians taking part in Christian-muslim dialogue have been making the distinction between “mission” and “proselytism.” That while proselytism is tied to coerciveness and thus regarded unacceptable, mission is sharing one’s faith with people from other religions by way of inviting them to his faith (Zebiri, 1997).



On his part, Jumua (2004) distinguishes three aspects of *da'wah* on the basis of the audience: the “inner-directed” (within one’s self), “interactive” (addressed toward fellow Muslims), and other-directed (addressed to non-Muslims). Al-Muttaq (2002) and Fauzi (2014) identify *intra* and *extra-ummaic* forms of *da'wah*. Al-Muttaq (2002) calls the *extra-ummaic da'wah* (*da'wah* to non-muslims) “the grounding *da'wah*” as it is meant to establish a *duat* in Islam and the *intra-ummaic da'wah* (*da'wah* to fellow muslims) the *da'wah* of renewal and correction because it calls back a sinner to the right path and renew his belief in Allah”. Mendel (1995) conceives *da'wah* as a synonym of *Umma* as *da'wah* in Islam connotes collective effort of the rich, the poor, the young and older people as well as men and women of the community of muslims in varying degrees.

Scholars are divided over the issue of when the modern form of organized Islamic *da'wah* started. Arnold (1913) asserts that though *da'wah*, as has been known and vastly employed by Muslims throughout the Islamic history, its essence as an institutionализирована and organized missionary activity for converting non-Muslims to Islam, is indeed a recent phenomenon. Arnold (1913) in his writing at the turn of the 20th century indicates that the formation of societies carrying on propagation and administration of organized mission and systematic mission is a recent development.

elopment in the mission ary history of Isl am.” According to him, the institution aliz ation of cont empor ary *da’wah* dev elop ed, in great part, in reaction to Christi an missions of the 19th century, influencing the Muslim perception of mission ary activity in general, and of *da’wah* in particular. He goes on to clarify that the second half of the 20th century has been marked by an ever increasing scope of Muslim mission ary activities, ranging from publications, recordings, and public seminars, to preaching in mosques and on street corners. Until recently, a few face-to-face meetings were as an invitationable initiative step in a mission. Those seeking deeper knowledge of Islam and having thoughts of converting to it had to turn to people spreading that knowledge, something that basically means physically contacting those missionaries. He goes on to explain that missionaries, in order to have longer and more meaningful discussions, had to look for potential converts in places of gathering or in people’s living or working space. He points out that there are now numerous Islamic missionary institutions in Europe, North America, Africa, and Asia.

Islamic *da’wah*, like Christian and other forms of religious *da’wah* and activities have been making substantial use of the media. Fauzi (2014) indicates that in the last or so decade, things have been changing radically. Now, one needs not leave his or her home or office in order to contact Muslim missionaries and immediately receive information on Islam, while staying in permanent live contact: The Internet has enabled people to obtain enormous amount of information with the least effort. Answers sought to concrete questions can be obtained almost instantaneously by sending an e-mail message at

virtually no cost. Online conferences and discussions on Islam have become common and there abounds information on both *da'wah* and converting to Islam. In sum, physical contact has been increasingly paralleled by virtual contact in the face of these developments. Al-Tahan (1998) argues that *da'wah* in this kind of global exchange medium takes on a whole new flavor. It is no longer sufficient to meet on a one-on-one basis but through mass appeal and an approach to mass communication. He feels that despite the adoption of the mass communication method *da'wah* still remains a communication between hearts and thus, the global information technology is only a door for individuals to introduce themselves to other individuals. Fauzi (2014) asserts that Islam has long standing connection with the media and that written communication in Islam started with the Qur'an itself as revelations to Prophet Muhammad (SAW) were written down from the very beginning of Islam. Fauzi (2014) cites Fang (1997) who holds that writing was the first information revolution whereby people did not have to meet face-to-face in order to communicate. The first form of writing was associated with ancient civilizations such as Egyptians, Greeks, Romans and Mesopotamians who used crude forms of writing such as writing on clay, animal skins, bones and papirus. Fauzi (2014) further points out that the invention of print machines, attributed to the Chinese and its perfection by Gutenberg of Germany lifts up the mass communication media further. The print machine made mass printing possible as the print press was able to do large scale printing on the go. The culmination of mass communication media in the dissemination of information was the wireless communication systems such as the telegraph, telephone, internet, satellite, radio and television. Muslims, as well as non-muslims all over the world are able to access *du'at* and *da'wah* programmes in the social media such as *WhatsApp* and *Facebook* and on international Islamic television stations such as Peace Television and Television Africa for direct responses to mind-boggling questions.

The contemporary Muslim missionary activities have not yet been fully appreciated by scholars and students of Islam. However, in appealing to Christians, *du'at*, both in a virtual and physical reality, are posed with a crucial task of how to, at once, debase all other subjects of worship beside Allah and advance Islam ahead of them. Siddiqi (1986) explains that in their approach of *da'wah* to, for example, prospective Christian converts, Muslim missionaries employ a vast array of concepts and images of Christianity, Christians, and the so-called Christian cultures. Those images, true and invented, serve the purpose of putting the Christian dogmas, beliefs, traditions, customs, and social practices into opposition to their Islamic polemical counterparts and of conveying these images of Christians and Christianity to fellow Muslims. If *da'wah* activists have any impact on general Muslim audiences, their perceived understanding of Christians could serve as a reference point for common believers, maintaining stereotypical images of Christianity, Christians and their cultures.

Though many *du'at* are concerned with spreading Islam among non-Muslims, large numbers of Islamic *du'at* turn their attention to and devote their work to fellow Muslims. *Da'wah* toward fellow Muslims – that is, *intraUmmaic da'wah* – seeks to increase religious awareness among the Muslim masses and induce them to comply with the Islamic injunctions extracted, foremost, from the Qur'an and Sunnah of Muhammad (SAW). According to Siddiqi (1986) the ultimate goal of such *da'wah* is to bring about total Islamization of both public and private spheres of the already existing Muslim societies. This can be achieved only through nurturing individual and social Islamicity – a conscious all-embracing commitment to Islam.

2.3 *Da’wah* Methodology

The approach to a successful *da'wah* is grounded in the Qur'an and the Sunnah of Prophet Muhammad (SAW). Suleiman (1999) highlights that *da'wah* methodology can be traced to the Qur'an and the Hadith of Prophet Muhammed (S.A.W). These two fundamental sources of Islam abound with directives for undertaking *da'wah*. The fundamental tool that marks the success of a *da'wah* is avoidance of the use of force. The Qur'an urges Muslims to avoid the use of force in persuading people to convert to Islam and in general matters of religion:

فَهُدْدَ اغْزَرَ عَلَى تِبِّكَ مَنْ حَمَلَ اتْقَانَ لَا افْصَبَ يَأْبَ الْأَنَوَاعَ كَيْمَنَ

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So who ever disbelieves in taught and believes in Allah has grasped the most trustworthy handhold with no break in it, and Allah is Hearing and Knowing [Qur'an 2:256]."

It follows from Qur'an 2:256 that the most acceptable way to invite someone to Islam would be to convince them of Islamic spirituality through a logical presentation of facts. Most scholars point to Qur'an 16:125 as the reference point for the methodology for *da'wah*. In highlighting the methodologies of *da'wah*, other pertinent references from the Qur'an are below:

رَغْجُ اِبْرَاهِيمْ دَكْرُهُ دُرْدُورُ اللَّهُ فَعْجُ اللَّهُ كَذْلِكَ اَنْعَمْشُ كَيْلَرْ
مَزِيلَ صَفَّدَ بَنْقُ اَخْتَيَارْ اِسْمَاعِيلْ شِحْكُوكْ فَهَوْجَيْ
ثَبَ مَبْ اِيكَرْ

“And insult not whom th ey (disb eli evers) worship b esid es All ah, l est th ey insult All ah wrongfully without knowl edge. Thus w e h ave mad e fair-seeming to each p eopl e its own doings; th en to

th eir Lord is th eir return and He sh all th en inform th em of all th at th ey used to do[Qur'an, 6:108].

Thus, a da'i or a Muslim is forbidden from using abusive words in human relationships or in the coruse of doing *da'wah*. They are not supposed to insult, even an idol in order not to provoke a negative response from the idol worshiper – he does not insult Allah in return.

ادْعُ اِيَّٰهُ عَجَ و سَلَّمَ تَبِعْهُنْ خَائِيْنَ كَطْخَ اَحْمَغَ خَجْدِيْنَ شَبَرْ بَأْ سَلَّمَ اَكْنِيْنَ
ثَبَرْ ضَوْكَيْنَ عَجَ يِيْنَ اَكْنِيْنَ شَبَرْ زَدَرْ بَأْ

Invit e to th e w ay of Lord with wisdom and good instruction, and argu e with th em in a w ay th at is best.

In deed, your Lord is most knowing of who h as strayed from His w ay, and He is most knowing of who is (rightly) guid ed [Quran, 16:125].

Qur'an 16:125 is, therefore, the pivot aroud which this study revolves.In his commentary to the verse, Abdullah (1983) observes: "In these wonderful passages are laid down principles of religious teachings which are good for all times, but where are the teachers with such qualifications? We must invite all to the way of Allah and

expound his universal will. We must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow or broad. Our preaching must not be dogmatic, not self-regarding, not offensive but gentle, considerate and such as will attract their attention. Our manners and arguments should not be acrimonious but modelled on the most gracious example so that the hearer may say to himself „this man is not dealing merely with dielectrics and his motive is the Love of man and Love of God““. According to Shamim (1989), the goal of *da’wah* should not be oblivion to the *da’i* even for a moment. He continues to explain that all the *da’ee*’s planning, program and his struggle should and must rotate only on the axis of *da’wah* so as to contribute his part to making Islamic religion dominant. Every move of his life must promote the cause that is most dear to Allah and His Prophet Muhammad (SAW).

In his commentary of the Qur'an, Abdalla (1983) amply demonstrates that wisdom, gentle or decorous speech, excellent, intellectual and logical argumentation of the scholar and his love for man and of God should not be questionable and should actually be his hallmark. These very critical aspects of *da’wah* are indispensable. For example, the *da’ee* will have to meet people on their own ground, and use their own sources to point out the truth of Islam to them. One will need to identify his or her audience and then shape his message in a way that attracts their attention. To meet people on their own ground will require the preacher to be versatile and well versed in the Qur'an and Sunna such that his margin of error will be minimal. He should try to acquire sufficient knowledge in the various world religions to make his point clear when preaching. He should also acquire knowledge in the physical

as well as the social sciences such as Sociology, Psychology, Philosophy, Biology,

Astronomy and Medicine.

A *da'ee*'s pronouncements also contribute to the success of *da'wah*. Abdullah (1983) considers gentleness and consideration in speech as indispensable to the methodology of *da'wah*. To him, *ada'ee* should, as a matter of great importance, measure and weigh the likely effect of his utterances before letting them out if he wishes *da'wah* to achieve its intended result. The message should be intended to make a positive impact on the listening, viewing or reading public. Hussien (2009) asserts that it is not just a matter of telling the truth in preaching, but how the preacher communicates the truth to the listening public to make it attractive and worth considering. He believes that any *da'i* who avoids dogmatism and engages in a dynamic and continuous process of updating himself and exposing himself to new ways of doing things has the tendency to succeed.

The preacher should adopt a methodology that motivates and engages the attention of the audience and at the same time should be in conformity with the Qur'an and Hadith. Extreme self-respect, aggrandizement of *da'i* is not appealing postures the *da'i* should exhibit in achieving the objectives of *da'wah* and should therefore be avoided in the *da'wah* process. Abdullah (1983). Al-Tahan (1998) enumerates qualities such as respect, affability and humility of the *da'i* as being very critical for the success of *da'wah*. He thinks that in persuading people to accept Islam, the *da'i* should use decent argumentation in highlighting the message of Islam and also his ability to present the truth of Islam in a convincing manner is very critical because he is destroying other people's opinions and worldviews and replacing them with Islamic alternatives.

Above all, the love of God and the love of mankind are crucial in engaging in the enterprise of *da'wah*. Jamal (2000) indicates that it is necessary the da'ee bears in mind that the purpose of *da'wah* is to win the love of God and man. To him, the da'ee should want somebody to become a Muslim because he desires joy and good for the would-be convert. One should have a clear mind in doing *da'wah*, expecting absolutely no material gain from the prospective convert but conforming to the will of Allah. The da'ee is obliged to take the message of Islam to people because he wishes for them the favour that he got for being a Muslim. His effort is to sell and share his joy and blessing with humankind. It is of much significance for one in the enterprise of *da'wah* to know that *da'wah* giving glad tidings and guarantee of safety from punishment to his audience. The Holy Prophet (S.A.W) in Qur'an 33:45-47 is reminded of his duty to give glad tidings to the converts of Islam and of the consequences which will befall people who deny the message of Islam:

"O Prophet, surely we have sent you as a witness and as a bearer of good news and as a warning and as one inviting to Allah by his permission and as light-giving torch. And give to the believers every good news that at they shall have a great grace from Allah".

The intention of the caller from the above verse should be nothing but to please God and to save fellow human beings; bringing them to share in the joy that the preacher has discovered. Any other motivation for understanding and making *da'wah*, be it financial gain or fame, may nullify one's mission and efforts.

2.4 Who is Responsible for *Da'wah* in Islam?

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Who has the responsibility of executing *da'wah* in Islam: the individual Muslim, the entire Muslim Umma, the learned Islamic scholars or all the above? In a bid to provide answers to these questions, scholars have advanced various arguments to support their stands as follows: Audience of *da'wah* and *da'wah* specialists have argued from the perspective of the *hadith* and Qur'an that Islamic propagation is an obligation or duty of all Muslims. Manshour (1999) based his reasoning on the legal traditions of Islam, and insists that: "It is well known that Islamic Law has made it our responsibility to invite others to Allah and permit the good and forbid the wrong. Everyone of us will be questioned by Allah as to whether he actually did invite his family, neighbours, friends and acquaintances to Allah, to adopt the Book of Allah and the Sunnah of His Messenger." As for inviting people to Islam, a Muslim will be rewarded for it, and will be penalized for neglecting it. Egdunas (2004) agrees with Manshour (1999) that, "*Da'wah* to Allah is a duty on every Muslim at every age".

The Prophet is reported to have commanded Muslims to do da'wah, even with a singular hadith or Qur'anic verse they happen to understand.

This hadith is indicative of the fact that *da'wah* is a duty of every Muslim whether the person is deeply rooted in Islamic knowledge or not. The material point is that the individual should be able to convince someone through either words or actions to convert to Islam. By stating that *da'wah* has both Fardayn (individual responsibility) and Fardkifaya (collective responsibility), it means that every Muslim owes it a duty to preach in one way or the other even if it is a word about Allah that is communicated to a non-Muslim or a deviant Muslim to share the joy and beauty of the Islamic faith. On

the other hand, a group of people should be constituted in the society, whose primary responsibility should be to engage in *da'wah*. Therefore, both the learned Islamic scholar and the ordinary Muslim have roles to play, at different levels, in the dissemination of Islam through *da'wah*.

Like the aforementioned scholars, Ezzati (2002) holds that: "Islam regards the preaching of truth (al-Haqq) as the responsibility of the entire Muslim community and not a purely professional duty of the Ulama (Religious scholars)". The leadership of Islam derives its authority from the doctrine of *da'wah* and is not the other way round. This means *da'wah* is not an exclusive duty of Islamic scholars but an individual and collective responsibility of the entire Muslim community. Ta'imah & Salih (1998), "*Da'wah* to God is an obligation of every Muslim, male and female, in the limits of one's knowledge which is the theoretical ceiling that determines what level of *da'wah* an individual Muslim can attain. The amount of information and understanding of the religion of Islam as well as other faiths in what determines the level of *da'wah* for the individual Muslim can engage. The lesser the knowledge and expertise of the individual Muslim when it comes to matters of faith, the more limited the scope of *da'wah* activities he is obliged to undertake".

As a matter of importance, it may not be an obligation of the individual Muslim to engage in *da'wah* when he does not have credible information of the issues he wants to preach on, as it can rather be injurious to *da'wah*. *Da'wah* according to Murad (1998), cannot be given up or be part-time occupation; it must engage the life a Muslim. This implies that every Muslim is responsible for *da'wah* whatever his vocation may be. contrary to the view that a muslim must command an extensive knowledge of the

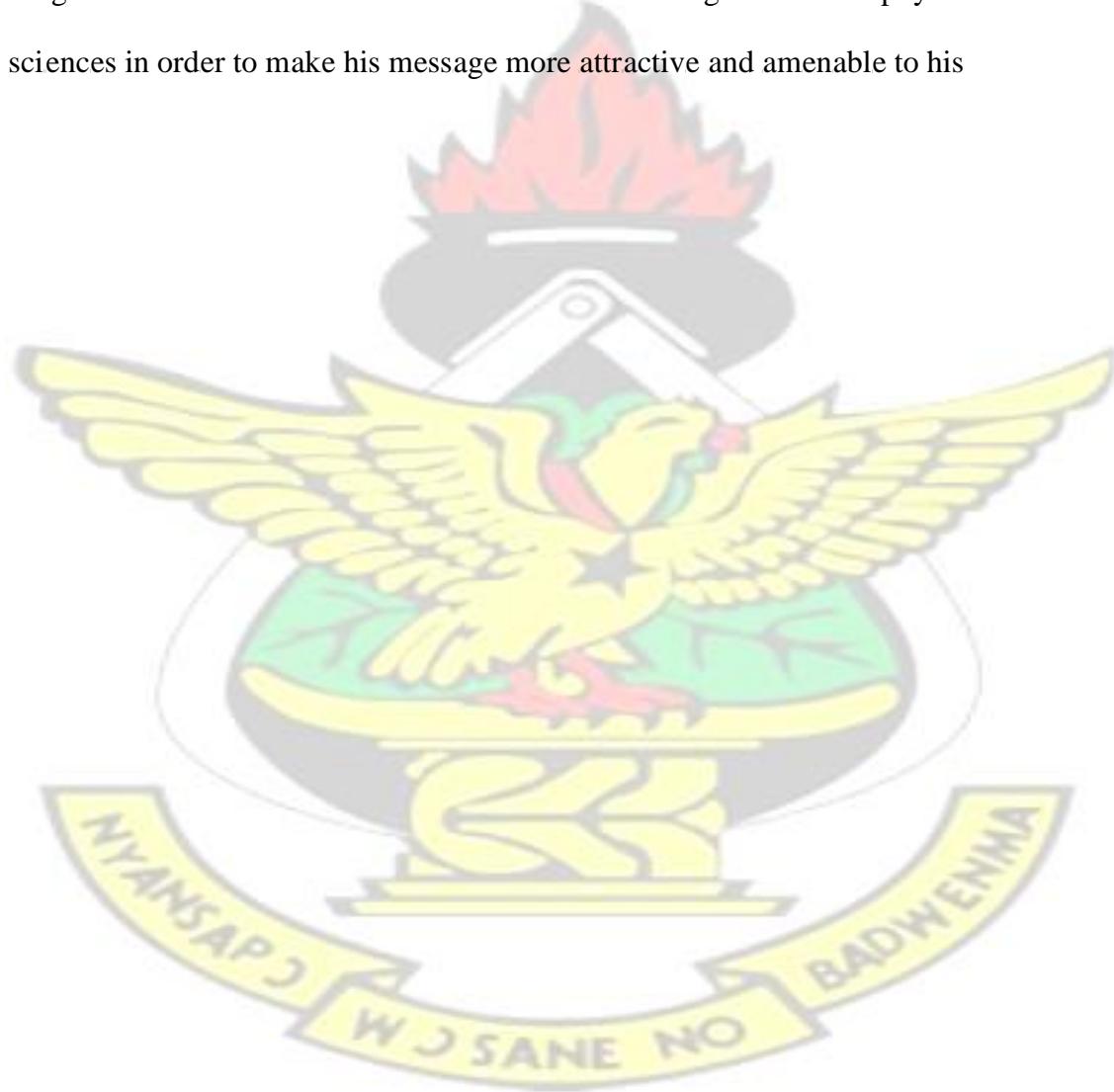
Qur'an and Hadith before he or she could do *da'wah*, Tamimi (2000) holds that: "A Muslim is a da'ee all his life and must propagate Islam no matter how limited or extensive his knowledge is of the Qur'an and Sunnah". For Ahmad (1982), the profession of a Muslim does not exempt him from *da'wah*. He should translate *da'wah* in his professional job whether he or she is a lawyer, teacher, doctor, psychologist, nurse or whatever provided the profession does not conflict with the doctrine of Islam. Thus, the profession of a Muslim he is still capable of conducting *da'wah* and should not use the nature of his or her work as an excuse to avoid the *da'wah* enterprise.

The entire life of a Muslim is a demonstration of *da'wah*. Qur'an 13:104 enjoins Muslims to "*inviting to goodness, enjoining what is right and forbidding what is wrong*". This could, among other things, imply that the Muslim has the responsibility to transmit *da'wah* whether he belongs to the class of the learned professional who should largely, but not exclusively, shoulder the task of *da'wah* or the commoners among muslims. It is therefore, clear from the preceding discussion that *da'wah* is a duty of every Muslim irrespective of their level of intelligence. Their *da'wah* responsibilities

and activities should commensurate their level of knowledge and understanding of Islam; at least, by leading exemplary Muslim lifestyle. It is also not tenable for Muslim to use his profession as a basis for avoiding *da'wah* activities. As indicated in the Quran 3:104. There should be a group of people in the Muslim community; whose main concern should be to preach.

2.5 Qualities and Characteristics of a Successful *Da'ee*

One of the most instrumental factors in a successful *da'awah* is the character and personal qualities of the preacher. His character should be a reflection of the very things he calls people to with his tongue. His behaviour should not be seen to be unparallel to his oral pronouncements. The preacher's level of intelligence, understanding, of not only the Qur'an and Sunnah, but also a thorough study and appreciation of other world religions and their creeds. He should also have knowledge in both the physical and social sciences in order to make his message more attractive and amenable to his



audience. It is also a fact that the level of intelligence, knowledge and understanding of the da“ee in carrying out *da”w ah* is very important. He should have excellent social relations with people within and beyond his community. He should be kind, approachable, patient and have the willingness to support the helpless, needy and poor in the society when the need arises. His faith should be unshaky. Egdunas (2004) argues that determination and belief are fundamental to the success of the *da”ee*. He believes that any doubt in the faith of the *da”ee* in Islam and its precepts invalidates *da”wah*. For him, *da”w ah* is not “a search of the truth but the spreading of the known truth”. What this means is that the preacher should have absolute faith and conviction of the path he has chosen before he can invite others to it. Thus, it is logical that faith and conviction of the Islamic creed presupposes the licence to undertake *da”w ah*.

The one who has faith in Islam and possesses knowledge of it is of certain calibre and is therefore, classified as an ideal da“ee. Sami Ullah (2004) poses the question that, “If embellishing oneself with moral excellence is obligatory for Muslims, then what about the da“i who carries the banner of *da”w ah* and calls people to it?”“ This essentially means that the *da”ee* is supposed to be an example of moral excellence for the success of *da”wah*. He goes further to provide an answer to his question: “His *da”w ah* has to be a reflection of how he is. That is why possessing moral integrity is obligatory and essential in carrying out properly that which Allah has burdened him with”. This means that, the da“ee should have no moral defects whatsoever but should be upright and unquestionable in his moral and spiritual life. As a da“ee, his moral life should be above the ordinary Muslim and perhaps attain the status of what, Egdunas (2004) describes “a Muslim Par excellence”(a life above reproach in morality).

The Muslim's personal life is crucial for the achievement of *da'wah* objectives. For Ismil (1982), the da'ee must attain (or at least be on his way to) the height of what he describes as "Islamicity" which implies that the da'ee should free himself of all moral lapses and possess an unquestionable moral character, which is worth emulating. This means the da'ee should first search and discover Islam before inviting others to it. For the task of *da'wah*, the belief of the da'ee is critical and cannot be over sufficient. The knowledge and understanding of the Qur'an and Sunnah go hand in hand with the faith of the da'ee for the success of *da'wah*. In the view of Egdunas, being a Muslim is much more than belief alone. However sincere, after belief, the very fundamental component is established; actual outward *da'wah* begins with knowledge, which, in itself, is an obligation for every Muslim.

Good qualities of the da'i contribute to the success of *da'wah*. Siddiqi (1989) is of the view that the hallmark of successful *da'wah* is the preacher's knowledge of the Qur'an,

Sunnah, and the Islamic religion in all its ramifications including its history, fiqh (jurisprudence), economics, family life, politics, and many other fields of Islamic learning. To him, the preacher should also have what he calls "a working knowledge" and understanding of other world religions, especially Christianity and Judaism. He should again have knowledge and understanding of the culture and customs of the group of people he is addressing. Knowledge of these aspects of the audience's life is probably important in assisting the da'ee to properly shape his message in a manner that will not be offensive to the sensibilities of the audience but rather be put in a way that is agreeable to the customs and cultures of the target groups at the same time maintaining its Islamic relevance. Siddiqi (1989) also explains that appreciating the verse

or Hadith a *da'ee* is to use in *da'wah* is largely determines the acceptance of the message. He further asserts that the approach of the *da'i* in delivering his message contribute significantly to the assimilation of his message by the audience. For instance, in giving *da'wah* to a Christian, the *da'ee* must focus on what Islam and Christianity share in common in terms of beliefs such as Judgement Day, sin and repentance, the existence of Heaven and Hell, among others, in order to lower tension and prepare the person's mind for his unique mission. The *da'i* then proceeds to clarify the misconceptions about these beliefs such as the blood of Jesus cleanses a believer's sins to help him or her attain salvation and go to Heaven,

It is observed that believers who are bereft of the real essence of *da'wah* are likely to resort to violence and use of abusive words in doing *da'wah*. A renowned Islamic scholar, Ahmed Deedat, in one of his lectures explains that *da'wah* in Islam is a responsibility of every Muslim and comes with its rules and regulations. If the followers of a scholar are perceived to be ignorant despite his teachings, it is a problem with *da'wah* in that environment. Doing *da'wah* the way prescribed by Allah is the most recommended and most efficient. Those who do not follow the advice of Allah and His Messenger in doing *da'wah* are most likely to fail miserably. Harsh words and insults never win converts; it only pushes them away as Allah said in Quran, 2:263:

قَهْ كُشْ فَهْ غَفْ سَحْ خَهْ مَشْ صَدَقَهْ زَجْ كِهْ آهَ زَهْ لَهْ غَهْ حَهْ

Kind words and those covering offaults are better than charity followed by injury. Allah is free of all wants, and He is Most-forbearing.

It is obvious from the verse that *ada* "eewho wants to achieve the intended target of *da* "wah needs to demonstrate tolerance, understanding, patience and depth of knowledge.

e on the subject of *da'wah*. A person doing *da'wah* has no justification, whatsoever, to insult or use harsh on his target of *da'wah* (Galwash, 1985). According to Shakir (2005), when Allah sent Musah (Moses) and his brother Harun (Aaron) to Firaun (Pharaoh), He commanded them to speak to him kindly and mildly despite Firaun's claim to be „God“ himself. Allah says in Qur'an, 20:44:

فَقُلْ لَا يَنْهَا بِمَا لَمْ يَرَمْ شَيْءٌ حَتَّىٰ

And speak to him with gentle speech that perhaps he may be reminded or fear (Allah)

The incident above projects the importance of speaking gently and mildly when doing *da'wah* and also gives *da'i* a sense of security that Allah, the Almighty, is always with them and sees everything that happens along the way. Furthermore, Mujahid (2000) points to the necessity for the *da'i* to have the quality of dynamism and knowledge of the cultural practices of the people among whom he is preaching in order for him to broaden his scope of knowledge to be able to make analogies with the physical environment of the prospective converts for easy assimilation of *da'wah* message.

To this end, *da'wah* in the Wa Municipality equally requires a deeper knowledge and understanding of the environment or culture of the people for its ultimate success. For instance, two *du'at* from Egypt were sent to the Muslim Community of Wa one before the other. One of the *du'at*, in the person of Mustapha, conducted his *da'wah* alongside the culture of the people while the other, in the person of Abdul-Aziz, contradicted the people's culture in his *da'wah* by trying to bring radical changes in the local culture instantly. His approach, which tries to sideline the environment of the audience led him into conflict with the local people and finally he was recalled to Egypt.

2.6 *Da'wah* as an Invitation of Non-Muslims to Islam

Da'wah, as a religious invitation in the Qur'an is directed, primarily at non-Muslims. In

the following verses of the Qur'an: Q.12:108, Q.13:36, Q.16:125 and Q.23:73, Muhammad (SAW) is urged to invite the Arab idol worshipers and, on occasion, ally Jews and Christians to Islam. On the other hand, and, Muslims who have strayed from the right path are invited to repent and correct their lifestyles. Mahafuz (1975) reports that in the time of Muhammad's preaching, "da'wah" as a verbal invitation must have been considered successful and complete once the invited person accepted Islam, declared that there is no god worthy of worship but Allah and accepted Muhammad as "apostolic leader. Religious instruction into what constituted Islam" was not captured in "da'wah" terminology. Even the Rev. Michael Cook (2000) thinks that the target of the duty or what the duty is about is not clear from the Qur'anic verses he considered. He explains that he doesn't see in any of the verses he considered on Islamic *da'wah* any further indication as to what concrete activities are subsumed under the rubric of commanding right and forbidding wrong. He suspects whether *da'wah* has to do with a general duty of ethical affirmation to the

As part of the earlier misconceptions about *da'wah* and its essence, Michael Cook (2000) thinks that the target of the duty or what the duty is about is not clear from the Qur'anic verses he considered. He explains that he doesn't see in any of the verses he considered on Islamic *da'wah* any further indication as to what concrete activities are subsumed under the rubric of commanding right and forbidding wrong. He suspects whether *da'wah* has to do with a general duty of ethical affirmation to the

community, or to the world at large. He believes that the verse, then allows two possibilities, though not mutually exclusive inferences: On one hand, the duty of “enjoining what is right and forbidding what is wrong” is an intra-*ummaic* matter, while, on the other hand, it goes beyond the limits of the Muslim *Ummah* to encompass the entire humanity.



Since the true message of Qur'an 3:104 is ambivalent, it has been interpreted by Muslims in ways to better meet their objectives, or rather, to support them. According to Ezzati (2002), some years after the death of the Prophet, this verse served as “proof” that at least some Muslims are to do *da'wa* toward fellow Muslims who have fallen prey to wrong doings. Throughout this period, Muslims blended the two notions, “*da'wa*” and “enjoining what is right and forbidding what is wrong,” virtually upgrading the latter to the level of the former. He sees the two concepts just as synonymous. He highlights that “The doctrine of *da'wa* is linked with the doctrine of *Amr bil marruf wa nahi anil munkar* (enjoining the good and forbidding the evil). These two are identical in the sense that Muhammad (SAW) and the Muslims have never been asked by Allah to invite people to Islam itself but to the Truth, to enjoin good and forbid evil. Essentially, this is what Islam is about.”

Contrary to the view of Ezzati (2002), that *da'wa* and enjoining good and forbidding evil are synonymous: Rida feels that the concepts must be applied in order. He puts “*da'wa*” and “enjoining what is right and forbidding what is wrong” in chronological sequence: First comes “*da'wa*” as invitation; and if the invitation is accepted,

“enjoining what is right and forbidding what is wrong.”¹ Fadlullah (1994) also makes a distinction between “da’wah” and “enjoining what is right and forbidding what is wrong,” though he does not opine whether they can be simultaneous or successive. To him, “da’wah” covers more than just “enjoining what is right and forbidding what is wrong”: the latter has “certain limits and restrictions, which da’wah does not encounter on its long path.” One of the major differences between the two concepts, according to Rida and Fadlullah, is that da’wah focuses on non-Muslims, while “enjoining what is right and forbidding what is wrong” is addressed primarily to fellow Muslims. The two, then, imply different methods. In this vein, Qutb (1967) argues that no power is needed for da’wah, implying da’wah is no more than preaching. On the other hand, enjoining what is right and forbidding what is wrong requires a great deal of power as financial and material resources may be needed to execute this. The distinction made by both Rida and Fadlullah separates the two types of da’wah. Ideally, the extra-*ummatic* da’wah which is directed to non-Muslims is the major da’wah, while any other activities, especially intended to invite Muslims to practice good and shun evil, should not be regarded as da’wah but rather “the enjoining of what is right and forbidding what is wrong.”

Some writers also look at the two concepts from the perspective of their application after the departure of Muhammad (SAW). Cook (2000), in his investigation of Muslim writings on the concept of “enjoining what is right and forbidding what is wrong” identifies, at least, two broad periods: the “old” and the “new,” where “the core of old conception was a personal duty to right and wrongs committed by fellow believers as and when one encountered them; the core of the new conception is a systematic and

¹ Rida, al-Sayd Muhammad Rashid. *Tafsir al-Quran al-Hakim*, IV. Beirut: Dar al-Fikr p 2

organised propagation of Islamic values both within and outside the community". Although he focuses exclusively on the development of the concept of "enjoining what is right and forbidding what is wrong," Cook, actually speaks about the development of *da "wah*, where the "old" conception is the intra-*ummaic da "wah*, while the "new" conception is the extra-*ummaic da "wah*. However, his assessment is only partially correct, for as will be shown in subsequent chapters, in the "new" period Muslims devote as much, if not more attention to other Muslims as to non-Muslims in their effort in "enjoining what is right and forbidding what is wrong." Cook (2000) is, however, correct about the institutionalization of *da "wah* "enjoining what is right and forbidding what is wrong". It is indeed, a recent phenomenon. Thus, even though there has not been consensus among Muslims as to what verse 3:104 assumes as "a group of people" (especially important in the contemporary context), it is this and similar Quranic passages through which Muslims seek to justify their institutionalized and organized *da "wah* practice, both extra-*umm aic* and intra-*umm aic*. The verse 3:104 is one of those rare cases where the Quran speaks about a "group" of people who would be entrusted with a certain task, namely, implementing what is considered right and banishing what is found to be wrong.

Among the Muslim scholars of the classical times, it is Al-Ghazzali (1978) who is known to have maintained that "enjoining what is right and forbidding what is wrong" is *fard kifaya* (*compulsory for a section of Muslim Umma*) and not *fard , ayn* (*compulsory for every Muslim*). He distinguishes five forms of "enjoining what is right and forbidding what is wrong": giving simple advice; giving sermons with "sweet words;" "abusing and meting out harsh treatment;" applying force and preventing one from "doing a sinful act;" and finally, assaulting, beating, and threatening not to do a

“sinful act.” Only in this fifth form one is required to obtain permission from authorities for his actions. Al-Ghazali sees force as an integral part of the duty, something that inevitably clashes with the injunction of Qur'an 3:104 “No compulsion in religion.” Later Muslim scholars do not dissociate the duty of “enjoining what is right and forbidding what is wrong” from the use of force.

For Baidawi (1846) “enjoining what is right and forbidding what is wrong” is a collective activity and explains that not all would be capable of fulfilling the duty of “enjoining what is right and forbidding what is wrong” since there are rules and conditions that not everyone can meet. He, however, fails to elaborate upon these rules and conditions. Thus, his commentary is not very informative, though the basic argument is clear – the duty of “enjoining what is right and forbidding what is wrong” is a *fard kifaya*. Al-Tabarsi (1953) justifies such a collective duty by considering the fact that it would keep the Muslim *Umma* from splitting into factions, something Muhammad supposedly had foreseen. Explaining this same verse, Ibn Kathir (1989) thinks the word “group” denotes *mujahids* and „*ulama*, upholding the idea that this activity is reserved for a specially charged category of men and barred to the untrained general public.

The modern *mufassirs* (*translators*) are in agreement with their predecessors. Rashid Rida argues that the verse deals with intra-community matters. According to him, it could be a group of Muslims who might address their fellow believers, if there is a need to correct and change certain unacceptable actions or conduct of Muslims, according to Islam.² For Rida, like many other *mufassirs*, “enjoining what is right and forbidding what is wrong” is *fard kifaya* – a group duty. Rida’s position is echoed by al-Tahan

² Rida, al-Sayd Muhammad Rashid. *Tafsir al-Quran al-Hakim*, IV. Beirut: Dar al-Fikr. pp 28–32)

(1998), who also implies that Muslims are to “enjoin what is right and forbid what is wrong” within the Muslim *Umma*. Al-Tahan also provides ample examples from the Hadith collections and writings of Muslim „*ulama* that support the belief that “enjoining what is right and forbidding what is wrong” is a basic requirement, i.e., *fard*, and not merely *nafl* for Muslims. He further contends that “enjoining the good and forbidding the evil includes, in principle, two types of actions: making da“wah as well as the Tarbiyah (education) and the organization of the community”(Al-Tahan, 1999).

To Mahmoud (1991), the task which has been placed on the shoulders of the Umma by Allah, the Almighty, is expressed in this verse in two terms; the first is calling to excellence and the second is enjoining good and forbidding evil. His observation also suggests that there should be a group of concerned Muslims who would be charged with a double task of *da“wah* through knowledge and through practical action. Thus, the group would encompass both the extra-*ummatic* and intra-*ummatic* activities. Yet, it is only by transplanting the meaning of *da“wah* prevalent elsewhere in the Qur“an that *da“wah* can be said to be applicable to fellow Muslims.

On his part, Cook (2000) after investigating a number of *tafasir*, comes to the conclusion that the majority of *mufassir* consider Qur“an 3:104 to imply that a group of concerned and learned Muslims rather than the whole Muslim *Umma* are to engage in *da“wah*. Cook asserts that the verse means not merely a group of concerned Muslims but rather the whole *Umma*. He explains that the import of the verse is an appeal for the unity of the community of believers, with contrasting reference to earlier communities. Indeed, some of the contemporary Muslim writers have accepted this position. For example, A

I-Khatib (1982) agrees that *amr bil-ma,,ruf wa nahi,, an almunkar* is *fard kifaya* for the Islamic *Umma*. He believes that Qur'an 3:104 includes the whole Muslim commonwealth and not merely a group of Muslims.

Da''wah subjects, consisting of good and bad, human and superhuman, as revealed in the Quran, are many and diverse. God, Muhammad and other messengers of Allah, kings and ordinary people, and even Satan and his followers are all given pages in the Qur'an. One could even say that there are two competing camps employing *da''wah* (inviting people). On one hand is God, His prophets, and believers and, on the other hand, is Satan (Q.14:22, Q.31:21) and idolaters (Q.2:221). Canard (1965) points to the *da''wah* of false prophets as *da''wah of shaitan* (Satan). In the hadith reported by Muslim, Muhammad (SAW) warned his followers not to fall prey to *al-Dajjal's* (Satan's) *da''wah*.

Since Satan and infidels invite people to disobey Allah, the Quran and Sunnah classify this kind of *da''wah* as anti-*da''wah*.³ Thus, in the Quran, *da''wah* as an invitation to religion can be both negative (where *da''wah* is to any other faith other than Islam) and positive (where *da''wah* is an invitation to Islam). Under the theological and historical perspective, the satanic and non-believer *da''wah* is not the kind of *da''wah* *Islam is calling for*. Thus, Quranic *da''wah*, technically, is an invitation of people to embrace Islam and faithfully follow its creed. As Carnad (1965) puts it, "In the religious sense, *da''wah* is the invitation, an address to men by God and the prophets to believe in the true religion of Islam".

³ Muslim, 195–, II, p 20,

Among the *da'wah* subjects, God is the first and most important. It is He who invites to His path. The Qur'an 10:25 says: "And God invites to the abode of peace, and guides those whom He pleases to the straight path". Also, Qur'an 2:186 and 2:221 declare Allah as the Ultimate Inviter to whom everyone will have to be accountable to. He invites through His messengers and prophets to whom he gives revelations as a source of guidance. All of the messengers of Allah were the original *du'at*. Al-Zubaidi (1989) argues from the perspective of the Qur'an and Hadith that Muhammad (SAW) is the last and the most successful of all the messengers Allah has sent to various Umma at different periods in the history of the world by virtue of having the largest following.

The Quran implies that *da'wah* was continuously exercised by God's messengers from Adam, who was the first Prophet to Muhammad, the last Prophet. However, since Muhammad was the last Prophet (*khatm al-anbiya*) sent to mankind by God, his mission as a *da'ee* is of crucial importance. In many instances in the Qur'an God addresses Muhammad (SAW) and commands him to embrace *da'wah*: "Invite to the Path of your Lord with wisdom and good advice" and "Say, this is my way – I invite unto the God with clear evidence, I and whoever follows me" (Qur'an 16:125). Canard (1965) puts it, "Muhammad's mission was to repeat the call of past messengers through invitation to Islam. Therefore, the mission of Muhammad was *da'wah* related as highlighted by Qur'an 13:36. According to al-Tabarsi (1953), Muhammad was inviting people all the time and in all circumstances.

According to Fadlullah (1994), Muhammad was no *da'wah* theorist. We have no reports of him merely explaining the means and methods of *da'wah* to be executed by the ordinary believer. Although there exist a number of hadiths where Muhammad is

supposed to have used the term “*da’wah*.” In none of them does he elaborate upon the details of *da’wah* practice. Fadlullah (1994) argues that the Qur’an is a complete *da’wah* book which outlines the scope, directions, and general aims of *da’wah*. Muhammad’s *da’wah*, as far as it can be interpreted from the Quran and Hadith collections, constituted two types of activities. The first being direct preaching and was applied primarily, though not exclusively, to Arabs. This direct preaching, as commanded in Qur’an 16:125, presupposes the Qur’an as the main tool for *da’wah*. The term „wisdom” in Qur’an 16:125 is interpreted by al-Tabarsi (1953) to be a reference to the Qur’an itself. For the Qur’an is called wisdom, as it commands good and forbids repulsion.

The wisdom is revealed by God to guide *da’is* to undertake *da’wah*, therefore, by possessing it Muhammad was ready to invite others to embrace Islam. From the accounts of Peters (1994), the Arabs Muhammad preached to constituted two broad religious groups: idolators who were invited to Islam and the new Muslim converts who were to be strengthened in the Islamic creed. Griffel (2000) observes that the words „Muslim” and „believer” in the Medinan chapters of the Quran are not synonymous, but are also not in contraposition to each other. The words point to two distinct aspects in the life of the new religious community”. Indeed, not all Muslims of Muhammad’s time could be considered true believers in his message – many were only outwardly Muslims while in their hearts they remained disbelievers. Al-Zubaidi (1989) identifies such people as the hypocrites. Jamal (2000) explains that Muhammad

(SAW) repeatedly warned them that the hypocrites among Muslims often displayed a grave aversion to the commandments of their hypocrisy.

The second form of Muhammed's *da'wah* – still believed by majority of Muslims and generally rejected by non-Muslim scholars as being later falsification – was letter writing, inviting the rulers of Byzantine and Persia to convert to Islam. In the view of

Abdul Ghafar (1986) the letter-writing approach to *da'wah* started after the treaty of *Hudaybiyyah* (a peace bond signed by Muhammad and the Makkah idolators at

Hudaibiyyah) when the Prophet sent letters to the rulers of various countries inviting the rulers and their subjects to Islam. This indicates that, just like Egdunas (2004), the view of Ghafar is that the Prophet (S.A.W) preached both directly to various people in Makkah and through the use of the written media which in his view commenced after the treaty of Hudaybiyyah.

Further, according to Al-Zubaidi (1989) Muhammad's letter to the then Byzantine ruler, al-Najashi who was a Christian invited him to convert to Islam with the promise that one who becomes a Muslim is guaranteed safety in this life and salvation in the hereafter. Muhammad's letter is especially useful for *da'wah* towards Christians and Jews, for Muhammad invokes a Quranic passage (3:64) that assumes Jews and Christians (*ahl al-Kitab*) and Muslims that if they agree upon the most essential matter in faith – that of God's oneness – then they are all *muslimun* (those who submit to God). From this, it follows that for *ahl al-Kitab* (*people of the book*) there should be no difficulties in accepting Islam as they share some fundamental beliefs as revealed religions.

Though most of the passages in the Qur'an that command *da'wah* are directed at Muhammad, by exception, they are seen as commanding Muslims in general to pursue broad activities that would fall under the concept of *da'wah*. For al-Tabarsi (1953), the

answer to the rhetorical question of Qur'an 41:33 is obvious: "*No-one is better in speech than the one who invites to submission to God*". Thus, in a way, al-Tabarsi implies that "inviting to God" is the highest duty to God. For al-Baidawi (1846), Muhammad epitomizes the apotheosis of the inviter. Ibn Kathir (1989) links this verse to verse 3 :104 as together implying that doing good means enjoining what is right and forbidding what is wrong. He interprets verse 41:33 by describing these invitees as *muadhins* – the callers to prayer.

In the Hadith, we find reports of *da'wah* performed by the Prophet's followers. According to the hadith of Muslim, Abu Huraira invited his mother to Islam, but his attempt was not successful and only after Muhammad's supplication to God to bring the woman to the fold of Islam did the woman convert to Islam.⁴ However, in this hadith Muhammad did not reprimand his follower for embarking upon missionary activity. Al-Zubaidi (1989) relates that Muhammad (SAW) commands his followers to embark on *da'wah* as follows:

"Proceed to them steadily till you approach their place and then invite them to Islam and inform them of their duties towards their God, for by God, if through you a man is guided by to the right path, it would be better for you than hundred red camels."

Moreover, Muhammad is reported to have said to Abu Burda and Mu'adh on the verge of dispatching them to Yemen:

⁴ Muslim, 195–, II, pp 7: 165–166

"Invite people and give good tidings to them, and do not repel them, make things easy for them and do not make things difficult".⁵

Muhammad's followers who preached around Yathrib before his arrival gained converts to his cause among the local Arabs of Yathrib, thus smoothing the way for his later arrival (Hogson, 1974). Therefore, Muhammad did not only allow commoners to practice *da'wah* but also encouraged them to do so. This implies that Muslims represent exemplar, somewhat an ideal case, as well as a framework for *da'wah*. Though the Qur'an does not directly call upon Muslims to perform *da'wah*, available hadiths are in clear support of *da'wah* practiced by commoners, which is enough precedent to convince Muslims that they should invite non-Muslims to Islam (Mahafuz, 1975). From the hadith of Abu Burda and Mu'adh above, the basic method of *da'wah* is the *da'i*'s friendliness towards those whom he endeavors to win over to Islam. Indeed, after Muhammad's death, it was the ordinary Muslims who carried on *da'wah* or spread Islam the most.

According to al-Tabarsi (1953), companions of the Prophet Muhammad (SAW) carried out *da'wah* as well. They were living examples of how to proceed on the way to salvation. Muhammad's companions were on the best approaches of the religion. Likewise, Ibn Kathir (1989) argues in his *tafsir* that everyone who followed the footsteps of Muhammad was inviting to the same as to what the Messenger of God was inviting to. The positions of these *mufassiroon*, agree with the historical records that the *da'wah* obligation extended to common believers and was not an exclusive prerogative of the "Chosen" - the Prophets and Messengers of God. On the other hand, since there are no

⁵ Muslim, 195–, II, pp 6: 100

restrictions as to who is allowed to perform *da'wah*, it could be assumed that any Muslim could, if not should, do it.

In Qur'an 9:71, *the believers, men and women, are protectors of one another: they enjoin what is just, and forbid what is evil*. There might be grounds for women *da'iyyat*, especially if "enjoining what is right and forbidding what is wrong" is considered part of or synonymous with *da'wah*. The only implicit condition for a *da'i* or *da'iyyat* to do *da'wah* is that he or she knows the content of Islam well enough and be a good Muslim. Rida speaks of two types of *da'ee*: professionals and commoners. While professional *du'at* have to have profound knowledge in many fields, including the theology of Islam and other religions, history of the world, psychology, and rhetoric, among others, others only need to be devout believers, for the scope of their *da'wah* activities is limited, with usually equally limited results.⁶ It is implied that *da'wah* professionals have no margin to err (to invite people to anything else than God's true path), while commoners are allowed this luxury stemming from their limited Islamic knowledge, which is compensated for by devoutness in one's faith.

It is a separate question why Muslims should perform *da'wah*? Is there any reward for this? Though the Qur'an does not give any direct answer to this question, it could be expected that *da'wah* would count as a good deed (as verse 41:33 implies) for which a reward is due from God. Moreover, from the hadith cited above, to convert someone to

Islam is better than any material gain such as booty acquired after defeating the enemy. Thus, *da'wah*, though not a requirement for every Muslim as a person, from the persp

⁶ Rida, al-Sayd Muhammad Rashid. *Tafsir al-Quran al-Hakim*, IV. Beirut: Dar al-Fikr. pp 4: 28

ective of the Quran and Sunna, it is nonetheless a very worthy activity. It should also be noted that in the Islamic environment Muslims are urged to emulate the Prophet in *da "wah* activities. This requirement makes Islam a missionary religion. And, of course, it is a universal religion in the sense that Muhammad, according to the Qur'an is sent to *al-A "lamin* (mankind).

Yet, it is not really comprehensible in the Islamic scripture if and how God's *da "wah*, Muhammad's *da "wah*, and commoners' *da "wah* differ. As pointed out above, it is God who is the *Ultim at eDa,, ee*. Only He performs *da "wah* through the tongues and actions of prophets and believers. Therefore, *da "wah* of prophets and commoners is echoing God's command. God invested His prophets with power to perform *da "wah* on His behalf. He fortifies them with revelations through angels to assist them. He also aids them with miracles to persuade people they are supposed to invite to accept their message. Allah's *da "wah* through His prophets is manifest through the miracles He endows the prophets with. In Qur'an 11:64 and 7:76, Allah empowers Prophet Suala through a she-camel when his people challenged him to produce a sign of his mission (*da "w ah*):

„And O my people! This she-camel is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, least a near torment will seize you.””(Qur'an 11:64)

Majority of his people rejected the *da "wah* and suffered the consequences thereof.

God also carried out His *da "wah* through Prophet Musa (Moses) when Fir'aun (Pharaoh) challenged Musa to prove his mission (*da "wah*).

„If you have come with a sign, show it forth, - if you are one of those who tell the truth (Qur'an 7:106).

„The, Musa (Moses) threw his stick and behold! It was a serpent, manifest!”” „And he drew out his hand, and behold! It was white (with radiance) for the beholders.”” (Qur'an 7:106-107).

The chiefs of the people exclaimed, „*This is indeed a well versed sorcerer*”” (Qur'an 7:108).

As if this was not enough, Allah sent other miracles for Fir'aun and his chiefs to erase any shade of doubt in the minds of *Fir'aun* and his people of the mission of Prophet Musa:

„*So, We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were mujrimun (criminals, polytheists, sinners).*

Allah also fortified Prophet Issa (Jesus) with clear proofs to augment his *da'wah*:

„*(Remember) when Allah will say (on the Day of Resurrection) „O Issa, son of Maryam (Merry)! Remember my favour to you and to your mother when I supported you with Ruhul Qudus (Jibril) so that you spoke to the people in the cradle and in maturity; and when I taught you writing, al-Hikma (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by my permission, and you breathed into it, and it became a bird by my permission, and you healed those born blind, and the lepers by my permission, and when you brought forth the dead by my permission; and when I restrained the children of isreal from you (when they resolved to kill you) since you came unto them with clear proofs, and disbelievers among them said:*

„*This is nothing but evident magic.*””

Prophet Muhammad (SAW) was also not spared of the challenge to show a sign of his *da'wah*. The infidels of Makkah requested Muhammad to show his proof as prophets before him did. He was reported to have invokek the powers of the Almighty Allah to grant the request of the Makkah indedels in order that they accept his *da'wah*:

„*The Hour has drawn nearer, and the moon has been cleft asunder*”” (Qur'an 54:1).

Furthermore, Ibn Kathir (1989) points to the request of the Makkah infidels that Mohammad should invoke the splitting of the moon as a sign of his prophethood. When he did, they assigned sorcery to him like their predecessor unbelievers.

It is conclusive from the few, among the lot of qur'anic verses, cited above that Allah does *da'wah* by fortifying His prophets to do miracles as signs of their messangerhood to the invitees. Therefore, *da'wah* of the prophets is the expression of the *da'wah* of Allah.

In the historical perspective, Muslims have assumed that they can perform *da'wah* as well as the prophets did. Moreover, since there will be no more prophets sent by God, Muslims have to take up the responsibility of spreading Islam on the Earth by referring to the prophetic missions as a source of guidance. Thus, emulating the prophets becomes the *da'wah* of the commoners. Stories of prophets in the Qur'an are demonstrations of *da'wah*, for all the messengers of God are essentially *da'is* though they did not explicitly use the term to refer to their missionary activities.

Who is qualified to perform *da'wah*? The answer, as seen above, is poignantly gleaned from the many verses of the Qur'an and the Sunna. Therefore, in Islamic history those concerned with missionary activities always could and indeed did use Qur'anic passages, not only to promote the necessity for *da'wah*, but also to elaborate upon its conditions, goals, and means (Ismail, 1982). Since this section limits itself to the use of the term "*da'wah*" and its derivatives, all other Quranic verses dealing directly or indirectly with the spreading of Islam have been left out. This, however, should not be

taken to mean that spreading of Islam or missionary activity is discussed exclusively in these verses cited above.

2.7 The Misconception that Islam was Spread by Force

One accusation non-Muslims have been using against Islam is the claim that Islam endorses the use of force in its evangelical activities. Al-Kathib (1982) notes that one misconception, promoted by the critics of Islam who do not read of the historical sources impartially but rehash old propaganda over and over again, is the false accusation that Islam was spread by compulsion and coercion. Various scriptures from the Qur'an rebut this vile slander:

(لَا إِكْرَامٌ فِي الدِّينِ يُقْدَّمُ تَبَيَّنَ الرُّشْدُ هُوَ الْغَيْرُ يَكْفُرُ بِالْطَّاغُوتِ وَيَأْتُهُ هُوَ بِاللَّهِ فَقَدْ أَسْنَ تُؤْسَكُ

بِالْغُرْزَةِ إِلَى ثُقُونِ لَا افْصَامَ لَهُ أَمَا وَاللَّهُ سَوِيعُ عَلَيْنَ.)

Let there be no compulsion in religion: Truth stands out clear from Error: who ever rejects Taghut (Satans, idols, tyrants, etc) and believes in Allah, has grasped the most trustworthy hold that never breaks. And Allah is All-Hearing, All-Knowing. (2:256)

And He, the Most Exalted, says:

(وَلَئِنْ شَاءَ رَبُّكَ لَهُوَ يِ هُنَيْ فِي الْأَرْضِ كُلُّهُنْ جَوِيعًا أَفَلَا يَرَوْنَ تِلْكُرِيرِ الْأَنْسَ أَنَّ حَتَّى يَكُنْ نَّا هُوَ بِي (

If it had been your Lord's Will, they all would have believed, all the people on earth! Will you then compel mankind, against their will, to believe? (10:99)

Allah also commands the first Da'i of this Umma, Muhammad in Qur'an 16:82 not to apply force in da'wah:

(فَلَمَّا آتَيْنَاهُ الْأَوْبَيْ (

But if they turn away, your duty is only to preach the Clear Message. (16:82)

Allah clears Muhammad of the responsibility of non-Muslims refusing the message of his *da'wah* in Qur'an 88: 25-25:

(إِنَّمَا إِيَّاهُنْ نَّعْنَوْنَ هَذِهِ حِسَابَهُنْ)

Therefore, give admonition, for you are indeed ordered to admonish, but you are not ordered to manage their affairs (88:21-22).

Allah commands Muhammad to declare his innocence of non-Muslims rejection of his *da'wah* in Qur'an 48:14:

Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him, as you are likewise responsible for the duty placed on you. If you obey him, you shall be rightly guided (48:14).

It is worthy of note that Prophet Muhammad and his followers never shed a drop of blood in retribution throughout the many years of persecution and oppression in the city of Makkah. Sami Ullah (2004) asserts that the new converts were not commanded to fight, but rather to be patient and persevere. He indicates that confrontation and armed hostilities from the Muslim side did not begin until two years after Hijra (Muhammad's immigration from Makkah to Madinah), when the Quraish tribe feared for the establishment of a strong base by Muhammad and his followers in the town of Yathrib and continue with their persecution and obstruction of the message of Islam, and after all avenues of peaceful propagation were exhausted. Gustav Le Bon (1974) highlights in his book "*Civilization of the Arabs*" that "...force was never a factor in the spread of the Koranic teachings,

and that the Arabs left those they had subdued free to exercise their religious beliefs.

Some people from the Christian faith embraced Islam and adopted Arabic as their language. This was due to the justice system of the Arab victors, the like of which the non-Muslims were not acquainted to. It was also due to the tolerance and leniency of Islam, which was unknown to the other religions. He also says: "...the early Caliphs were remarkably kind in the way they treated the peoples of Syria, Egypt, Spain and every other country they subdued, allowing them to practice their laws and regulations and beliefs and imposing only a small Jizya in return for their protection and keeping peace among them. He (Gustav Le Bon) declares that nations have never known merciful and tolerant conquerors like the Arabs.

Islamic administration through conquest is outwardly oppressive but essentially an opportunity to experience the justice and fairness that Islam is characterized with. Alkhatab (1965) thinks that if Islam did spread as a consequence of the wars imposed on the Muslims from those enemies threatening their survival, and the conquests of these oppressive and corrupt regimes that followed consequently, Islam would have been a story in history. He wondered whether this was unique and unknown in history, especially when compared to other civilizations. What is truly unique of the Islamic conquests is that they are generally liberation from oppression, as in the famous answers that the companions of the Prophet gave to the Emperor of Persia when he asked them what had brought the Muslims to their lands. They responded as follows: "Allah has sent us to rescue whoever wishes to be saved from the slavery of mankind to other men; to the servitude and worship of Allah, from the confines of

this world to the expanse (which Islam brings to this world and the Hereafter); and from the injustice of men (Ibn Katheer, 1989).

As any sound state will use force to implement justice, Islamic conquests are geared to the good of both the Muslim and the non-Muslim. Carlyle (1841), in his famous series of lectures, observes that, „In direct contrast to the many examples of massacres, rapes and pillaging, and injustices in history against the conquered, there had not been found comparable accounts in the history of these early Islamic conquests. He notes, “Much has been said of Mahomed’s propagating his Religion by the sword. It is no doubt far nobler than what we have to boast of the Christian Religion, that it propagated itself peaceably in the way of preaching and conviction. Yet with all, if we take this for an argument of the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed: but where will you get your sword! Every new opinion, at its starting, is precisely in a minority of one. In one man’s head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That - he - take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can. We do not find, of the Christian Religion either, that it always disdained the sword, when once it had got one. Charlemagne’s conversion of the Saxons was not by preaching. I care little about the sword: I will allow a thing to struggle for itself in this world, with any sword or tongue or implement it has, or can lay hold of. We will let it preach, and pamphleteer, and fight, and to the uttermost bestir itself, and do, beak and claws, whatsoever is in it; very sure that it will, in the long-run, conquer nothing which does not deserve to be conquered. What is better than itself, it cannot put away, but only what is worse. In this great duel, Nature herself is umpire, and can do no wrong: the

thing which is deepest-rooted in Nature, what we call - truest-, that thing and not the other will be found growing at last."

2.8 The Spread of Islam in Africa

Islam is a universal religion which started in the city of Makkah as the last revealed religion. Through aggressive *da'wah* activities of the Prophet and his companions, Islam spread to Africa and beyond. Arnold (1913) in his book, *The Preaching of Islam; History of the Propagation of the Muslim Faith*, states that Islam was first introduced into Africa by the Arab army that invaded Egypt under the command of Amr Bn al-Āṣ in A.D. 640. He explains that three years later, the withdrawal of the Byzantine troops abandoned the vast Christian population into the hands of the Muslim conquerors. The rapid success of the Arab invaders was largely due to the welcome they received from the native Christians, who hated the Byzantine rule, not only for its oppressive administration, but also - and chiefly - on account of the bitterness of theological rancour. The Jacobites, who formed the majority of the Christian population then, had been very roughly handled by the Orthodox adherents of the court and subjected to indignities that have not been forgotten by their children, even to the present day. Some were tortured and then thrown into the sea; many followed their Patriarch into exile to escape from the hands of their persecutors; while a large number disguised their real opinions under the pretext of accepting the Council of Chalcedon. To these Copts, as the Jacobite Christians of Egypt are called, the Muslim conquest brought a freedom of religious life such as they had not enjoyed for a century (Arnold, 1913).

He further clarifies that the fairness received by the Christians and other non-Muslims under the Islamic regime led to massive conversions that brought down the quantum of money realized from the levy charged on non-Muslims for administrative activities.

However, later on some Muslim rulers recognized that for fiscal alms reasons such a policy was not helping state administration, so they asked the new converts to continue to pay taxes as before. There was, however, no continuity in such a policy, and individual governors acted in an arbitrary and irregular manner. Arnold (1913) also indicates that when Hafṣ Bnāl-Walīd, the governor of Egypt in A.D. 744, promised that all those who became Muslims would be exempted from the payment of *jizyah* (tax), as many as 24,000 Christians are reported to have accepted

Islam. A similar proclamation is said to have been made by al-Saffāḥ, the first of the Abbāsid caliphs, soon after the start of his reign in A.D. 750. He wrote to the whole of his dominions saying that every one who embraced his religion and prayed according to his fashion, should be quit of the *jizyah*, and many, both rich and poor, denied the faith of Christ by reason of the magnitude of the taxation and the burdens imposed upon them.

The Muslim missionaries in Africa started off in parties of five or six at a time in various directions from North Africa through to the South and other parts of Africa through trade (Ibid). Even though, Eastern Africa had seen the light of Islam years earlier; they went in rags, staff in hand, and choosing out the wildest and least frequented parts of the mountains, established hermitages in caves and clefts of the rocks. Their austerities and prolonged devotions soon excited the curiosity of the *Kabils* (*tribes*), who after a short time began to enter into friendly relations with

them. Little by little the missionaries gained the influence they desired through their knowledge of medicine, of the mechanical arts, and other advantages of civilisation, and each hermitage became a centre of Muslim teaching. Students, attracted by the learning of the new-comers, gathered round them and, in time, became missionaries of Islam to their fellow countrymen, until their faith spread throughout the country of the *Kabils* and the villages of the Algerian Sahara. Thus, the introduction of Islam in Africa happened in two distinct phases: The *Mujaahiduun* (Muslim warriors) who attacked the then leadership of Egypt, subdued the Byzantine administration and spread Islam among the residents; and the ascetic Muslims who settled around the mountains of Algeria and spread the religion of Islam through their exemplary lifestyle and education. The above incidents is, no doubt, illustrative of the manner in which Islam was introduced among Africans with knowledge, wisdom and patience.

2.9 Conclusion

This chapter presented the ideal way of doing da“wah as exemplified by Prophet Muhammad (S.A.W). We attempted an interpretation of Qur“an 16:125 in the light of the recognized *tafsir* (Qur“an commentaries) of Islam such as Ibn Kathir and Tabari and the examples of the Salafil Umma (early Muslims). We discovered that in all of its forms and shades *da“w ah*, as applied in the life and teachings of the Prophet (SAW) was done with respect, tolerance and love for the people with whom it was directed to as well as the sharing of mercy and favour which Allah has bestowed. In the next chapter we shall look at the procedures that this study shall adopt in finding and analyzing the impact of Qur“an 16:125 on *da“wah* among the people of Wa in the Upper West Region of Ghana.

CHAPTER THREE

THE HISTORICAL DEVELOPMENT OF *DA'WAH* AND ITS IMPACT ON THE PEOPLE OF THE WA MUNICIPALITY

3.1 Introduction

In the previous chapter, the research focused on historical development of the *da'wah* in relation to Qur'an 16:125 and its impact on the Islamic religion. Also examined was *da'wah*'s scope, forms, methodologies and the qualities and characteristics of a successful *da'ee*. This chapter intends to examine the profile of the Wa Municipality. Attention will then be turned to the survey and analysis of the historical development of *da'wah* and its impact on the people of Wa; identify the types of *da'wah* that are used in Wa, taking into account the language(s) used, the medium, the caliber of preachers, and funding of *da'wah* programmes in Wa. The culture and tradition of the Wala community will also be discussed as well as the early and present Islamic community of Wa to serve as a basis for our assessment of *da'wah* in Wa.

3.2 Profile of the Wa Municipality

3.2.1 The Upper West Region of Ghana

The capital of the Upper West Region is Wa which is the largest settlement in the region with better infrastructure and business prospects. The Upper West Region is located in the northwestern part of Ghana in the kingdom of Dagon. It lies between latitude 9.8°-11.0° north and longitude 1.6°-3.0° west. It is bordered by Upper East Region to the east,

Northern Region to the south, Burkina Faso to the north. It covers a geographical area of 18,476 km² representing 12.7% of the total land area of Ghana being 238,535km². The Upper West Region was carved out of the then Upper Region in 1983 by the then Head of State, Flight Lieutenant Jerry John Rawlings. It is the seventh largest region in Ghana. It has a total population of 702,110 with a population density of 38km² (98 mile square) (statsghana, 2013).

The major economic activity of the residents is agriculture with corn, millet, peanut, okro, shea tree and rice being the major crops. Livestock and poultry are also done on a small scale for meat and eggs. Some livestock reared are sheep, goats, cattle, pigs while poultry such as fowls, guinea fowls, dove, turkey and ducks are also kept (GhanaDistrict, 2009). According to Wilks (1989) the purpose for which the people of the Wa Municipality keep livestock such as cattle, sheep and goat is to use them either for paying bride price or as a means of procuring political authority or for sacrifices during festive occasions such as Eid-Ul-Adha and local festivals. The region has a per capita income of \$2,500

Many of the natives go to the south for part-time jobs, popularly known as „kayayo“ in the south during long period of the dry season which stretch from October to May. The Upper West Region currently has eleven districts which are Jirapa Laubussie District at Laubussie, Laubussie Karni District at Karni, Lawra District at Lawra, Nadowli District at Nadowli, Sissala East District at Tumu, Sissala West District at Guollu, Wa East District at Funsi, Wa Municipality at Wa, Wa West District at Wachiau, Nandom District at Nandom and Issa District at Issa (GhanaDistrict, 2009).

Personalities who have made their mark in the history of Ghana from the Upper West

Region are the former president, Dr Hilla Limann; the former Attorney General, Majority Leader in Parliament and Minister of Health, Benjamin Kumbour; the former deputy Minority Leader, Ambrose Dery; the former Minister for Health and long serving Majority Leader in parliament, Alghan Usmanu Baghin; the former Sports Minister and deputy Majority Leader, Abdul-Rashid Pelpuo; the renown Islamic leader, Mulvi Mohammed Bin Salih; and the sitting Ghana Football Association President, Kwasi Nyantakyi are all from the Upper West Region (statsghana, 2013).

3.2.2 The Origins of the Wala Ethnic Groups

According to Wilks (1989), by the 1930s three native authorities of Wala, viz Wa, Tumu and Lawra constituted the Wa Administrative Authority. Four tribes, the Dagarti, Sisala, Lobi and the Wala dominated the Administrative District. Wilks explained further that on the basis of the census figures of the Gold Coast in 1931 there were 25,923 Wala in the whole of the Gold Coast of whom 22,802 were resident in the Northern Territories but few in the Wa Administrative area. By the year 1948, of the total population of 85,479 of the Gold Coast about a quarter of its people were classified as Wala. By the year 1960, the population of Wala rose to 47,200 of whom 37,320 were resident in the Northern Region (formally Northern Territories). Out of the 37,320, 33,920 were resident in the Wala Loca Council District (formally Wala Native Authority area) making up 26% of the total population of 130,973 for the whole Wala Local Council District. The overall profile of the Wala Local Council District by tribe, according to Wilks (1989), was Dagarti (50%), Wala (26%), Lobi (13%), Sisala (5%) and others (6%).

Distortions were inherent in the classifications of the tribes in Wala into four groups as some of the tribes who were not originally Wala later achieved Wala status. Wilks (1989) believe that the concept of tribe or ethnicity is of marginal value investigating the Wala polity as people may identify themselves or be identified by observers in one context by historical origins, language and culture and traditional political affiliation. He believed that the census classification was faulty in the sense that it did not only fail to distinguish Wala of Dagaaba from those of Mande and Mamprusi origins but also fail to list the Portuli and Chakalle tribes who were later assimilated into Wala. Wilks (1989) cites the anthropologist, R. S. Rattray that of the four tribes listed in the 1960 census, the Wala was the most difficult to define as the name of the tribe was in reality nothing more than an arbitrary title derived from the name of the capital town Wa and applied to the heterogeneous people who have nominally came under the jurisdiction of the Na (chief) of that place. To Wilks (1989), Rattray was correct in seeing that the description „Wala“ denote not a tribe but heterogeneous people, but wrong in characterizing them as „nominal“ under the jurisdiction of the Wa Naminne. Wilks (1989) argued that the Wala were those who do not only recognized the authority of the Naminne but also identified themselves with the whole system of governance of which the Naminne themselves were part.

The Wala, as an ethnic group, is believed to be originally a small ethnic group that has assimilated other ethnic groups. Wilks (1989) referred L. G. Binger that there is a significant element of the Wala that is of Mande and Mandeka background. Wilks (1989) also believe that the mass of the Wala are Dagaaba by origin. He also points to Wala Muslims who use Malinke dialect (Juula) as their first language. The Wala

Muslims referred to their Wala compatriots as „Dagaaba“, virtually referring to „Pagan“. Wilks indicated that of all the groups making up the Wala, were the ones who considered themselves as the „Wala piene“- white Wala. The Wala language, Waali is the lingua franca for the people of Wa and its environs.

Wilks (1989) concluded that to be Wala is an achieved rather than ascribed status. This means that tribes which were originally Dagaaba, Mamprusi,Mande and Mandeka among others, have over time consciously or unconsciously metamorphisized into Wala.

3.3 The Origin of Islam in the Wa Community

According to Sulemana (2004:19), Islam is simply complete submission to the will of Allah. As can be observed from the accounts of Clarke related by Sulemana, West Africa made its first contacts with Islam in the eighth century (A.D) and since then Muslims in the sub-continent have been involved in building an Islamic community on the model established by Muhammad (S.A.W).⁷The main means of contact was

through trade. By the late fourteenth and fifteenth centuries, Muslim traders from the Upper Niger region known as Wangara (Yarse or Dyula) became increasingly involved in gold and kola trade in the Middle Volta Basin. The Volta Basin which lies within the great bend of the Niger today, covers most of modern Republics of Ghana, Burkina Fasso as well as Togo and Cote d'voire. The Gonja and the Mole-Dagomba states of Mamprusi and Dagbon are the main ethnic groups in the regions. The Wala, who are similar in many respects culturally, to the Dagomba, the Gonja and the Mamprusi, had its first contact with Islam through the activities of Muslim invaders.

⁷ Sulemana (2004) p 25

According to Samwini, Wilks examines the founding of Wa and the part Muslims played in it as involving three groups of people living in the area-the Tendaanba andowners); the Yerihi (Muslims) and the Nabiihi (Royals).⁸ The narration, (L

according to him, ends on the note of how a stranger, Saliya, a Muslim warrior was tricked by the spider (Badari) into taking the *N alun* (Chieftaincy) of Wa and since then Saliya's descendants have ruled Wa.

The three groups who constitute the political and spiritual leaderships of the Wala community are according to Wilks, unanimous in the stance that the early Muslims came to Wa as Warriors, fought the Dagaaba or the Lobis, defeated them or managed to push them away and usurped the authority of the early settlers. Basing his information on the Hausa and Arabic scripts documented by Wala Muslim clerics, Wilks makes the assertion that Islamic presence was felt in Wa as early as 717, the year of the Prophet Muhammad (Al- akhbarSultanatBiladWa). Samwinibelieves that

717 is too early for Muslim presence in Wa.⁹ Associating himself however with Wilks

on the founding of Wa, he states that, "Wa was established through the soliciting of Muslim warriors by Suri to finally settle scores with his warring factions in Wa and Muslims founded the Wa dynasty through Saliya. Samwini, however, believes that Muslims were not part of the territorial movement to Wa until the invasion in the late 1600s.

⁸ Samwini (2003) p 27

⁹ Samwini(2003) p 28

The Muslims of Wa, after the invasion, adopted the language and many customs of the people. Samwini views the 1600s as the most probable date for Muslim presence in Wa due to the overwhelming unanimity in the dates given by respected chroniclers of West African history such as Levzion Nuhemia who gave 1650 in his Muslim and chiefs (201 to 203); Hiskett in his *Development of Islam* (also gave a date not earlier than the Period between 1650 to 1750).¹⁰ Some key points in the view of the researcher stand

out. First, it is without conflict in all the accounts of the various groups living in the area of Tendaanba, the Nabihi and the Yerihi that Islam found lodging among the Wala people through an invasion. The reasons and agents of invasion is where there is a slight variance. Whilst Samwini believes that Suri solicited the assistance of Saliya to help subdue the warring factions in the Wala community at the time; other accounts do not mention Suri as being the reason for the coming of the Muslim invaders. From the account of Wilks, the Wala refer to the development of their polity to three warlords, viz Sidi Umar (Sanda Muru in Wala) whose descendants are the Yeri Naminne who are chiefs of the Wala Yerihi. The second warlord was Suri whose ancestors were the Widana, titular heads of the Wala Tendaanba. The third was Saliya, the apical ancestor of the Wa Nabihi, and therefore, of the Wa Naminne. The Wala rendered the Yerihi, Tendaanba and Nabihi into English as Muslims or Old Muslims, Landowners and Princes or Royals respectively. However, wilks thought that this classification is not entirely accurate as it has the tendency to sort all Wala into one or another of the three categories.

In fact, the significant point here is that Islam came to the people of Wa through an invasion rather than trade as is the case of the Mamprusi Kingdom. The Muslim invad

¹⁰ Hiskett p 125

ers then usurped the authority and leadership of the local people and also adopted their culture, customs and language through inter-marriages and continued interaction. Wilks believes that the Muslims, particularly the Nabihi, managed to usurp the farming rights of the Tendaanba through a one-way traffic of inter-ethnic marriages whereby the Nabihi recruited wives from the Tendaanba without reciprocating that service.

Therefore, they (Tendaanba) were obliged to transfer their farming rights to their Nabihi and Muslims sons-in-law. It follows that the appropriation of the farming rights of the Tendaanba was the consequence of the appropriation of their daughters which the Nabihi or Muslims themselves acknowledged. Secondly, the proximity of the dates given by scholars of West African history left little doubt that Islam came to Wa any time before the 1600s, clearly contradicting the accounts of Al- Akhbar Sultanat Bilad Wa which is solitary in its date of 717 as the period of Muslim presence in Wa. It also appears undisputed, that, the founder of the modern Wala dynasty as it exists today is through, primarily, the activities of Saliya who consolidated and expanded the authority of the Wa-Na. What this history reveals is that Islam and Muslims have been an integral component of Wa since its founding. After the invasion and the usurping of the authority of the original settlers in Wa, three distinct groups of people evolved, thus the Tendaanba (Landowners and by extension the original settlers in Wa), the Nabihi (who are basically the Royals where the Wa-Na is selected from), and then the Lima ah (which simply means the Imams); this third group constitutes the custodians of the Islamic culture in Wa and they supply Imams of the various mosques and offer Islamic prayers as and when necessary.

The Tendaanba are regarded as having access to the Earth-god. Through the Tendaanba the community is believed to obtain favours of the Earth-god and averts its wrath. The

Earth-god is omnipresent and natural features such as trees, rocks and pools, among others, are its designated shrines, *Tengani*. Each of the *Tengani* has a priest, *Tendaana* who has *Tendaanlun* (access to the Earth-god). It is the duty of the *Tendaana* to ensure that the *Tendalun* observes the norms of social life to guarantee good harvest. The *Nabihi*, on the other hand, comprised a well defined class of people within Wala their apical ancestor is Saliya, one of the three warlords who founded the Wala polity. Their status, Wa Na, is an ascribed one which only the immediate descendants of the previous Wa Na and other members of the chiefly offices can claim. Three sons of Saliya were said to found the towns of Guli, Gbetore and Yaro. Their descendants later extended their power over the countryside bringing the Tendaanba under the authority of the *Nabihi* chiefs. Majority of the *Nabihi* are Muslims and Tendaanba converts are many. Fongo, headed by Tendaga Na, are also part of the Wa *Nabihi*. Wilks explained that Suriyiri, Sokpariyiri, Tagarayiri (Tuomuni) and Daanayiri are all Tendaanba groups in Wa.

Tagarayiri, Kabanya and Limamyiri are the three traditional Muslim kabilas communities defined by reference to origins rather than location on the ground. Each of the three groups is significant in its own right and its activities and role is important in ensuring, the political, economic, social, and religious harmony of the people. Tagarayiri and Kabanya are old Muslim communities and Tagarayiri is the seat of the Wa Yeri Na. The community of ulama, Limamyiri is said to be a kabilia of later Muslim immigrants who customarily provides the Wa Limam and the imam al-jum'a. It (Limamyiri) is a community of ulama comprising many wards including Limamyiri in the center of the town and its outskirts. Fongo is also part of the *Nabihi* ward. The Fongo were considered originally as strangers from southern Ghana such as the Asantes and from Northern Nigeria such as the Wangara, Hausa and Fulani. Cultural assimilation, r

ather than political domination seems to be at the core of the Wala sphere.¹¹ What this suggests is that anyone within the orbit of the Wala dynasty must necessarily recognize the entire Wala system of authority which recognizes the Tendaanba, the Yerihi and the Foroko as integral components of authority in Wa.

It can be inferred from the foregoing that the Wala as a people are not homogenous. They are a collection of people from different geographical, culturally, economic, religious and linguistic backgrounds who settled in Wa through invasions, migrations, and perhaps trade. Blood relations, in the assessment of the researcher, has developed with time owing to the intense inter-marriages between the different groups of people who found themselves in Wa through one means or the other. The language, the culture, customs and traditions of the various groups has, over the years, given way to a collective language, culture and identity as Wala.

3.4 The Early Muslim Community of Wa

Wala could be perceived as predominantly a Muslim land. Wilks declares that, „“Wala is quite apparently a Muslim town”“. According to Wilks, in 1921 the Muslim population of the Wa District was 3,771 representing 8.7% of the total population of Wala, Dagarti, Gurunsi and others. Wilks doubted this figure on the grounds that Muslim households in the villages were miscounted as non-muslims. He indicated that major concentrations of Muslims were to be found in Wa town and a number of villages such as Nasa, Guropise, Jogna, Daanku, Bamahu, Busa, Guli, and other surrounding villag

¹¹ Wilks (1989) p 16

es. Wilks, actually view villages such as Nasa (Naaha) and Guopise as predominantly Muslim.¹²

The Islamic religion is said to have come into contact with the Wala within a period not prior to the year 1650 as suggested by Clarke and Nehemia. Since its presence at Wa, Islam has been a relevant component of Wala culture and the whole fabric of Wala society. In fact, accounts relating to the founding of Wala apoints to Muslim

Warriors as being the founders of the modern Wala political system.

Wilks hold the view that majority of those who regard themselves as Wala were Muslims. Indeed the assertion of Wilks resonates among the Wala people even today. It will be very difficult to find a Wala who is resident in any of the traditional Wards (Kabilas) of the Wala community practicing a different faith. In a situation where such a thing occurs, the individual will find it practically impossible staying within the family. Even at a distance, such an individual risk being forsaken by the family. The role of the Muslim community in Wala society, according to Wilks (1989) has been a culturally hegemonic one. He said that Muslim presence was felt as conversions occurred on a massive scale from 1930s to around 1960 with a growing Muslim component in villages of Wala and Sisala. New mosques were being erected and Limams (imams) appointed to man them and Qur'anic schools opened. There was also widespread adoption of Muslim names by unbelievers and the association of old traditional festivals such as the Damba with Muslim festivals such as the Id-Ul-Adha.

¹² Wilks(1989) p 24

Conversion, however, was not a primary instrument of hegemonization before the present century. The then *Ulam a* (scholars) of Wa, according to Wilks (1989), have long been attached to the Suwarian tradition that true conversion is a consequence of personal conviction by God's will through time rather than the use of compulsion through *jihad* (holy war). They believe in mutual co-existence of believers and nonbelievers in so far as the religious obligations of the former were not jeopardized.

This probably explains why, as we shall discover soon, the Muslims and the Tendaanb a prayed side by side to seek the blessing of the Supreme Being for the growth and development of Wa. The old Muslims appear not to have difficulty mingling with the traditionalist in Wa so long as that contact does not "endanger their faith". The Muslim community that exists today, is largely intolerant of such beliefs and practices, especially the Ahmadiyya and the Ahlu Sunnah Wal Jama'a Muslim communities. These groups are reformist by ideology and do not countenance anything it views as apparently alien to the Islamic religion. The traditional Muslim Wards of Wa which are often referred to as "Kabilas" (Sections), include, Limamyeri (Town of Imams), Kabaya, Daanayiri, Tagarayiri, Tuomuni, Tamarimuni, Bugliyiri, Sand amuni, Nipayiri, Suriyiri, Kpahayiri, Banbiriayiri, Fongo, Dondoli, Djedeireyiri, Djenbeyiri, Limanpa al ayi ri, Sapk ayi ri, Golipa ani, Banbiriyi ri, Mango and Nay iri. These settlements are all densely populated Muslim dwellings in the heart of Wa town.

The people of Limamyeri, customarily produce Imams for the various mosques including the Wa Limam (Imam Al Balad Wa) and the Friday Limam (Imam Al Jumu'a). The impact of Islam in the Wa Municipality cannot be overemphasized. First,

Muslim activities in education such as the founding of English and Arabic schools within and outside the Wa Township is a landmark achievement for the Muslim groups in Wa today. Also, the Islamic and Ahmadiyya Educational Units have helped in the structuring and better management of Islamic schools in the Upper West Region as a whole. Health and other interventions have equally been made to better the lives of the people of Wa. For example, the establishment of the Jamiyyatul Hidayatul Islamiyya Hospital of the Tijaniyya and Ahlu Sunnah Muslim Communities at Wa Central has helped improve the health needs of the people of Wa. Also, the contribution of the Ahmadiyya Muslims Hospital in Keleo at Wa North in improving the health needs of the Municipality cannot be overemphasized.

Another area that highlights the relevance of the Muslims in Wa is its role in the selection of the chief in the event of death of a sitting chief. In the scheme of Wala tradition, the Nabihi, the Frokos and the Tendaanba, majority of whom are muslims select and confirm a new king. The Yeri Na (chiefs of the Muslims in Wa), is again an automatic and a ranking member at the chief's council (Naakpanbihi). This demonstrates that the Islamic religion and the Muslims are culturally, economically, socially, politically and spiritually a core part of the Wala Community.

3.5 The Islamic Community in Present Day Wa

The Muslim community presently is not homogenous as before. Prior to the advent of the Ahmadiyya Muslim community in around 1935 through the activities of Bin Salih, the Waala were without distinctions in their practice of the Islamic faith. The Suwari school of thought (a sort of Sufi esoteric tradition) was the type of Islam that was practiced in Wa. They are seen by some writers as tolerant and accommodating to all b

religious groups so long as they do not directly jeopardize their faith. Wilks observes that, in 1978, Wa was in the throes of sectarian crisis, the Ahmadiyya movement had begun to proselytize there in the early 1930s.¹³ Serious clashes had occurred between

its adherents and those who called themselves the “orthodox” in 1934, 1939 to 1941 and in 1951, the last involving rioting on a scale that the Wala refer to as a civil war. Violence was never far below the surface over the succeeding decades. The orthodox were constantly at “loggerheads” with the Ahmadis even though as Wilks put it, “such war was marked by nothing more serious than the occasional fracas between elderly venerable men wielding their Umbrellas as weapons”. It appears the arrival of the Ahmadiyya Muslim community and their activities in Wa, compelled the old Muslim community to abandon their long held tradition of being tolerant, quietist, and accommodating; in response to pronouncements on Islam from the Ahmadiyya they found baffling.

The vast majority of the Muslim community today in Wa are still the orthodox whose form of Islam is Sufi in nature. The Ahmadiyya Muslim community which originally was established in 1889 in Qadian by Mirza Ghulam Ahmad (1835-1908) after he claimed prophethood came to Ghana in 1921 and subsequently to Wa around 1935, as stated earlier. A significant number of Wala today are Ahmadi Muslims especially those from the Jedeidayeri section of Wa where Imam Salih came from, a section of Limanyeri and Duori. Other Ahmadis are scattered over all areas of Wa but the majority,

¹³ Wilks (1989) p 2

reside in these areas that have been stated. Annette observes that the Ahmadiyya Muslim community stresses on the relevance of promoting good morals, how to cope with life, secure a prosperous life and make others experience the essence of Islam.¹⁴ The Ahmadiyya Muslim mission is heavily structured and instructions come from the international Headquarters, to the national, down to the regional and subsequently the Circuit level for implementation.

The Ahmadiyya Mission train its missionaries at their theology college at Saltpond or JamiaAhmadiyya international either in Ghana or internationally in countries-such as Rabwa in Pakistan, the U.K, and Canada which also has branches. It is worth noting that, the Ahmadiyya Muslim community is the second oldest in Wa and an important part of its modern history. According to Osofu Abdul RahmanHaruna in his Friday sermon on 15th May 2015, the Wa-West Circuit alone, made up of one sixteenth donor

members, has contributed one thousand five hundred (₵1,500) to the mission as member contribution. This figure does not include children and nondonor members.

This gives an idea as to the rate of increase in size of the Jamaat in Wa over the last 70 years.¹ The Ahlusunnah Wal Jamaa also sometimes referred to as the Muwahidun (Unitarians) or sometimes derogatorily called Wahabis, or Salafis, is associated with Ahmad Bin Hambal, founder of one of the four Sunni schools of thought and with the Wahabi movement in Saudi Arabia.

¹⁴ Annette (2003)

According to the encyclopedia of Islam (2000), and (1978), the Wahabi Movement was born out of the initiatives of Muhammad Ibn Abdul Wahab, a religious leader born in Central Arabia in 1703. He headed a reform movement with the basic objective of reviving the true Islamic religion with attacks usually directed more at Sufi practices. The group associated themselves with the views of IbnTaymiya (1263-1328) who is often referenced by Sunni scholars worldwide including those in Wa. The swift development of the Ahlu Sunnah in Wa is attributable to the scholarships young Wala Muslims have had to study in countries such as Saudi Arabia, Egypt, Jordan and other Middle-East countries. Upon their return, they engage in active *da'wah* activities, attracting the majority of young Muslim constituency of Wala orthodox and even seldom, Ahmadis (recently two Ahmadi youth by names Maasani from the Sembale Yeri section of Wa and Fatawu also from Dzegeyiri joined the Ahlu Sunnah). The Wala situation is quite strange as it is possible to find an “orthodox Muslim”, with almost all his children as Ahlu Sunnah. These Sunnis did not escape the “banning” of the orthodox in the 1990s when they first came to Wa, due to comments deemed offensive to the core beliefs of the orthodox muslims of Wa. The properties and mosques of the sunnis were burnt at the time by the orthodox muslims as a sort of lesson and deterrence. The situation currently is however more stable and congenial.

The Ahlu Sunnah arrogated to themselves, the status of the true followers of Prophet Muhammad (S.A.W) who are “puritan” and “pietistic” in their practice of Islam. No certain figures of the number of Ahlus Sunnah are available but it is quite obvious that, their numbers has swelled significantly since their arrival at Wa. The three Islamic

groups discussed above, are the main Islamic groups that are visible in Wa. The Shiah is currently not noticeable as far as the doctrinal Islamic groups are concerned.

3.5.1 The Development of Da'wah in Wa

Islamic propagation in Wa has been for a very long time a matter of individual effort just as it happened in the neighbouring communities in the north and the other towns in Ghana. If we take into consideration the case of Faqih Ismail and his son Muhammad al-Abyad who introduced Islam to the people of the Gonja, we realize that they were individuals working on their own to propagate the faith. The case of Dagbon was of no difference because Muhammad al-K ashnawi, who introduced Na Zanjina to Islam in 1700 was also an individual. Yet Wa has had many able preachers from the earliest times to the present who have actually worked to propagate the faith. Sheikh Saeed Abdul Rahman and Alhaji Siddick Puncture spread Islam in Wa from the 1940s until their death in 1976 and 1990 respectively. Their products are among the most respected *ulama* in Wa today.

Preachers of the Islamic faith in the Wa community fall into three broad categories. The first group consists of men who preach with a view to reforming or refining the lives of Muslims. This category of Islamic preachers include Alhaji Uthman who died in 1986, Alhaji Salia, an Ahmadiyya who died in 1998, Alhaji Tijjani and Alhaji Uthman Kunate, who died in 2011 and Ahaji Saeed Harun, popularly known as Wofa, who died in 2002, to name only a few. The second group consists of those men who preach in order to attract non Muslims into the Islamic faith. This group goes to the remote areas in Wa and spend days preaching in order to win souls into Islam. In this group may be mentioned Alhaji Yakubu Uthman who started this form of *da'wah* and was later joined by

Alhaji Ansomani Siddick. It was through Alhaji Yakubu Uthman Alhaji Issah converted and contributed immensely to the development of *da'wah* in the Wa Municipality.

The third category of preachers are those who do what the people call „*Wa'azi*“. *Wa'azi* is a form of *da'wah* organized in an open place and it is mostly patronized largely by the elderly who benefits from it the most. Usually, it is organized when a person dies or people return from Makkah. They also do *Wa'azi* during the time of '*Maulud*"(celebration of the birth of Prophet Muhammad (SAW)). These categories of preachers sit on mats in circles and recite the verses of Holy Qur'an and the Hadith in the form of songs and translate it into Djula or Soyaritire (Wangara Language). In this category, mention can be made of Uthman Siddick, Tijani and Saeed Liman, Ofah Seidu, just to mention but a few. Meanwhile, Ofah Seidu was the first person who started translating the Holy Qur'an in Wale Language in all his preachings.

3.5.2 Forms of Da'wah in Wa

Da'wah can be achieved through various ways or forms. A *da'ee* should therefore explore every acceptable opportunity that avails itself for the propagation of Islam just as was the case during the lifetime of the Prophet. There are quite a number of ways that *da'wah* is effected in Wa. These include Friday sermons (*Khutba*), "mosque preaching", at child naming ceremonies, invitation of scholars by vibrant Muslim organizations to deliver lectures on Islam during seminars, *Wa'azi*(literally meaning preaching), at funeral grounds, and in the media.

3.5.3 Friday Sermons

Of the different forms of *da "wah* in the Wa Municipality the Friday sermon is the most regular and consistent form of *da "wah* used to inform, motivate, educate and change behavioral patterns in the Muslim community. As a platform for information delivery, the *du "at* view the Friday sermon as an opportunity to help reform members who indulge in sinful acts and also motivate complying members to remain steadfast. Both devout believers and nominal Muslim try their best to be present at the mosque on Fridays. The Friday sermon therefore provides a unique opportunity to remind Muslims of the teachings of their Islamic responsibilities. In Wa, there are several mosques where *Da "wah* is made, especially on Friday sermons. The congregations in these mosques may belong to either Ahlu Sunnah, Tijaniyya or Ahmadiyya.

The researcher visited some of the mosques and conducted interviews with some personalities in these mosques regarding how *da "wah* is conducted and the impact it has made on the members of the congregation and the Wa community so far.

3.5.4 Masjid Kabir

The first mosque the researcher visited in Wa was the Central Mosque, popularly known by the natives as *Mosikpong*, meaning „the big mosque“. It is the regional mosque of the Upper West Region and was built by the Wala Muslims in 1914 under the sponsorship of a philanthropist by name Alhaji Issah Wala. The mosque is located between Tagrayeri and Jangbayeri, both suburbs of Wa. The mosque can accommodate up to three thousand (3000) people at a time. Most of the worshipers in this mosque belong to the Tijaniyya. The first Imam of the mosque, according to Nuruddeen Suala (Manager of Wa Islamic Education Unit), was Imam Soribo. He explains that during the

time of Imam Soribo, the only form of *da'wah* in the mosque was the Friday Khutbah (Sermon) which was delivered in the Arabic language without any translation.

This form of delivery had very little impact on the members of the congregation since they did not understand the meaning of the sermon delivered by the Imam. Currently, the Imam of the Central Mosque is Suleiman Baquri, a graduate from Al-Azhar University in Egypt and a medical doctor by profession. Suleiman became Imam of the central mosque in 2014 till date. According to Nuruddeen, it was Suleiman who started translating Friday sermons into the Waali Language at the Central Mosque. With regard to the qualities of the Imam and how his *da'wah* approach has impacted on the members of the congregation, Alhaji Ahmad who is the right hand man of Dr. Suleiman Baquri responded, he brought about the renovation of the Mosque besides preaching in the language that the people understand. However, the researcher was informed by some respondents that Suleiman seems to be arrogant and does not know the *da'wah* methodology. It was observed that Suleiman is not tolerant and as a result his message has not been attractive to his audience who normally complain after Friday prayers that the Imam displays anger on the pulpit. This attitude tends to turn many people away from the Central Mosque especially the youth.

However, the Imams who came before Suleiman were not translating the sermon into Waale language but their *da'wah* had a relatively positive impact on the congregation and the Wa community because of their level of faith and good relationship with the people. A typical example is that of Sidik Abdul Mumin who was the Imam of the *Mosikpong* mosque between 1956 and 1987, who used to write letters to the leadership of Ahmadiyya Muslim Mission in Wa as brothers calling them to join the Tijaniyya sect

without using any provocative language. His approach was accepted and embraced by many within the community and it leads to peaceful co-existence among the different Islamic sects and even with non-muslims in the Wa Municipality.

3.5.5 Masjid Al-Umairiya

The second mosque, the researcher visited in Wa was Masjid Al-Umairiya located at Wapani, a suburb of Wa. This mosque was built by a Saudi Arabia based Non-Governmental Organization (NGO) called *Iqr a* Foundation in 2014. Masjid AlUmairiya can accommodate thousand (1000) worshipers at a time and those who normally worship in this mosque are the Ahlussunn a Wal Jama“at Muslims. The researcher had the opportunity to interview the first Imam of the mosque by name Shaiba Mahmoud Sidik, a product of Islamic University of Madina, Faculty of Law.

Unlike the Wa Central Mosque, the Al-Umairiya mosque engages in different forms of *da'wah* activities including; the Friday Khutbah which is delivered by the Imam in Arabic and translated into the Waali Language. Islamic scholars who possess knowledge in the various fields of Islam ranging from Tauhid, Fiqh, Sirah, Hadith are invited to deliver lectures on Fridays between 4:00 pm and 6:00 pm. These lectures are delivered in the Waali Language. In an interview with the Imam, he disclosed that the *da'wah* committee, together with the Imam scrutinizes the level of faith, subject area knowledge, and character of the scholar as well as the content of the lecture before it is delivered. This is to ensure that the lecture impacts positively on the audience and the community at large.

One of the regular scholars who had been giving lectures on Friday evenings at the mosque is Anas, a graduate from the Islamic University of Madina, Faculty of Da'wah and Religious Principles. Anas usually delivers lectures on marriage but sometimes he talks about moral issues. Apart from the Friday evening lectures, the Imam of Al-Umairiyya mosque, Shaiba Mahmoud Sidik also delivers lectures on Fridays and Sundays between Magrib and Ishai prayers using a book called Umdatul Ahkam. This lecture is also delivered in Arabic and translated in the Waali Language. According to Malam Ibrahim Wataraa, the Upper West Regional Imam of Ahlu Sunna, the evening lectures of Shaiba is so influential that it has reformed the life of many people in the Wa community.

He added that Shaiba was able to convince one Mohammed Sani, the son of the Deputy Upper West Regional Imam of Ahmadiyya Muslim Mission, and Said Sambelo to defect from the Ahmadiyya Mission and join the Ahlu Sunna. According to Ibrahim Watara, this was due to the Imam's understanding of the Islamic religion, his good relationship with the people, patience, kindness and approachable nature. He added that since the mosque was built, there has not been a single case of violence amongst them or between them and other Muslim sects. From the above, it could be deduced that the da'wah activities in the Al-Umairiyya mosque is geared towards the reformation of the people in the Wa muslim community and for that matter has little or no impact on non-Muslims.

3.5.6 Ahmadiyya Mosque

The third mosque the researcher visited was the Ahmadiyya mosque located at

Jajarayiri, a suburb of Wa. This mosque was built by the Ahmadiyya Community in 1961 under the leadership of Limam Salia. The Ahmadiyya Mission is an Islamic religious movement founded in Punjab by Mirza Ghulam Ahmad (1839 - 1908).

According to Samwini (2003), during the pre-colonial and colonial eras up to 1950, Islam enjoyed considerable progress in the Gold Coast. This made the ulama (leadership) became content with their own spiritual development leading to laxity in faith. This situation created a sort of spiritual void within the general body of the Ghana Muslim community by the first quarter of the twentieth century. Therefore, the need for a revivalist movement became eminent.

A group of Fante Muslims corresponded with the head of the Ahmadiyya Movement, Bashir ud-Din Mahmud Ahmad I in Rabwa, India in 1921. The head sent Maulana Abdul Rahim Nayyar to the Gold Coast to minister to this group of Fante Muslims who were not willing to continue under the spiritual supervision of Hausa and Northern Ghanaian Muslims. Al-Hajj Abdul Rahim recommended the creation of a mission in Ghana and then he moved to Lagos after a month's stay (March to April). In a bid to implement the recommendation of Al-Hajj Abdul-Rahman, Al-Hajj Maulvi Fazlur Rahman Hakeem was stationed in the Gold Coast in 1922 and he continued to spread the ideology of the mission. He established forty stations along the coast and in Asante with an estimated number of 3,000 members by 1927. The movement also established a Missionary Society in 1927 which facilitated the spread of their ideology across British West Africa, particularly among the Fantes, Asante and Wala of Ghana and Yoruba of Nigeria. According to Wilks (1989) the Mahdi movement reached the Northern Territories of the Gold Coast through an Ahmadi missionary Mahdi Musa, who was an Adamawa Fulani in 1904-5. According to Wilks, Musa belonged to the Central

Sudanese Mahdi Tradition associated with Rabin b. Fadl Allah, Hayatu b. Sa“id and Jibrila, who under the influence and authority of eastern Sudanese Mahdi, Mohammed Ahmad b. „Abdallah, established their sway in Borno, Adamawa and Gombe in the late nineteenth century.

The British occupation of Sokoto in 1903 led to migration of many central Sudanese Muslims estwards into Nigeria. By 1906, settlements of those referred to as „Western Mahdists“ were springing up along the Blue Nile. Mallam Musa led a small group along the old trade route that connected Kano with the Asante capital, Kumasi. He was said to preach in Konkomba and Bassari country and passed through Zabzugu and Yendi before proceeding to Salaga where, Al-Hajj Umar b. Abi Bakr of Salaga and Krakye was reported to have composed a polemic poem accusing Musa and his followers of chicanery and fraud and named Mahdi Musa“s subalterns, Al-Husayn, Abu Bakr and Al-Hassan who preached in Nanumba, Kintampo, Nkoransa and Keta Krekye.

According to Wilks, Mahdi Musa entered Wa in 1905. His arrival was marked by significant conversions of pagans and nominal Sunni and Orthodox Muslims to the Mahdi Movement. Temporal fences used as mosques were erected. Calm and serenity returned to the country with the arrival of Mahdi Musa. In the words of the administrator of the Black Volta District reproduced by Wilks, „„A cleanliness and sobriety came over the country in two weeks“ „ that years of our administration failed to produce.““

There were conflicting reports as to the approach used by Mahdi Musa and his followers in preaching. Marty was referred to by Wilks that Mahdi Musa was generally brutal as he allegedly executed the marabouts who found fault with the sermon he delivered at the

Id-al-Kabir on 1323 (February 5, 1906). Others however, reported that Mahdi Musa was generally peaceful. As a result, he succeeded in converting almost all residents of the villages of Ducie, Nakori and Chesa when he visited them. In a response to a question posed by Wilks to the residents of Ducie, whether there was a mosque in Ducie, it was answered that the Mahdi came in peace, converted everyone and built mosques, but upon his departure, everyone stopped praying.

Contrary to what the Europeans learnt of the Mahdi Movement, it became apparent that the mission of Mahdi Musa had political undertone. The basis for this allegation against Mahdi Musa and his followers was their claim that upon the arrival of a „Mahdi“ who would punish all non-believers, white or black and that the Whiteman would be exterminated in the country, Mahdi Musa and his followers were eased out of the Wa region in particular and the Northern Territories in general.

According to Wilks, Chief Commissioner Watherson, in his tour of the Northern Territories in 1906 was convinced that even the *ulamau* of Wa who had readily collaborated with the British viewed with concern the anti-European or anti-Christian aspects of the Mahdists propaganda. The *ulamau* of Wa were said to have vehemently declared that they had no use whatsoever of the marabouts and that they had no complaints against the English. They rather needed the presence of the Whiteman as his removal connotes the rising up of more Samorys and more Babatus (black rulers) which implied the country would run with blood.

According to Samwini, the Ahmadiyya mission is arguably the best organized group among the Muslim groups in Ghana. Most religious activities including prayers and *da "wah* programmes are conducted in the Ahmadiyya mosque. In an interview with Zak

ariah Malik of the Ahmadiyya mission in Wa, it became clear to the researcher that the first Imam of the mosque was Limam Salia who was the principal *da'ee* of the mosque from 1961 until his death in 1962. After the demise of Imam Salia, Malam Saeed took over in 1962 until he also died in 1990. According to Zakariah Malik, Limam Salia and Mallam Saeed used to deliver sermons on Fridays in the Arabic language without translating it into Wali. He added that the Friday sermon was the only form of *da'wah* activity that was embarked upon by the Ahmadiyya community in Wa during the time of the two Imams.

Currently, the Imam of the Ahmadiyya mosque is Maulvi Mugaffar Masrur Ahmed, a Pakistani. On Fridays the sermon is not given by the Imam but rather the whole congregation listens to the Khutbah from their headquarters in London delivered by the

Khalifah of the Ahmadiyya Mission. After the Khutbah is completed the local Imam leads the congregation in prayer and after that translates the Khutbah into the English Language. Since the majority of the congregation does not understand the English Language, Imam Abdul Raman Haruna, a circuit Imam translates the Khutbah into

Waali Language. In addition to the Friday sermons, the Ahmadiyya community also engages in other *da'wah* activities especially in the outskirts of Wa. Such *da'wah* activities include the Regional *Da'wah*, Circuit *Da'wah* and Zonal *Da'wah*. Despite the efforts made by the Ahmadiyya community in Wa in the propagation of their ideology, the majority of the Wa Muslim community has refused to accept them and sometimes they are stoned. According to Kpaguri Ahmadiyya Circuit Imam, Haruna Abdul

Rahman, on 10th June, 2014 the of the Ahmadiyya Muslims were stoned during a *du'at*
da'wah programme in the area.

3.6 Da'wah on Radio Stations

The modern era is the age of media plurality. Various media technologies have come up since ancient times until this stage of human development. The media has virtually turned the world into a global community where the exchange of information through media types like radio, newspapers, television, books, journals, articles, and social media is so swift. The instantaneous and far-reaching nature of information shared on the media makes it possible for individuals, regardless of their location, to easily interact with each other. Recognizing the impact the media could have on the projection of Islam, Muslim scholars in Wa have since the advent of Radio in the Upper West Region adopted it for the dissemination of the Islamic religion. The researcher interviewed the employees of some of the Radio Stations in Wa to find out whether the conduct of *da'wah* programmes on the Radio Stations conform to Qur'an

16:125.

3.6.1 Some Radio Stations in Wa

Of the radio stations in Wawho make provision for *da'wah*programmes, Radio Upper West and Radio Progress were examined.These two radio stations are opened to all Muslim groups in Wa and its environs. Producers, preachersand some audience of *da'wah*programmes on the Stations were interviewed. We start with *da'wah*activities on Radio Upper West.

3.6.2 Radio Upper West

Radio Upp er W est is the regional station of th e Ghana Bro adcasting Corporation

(G.B.C) located at Wa, the regional capital. As a branch of the national radio, Radio Upper West introduced its first *da'wah* programme in 2000, the very year it was established. The first Islamic programme that was launched was titled, "Muslim worship", which came off from 5:15 to 6:00 am every Friday. The station in consultation with Siedu Bomanjo and Nayyar Froko who are both workers of the station, designed the programme and then formally wrote to the three Muslim groups of Tijaniyya, Ahlu Sunna and Ahmadiyya in Wa, asking them to present preachers. A timetable was drawn taking into consideration all the Muslim groups in Wa who preached on rotational basis. The programme was such that the scholar is allowed to pick a topic he deems suitable to preach on. Scholars who appeared on this programme include Mallam Zakaria Malik who representing the Ahmadis; Mallam Alhassan representing Jamiatu (Tijaniyya); and Sheikh Yahya Mahmood representing the Ahlu Sunna Wal Jamiat. These were mostly the three individual scholars who represented the various Islamic groups in the early years of the programme. On the part of the Ahlusunna, Sheikh Ahmed Yakubu, Mallam Gausu, and Sheikh Uthman Saeedall subsequently appeared on the programme, according to Nayyar. Maulvi Inayatullah, Maulvi Umar Farouk, Osofo Rahman and Bashir Kwaw also appeared on the programme on behalf of the Ahmadis.

The topics treated on this programme mostly relate to the fundamental pillars of Islam, and the doctrinal beliefs of the various Muslim groups that appear on the programme. The second Islamic programme that was introduced on Radio Upper West was a sponsored programme by a group of Ahmadi youth led by Majeed of the Jejereyeri section of Wa in 2005. The programme was titled, "Ahmadiyya Half Hour", clearly demonstrating the fact that it was only a thirty minutes programme. Maulvi Umar

Farouk became the first person to preach on this programme but upon his transfer to C ape Coast as the Principal of the Missionary Training College and subsequent promotion as the Amir of Zimbabwe, the programme was handled by Zakaria Malik, the Regional Missionary and the Circuit Missionaries of Wa East Circuit and Wa West Circuit.

The programme comes off every Friday between 8:00 to 8:30 pm. According to Nayyar Froko, the programme is a one way preaching programme with no phone-in sessions. He indicates that the preacher basically picks a topic of his choice for presentation. *Du "at* of this programme emphasize on the beliefs, practices and history of the Ahmadiyya Muslims Mission. The medium of communication on this programme is Waali and sometimes English when the Regional Missionary is the one preaching. The third programme was sponsored by the Ahlu Sunna Wal Jama'a in 2011 entitled, "*Tim e with Ahlu Sunna*". It is usually a discussion with a host (Sheikh Shaban) and a guest (B.N. Adam). It comes off every Sunday between 12:00 noon to 1:00 pm. Discussions on the programme cover a wide range of Islamic topics from the pillars of Islam to the practical life problems faced by Muslims in Wa and its environs. Their topics were also selected based on current issues in the Muslim community in Wa.

In the same year (2011), the Ahlu Sunna paid for another programme which comes off every Thursday between 9:30 to 10:00 am. The programme is basically designed to correct pronunciation mistakes in the recitation of the Qur'an. On Tuesdays, another segment of the same programme with a different structure is aired from 9:00 to 9:30 am. The Tuesday segment is purely a preaching programme by Osuman Saeed. The language used for all the programmes is Waali except in the case of Ahmadi

missionaries who are not natives of Wa, hence, speak English. The station does its monitoring and evaluation of programmes through the calls of commendations, encouragement, and good wishes that they receive from the public. According to N ayyar, one other way they also get to know of the impact of their programmes is through the individual testimonies they receive from the public regarding how the programme has improved their understanding of the Islamic religion.

On their challenges, N ayyar Froko said that the airtime that is allotted Islamic programmes is not sufficient and that the public is always complaining of the limited time of *da "wah* programmes in both sponsored and unsponsored programmes on Radio Upper West. Secondly, scholars do not demonstrate tolerance and refine speeches on their *da "wah* activities which gave management a reason to suspend Islamic programme for a brief period of time.

3.6.3 Radio Progress

Radio Progress is a privately owned radio station belonging to the Catholics of the Wa Municipality and the second radio station besides Radio Upper West in the Wa Municipality that engages in *da "wah* activities. According to Pascal Nuzaala (Head of Programmes), *da "wah* started in the year 1993 through a decision by the Board of Directors who felt as a community Radio, the best way to serve the religious community was to give free airtime to all religious groups within the Wala community including the Islamic religion. It was also decided that all religious slots were to be done in the local language. Letters were written to the Jamiatu Islamiyya (Tijaniyya) and the Ahmadiyya Muslim Mission to send representatives for the purpose of preaching on the station. Mallam Osman Saeed represented the Tijaniyya for a period of five years until he fell

out of favour with management because of comments he made on the programme that were deemed offensive to the Christian faith and the ethics of the station in general. Though he later apologized for his comments, the Manager of the station insisted that, the Tijaniyya group replace him.

He was replaced by Mallam Fanan who continued to host the programme till date. The Ahmadiyya Muslim Mission was represented by Mallam Zakaria Malik who hosted the programme for sixteen (16) years until he was also stopped by the station for allegedly offending the Christian faith with inappropriate comments. After Mallam Zakaria was stopped from preaching on the programme, the Ahmadiyya decided not to send any other representative as a result, Mallam Fanan is currently the only person manning "*Silam aya Sori*" which means the Path of Islam. The programme comes off every Friday from 9:00 pm to 10:00 pm. It is a preaching programme where the scholar selects a topic of his choice for presentation. Most topics presented on this programme centre on the fundamental Pillars of Islam. In 1998, Radio Progress introduced another Islamic programme entitled "*Silam aya Yelt arihi*" which simply means "Islamic Issues". This programme is a panel discussion programme usually coordinated by Bab a Dawud who serves as the host. It usually takes three or four people to do the discussions on suitable Islamic topics. This particular programme have not had any serious challenges in terms of pronouncements on the station unlike its sister programme which had to lose two preachers to alleged offensive comments. Both programmes on the station are given at no charge by the station as a community station, which seeks to promote the culture, religion and way of life of all people within the Waala community. In terms of language, both Islamic programmes on Radio Progress use only Waali as the station encourages the use of only indigenous languages. According

to Paul Sakpara, the station monitors and gets feedback of *da "wah* programmes from the phone calls they receive from the public when the programme is running as well as the personal positive comments individuals make either to a person or to Mallam Umar Fanan and Baba Dawud.

As a human institution, the station is also faced with a number of challenges. Paul Sakpara, stated that the biggest challenge of the station has been the unguided statements scholars make on the programmes. Sometimes, instead of speaking to the topic, the scholar engages in either personal attacks or attacks directed at other faiths. In an interview with Umar Fanan on 07/02/2015 at his residence in Limamyiri area, he expressed his dissatisfaction at the insufficiency of the airtime for *da "wah* programmes. He complained that the airtime given to *du "at* is not sufficient for them to comprehensively deal with their topics. However, since *da "wah* programmes are unpaid, they just have to make do with the time allotted them by the station.

3.7 The Impact of Qur'an 16:125 on the People of Wa in the Upper West Region of Ghana

When the researcher sought for the view of the *du "at* of Wa concerning what *da "w ah* is, Sheikh Yahya Mahmoud, a Tijaniyya *da "ee* responded that *da "wahis* disseminating the message of Allah to mankind, teaching them, and practicing it in real life. Jamal Yahya and Alhassan Abdullah also from Tijaniyya on the other hand responded that *da "wahis* to call people to the way of Allah in a manner that the people will appreciate. However, Uthman Saeed Idris was of the view that *da "w ahis* preaching Islam as the last message to mankind. Sheikh Ibrahim Idrisu Watara, the Chief Imam of Ahlu Sunna Wal Jama'at in Wa responded that *da "w ahis* calling people to the way

of Allah using the Qur'an and Sunnah while Umar Siita, also from the Ahlu Sunna added that *da'wah* means calling people to the way of Allah without compulsion.

On the same question of what *da'wah*, Maulvi Bashirdeen Iddris and Abdul Rahman Haruna, all of Ahmadiyya Mission in Wa gave similar responses, saying it is simply calling people to the way of Allah. When asked about the best reference in terms of *da'wah* methodology in the Qur'an, about 90% of the respondents mentioned Qur'an 16:125 with the rest quoting other verses such as Qur'an 41:33. With regards to the interpretation of Qur'an 16:125, Sheikh Yahya Mahmoud Daud of the Tijaniyya Muslims responded that it means the caller should say what is right at the right time, in the right manner, to the right person as prescribed by Allah. Alhassan Abdullah, with regards to the interpretation of Qur'an 16:125 responded that the *da'ee* calls to the way of Allah with the best of knowledge and methodology. Yahaya Jamal said it means calling people to Islam with decorum and humbleness, while Usman Saeed Iddris responded that the verse refers to calling both Muslims and non-Muslims to Islam in a convincing manner.

On the other hand, Maulvi Bashirdeen Iddris of Ahmadiyya Mission in Wa said Qur'an 16:125 refers to sayings or discourse which conforms to truth and it is in accordance with the exigencies of the occasion and not hurting others. Sheikh Ibrahim Iddrisu Watara, Umar Siitu and Abdul Wahab Alhassan all of Ahlu Sunna Wal Jama'at were all of the view that Qur'an 16:125 can best be interpreted as calling people to the way of Allah with knowledge and wisdom as well as criticizing wrong doers constructively without inflaming passions.

According to some *du"at* who were interviewed, the media through which they perform *da"wah* include Friday prayers, naming ceremonies, funeral grounds and marriage ceremonies. They added that they use the radio stations in the Wa Township to propagate Islam whenever they get the opportunity. When asked how does Qur'an 16:125 impact on *da"wah* activities and their audience, all the *du"at* responded that it guides them in the choice of words and also makes them tolerant. Abdullah Alhassan added that by the use of the principles of Qur'an 16:125 they had about 70% of the people of Fiyan, a village in Wa reverting to Islam.

The *du"at* were all of the view that the activities of the *du"ee* can positively or negatively affect his *da"wah*. Sheikh Ibrahim Idrisu Watara stressed that the Muslims in Wa are more particular about the *du"at* behaviour than the words he speaks. With regards to the impact of *da"wah* on the community, all the *du"at* interviewed responded that it has helped to reform the society and even helped some people to defect from their religion to Islam. When asked about the difference between the *da"wah* in the early days and the present day, Uthman Saeed Idris and Yahya Mahmoud Daud were of the view that the difference is in the use of modern technologies as against the olden days when those technologies were not in existence.

Yahya Jamal and Abdullah Alhassan on the other hand said the early *du"at* used knowledge and wisdom, while today's *du"at* depend solely on their knowledge, thus they lack maturity. With regards to the similarity between the *da"wah* in the early days and the present, they all responded that the similarity is in the source they quote from, that is the Qur'an and Sunnah. When confronted with the question, why are there still

pockets of violence in the Muslim communities where there is a verse such as Qur'an 16:125 to guided *da'wah* activities, nearly all of the respondents mentioned lack of knowledge, wisdom and patience as the principal cause of violence in the Muslim communities. The researcher finally asked the respondents whether they recall any incident of violence due to preaching in Wa community and 80% of them responded in the affirmative.



Sheikh Ibrahim Iddrisu Watara, the Chief Imam of Ahlu Sunna Wal Jama'a mentioned the incidents at Dondoly in 1994 when they were stoned by the Tijaniyya at their *da'wah* ground and another incident in 1995 when the Tijaniyya burnt the mosque belonging to Ahlu Sunna in Mango. Also, in December 2014, there was an incident of violence between the Ahlu Sunna and the Ahmadiyya in Wa when one, Saeed Yahaya, a *da'ee* among the Ahlu Sunnah insulted Ahmed Ghulam at *ada'wah* ground.

3.8 Conclusion

In conclusion, it is worth noting that, Islamic scholars, opinion leaders, and the ordinary Muslim recognizes the impact of Qur'an 16:125 in the dissemination of Islamic *da'wah*. Despite the knowledge of the impact and relevance Qur'an 16:125 has on Islamic propagation, preachers use valuable opportunities to vilify each other and in some instances leading to violent clashes among Muslims. Some scholars view *da'wah* grounds, be it in the mosque, at social occasions, or on media platforms as a fertile ground to launch attacks on each other and to prove their superiority over other preachers.

Preachers should realize that, the primary aim of *da'wah* is to provide education, in a tolerant, intellectual manner that will capture the attention of the audience and bring about lasting changes in their views and behavior. It is therefore against the ethics of *da'wah* to target and attack any segment of the public for any reason. For *da'wah* to make a greater impact care should be taken to develop scientific ways of evaluating the contents and structure of Islamic *da'wah* in the mosques, our social gatherings and the media across the various media houses in Wa that engage in *da'wah* to see whether changes and improvements are necessary. The funding, language(s) used, the methodology, and topics discussed at *da'wah* programmes in the mosques, social gatherings as well the media should be examined to ensure that, they are germane to the audience, other than that, the significance and impact of *da'wah* will suffer setbacks. The next chapter will discuss the issues raised in this chapter into details.

CHAPTER FOUR

DISCUSSION OF ISSUES

4.1 Introduction

In the previous chapter, I discussed the historical development of *da'wah*. And in this chapter the focus is on the analysis of data gathered through interviews from the field. The discussion will focus on issues such as the content, duration, impact, communication, methodology, funding and competencies of the *du'at* in the Wa Municipality.

4.2 Impact of *Da'wah* in the Dissemination of Islam in the Wa Municipality

The researcher is of the view that from the information gathered through interviews, questionnaires and personal observation that Islamic scholars, and the ordinary Muslims realize and appreciate the impact of Qur'an 16:125 on *da'wah* and the role of *da'wah* in

the dissemination of Islam in the Wa Municipality. From the responses gathered, the media is the fastest and far-reaching possible medium through which *da'wah* can be fostered in Ghana. In an interview with Baba Dawud¹⁵ at his office in the premises of the radio station it is understood that the media is the channel through which a preacher could speak to thousands of unknown audience instantaneously without having to move from one place to the other. To him the location, activity or state of the individual does not matter when it comes to *da'wah* in the media, especially in the electronic media. People can listen to radio, watch television, visit the internet, or read a newspaper in the comfort of their bedrooms, workplaces, vehicles and many other places that would have been impossible for the preacher to preach face to face with the audience.

On his part, Abdul Aziz, an Ahmadi missionary in Wa indicated that, the Municipality has witnessed a significant increase in the number of revert to Islam between the period 2000 to 2004. He also mentioned that there are lots of *da'wah* programmes going on everywhere in Wa hence the non-Muslims are beginning to appreciate and accept the doctrine of Islam.

Sheikh Ahmed, the producer of Islamic programmes at Upper West Radio in Wa Central also believes that the impact of the *da'wah* in Wa, in particular, can be seen in the

¹⁵ The host of *Jamiatu Dawa* on Radio Sommale on the fourth of February, 2015.

positive behavioral changes that are observed among the youth and the muslim community of Wa. For instance, there has been a reduction in the number of muslim youth involve in theft cases of balot boxes during electioneering periods as a result of the intensified preaching by the *du "at* against that act. He also points out that *da "w ah* in the media has brought revert from the farthest parts of Wa that would have been very difficult for the preachers to go there and do face-to-face preaching. To him, the impact of *da "w ah* in reverting people from other religious traditions to Islam as well as the improvement in the behaviour of the Muslim in terms of his or her religious practices cannot be underestimated.

The Region al Tijaniyyah Imam in Wa, Sulaiman Baqir also related that at the important act of *da "wah* in the dissemination and understanding of the Islamic Religion cannot be glossed over as it exposes one to some of the practical activities of the Islamic Religion. For example, he is of the conviction that in recent times, there exist video and audio tap es that contains systems of explanation and illustrations of important aspects of Islam such as Prayer, Fasting, Hajj, the life of Prophet Muhammad (S.A.W), and the economic system of Islam. Such tap es or recordings sare able to provide the Muslim with all he needs to know about these components of Islam without the direct aid of a scholar or a teacher. This achievement in *da "w ah* according to Mallam Issah was impossible when they were young. He further indicated that in the past when pilgrims left for Hajj it was not possible to communicate with them or have knowledge of the practical activities that took place during Hajj but all these are possible now due to technological advancement.

However, today, it is very easy to understand the rituals related to Hajj since the scholars in their *da'wah* activities have done recorded Hajj programmes which aid the audience to follow the procedures for conducting Hajj rituals on CDs. On his part, the impact of *da'wah* such as Friday sermons, preaching during naming and marriage ceremonies, funeral rites and daily mosque preaching is so overwhelming. He explained that all the above forms of *da'wah* are usually directed towards a specific identifiable group of people who are Muslims with a particular message. As for the non-Muslim audience, they are first exposed to Islamic beliefs and practices in order to get them acquainted with the Islamic faith and subsequently to seek to convert them into the Islamic religion. It can be clearly observed from the above views that *da'wah* in its different forms has helped in the spread of Islam in Wa.

4.3 Evaluation of Scholars on *Da'wah* in Wa

The success or failure of any *da'wah* programme can best be measured through a comprehensive evaluation of the *da'ee* and his methodology. The researcher therefore found it appropriate to investigate how *da'wah* programmes are evaluated in the Wa Municipality. The mode of evaluation most of the *du'at* took and the form of methodologies of doing *da'wah*. The students of the *da'ee*, his behavior, how often he delivers *da'wah* and some charity programmes he runs will also be considered in a bid to assess his credibility of as a *da'ee*. It became known also that some scholars are being evaluated based on whether or not they are able to win converts to Islam.

In an interview with Brother Iqbal Munir, a student of a Sheikh Saeed Haruna of the Tijaniyya Muslim group in Wa, he mentioned that most people evaluate scholars based on whether or not they are able to get revert to Islam. He said, in his opinion it is

difficult to ascertain who could win revert to Islam since the only duty of the *da'ee* is to preach and the possibility of accepting the message of *da'wah* is the preserve of Allah. He recalled the incident of the Prophet of Islam when he carried out *da'wah* in the city of Makkah in the best ways but the majority of his people rejected his message. The Prophet had to move to *Yathrib*, now Madina before he was accepted by the majority of the people. The Prophet then returned to Makkah victorious after a few years. Iqbal explained further that this incident has set precedence to evaluating how good a scholar or his methodologies are. This, he said is so because after sometime the message the Prophet initially sought to spread in futility was successful in the long run. This implies that the quality of a message and its method is very important since its impact can be felt years after its delivery when people get to understand the truth. He therefore said it would be wrong to evaluate a scholar who has not won a revert as not being good or effective.

On his part, Mohamed Gaus, deputy Imam of Ahlu Sunnah, stated that their evaluation is based on the topics the scholars usually choose and how beneficial the topic topics are to the community. Gaus also said that some scholars choose topics which, to him are not beneficial to the listeners at all. He cited an example of one of their Shuyukh who conducts lessons on Wednesdays. He made mention that initially there were lots of people listening to him but the initiative failed as the number of the listeners significantly dropped due to the fact that the topics he discusses were not appealing to the congregants. He made mention that some of the people reported that they needed topics on the rubrics of prayers, spiritual cleansing and marriage. He said that the Sheikh would spend about two weeks talking about the life and death of Imam Hussein, which in their opinion was in contravention to the purpose of their *da'wah* meeting. To him, the agitation of the audience due to the topics chosen, style of deliv-

ery and their decision to abandon the programme showed that audience actually evaluate their scholars by the topics they chose for *da'wah*.

According to Nashiru Issah, a student of Sheikh Mustapha Abdu, an Egyptian *da'ee* in Wa, they evaluate their scholars by the content of their delivery, their in-depth knowledge of the Shariah, Fiqh and other important aspects of the scholars area of expertise. He added that if a scholar is knowledgeable, his *da'wah* is usually successful and it can be clearly seen by the people. He used Mustapha Abdu as a yardstick to measure what is required of a *da'ee*. He claimed that Sheikh Mustapha Abdu was an all round scholar who simplifies the topic of *da'wah* to the level of his audience for easy assimilation. According to Nashiru Issah, some scholars do come to listen to Mustapha Abdu because of his in-depth knowledge on the Shariah, Qur'an and Hadith.

As can be observed from the above, most of the people evaluate their scholars based on their methodology and style of *da'wah*, the relevance of the topics they choose and their ability to win converts to the fold of Islam. One medium, in the view of the researcher, which could have contributed immensely in the determination of the success or otherwise of Islamic *da'wah* in the Wa Municipality is the mass media. The phone calls and letters most of the stations running Islamic programmes receive indicate how *da'wah* is being evaluated by the listeners. It is therefore imperative for the various Islamic groups and individuals as well as the Islamic scholars who engaged in *da'wah* enterprise to find practical ways of personally evaluating the success of their *da'wah* programmes.

4.4 Languages used for *Da'wah* Programmes in Wa

The language used for preaching, has a direct relationship with how well the message is delivered and received by the listening public. Some audience and scholars find it more appropriate to use their native language in preaching whilst others view the English language to be more appropriate in conducting *da'wah*. In Wa, the researcher found the use of Waale to be predominant in the *da'wah* enterprise. In Kumasi, depending on where the scholar comes from, either Hausa or Twi is used. In Accra, English, Hausa, Gaand Twi are the most widely used languages in *da'wah*. In an interview with Sheikh Zakariya Malik of the Ahmadiyya mission on the seventh of February, 2015 at his residence in Limayiri in Wa, it came to light that all his *da'wah* done in Waali. This was the case because in his view, both the preachers and a significant part of the audience find it more convenient for *da'wah* in the local language. This view was further strengthened when the researcher interviewed preachers like Sheikh Ahmed of the Ahlu Sunna group and Mallam Fanan of the Tijaniyya community in Wa who both preferred the use of Waali because it is their native tongue and they communicate better when using it for *da'wah*. The Preachers from the Ahmadiyya Muslim Mission mostly use English language because they are mostly non-natives of Wa and therefore cannot speak Waali Language.

4.5 Methodology and structure of *Da'wah* in Wa

The methodology of any *da'wah* activity plays a central role in its success or failure. This is why the Qur'an outlines a methodology that is measured and well structured. The language, posture and the scholarly presentation of the message of the scholar is paramount to achieving the objective of *da'wah*. Outlining the appropriate methodology for *da'wah*, Qur'an 16:125 states:

"Call to th e w ay of your lord with wisdom and goodly exhort ation .
and h av e disput ations with them in th e b est m ann er; sur
ely your lord b est knows thos e who go astr ay from His p ath .
and h e knows best thos e who follow th e right way".

The methodology outlined in the Qur'an and the recommended character of the *da'ee*, appears not be in harmony with the conduct of some *du'at* in Wa. *Da'w ahin* Wa seem to serve as a good platform for some preachers to seek vengeance for offences committed against each other rather than preaching the message of Islam. Such scholars completely seek to humiliate each other and to demonstrate who is more knowledgeable. The virtues of tolerance and focus, which are recommended in the Qur'an, as good qualities of a preacher, are completely ignored by some scholars who do not research before presenting their messages. Ibrahim Alhassan with Radio Sommale in Wa, stated that the greatest challenge they have with preachers, is the manner in which they always seek to attack and humiliate each other. It seems that some scholars, instead of concentrating on their preaching, find the media and other *da'wah* platforms as avenues to condemn rival scholars without caring about the possible implications of such actions on their audience and Islam in general.

An incident of this nature occurred on Radio Progress on 9th February, 2012 when Sheikh Hassan Siddique, during his preaching on Hajj said "If one has money, they can sponsor the parents to go to Hajj instead of themselves"". This was criticized by Sheikh Gaus on the same station the following week. Sheikh Gaus was of the view that one is not allowed in islam to sponsor the cost of Hajj for his parents before that of himself. This incident led to some kind of division in Wa whereby some of the listeners

supported the view of Shikh Siddique while others supported the view of Sheikh Gaus.

In my view, *da'wah* is never an open competition whereby a victor and a vanquished are declared at the end of the contest. Therefore, in the event of disagreement on any Islamic issue, the primary reference must be the Qur'an and Sunnah for verdict which must be accepted by both parties dispartionately. The researcher found out that the use of Radio Progress by a *da'ee* Saeed Yahaya to settle personal scores resulted in people massing up at the station to beat him for engaging in provocative preaching. The situation resulted in the burning of a car belonging to the station as well as scuffles between rival groups who gathered there. The situation of *du'aat* castigating others in *da'wah* sessions is rife in the media in the Wa Municipality.

According to Nayyar Froko, Islamic programmes on Radio Upper West were put on hold for a period due to the increasing use of indecent language for Islamic *da'wah*. Investigations indicate that the immediate cause of the suspension of the programmes was an inflammatory comment made by an Ahmadiyya Regional Missionary by name Sheikh Zakaria Malik. Islamic programmes were restored only after all the groups had a meeting and agreed not to insult each other on their programmes.

The researcher's monitoring of Islamic programmes on Radio Upper West revealed that the use of indecent language was not completely solved as it continues between the Ahlu Sunna and Ahmadiyya, as well as Jamiyyatu Ansuarat Radio Progress. The preaching of Mallam Zakaria was found by management to be dangerous for harmonious relationship among the religious groups in Wa hence the station stopped him from preaching on their airwaves. The researcher observes that despite the clearcut

methodology outlined in the Qur'an, Islamic scholars remain abusive, selfaggrandizing and unwilling to learn about other Islamic groups besides theirs. From the aforementioned conflicts resulting from *da'wah* it appears majority of the *du'at* of the Wa Municipality do not strictly implement the requirement for *da'wah* methodology outline in Qur'an 16:125. The preacher must exercise great care to ensure that no segment of the listening public is personally hurt by their utterances. The manner, in which the preacher presents his topics, should fully capture the attention of the listening public.

4.6 The Application of Qu'ran 16:25 in *Da'wah* in the Wa Municipality

Islam is not only a religion but a complete way of life. The Islamic religion has laid down how a Muslim should conduct his life socially, politically, economically and religiously. The way a Muslim should dress, the food he eats, the drinks he takes and every aspect of his existence has been outlined in the Qur'an and Sunnah of the Prophet. The researcher sought to know to what extent the scholars in Wa understand and apply Qur'an 16:125 in *da'wah*. It appears to the researcher that not so long ago, most scholars in Wa used violent and provocative methods in inviting people to the way of Allah. They were very intolerant of the views of others and always preach about hell and how people would go to hell even with the slightest offence. In an interview with Saiba Siddique, a very renowned Ahlu Sunnah Sheikh in Wa it came to light that there should always be effort to balance the topics that are handled during *da'wah* to give the audience a comprehensive education on Islam and how this can be practically applied in the daily life of the Ummah. He also stressed that care should be taken to ensure that the words used in *da'wah* are not offensive and has the qualities of soothing the hearts of both Muslims and non-Muslims.

He indicated that topics on technical areas of Shari'ah such as inheritance has been treated severally in different forms by subject experts who have had training in the Islamic system of inheritance. Saiba Siddique indicated that this was in direct response to the many family feuds that were ongoing in Muslim communities at the time due to unfair, ignorant application of the Law on inheritance in the event of death of a relative. The series of discussions on the topic, according to the Sheikh, has helped in reducing many feuds that characterized the sharing of property in the Muslim community. He further indicated that practical and contemporary issues such as cleanliness, discipline and patriotism constitute important aspects of the topics treated on the station.

It also came to light that all the three Islamic groups of Ahmadiyya, Ahlu Sunnah and Tijaniyya, who preach on Radio Progress always want to educate their audience on their peculiar beliefs and practices that are different from other Muslim groups. For example, the Ahmadi Muslims preach on topics such as the belief in Ghulam Ahmad as a messenger and the death and resurrection of Jesus Christ. The Ahlu Sunnah also stresses the oneness of Allah in their *da'wah* activities and the condemnation of Tijaniyya and Ahmadi practices such as the veneration of the dead, elaborate funeral rites and the celebration of the birth of the Prophet Muhammad (S.A.W) that they (Sunnah) view as innovation and polytheistic practices. The Tijanyya Muslim Community in their preaching sessions also seeks to justify their beliefs and practices using the Qur'an and Sunnah as their basis.

According to Saiba Siddique, topics such as "Muslims in Peace Building", "the True Meaning of a Muslim", "Islam Stands for Peace" promote unity

among the Muslim Community. The radio stations on which *da'wah* programmes are conducted also play a leading role in events which emerge out of *da'wah* programmes by inviting prominent *du'at* to address the emerging issues which could bring disunity among followers of the three main Islamic groups in the Wa Municipality.

Fundamental Pillars of Islam such as issues on Hajj, Salat, Sawm and Zakat constitute the chunk of the topics treated on Radio Upper West. However, when contemporary issues emerge in the society that seems to have negative influences on the lives of the youth in particular, such issues are discussed. The researcher also found out that the topics treated on this station and the counter topics that serve as a response end up generating tension in Wa. Unlike Radio Upper West which is quite flexible in its choice of topics for *da'wah*, Radio Progress in the Wa Municipality is more conservative in its choice of topics as topics treated on the station hardly go beyond the concept of Islamic spirituality.

It seems from the information gathered that most scholars particularly those in radio still choose their topics based mostly on the spiritual aspect of Islam. Topics that seek to improve the spiritual life of the Muslim such as prayers, the performance of Hajj, the need to fast during the month of Ramadan, are mostly handled. The spiritual aspect of the Islamic religion therefore dominates the teachings of Islam with very little attention and emphasis being placed on social, economic and political aspects of the Islamic faith. This was evident in the topics chosen for preaching in the various radio stations surveyed in the course of the study.

The television stations however appear to be quite different as they endeavor to select topics that deals with Islam and science, education in Muslim communities, and Muslim

personality programmes aimed at motivating the Muslim youth in particular to have a broader perspective of Islam and life. It is the view of the researcher that, topics selected for preaching in the Ghanaian media should be well researched, be practical and relevant to the spiritual, economic, political, and social needs of their audience. Preachers should endeavour to cover topics on every aspect of Islam and not only those they feel comfortable with. Preachers in the radio stations in particular have to be proactive and versatile in terms of selecting their topics and presentations.

4.7 Status of *Da'wah* in Wa without Qu'ran 16:125

The researcher found out that, there has been quite a number of tensions between the Ahlu Sunna wal Jama'a and the Tijanniyya in Wa in terms of their differences in Aqeedah. These tensions were all sparked by the methodology of *da'wah* practiced by both groups during those times. There was the use of harsh and very strong offending words. Sheikh Kamil Ishak in his opinion said, the Ahlu Sunna wal Jama'a always mention in their *da'wah* activities that the Tijanniyya sect would all go to hell. This he said was consistent in their *da'wah* activities and they were very quick in issuing judgment on everyday issues of life. He made mention that the Tijanniyyas also have their share of the blame as they also have a habit of insulting the dead scholars of the Ahlu Sunna, the current ones and claiming they do not do Zikr and Maulid hencethey hate the Prophet (SAW).

It is very important for us to understand that doing *da'wah* as prescribed by the verse is very important. Using beautiful words in calling Allah is the best way. People tend to listen to *du'at* who use beautiful and kind words as compared to those who use aggressive and harsh methods. It was revealed during the research that the various sel

ected Shuyukh who use the beautiful methods have a lot of listeners and followers regardless of their doctrinal group. An example is Sheikh Abdul Rahman Idriss, a Tijanniyya *da'ee* is a very vibrant scholar and has listeners among the Ahlu Sunna, Ahmadiyya and the Tijaniyya. He mentioned that Ibrahim Kareem is a *da'ee* who is measured in speech and for that matter is listened to by all the religious groups in the Wa Municipality. Abdul Rahman Idriss also cited an incident when confusion broke out between the Ahlu Sunna and the Tijaniyya and the part he (Sheikh Abdul Rahman) played in restoring peace among the groups due to his perceived liberality in *da'wah*.

It is therefore conclusive from the events above that Sheikh Abdul Rahman and Sheikh Abdul Karim, together with *du'at* who carry out *da'wah* in the manner of the above two scholars follow the standard of *da'wah* outline in Qur'an 16:125 and thus succeed in *da'wah*. On the other hand, *du'at* that violate the standard set by Qur'an 16:125 are likely to inflame passions among their audience and this could lead to violence and failure to win revert to Islam.

4.8 Conclusion

In conclusion, it is worth noting that Islamic scholars, opinion leaders and the ordinary Muslim recognizes the impact of using beautiful and kind words in the dissemination of Islam. Despite the knowledge of the importance of using beautiful preaching and kind words, most of the scholars have a problem in mimicking the way of the Prophet (S.A.W) and sometimes go against the command of Allah on *da'wah* methodology. Some scholars view the media as a fertile ground to launch attacks on each other and to prove their superiority over other preachers. Preachers should realize that, the primary aim of *da'wah* is to provide education, in a tolerant and intellectual manner that will c

apture the attention of the audience and bring about lasting changes in their attitudes and behavior.

It is against the ethics of *da "wa*to target and attack any segment of the listening public for any reason. For *da "wa*to make a greater impact in the media, care should be taken to develop scientific ways of evaluating the contentand structure, the methodologyand topics discussed on *da "wah*programmes in the Wa Municipality.*Da "wah* topics should be re- examined to ensure that they are relevant to the audience other than that the significance and imp act of *da "wah*and th e und erst anding and applic ation of Qur'an 16:125 will be less felt. The next and final chapter presentsa summary of the findings, Issues emerging from the study, recommendations and the conclusion.

CHAPTER FIVE

CONCLUSION

5.1 Introduction

In the pr evious ch apt er we ex amin ed th e imp act of Qur'an 16:125 in th e diss emin ation of Islam.Th e concluding ch apt er focus ed on th e summ ary of th e r es earch findings, recomm end ations and g en eral conclusion.

5.2 Summary of Findings

The main purpos e of this study h as been to explore the application of Qur'an ch apt er .

16:125 in *da'wah* in the Wa Municipality. It sought to find out to what extent the Wala Muslim Preachers have adopted the verse as the main methodology outlined in the Qur'an for *da'wah* activities. The study further sought to survey the genesis of *da'wah* in Wa, the various individuals who have played diverse pioneering roles in sustaining *da'wah* in the Wala community until today. Preachers within the various Islamic groups in Wa were also contacted to show how they have applied the verse in their *da'wah* activities. To achieve the set goals, the researcher contacted the three main Islamic groups in Wa, namely; the Tijaniyya, the Ahmadiyya and the Ahlu Sunnah Wal Jama'a and elicited their views on the significance and application of the verse in *da'wah* activities.

The researcher also took interest in the language, duration, mode of evaluation, scope,

of topics discussed, sponsorship, contents, methodology, and structure of *da'wah* programmes in Wa. The researcher sought to know to what extent the Muslim community within Wa is fulfilling their *da'wah* obligations and in what manner do they fulfill this towards them selves and non-Muslims. The research findings revealed that the Wala Muslim community has sufficient knowledge of Qur'an 16: 125 as the most appropriate methodology outlined in the Qur'an for *da'wah* but failed, to a large extent, to apply it in their *da'wah* programmes in the media or other avenues of *da'wah*. Most of their preaching methodologies, as discovered by the researcher, is contrary to the conditions of the verse. the researcher discovered that their preaching is characterized by and exhibition of self-aggrandizement and display of superiority in Islamic knowledge.

The research also found that the preachers in WaMuslim community use different channels in their *da "wah* enterprise. It was discovered the preachers prefer to use the local Wala language in their *da "wah* activities. The use of the local language was found to be preferable and more convenient for both indigenous scholars and listeners for Islamic *da "wah* in Wa. This attitude on the part of preachers has excluded the non native residents who are mostly unable to understand and communicate in the local dialect. For *da "wah* programmes to be beneficial to all the people within the Wa community, as far as the researcher is concerned, it is imperative, where possible, to use the local language of the people and English language concurrently so as to make it possible for all the audience to benefit from the preaching of the *da "ee*. It also came to light that most of the topics discussed during *da "wah* centered mostly on the spiritual aspect of life with little emphasis on the social, political, and economic aspects of the Islamic culture. The Islamic religion is a faith and a complete way of life, explaining clearly, how a Muslim should behave in every aspect and situation of his life. Preachers there should present the Islamic religion in all its facets and not as a religion that has solutions mainly for the spiritual needs of humankind.

The evaluation of *da "wah* programmes was seen to be virtually through phone calls, letters of appreciation, and awards that are given to individual scholars as a way of recognizing their efforts in the dissemination of the Islamic faith. No conscious effort has been made by any Islamic group in Wa to scientifically measure the success or failure of Islamic *da "wah* programmes in the media. It is only through a reliable system of monitoring and evaluation that, it can be determined whether, the contents, language, methodology and other important components of *da "wah* meet the required standards. The phone calls, letters, and awards that are received from sections of the listening

public may serve as a good source of evaluation and help in giving some indication of the state of *da'wah* in Wa.

The research also discovered, to a large extent, the methodologies used for *da'wah* are inconsistent with the methodology espoused in Qur'an 16:125 which advocates the application of wisdom, proper argumentation, non-dogmatism and avoidance of offensive preaching in *da'wah* enterprise. Preachers engaged in Islamic *da'wah* should endeavour to remain focused and put the presentation in such a way that it will capture the attention of the audience. The objective of the preacher should be to please Allah and improve the lives of the audience. If Islamic *da'wah* is conducted in this way, it will go a long way to improve the faith and lives of the audience more positively. Some narrow minded, self centered and ignorant preachers have used the *da'wah* as a medium of projecting their selfish desires to the detriment of their followers who obey them blindly. The utterances of some scholars, instead of improving the lives of audience, have served as a catalyst for violence clashes among Muslim groups in the Municipality.

5.3 Recommendations

The researcher makes the following recommendations to help ameliorate the state of *da'wah* in the Wa Municipality.

5.3.1 Training of Preachers

Firstly, there should be some kind of training for people who wish to engage in preaching. People without any background in Islamic *da'wah* should not be allowed to preach in the Wala Community. The *da'ee* should avail himself for training on the

appropriate methodology and temperament for preaching. Such training will possibly help inject some professionalism in the way *du'at* preach. Refresher courses on *da'wah*, such as *da'wah* methodology should feature prominently in such courses in order to help reduce the rampant use of unhealthy and provocative language preachers use against each other. Such training will also help the preacher meet certain desired standard that will keep him up to date with new information and techniques of *da'wah*. In this way, the audience of Islamic *da'wah* will be able to find answers to many issues they want to know in Islam. Mostly, it is not due to lack of training that prevents preachers from focusing on the topical issues, but rather they choose to embark on smear campaigns against each other and also display their superiority over others.

Preachers should be taken through modern techniques of communication to meet the needs of contemporary issues. The use of power point, projectors, and flip charts will help make the presentation of *da'wah* programmes better planned, more logically, organized and more understandable to audiences especially on television. Any knowledge that would be transmitted should employ teaching aids that will make the transmission, interpretation and understanding of the information by the *du'at* easy and exact for *da'wah* activities.

5.3.2 Da'wah to Different Age Groups

In doing *da'wah* it is important to adopt strategies that will work for the diverse age groups. It is worth noting that in the course of the research, most *da'wah* objectives were directed towards adults. Though there were kids Qur'an competition programmes which are meant to improve the knowledge of kids in the Qur'an, it does not extend to

all other facets of Islamic education. As it is, *da'wah* programmes may not make much meaning to children because they may not be able to comprehend the abstract preaching of most scholars. Preachers should therefore take note of the special needs of children in formulating topics for *da'wah* purposes and adopt strategies that will help them relate with the intended message better. The use of drama based on important historical Islamic events, stories of the Prophets and the use of visual aids to depict some Islamic events and realities like conditions in paradise, are all good ways of fostering *da'wah* for children. In the end, there should always be lessons to be drawn whether from the drama, stories of the Prophets or the visual aids. These strategies will always leave a lasting impression on the minds on the children on such issues.

As children care so much about entertainment, the Muslim community can also make movies to dramatize Islamic historical events. If movies, dramas, quizzes and visual aids are well planned and effectively used it will provide children with countless opportunities to learn about Islam in a way that is entertaining, informing and educating. The scholars again can study the culture of the people of the area and try to situate Islamic realities using those cultural values, that way the message will remain in the minds of the people rather than outright condemnation.

5.3.3 Strategic Funding and Planning

The researcher further recommends that the funding of Islamic programmes should not be left to chance but should be well planned and prioritized by the various Islamic denominations in Wa. *Da'wah* is a tactful enterprise that requires a lot of resources, proper planning and unflinching dedication. Islamic groups in Wa should seek better ways of establishing *da'wah* funds within their communities to help stabilize and stre

amlin e the sponsorship of *da'wah* programmes. With the establishment of a *da'wah* fund that will be dedicated only to the financing of *da'wah* activities, it will help secure the reliability of funds for *da'wah* programmes. Any individual or group of individuals who wish to help in the sponsorship of *da'wah* programmes or activities will have to do so through the management of the *da'wah* fund. Because such funds hardly exist among Muslim communities in Wa. Lack of a central fund could inhibit the efforts of philanthropist to support *da'wah* programmes because they would be uncertain as to whether any donation they make would be used for its intended purpose.

5.3.4 The Establishment of Da'wah Committees

The researcher further recommends the establishment of a standing *da'wah* committee within all Islamic denominations in Wa, who will help oversee, streamline, evaluate and take practical steps to improve *da'wah* activities in Wa. Such *da'wah* committees within the community should come together to regulate and give some guidelines on how preachers should conduct themselves, especially, in the media. The committees should monitor all preaching programmes in the media and ensure that, there is complete abhorrence of intolerance, provocative preaching, and direct attacks on fellow scholars. The committees should also establish a complaint unit where any preacher or member of the listening public can register any act of misconduct on the part of a preacher for strict sanctions to be meted out on such a scholar after due investigations. There should be an opportunity for scholars who are composed and decorous in their preaching to be recommended for recognition and award. As the punishments deter some scholars from the use of indecent language, the awards and recognition will attract others to strive hard to improve on their *da'wah* methodologies to merit such awards in the future. This may help in ensuring an insult-free, violent-free, efficient and

intellectual propagation of Islam in the near future. Such committees could also use Qur'an 16:125 as their blue-print for all *da''wah* programmes within Wa such that, no one can use intemperate language to preach, otherwise, the appropriate sanctions will be applied by the committee.

5.4 General Conclusion

In conclusion, it is worth noting that *da''wah* plays a central role in the propagation, projection and preservation of Islam in its pristine form as the entire mission of the Prophethood of Muhammad (S.A.W) revolved around *da''wah*. This is evident in the manner in which Prophet Muhammad (S.A.W) applied himself in diverse ways in his *da''wah*.

Prophet Muhammad's (S.A.W) *da''wah* strategies that have been established in the study reflected the best possible method and medium available for *da''wah* at the time. As the study further demonstrated, succeeding Islamic generations adopted the best media at every stage of media evolution for Islamic propagation. From written sheets to printed materials, wireless communication, radio, television, internet, audio and video cassettes; all these media forms and systems have been used by Muslims at one point in time or the other to publicize Islam. The use of Friday sermons, naming ceremonies, mosque preaching and several other channels, utilized by the Muslim community in Wala has facilitated *da''wah* activities. To a large extent, the state of *da''wah* in Wa, as discovered in the study, could have been better. It is unfortunate to note that, in most situations, the very agents and facilitators of *da''wah* are those who abuse each other in their preaching sessions, instead of enlightening numerous audiences seeking enlightenment. Most *du''at* fail to live up to the expectations of Qur'an 11:125 by losing focus

and failing to enrich the understanding of their audience on relevant topics but rather engage in vile abuses of rival scholars who in turn never cease to retaliate when the opportunity presents itself.

This situation exists because some scholars do not research and choose inappropriate *da'wah* methodology to present their message. For *da'wah* programmes in Wa to have much impact on the audience, measured steps must be taken to ensure an efficient system of monitoring and evaluation of the use of appropriate *da'wah* techniques which will be supervised by the intra-denominational *da'wah* committees. Such *da'wah* committees should be formed from the regional to national levels to make the exercise more comprehensive and national in outlook. For *da'wah* to be effective and successful, it requires a lot of tact, planning, dedication and, most importantly, a sustainable source of funding. In the absence of these necessary components of *da'wah*, as has been espoused in the Qur'an and Sunnah, the fruit of *da'wah* will constantly elude the Wa Muslim Community.

PRIMARY SOURCES

INTERVIEWS

Name	Designation	Date of Interview
Maulvi Bashirudeen Idriss	Islamic scholar and <i>da'ee</i> of the Ahmadiyya Mission in Wa	01/01/2015
Uthman Saeed(Jordanman)	Islamic Studies teacher and Imam of Islamic Senior High School in Wa	01/01/2015
Alhaji Ahmad Issah	Islamic scholar and <i>da'ee</i> of Tijaniyya in Wa	03/01/2015
Yahaya Mahmoud Daud	Islamic scholar and <i>da'ee</i> of Tijaniyya in Wa	03/01/2015
Yahaya Jamal	<i>Da'ee</i> and Accountant, Jirapa Municipal Assembly	03/01/2015
Ibrahim Idriss Watara	Chief Imam of Ahlu Sunnah Wal Jama'a, Upper West Region, Wa	05/01/2015
Nurudeen Sualah	Manager of Wa Islamic Education Unit	06/01/2015
A. Y. Ahmad Yakubu	Ahlu Sunnah scholar and <i>da'ee</i>	07/01/2015
Mohammed Gaus	Deputy Upper West Regional Imam of Ahlu Sunnah Wal Jama'a	07/01/2015

Shaiba Mahmoud Siddique	<i>Da'ee</i> and Imam of Wapani Ahlu Sunnah Wal Jama'a Mosque, Wa	08/01/2015
Alhassan Abdullai	<i>Da'ee</i> , Imam of Huduiyya Mosque and Arabic Instructor at Huduiyya Islamic JHS in Wa	08/01/2015
Saeed Yahaya(Japanman)	Islamic scholar and <i>da'ee</i> of Ahlu Sunnah Wal Jama'a in Wa	08/01/2015
Abdul Rahman Haruna	Islamic scholar and <i>da'ee</i> of the Ahmadiyya Mission in Wa	31/01/2015
Sulaiman Baquri	Imam of the Wa Central Mosque	31/01/2015
Seidu Bamanjo	Employee and host of <i>da'wah</i> programmes on Radio Upper West	03/02/2015
Nayyar Froko	Employee and host of <i>da'wah</i> programmes on Radio Upper West	03/02/2015
Baba Daud	Presiding Member of the Wa Municipal Assemblu, employee and host of <i>da'wah</i> programmes on Radio Sommale in Wa	04/02/2015
Abdul Aziz	Arabic Instructor at Hidayatul Islamiyya JHS in Wa Central	04/02/2015
Ibrahim Alhassan	Employee of Radio Sommale in Wa	05/02/2015
Brother Iqbal	A student of Sheikh Saeed Harun of the Tijaniyya Muslims in Wa	05/02/2015
Nashiru Issah	A follower of the Tijaniyya Muslim Group in Wa	07/02/2015
Umar Fanan	A Tijaniyya <i>da'ee</i> on Radio Progress in the Wa Municipality	07/02/2015
Zakaria Malik	A <i>da'ee</i> of the Ahmadiyya Mission in Wa	07/02/2015
Pascal Nuzaala	Head of programmes at Radio Progress, Wa	31/01/2015
Umar Siita	Ahlu Sunnah <i>da'ee</i> and Arabic Instructor at Limamyiri Model	31/01/2015

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APPENDIX

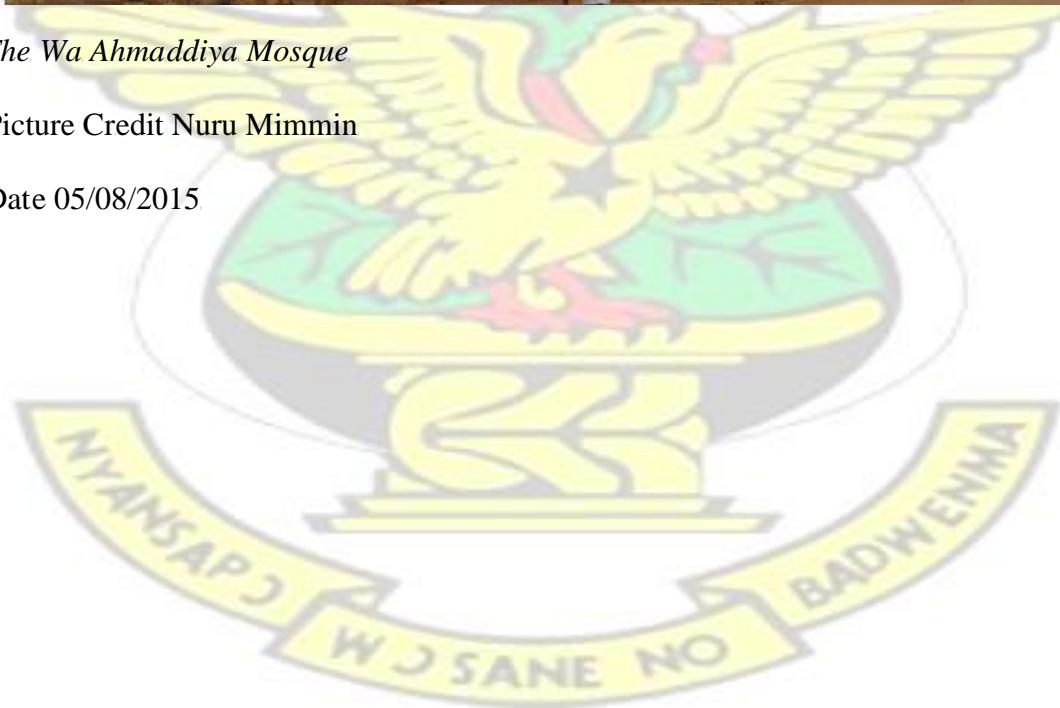
1



The Wa Ahmadiyya Mosque

Picture Credit Nuru Mimmin

Date 05/08/2015



APPENDIX

2



The Wa Central Mosque

Picture Credit Nuru Mimmin

Date 05/08/2015



APPENDIX

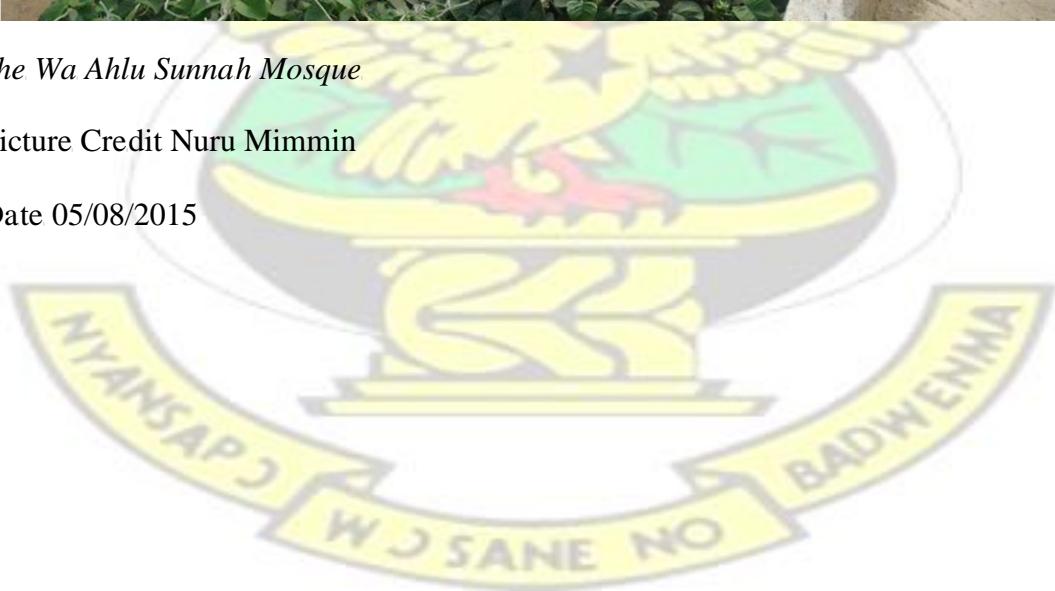
3



The Wa Ahlu Sunnah Mosque

Picture Credit Nuru Mimmin

Date 05/08/2015



APPENDIX 4

STRUCTURED INTERVIEW

The Study of Qur'an 16:125 and it's Implications on *D a'w ah* Among the People of Wa in the Upper West Region of Ghana

This questionnaire is designed to solicit your views on *da"wah* and its impact on the people of the Wa Municipality. Your responses to the questions will be used purely for academic purpose. Thank you for your time and energy to the success of this study.

1. What do you understand by the term *da"wah*?
2. How do you understand Qur'an 16:125 in relation to *da"wah*?
3. Through which medium or media is *da"wah* conducted in Wa?
4. How do you expect a *da"ee* to conduct himself in the community?
5. Do you think there is any difference in the methodology of *da"wah* between the early and the present *du"at* of Wa?
6. If yes to question five above, what accounted for the difference?
7. Do you think proper application of Qur'an 16:125 improve the efficiency of *da"wah*?
8. Do you think the *du"at* of Wa effectively apply Qur'an 16:125 in their *da"wah* activities?
9. Are you aware of the occurrence of any sectarian conflict in the Upper West Region before?
10. If yes to question nine above, what, to the best of your knowledge, caused the disturbance?
11. What form of support do you think the *du"at* of the Wa Municipality need?