

Exploring the *Da'wah* Discourse: A *Maqāṣidī* Perspective on Challenges and Receptivity in the Western Cape

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Abstract

This article approaches the discourse of *da'wah* from an Islamic thought *Maqāṣidī* approach, using the known *Maqāṣidī* cycles of reflection. The purpose is to address pertinent questions when examining the state of *da'wah* within contemporary South African society. It further examines the reasons for a lack of receptivity by the public from the *ʿulamā* fraternity, referred to as *lughah al-khīṭāb*.¹ Adopting a *Maqāṣidī* approach to this overarching theme, a survey was constructed and distributed to 137 anonymous persons throughout the Western Cape Province of South Africa, using social media platforms as the main medium of distribution. This case study surveyed Western Cape inhabitants to ascertain the concerns of youth and to further understand the elements that play an integral part in their receptivity to *da'wah* within the Western Cape, particularly in terms of the uses and effects of social media. The outcome of this study was aligned with the null hypothesis, which states that there is no relationship between the levels of knowledge of participants and their interaction with the survey. Secondly, this study proposes an alternative hypothesis which states that there is a relationship between knowledge and interaction. However, since the results of the survey aligned with the null hypothesis, it is evident that our society has a major concern with its *da'wah* discourse.

Key Words: Society, *da'wah*, *Maqāṣidī al-sharīʿah*, social media, Generation Z, contemporary Islamic thought.

1 The language of the *da'wah* discourse. This encapsulates all facets pertaining to the discourse, whether it be theoretical or practical.

1. Introduction

One of the fundamental aspects of a Muslim's life is that they are all equally vicegerents² placed upon this Earth. Each one is equally responsible for propagating Islam and embodying this message as an ambassador thereof. The most effective form of *da'wah* is adherence to the prophetic lifestyle of the Prophet ﷺ. The believer's life is encapsulated by *da'wah* and portrays the true message of purity, unity, love, respect, tolerance, good, and non-blameworthy traits that are pleasing to Allāh ﷻ. As for blameworthy traits, they are for those persons who purposely stray from the prophetic path of *wasāṭiyyah*.³

1.1. The Importance of *Da'wah*

Indeed, Allāh ﷻ has created humankind in the best of forms and fashioned bodies for them; a self, a heart, and a soul interwoven inside an amazing physical form. Allāh ﷻ states,

*And say, Ours is the religion of Allāh ﷻ. And who better than Allāh ﷻ in [ordaining] religion? And we are worshippers of Him ﷻ.*⁴

Then He ﷻ made for them (humanity) a path for His ﷻ worship. If humanity journeys upon it, they are considered pure servants, thereby ascending to the heights of the *'illiyīn*⁵. If, however, they shun the prophetic way, then they thereby descend to the furthest abyss, becoming a comrade of the accursed devil. Humanity holds the secret of "The Beneficent".⁶ Allāh ﷻ states, "*And breathed My spirit into him*".⁷

Therefore, according to its unique primordial state, the soul inclines to its source of existence, which is, in essence, a spiritual one, a yearning for the ecstasy of that moment when all souls were brought forth from the loins of

2 A *khalīfah* upon this Earth as Allāh ﷻ states: *وإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً*. Allāh ﷻ says to His Angels that He will place a vicegerent upon the Earth. *Sūrah al-Baqarah*, verse 30. A vicegerent is an ambassador of this *dīn*, one who embodies and displays prophetic traits.

3 A moderate or middle path. To clearly articulate this important concept, which is often misconstrued according to people's whims, it is best conceptualised as "understanding the realities of the *sharī'ah* in its purest and pristine state, which the creation is most in need of in their lives, whether they know it or not." An understanding of the reality of creation within every facet of life, as Allāh ﷻ gives humans a clear directive of who Rasūl-Allāh ﷺ is, *وَمَا* *أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ* (We have not sent you except as a mercy to all humankind). This mercy is *da'wah*, etiquette, character or ethics, (*akhlāq*), and *dīn*.

4 *صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ* (Q. 2:138).

5 The lofty (people), persons held in high regard as expressed in multiple verses by Allāh ﷻ.

6 One of the names of Allāh ﷻ.

7 *ونفخت فيه من روحي* (Q. 15:29).

Prophet Ādam ﷺ and addressed by Allāh ﷻ, *“Am I not your Lord?”*⁸ However, the residue of demonic whispers, the self-appetite of its lower caprice, the adornments of this perishing abode, and the company of heedless and ignorant folk veil the soul from its realities and severs it from its Creator. For this reason, Allāh ﷻ sent His messengers and prophets to awaken the sleeping hearts of humankind and arouse the primordial faith concealed within them. He ﷻ, the Most-High, states, *“Therefore remind [them], for reminding profits [serves good for the hearer]”*.⁹

Allāh ﷻ sealed prophethood with His beloved Muḥammad ﷺ and made him a bearer of glad tidings and a monitor for all creation. Perfection is summed up in him as he enjoys the best of character. Allāh ﷻ has facilitated for him ﷺ, on this path to Allāh ﷻ, every means that is necessary to ensure its establishment, continuity and dissemination of *da’wah* in its purest form. The Messenger of Allāh ﷻ came with a method which introduced concern into the hearts of his followers for calling unto Allāh ﷻ, and he placed upon the shoulders of every Muslim the responsibility of maintaining a deep concern for the affairs of the community. He ﷻ said, *“Whoever shows no concern for the affairs of the Muslims is not from them”*.¹⁰

Thus, for the benefit of those who desire to establish His message in the latter generations, the beloved Messenger ﷺ illustrated the most perfect principles and methods for the correct interaction with creation. Allāh ﷻ says,

*In the Messenger of Allāh ﷻ, you have the best example for him who longs for Allāh ﷻ and the Last Day and remembers Allāh ﷻ much.*¹¹

1.2. Conceptualising *Da’wah*

The linguistic definition of the Arabic word *da’wah*¹² includes four literal expressions. Firstly, *da’wah* means an invitation¹³ to anything, such as inviting someone to embrace a set of values, ethics, and beliefs, or simply inviting someone for dinner or a celebration (Altalib, 2014). Secondly, *da’wah* means *nidā’*, which is to call in supplication.¹⁴ Thirdly, *da’wah* means *dīn* (religion),

8 (Q. 7:172). وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

9 وذكر إن نفعت الذكرى Al-Qur’ān, sūrah al-A’lā, verse 9.

10 (من لم يهتم بأمر المسلمين فليس منهم), Al-Tabrānī, Mu’jam al-Awsat, 7/270.

11 لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُمُودٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (Q. 87:21).

12 Da’ a wa, da’ ā, yad’ ū, da’ wah.

13 أَدْعُوهُمْ لَا بَأْسَ لَهُمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ (Q. 33:5).

14 (Q. 2:186). وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ Allāh ﷻ states.

or *madhhab* (path, way to act, call [to truth]),¹⁵ which is defined as such due to the persons being called to a specific ideology. Fourthly, *da'wah* means *dāiyah*, or *da'wāī*, which are derivative of the previous expressions, i.e., one thing inclining to or following the other (al-Ṣabbāgh, 2011. pg. 320).

The concept of *da'wah* relates to the profound statement made by one of the companions of Rasūl-Allāh ﷺ, Rabī' bin `Āmir, upon a visit to Rustum, *Ataynā liyukhrij al-`ibād min `ibādah al-`ibād ilā`ibādah Rabb al-`ibād*.¹⁶

The Muslim general Sa'd bin Abī Waqqās sent Rabī' to speak to the Persian commander Rustum. Rabī' was extremely poor and considered among the *fuqarā* (diviners) of the Muslims. With tattered attire and a small spear in hand, he mounted his frail-looking horse and hastened towards Rustum. Anticipating his arrival, Rustum adorned his entire tent with lavish silk and jewels. He aimed to exhibit the opulence of the Persians and captivate the Muslim emissary into a state of wonder that would render him speechless.

Upon his arrival, Rabī' requested that Rustum share his concerns. Rustum openly condemned the Arab culture, labelling them as stubborn and belligerent. At first, Rabī' admitted to their past ignorance and lawlessness. After a brief period of silence, the blessed companion confidently declared,

Allāh ﷻ has sent us to you so that we can remove a person from the worship of another person and turn him towards worshipping Allāh ﷻ. We intend to remove people from the confines of this small world and their troubles and sorrows and turn them towards the Hereafter and remove them from various corrupt beliefs and turn them towards the just religion of Islam.

When Rustum heard these words, he flew into a rage. He commanded that a little box containing a small quantity of sand from Persia be positioned on the head of Rabī'. The Persian soldiers erupted in laughter at this sign of mockery toward the Muslims. Rabī' then rushed back to the Muslim encampment. Sa'd inquired about what the sand represented. The blessed companion replied, "Congratulations to you on a great victory, these Persians have handed their land to you even before the battle itself." The Muslims roared the *takbīr* (magnification of Allāh ﷻ) and believed that this was a true sign of impending

15 له دعوة الحق (Q. 13:13-14).

16 Allāh ﷻ has sent us to you so that we can remove a person from the worship of another person and turn him towards worshipping Allāh ﷻ.

victory. This is an example of a practical expression of *da'wah*. Similarly, the response of Rabi' is an illustration of the manners, conviction, and trust in Allāh ﷻ inherent in the companions when conveying the message of Islam.

In this article, *da'wah*, *wasatiyyah*, and *akhlāq* (morality) are used synonymously with the same outcomes; each of these concepts aims to achieve the ultimate pleasure of Allāh ﷻ. When deconstructing each of these terms in isolation, there is a common thread relating to all three, which is encapsulated in achieving the pleasure of Allāh ﷻ as mentioned above.

1.3. Background of *Da'wah*

Da'wah is an ancient concept that has been in existence since the very advent of the creation of humanity. This concept developed with the arrival of the very first Messenger Nūḥ ﷺ sent to this Earth. His responsibility extended throughout his lifespan of 950 years. Allāh ﷻ states,

And We have sent Nūḥ to his people. He lived among them for 1000 years less 50, then the flood seized them while they were wrongdoers.¹⁷

Thereupon, many of the inhabitants followed Nūḥ ﷺ by propagating this message,¹⁸ calling people to a path of purity in belief. Only 1400 years ago, this effort of *da'wah* crystallised into practicality. *Da'wah* endured various stages of adaptation, all of which played a pivotal role in the outcome of the social and political environment (al-Hasi, 2016). Muslim missionaries¹⁹ spread across the world propagating the objective of connecting people to their Creator, to this very day.

The first stage (al-Hasi, 2016) of *da'wah* occurred at the advent of Islam, during the lifetime of Rasūl-Allāh ﷺ. The Prophet ﷺ began informing people individually and in secret (due to the animosity of the inhabitants of *Makkah*) about the oneness of God. The elites of *Makkah* viewed Islam as a threat to their political, social, and economic status locally and more broadly across the Arabian Peninsula. Despite the inimical atmosphere that reigned over *Makkah*, the word of Islam gradually entered every home and appealed to people from all castes.

17 *وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ* (Q. 29:14).

18 Regardless of the status of the message, be it upon truth or falsehood.

19 Known as *du'āt* (pl.) and *da'iyyah* (sing.) people that went or were sent out to convey a specific message.

Da'wah progressed from this juncture onwards to become a public invitation to the inhabitants of *Makkah*. This progression unsettled the Meccan leaders, who enjoyed the status that accompanied elitism. They saw this propagation as a direct challenge to their authority and an attempt to dilute the power of the Quraysh clan. Eventually, this enmity escalated into violence, aggression and sanctions toward Muḥammad ﷺ and the Muslims.

In this toxic environment, persecution became the order of the day. The Muslims then undertook the first migration (*hijrah*) in Islamic history to Abyssinia. This led to the very first inter-faith dialogue between Islam and Christianity, where the famous Christian Abyssinian ruler Najāshī, who later embraced Islam, met with the Muslims who had migrated. The second migration occurred shortly after when the Prophet ﷺ himself migrated to Madīnah. The *hijrah* of Rasūl-Allāh ﷺ marked the commencement of the Muslim calendar. During this period, *da'wah* adopted a more dynamic approach and intensity. Numerous delegations were dispatched to the surrounding tribes to convey the principles and practices of Islam. People living in the Arabian Peninsula would flock to Madīnah to hear about this intriguing and unique message directly from its source. As Muslims grew in number, more enemies manifested, and Islam was seen as a growing political threat to the Peninsula. Consequently, this resulted in military confrontations between Muslims and polytheists. Rasūl-Allāh ﷺ was actively at the forefront of propagating Islam and the purity thereof, as he was the embodiment of *da'wah*. The *da'wah* of Rasūl-Allāh ﷺ continued throughout his life and culminated in two outstanding instances: the influx of people into the fold of Islam after the treaty of *Hudaybiyyah*²⁰ and the bloodless conquest of *Makkah*. Muḥammad ﷺ entered *Makkah* with humility and said to its inhabitants who feared for his vengeance,

*Go, you are all free. Everyone will remain safe if you stay within your homes or take refuge in the home of my uncle Abū Sufyān, or within the precinct of the ḥaram [mosque].*²¹

This gradual evolution of *da'wah* allowed it to expand to neighbouring nations, wherein the Prophet ﷺ called the major political powers of that time to Islam, namely the Romans and the Persians. Over the centuries of the existence of Islam, it has undergone considerable transformation and adaptation as a result of different sociological and geographical influences. In these ever-evolving global societies, *da'wah* is rooted in everything around us.

20 A place on the outskirts of *Makkah* where a peace treaty took place between Rasūl-Allāh ﷺ and the Quraysh clan.

21 *Ṣaḥīḥ* Muslim, 1780 and Abū Dāwūd, 3022. وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ.
مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ.

1.4. South African Context

Muslims have been in South Africa for approximately 350 years. Understanding the emergence of Islam in the Western Cape is a principal factor in understanding the impact it had on shaping the practice of Islam in the Cape. Islam was first introduced when slaves and political prisoners were exiled to the shores of the Cape in the mid-17th century (Da Costa Y, 1995). From 1700 to 1800 the Muslim population was about 12,000, of which almost 50% were slaves. In 1770 Muslims represented 3.7% of the population in the Cape and continued to grow from this point onwards.

The establishment of Islam in the Cape emerged through various mechanisms, namely trade, intermarriages, its ideological worth, preachers, competition between Islam and other faiths, political conveniences, and political loyalty (Hendricks, 2009). However, the most outstanding of all is the *taṣawwuf* origins of Islam in the Cape and its influence on the majority of Muslims in South Africa. This *ṣūfī* approach entrenched true love for and conviction in Allāh ﷻ within the hearts of the masses and inculcated the yearning for learning in the Muslim community.

Based on this premise, *ṣūfī* teachings and *ṣūfī* masters cultivated a society conducive to the growth of Islam in the Cape. The various modes of teaching and maintaining this message oscillated between the recitation and singing of *qasā'id*²² and other alternative practices. These poems and songs taught people the Arabic language, the fundamentals of Islam as well as about the *shamā'i*²³ and *sīrah*²⁴ of Rasūl-Allāh ﷺ.

The influx of new persons, especially slaves, embracing Islam presented new challenges to the Cape Muslims. Many of the new adherents came from diverse sects, races, tribes, cultures, religions, and ideologies. The religious and ideological mindsets that stemmed from this diversity intensified the need for more refined and comprehensive approaches to *da'wah*.

22 *Qasā'id* (plural of *qasidah*) are generally Arabic poems and/or songs of praise and veneration of Allāh ﷻ and His Prophet ﷺ.

23 The perfect outward features and inward characteristics of Rasūl-Allāh ﷺ.

24 The perfect Prophetic biography.

The most common forms of *da'wah* were the establishment of the *Rātib al-Ḥaddād*²⁵ and the *rātib al-ʿAṭṭās*²⁶ gatherings of the *Mawlid* celebration,²⁷ gatherings of *Ratiep*,²⁸ the circles of *Ḥaḍrah*,²⁹ and the gatherings of *Ḥājāt*.³⁰

These rituals were introduced to the Cape by political exiles from Indonesia and other parts of the world. Every Muslim gathering or celebration held in Cape Town encompassed *da'wah*; in most cases, a few minutes would usually be designated for some *naṣīḥah*,³¹ a practice still common today. However, all these practices are slowly fading. With the significant leap into the digital world, the mediums of disseminating *da'wah* have become an area requiring extensive re-examination. Generation Z³² has been particularly riveted by multi- and social media. Where was *da'wah* in pre-millennium, and where is it today? New challenges have arisen with Generation Alpha³³ and the evolution of AI (artificial intelligence).

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- 25 Known in South Africa as the “Gadat” pronounced with a “kh” (خ), the *Rātib* (litanies) of the renowned scholar and saint *Imām ʿAbdullāh bin ʿAlawī al-Ḥaddād*, born in the town of Tarim on a Monday evening on 5/Safar/1044 *hijrī*. He compiled some of the Prophetic supplications that are still read to this day (al-Badawi, 1994).
- 26 *Imām ʿUmar bin ʿAbd al-Raḥmān al-ʿAṭṭās*, born in *Ḥaḍramawt* 992 *hijrī*, known for his piety, *ḥāfidh*, and a great scholar of Islam, compiled a *rātib* known to him as *rātib al-ʿAṭṭās*. <https://ar.wikipedia.org/wiki>.
- 27 Celebration of the birth of Rasūl-Allāh ﷺ; a compilation of Prophetic praises specifically the *Barzanjī*, *Qurʿān* recitation, and reading of the biography (*sīrah*) of Rasūl-Allāh ﷺ. <https://en.wikipedia.org/wiki/Mawlid>.
- 28 The *Ratiep/Ratib/Rifāʿī* practiced in the Cape is attributed to *Imām al-Rifāʿī*. This practice is commonly known to Cape Muslims as the *dabbūš* (iron awl) ceremony. Participants enter into a trance state where sharp swords and metal spikes are used to pierce the body, accompanied by *dhikr*, *duʿā*, and the beating of drums. Upon this, absolutely no harm would be inflicted on the person’s body irrespective of the force applied by the weapon. The intention was to display the Absolute Might of Allāh ﷻ (Baker, 2009).
- 29 A ritual known as *saman werk*, which is practiced to this day. People gather in the evenings (mostly Saturday) and engage in *dhikr*. The practice starts gradually, with the *jamaʿah* singing or reciting *qaṣāʾid*, reciting *dhikr*, and supplicating. As the programme intensifies, participants then stand, and some enter into a trance state.
- 30 Known in the Cape as “*Gaajat*” pronounced with a “kh” (خ), it is a word originally derived from the Arabic term *ḥājāh* (need). Attendees beseech Allāh ﷻ for their needs or the alleviation of any difficulty, but mostly as an *īṣāl al-thawāb* (a means of help, gifted rewards, or intercession) for the deceased. It is done via *Qurʿān* recitation, praises, and reading the *Riwāyāt al-Barzanjī*. At the end of this gathering, the congregation stands and recites the *salawāt wa salām* (salutations) upon Rasūl-Allāh ﷺ; this is referred to as the *Ashraḳal*. (Baker, 2009).
- 31 Some good advice or a reminder of our purpose, as the *ḥadīth* states “*Inna al-dīn al-dīn al-naṣīḥah*”, Ibn ʿAbd all-Barr. 21/284 *الْبَيْتُ النَّصِيحَةُ*.
- 32 The generation born between the 1990s - 2010s.
- 33 Born from the early 2010s.

1.5. Its Relevance

The true purpose³⁴ and objective³⁵ of *da'wah* can only be understood once its misconceptions and the responsibility of the *dā'ī*³⁶ are identified. Islam is presented as a *dīn*,³⁷ a perfect way of life for all inclusively. A common misconception in the West³⁸ is that Islamic *da'wah* is confined to a means of expanding the Muslim faith and implies that one should entirely abandon existing patterns of life to tread the path of God (Ali, 2016). This skewed perception has resulted in a distortion of the true path and message *lā ikrāha fiddīn*.³⁹ Islam does not entail changing one's ways, customs, language, food, or clothes, as long as it does not transgress the realm of permissibility, within the confines of the *sharī'ah*.⁴⁰ The objectives of the *sharī'ah* and the presentation of *da'wah* as a traditional or *wāqī'* model⁴¹ must be appropriately conceptualised.

1.6. Rationale and Objective of the Article

Meaningful interactions with Muslim youth are crucial for gaining insight into their needs. An analysis of the South African environment reveals a void in people's perceptions, cultures, and generations. Even within the same fraternities (i.e., mosques, learning institutions, etc.), one finds differences in the practice and execution of commands. Observations of *wāqī'* (the reality of society) prompt questions about why we do not see apparent change for the better within present-day South African society. Why is there a void between the youth and the scholars? What is the cause for the non-receptivity of the public to local Islamic scholars? Why does the *da'wah* not align with *wāqī'*? Is traditional *da'wah* no longer applicable?

The objective of this article is to ascertain where, or when the Cape Muslim community diverted from the system of *da'wah* inaugurated by our predecessors.⁴² It will explore the impact of present-day *da'wah* on the Generation Z mindset

34 An action in the course of execution.

35 Phenomenon of the field.

36 The *dā'ī* is the *ismu fā'il*; the one who actively partakes or bears the responsibility of *da'wah*.

37 Not a religion, but a way of life establishing the objective of the human's existence and purpose of life.

38 The West in this context refers not to geographical locations per se, but a mindset influenced by things like the history of European and/or British colonisation, Christian cultural hegemony, a secular outlook, etc..

39 There is no compulsion in *dīn* (Q. 2:256).

40 Divine laws ordained by the Creator ﷻ documented within the Qur'ān and the *Sunnah* of Rasūl-Allāh ﷺ.

41 A model that is ideal for Muslims in this digital age.

42 The meaning of the word predecessors here refers not merely to forefathers, but those pious pioneers and scholars of Islam who laid the foundation with wisdom for the Muslims of South Africa.

by considering the various platforms currently used to propagate Islam and reinforce its ethics. This article will examine the influence of these mediums of *da'wah* on the dynamic multi-racial groups in the Cape. It offers a closer look at the *dā'irah* and *mad'ū* and how this message is projected and received.

2. Literature Review

Zaid articulated that *da'wah* is not only the responsibility of '*ulamā'*', but also of all Muslims generally. Today, people have become largely reliant on digital technology. As such, individual and institutional speakers would benefit from using available technology to convey the truth of Islam. This study outlines the ethics of *da'wah* based on *uṣlūb* and *manhaj* (methodology) by considering the *wasīlah* (means, mediums, or intermediaries) as having both an internal and external relevance (Permai, 2007) .

Bensaid aims to build a coherent model of *da'wah* for contemporary societies. According to him, there is no clear criterion to ensure consistency and continuity in his approach to challenges faced in the field of *da'wah*. Bensaid's model includes Muḥammad al-Ghazālī's critique of traditional alternatives to establish a newer approach to *da'wah* in the modern world. Al-Ghazālī asserts that his version of *da'wah* is peaceful, accommodating, transparent, open, caring, supportive, all-inclusive, and educational for all of humanity (Bensaid, 2011).

Shah states that though traditional *da'wah* has been remarkably successful, much effort is still needed. He mentions that Muslims are forfeiting their beliefs and that the rapid emergence of atheists, secularists, liberalists, extremists, and terrorists globally is concerning. According to Shah's study, the dire state of the Muslim '*ummah*' (community) is attributed to the non-implementation of their duties to the Creator ﷻ. Since the start of the 21st century, approaches to *da'wah* should become creative to remain relevant (Aung, 2016) it is indeed important to work rigorously for preparation of true and dedicated Muslims among them because many of our Ummah is found to be namely Muslims and the true colour and quality of Muslim has been far away from the reality. The consequences of this unwanted situation causes conversion of Muslims to other religion, production of unqualified followers and leaders, rapid emergence of atheist, secularist, liberalists, extremist, and terrorists in many Muslim nations, continued internal dispute, and civil war in Muslim countries. The reason of befalling fitna and problems on the Ummah according to my research is not because of the sabotage of western civilization or non-Muslim, it is only for non-

appliance of promise by Muslims to their creator and it is the penalty ordered by Allāh ﷻ. Allāh said: And whoever turns away from my remembrance - indeed, he will have a depressed life. (Sura, At Taha, 20:124.)

Chik and Abdullah concluded that the use of technology in the everyday life of university students is extremely crucial. Videos, music, and other media content are continuously consumed. The misuse of technology, however, may attract undesirable outcomes. The study revealed that Sultan Zainal Abidin University (UniSZA) students in Malaysia prefer to use Facebook to consume Islamic multimedia rather than traditional *da'wah* sources. Employing technology as an approach to *da'wah* has no effect unless it is properly implemented. The purpose of their research was to establish the effectiveness of *da'wah* approaches that are favoured by university students (Chik & Abdullah, 2018).

E.F. Thaib reveals that people have become more visible on social media platforms in comparison to real life. This paper exposes the harms of uncensored *da'wah* in the cyber world which may impact future *da'wah* activities. *Du'āt* are using social media spaces to propagate their ideologies (Deya, 2014). He states that the problems of *da'wah* on social media will hinder its development. This paper further suggests that a forum should be established to monitor and filter *da'wah* content on social media to ensure that it is within the confines of the *shari'ah* (Thaib, 2019b).

Briandana et al. (2020) analysed the perspectives of millennials interpreting *da'wah* through social media. The results indicated the flexible nature of YouTube as it enables its audience, specifically millennials, to see and listen to preachers in any location at any time. The authors concluded that although YouTube has a major impact on the youth, its limitation is that there is no opportunity for communication with the *dā'ī* or *ustādh*. Online *da'wah* incorporates transmedia storytelling elements such as the internet, video games, and studies relating to the use of hashtags to increase audience engagement (Singh et al., 2014). The *dā'ī* is no longer the main factor influencing *mad'ū*.

Saputra (Saputra et al., 2021) conducted a study on understanding *da'wah* and *khaṭīb* as the containment of activity. They set the scope of *da'wah* as introducing the message of the Prophet ﷻ. They subdivided it into two categories: the material aspects of *da'wah*, which include the Qur'ān and *Sunnah*; and the formal object of *da'wah* which is the process of delivery and internalisation of religious messages in all human behaviour (Rasyid &

Nurdin, 2021). In certain instances, the *khaiṭīb* is compared to the '*ulamā*', except that the influence of the *khaiṭīb* transcends that of the '*ulamā*' when it pertains to political, social, cultural, and governmental aspects.⁴³

Hassan delves into the most prominent contemporary challenges in the science of *da'wah*. His study analyses three aspects of *da'wah*: the challenges in the field itself, the subject matter, and the caller (*dā'ī*). It explores the traits and expectations of the *dā'ī* in the technological age, i.e.; becoming tech-savvy and understanding 21st-century vernacular (Hassan, 2021) the researcher discussed the definitions of *Dawah* (*Calling to Allāh*).

Achfandhy (2021) examines the structural *da'wah* framework of Safari Subuh Berjama'ah in the government of Ponorogo Regency of Indonesia. The study showed that their purpose was to increase religiosity and build fellowship. It also exposed a hidden motive behind such structural *da'wah* activities, which was to gain political popularity. Hasfi in her study similarly confronted growing contemporary ills, including an increase in disobedience, moral degradation, juvenile delinquency, crime, pornography, and various others (Hasfi, 2019).

Jamil et al. (2021) mental and piety to Allah SWT. The spread of *da'wah* requires a specific *uslub* (method focus on five concepts of thinking as extrapolated from the Qur'ān, namely, *tadabbur*,⁴⁴ *tafakkur*,⁴⁵ *tafaqquh*,⁴⁶ *ta'aqqul*,⁴⁷ and *tadhakkur*.⁴⁸ Based on their results, Lasan et al. identified five methodological *da'wah* approaches: the Qur'ān; the universe; comparison; encouragement and support; and prayer, supplication, and *tasbīḥ* (Lasan et al., 2017).

What can be deduced from existing research is that the practice of *da'wah* is not commonplace within contemporary Muslim societies. Thus, they are merely Muslim by name and not by practice. More practical interventions are needed to cultivate progressive societies. This paper differs from the rest in its theoretical framework. It approaches *da'wah* as a case study, exploring the receptivity of recipients to the discourse of *da'wah* from an Islamic *maqāṣidī* approach through a lens of cycles of reflections.

43 Currently this may be the situation Muslims find themselves in globally, but the reality and true nature of the true '*ulamā*' of this *dīn* undoubtedly go beyond this. Sadly, there is a shortage of these influential persons.

44 To ponder.

45 Contemplation.

46 To understand or conceptualise.

47 Comprehend.

48 To remember and be reminded.

3. Theoretical Framework

This study is based on *maqāṣid al-sharī'ah*, an applied Islamic thought approach, which aims to reposition revelation -i.e., the Qur'ān and *Sunnah* at the centre of the Islamic paradigm. This encapsulates three objectives: repositioning revelation at the centre, defining fundamentals of broad understanding, and applying the fundamentals of logic to *da'wah*. The methodological objectives for constructing this framework depend on the “cycles of reflections” (Jasser Auda, 2022) which will be discussed later.

This study compares older models of the *da'wah* approach to the current discourse on generational differences from a *maqāṣidī* perspective. The collected data will be used to develop a refined integrated applied Islamic thought model, aiming to address the experience of a generational void on the path of *da'wah*. The cycles of reflections are:

3.1. Concepts (*al-mafāhīm*) are derived from critically and analytically reading texts, which are developed through *iqra'* (reading) revelation. Qur'anic and prophetic concepts can be classified into five categories: undefined, revealed in the same verse or group of verses, inferred from different readings, compounded, and explicitly mentioned.

3.2. Groups (*al-fi-āt*) are universally relevant parties with specific roles in the revelation. The exploration of relevant actors, their nature, behaviours, traits, roles, and interactions are found in the Qur'ān and *Sunnah*. There are several sub-classifications in the human category, including proper names, relations, lineage, archetype, religious affiliation, social function, social circumstance, major quality, ethnicity, tribe, and language.

3.3. Universal laws (*al-Sunan*) are based on rules that apply to any space, place, and time. The Qur'ān is a living document, which implies that there is a framework embedded within the revelation itself for continuous guidance on an infinite number of issues. Allāh ﷻ states that the Qur'ān, as it was mercifully revealed, includes all the fundamental elements to eternally deal with all realms of life. The Qur'ān and *Sunnah* are a collection of texts and traditions, respectively, that provide guidance for believers. Each letter in the Qur'ān has an intrinsic value and serves as a building block in a composite understanding.

3.4. Objectives (*al-maqāṣid*) are directly connected to the concepts set out by revelation and are derived from and defined through text. These objectives are directly related to Allāh ﷻ, and their levels are determined by the scope of textual examination. There are six possibilities for inferring objectives: a holistic view of the Qur'ān and *Sunnah*; verses, sections, and chapters of the revelation; certain themes in revelation; rituals of Islam; the wealth of social dealings and relationships; and various readings and rules of recitation (*tajwīd*).

The methodology for determining objectives of *da'wah* includes making sense of statements from the Qur'ān; highlighting relevant Qur'anic chapters or paragraphs; illustrating prophetic traditions; the style of the text; the structure of sentences, words, and letters; the functional meanings of words and letters; reasons behind differences in understandings of the text, endorsing the *maqāṣid al-da'wah* deduced from a jurisprudential school's rulings; and by analysing the impact of specific verses on reality.

3.5. Values (*al-qiyam*) are the standards and worth that the Qur'ān and *Sunnah* attach to things of all kinds, denoting the importance that humans should place on thoughts, actions, and all created matter as a standard for prioritising action.

3.6. Commands (*al-arwāmīr*) are the positive and negative orders that govern human behaviour in the Qur'ān and *Sunnah*, clarifying what is beneficial and reprehensible.

3.7. Evidence (*al-hujaj*) is the evidence that reinforces the truth of arguments or logic in the Qur'ān and *Sunnah*. It aims to establish truths in the minds and hearts of believers.

4. Methodology

This study employs a mixed-method approach, combining qualitative and quantitative methods to analyse the effectiveness of *da'wah* in *maqāṣid al-sharī'ah*. Qualitative research investigates the significance individuals or groups attach to social or human situations, while quantitative research involves developing questions, collecting data, and interpreting the data's significance. The adaptable structure of a mixed-method approach emphasises individual meaning and conveys the complexity of a situation.

Qualitative research focuses on self-awareness and understanding human situations, unlike quantitative research, which gathers data about human behaviour. It is usually conducted in natural settings and involves the researcher as the primary instrument in data collection and analysis. Qualitative research emphasises thick descriptions, authentic and rich data, and first-hand knowledge of the researcher's experiences. It values the development of relationships between researchers and participants, rather than outcomes, and focuses on social behaviours.

Quantitative research tests hypotheses by investigating the connection between variables using tools and statistical analysis. Researchers evaluate hypotheses deductively, controlling for potential explanations, and sometimes generalising findings. Methods include random selection, standardised surveys, and analytical techniques to examine the validity of predetermined hypotheses.

Mixed method research combines quantitative and qualitative data, integrating them and using unique designs to gain a more thorough understanding of a phenomenon. This approach complements standard qualitative or quantitative methodologies by integrating various procedures, methods, approaches, concepts, or languages in a single study. Mixed-method research employs induction, deduction, and abduction to provide a comprehensive understanding of a phenomenon, focusing on trends, ideas, and hypotheses, in an attempt to determine the best explanations for the findings.

4.1. Sample of this Study

In this study, a survey was conducted and distributed using Google Forms and WhatsApp statuses. It was shared with colleagues, various student bodies in Cape Town, the local *'ulamā'* council, and the public. The race and age categories of participants are unknown as it was completed anonymously and randomly. The survey was conducted over a period of three days, wherein 137 responses were received. It included a Likert scale for answering; strongly disagree, disagree, neutral, agree and strongly agree. Thereafter, a comment section for personal suggestions was included with each section of the survey upon the request of participants. The study used a questionnaire as the primary instrument for data collection. Questionnaires were constructed using Google application forms (Google Forms), collating data via surveys, and

consulting traditional and academic texts from the past and present. This data was then compared to Islamic revelation to ascertain its validity and compatibility with concurrent societies.

There were several categories involved in the survey. The first category of participants was the “scholar” (*‘ālim*) who is defined, in this discourse, as an individual well-versed in the Arabic language and who has received knowledge from a teacher covering an intermediate level of all the sciences of the *sharī‘ah*. If these qualifications are missing, then at the least the person should have studied the basics of every *sharī‘ah* science and specialised in one or two of those sciences. The second category is a “student of *dīn*”. A student of this sacred knowledge should be sincere in achieving the pleasure of Allāh ﷻ, acquiring beneficial knowledge to illuminate those stagnant in the darkness of ignorance. This category includes a student who is constantly engaged in studying the sciences of the *sharī‘ah*.

The third is the well-versed layperson. This individual is one who did not formally embark on the journey of seeking knowledge by studying the sciences of *sharī‘ah* or did not complete all the required sciences to be regarded as a student of *dīn* or a scholar. This person is perhaps one who constantly attends different short courses or has studied the basic level requirements to lead a moral Muslim life. The fourth is the “no background layperson”, or one who has no previous Islamic education, but may be educated in the basics in what we know as *madrasah* level.⁴⁹ The final category is the “professional”. This person is either studying secular education at a university or a graduate working as a professional in any secular field. The professional could be partially graded under any of the above categories as well as included in the fourth category, for example, a medical doctor, lawyer, information analyst, or a lecturer in fields other than Islamic studies.

4.2. Qualitative Method of Analysis

Statistical analysis is used in applied Islamic thought and *maqāsid al-sharī‘ah* to determine the number of independent dimensions in a set of data. This methodological approach provides a clear perspective on

49 The madrasah is generally known as the time when pupils learn the absolute basics e.g., ا ب ت or the ABCs. Children in primary school learn basic Arabic phonics after secular school classes known as madrasah. Sadly, this stage ends when children attend high school. Youth tend to only seek knowledge of their religion post-matriculation or when they enter university.

future *da'wah* orientation and involves sifting through revelation via cycles of reflection. The theoretical framework is based on Jasser Auda and `Ali's lessons and books as referenced throughout the paper. This study on *da'wah* is unique as it gathers all cycles of reflection in one place. The sample was selected based on interactions with people, their responses to the discourse, and the normalisation of specific trends.

The questions included in the survey for this study were generally random, with a few specific questions aimed at determining the reasons for societal ills. This methodology aims to uncover the source of public non-receptivity to the discourse and the absence of apparent change within society.

5. Discussion and Analysis

The issue society faces today is with technology cementing its footprint not only on the minds of the youth but in their hearts as well. Unfortunately, as the leaders and guardians of society, the elder generation has not predicted nor tuned in to this dramatic change. The technological age is a *ni'mah* (virtue) of Allāh ﷻ when it is used for good, but when it is misused, it becomes a *niqmah* (harm) to everyone. Generation Z is fixated on their screens as they constantly seek sources of stimulation in games, social media, and other multimedia.

The 21st century has challenged the very core of human essence. Islam and *Īmān* (faith) are being held at technological gunpoint. Youth are not positively responding to the call of Allāh ﷻ. The mosques and gatherings of *dhikr* (remembrance) of Allāh ﷻ have almost become devoid of youthful presence, as concluded from the survey and personal experiences. The *khuṭaba'* (preachers) on the pulpits, in the classrooms, in *zāwāyā* (spiritual institutions), physically and virtually are calling and preaching, but the apparent change in communities is not being witnessed.

This cacophony of degradation has intrinsically become habitual. Though a multi-dimensional problem, this article analyses one aspect: *da'wah*. When assessing this phenomenon, we must consider all peripheral entities⁵⁰ that directly or indirectly impact the value of *da'wah* and the receptivity of the youth.

50 For example, the way we present ourselves, our demeanour, ideological stances, the *dā'ir* or the *mad'ū* and cultural background or upbringing could have an impact on everyone.

5.1. Consulting Revelation

To sufficiently discuss the issue of *da'wah*, *waḥī* (revelation) should first be consulted as it is expressed in the Qur'ān. The root letters of د - ع - و (*da'wah*) are *dāl*, *ṭn*, and *wāw* i.e., which translate as an invitation, supplication, plea, call, prayer, preaching, and proselytising. The first five interpretations are used throughout the Qur'ān and the remaining two pertain to religion but are not commonly used in the Qur'ān. The root letters د ع و appear in the Qur'ān 103 times in different scales, tenses, and forms, while the word دَعَا only appears four times throughout the Qur'ān, as quoted below:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Oh, Muḥammad, when My bondmen question you concerning Me, then surely, I am close; I answer the prayer of the supplicant when he calls on Me, so they must obey Me and believe in Me, so that they may attain guidance. (Q. 2:186).

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفَّيْهِ
إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكٰفِرِينَ إِلَّا فِي ضَلَالٍ.

Only the prayer to Him is truthful; and whomever they pray to besides Him, do not hear them at all, but as one who has his hands outstretched towards water that it may come into his mouth, and it will never come, and every prayer of the disbelievers remains wandering. (13:14).

وَمِنَ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكَ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُم
تَخْرُجُونَ

And among His signs is that the heavens and the earth remain established by His command; then when He calls you – from the earth – you will there upon emerge. (Q.30:25).

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ
الْمُفْسِرِينَ هُمْ أَصْحَابُ النَّارِ

So, it is self-evident that what you call Me towards has no benefit being prayed to, either in this world or in the Hereafter, and that our return is towards Allāh ﷻ, and that the transgressors only are the people of the fire. (Q. 40:43).

In the first *āyah*, after Allāh ﷻ mentions tests and trials, He ﷻ gives us an alternative by turning to Him ﷻ. In the context of the second *āyah*, the word *da'wah* appears after Allāh ﷻ, expressing that change will only come about after one directs oneself to Him ﷻ and that none in existence will be able to override His ﷻ decree. The third *āyah* revolves around a sequence of six *āyāt* wherein Allāh ﷻ speaks about the signs of Allāh ﷻ in His creation and that no creation can create what He ﷻ has created. The word *da'wah* in this *āyah* undertakes the meaning of a command that is impossible for any of His ﷻ creation to escape. Each one will be resurrected, and none will be able to do other than what people have been commanded to do. In the final *āyah*, *da'wah* has a distinct meaning: to claim. None whom they (transgressors) call upon will have the authority to claim authority in this life or the afterlife.

When one examines the *maqāṣid* of these four *āyāt*, one can observe the relationship in it: *ma'rifah* (experiential knowledge) in Allāh ﷻ. Turning to Him ﷻ is true guidance and the inevitable end will only be to Him ﷻ.

5.1.1. The Scholar-Scholar Relationship

The relationship between scholars is a critical part of the progression or retrogression of society. Allāh ﷻ says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allāh ﷻ that mercy may be had on you (Q 49:10).

The Qur'an reminds us of our duty to keep all ties of kinship thriving to better serve Allāh ﷻ as a constituency. Rasūl-Allāh ﷺ said, "The most severely punished among Mankind on Resurrection Day will be the learned one whom Allāh ﷻ has not blessed on account of their knowledge".⁵¹ The scholars, being those who know best amongst the creation of Allāh ﷻ, should know how to interact with each other by maintaining the ethical values that Allāh ﷻ embedded in this *āyah* and exemplified in His messenger ﷺ.⁵²

51 Dāraquṭnī narrates the *ḥadīth* by Abū Hurayrah in his book *Lisān al-Mizān*. 5/415.

52 There are countless examples documented in the *sīrah* (prophetic biography) of how he ﷺ implemented this concept of *ukhuwwah* (fellowship). One of the most outstanding examples is the incident of *mu-ākhā* (creating fellowship) after the migration to Madīnah.

The survey presented the statement: “The learned fraternity are most times in disagreement with each other, that is why people do not take note of them”. Of the 137 responses, 65 agreed, 42 chose a neutral stance, and the remaining 30 disagreed. This is concerning, as it is the responsibility of scholars to educate the masses on the flexibility of the multitude of opinions in this *dīn*. A possible reason for this response is how debates/disagreements of *‘ulamā* are often publicised, which may lead to malice and discord. The Muslim *‘ummah* has long been afflicted with this pandemic of scholarly dissonance. If differences of opinion were to be conducted healthily according to the *Sunnah*, it would only enrich the Muslim’s mind by encouraging intellectual development, receptivity, and dialogue. Perhaps a means out of this intellectual paralysis is to confront the root of this predicament by rectifying the methodology of thought.⁵³

One respondent commented, “*It is sad to see how our ‘ulamā who are supposed to be the frontline leaders of dīn, [but] are selling us out in these trying times we face.*” Another added, “*My experience with many leaders of today is that they don’t practice what they preach.*” Today, young people crave connection to those who can relate to them. They seek mentors who embody the Prophetic lifestyle, are equipped to offer sound counsel and have a deep understanding of the *sharī’ah*.

Youth today are the most technologically advanced generation, constantly connected through social media, search engines, text messaging, and video chatting. Their smartphones provide unlimited access to information, regardless of whether it is sound or unsound. Growing up in a world where every move is documented and criticised, social media has influenced their interactions and self-perceptions. Thus, disputes amongst scholars, especially on social media, are extremely detrimental to the Muslim *‘ummah*.

5.1.2. The Scholar-Youth Relationship

The relationship of the scholar with the youth is incomparable to the noble life of Rasūl-Allāh ﷺ. He ﷺ empowered the youth and delegated the most dedicated and competent amongst them with very important responsibilities. He transformed them to become their best selves; this type of *mu’āmalah* (interaction) fostered within them a profound love

53 *Ibid.* pp 8-9.

towards him ﷺ to the extent that many were prepared to sacrifice their lives for him ﷺ. The Prophet ﷺ understood that the youth were more receptive to change in comparison to the elders who were set in their ways. He trusted the youth, nurtured their abilities, and treated them with kindness and warmth.

A *ḥadīth* attributed to Imām al-Bukhārī says that the Messenger of Allāh ﷺ kissed his grandson Ḥasan, the son of `Alī, in the company of al-Aqra' bin Ḥābis, who responded, *“I have ten children and never have I ever kissed any of them.”* Rasūl-Allāh ﷺ looked at him and said, *“Those who do not show mercy will not be shown mercy (by Allāh ﷻ).”*

More than half of the respondents expressed that youth have difficulty relating to leaders and scholars today and that their words have little impact because they are out of touch with societal standards. One participant commented,

The youth are hungry for knowledge, they are eager for change and enlightenment, but their issues are often trivialised and invalidated. Their struggles are not considered worthy of being struggles, and that drives them towards other ideologies that are more receptive to their ‘new age’ and ideas. There is a need to contextualise the speeches of the leaders in an effective way.

Islamic scholars must be attentive to the needs of the youth. They should take advantage of the opportunity to nurture and elevate their level of appreciation of the commands of Allāh ﷻ. Disinterest in the youth may be the result of parents not instilling the same values and principles instilled into the previous generations. Changing times, technology, and models of life have radically shifted. Thus, there is a need to integrate innovative ideas to intensify connectivity, unity, and a harmonious relationship with future generations; i.e., the youth.

5.1.3. The Scholar-People Relationship

Allāh ﷻ says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Indeed, following the Noble Messenger of Allāh ﷻ is better for you, for one who is confident of Allāh ﷻ and the Last Day, and remembers Allāh ﷻ much. (Q. 33:21).

If the scholars are living by this code of conduct and fulfilling their *amānah* as vicegerents upon this earth, then societal ills would be considerably minimised.

Rasūl-Allāh's ﷺ excellent character and etiquette were evident in his interactions with people. *Imām* al-Tirmidhī states in his book *Shamā'il Muḥammad Ḥadīth* 330:

When Rasūl-Allāh ﷺ entered the house, he distributed his time into three portions; He spent a portion for Allāh ﷻ (In devotion, performing *salāh* etc.); A portion towards his family (fulfilling their duties. i.e., laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his portion in two, one for himself and one for the people, in such a manner that the close ones among the companions came to visit him. Through these companions, he conveyed messages to the people. He did not conceal anything from them. He ﷺ used to say: 'Those that are present should inform those that are not present regarding these beneficial and necessary matters. He ﷺ also used to say: 'Those people who for some reason (are distanced, shy, or in awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allāh ﷻ will keep that person steadfast on the Day of *Qiyāmah*.' And he ﷺ would inquire about the affairs of people due to his concern and love for them.

This *ḥadīth* demonstrates how leaders should interact with the public so that people feel safe seeking guidance from them. Activism, solidarity, and community service are often more commonly practised by civil community organisations than scholars.

The survey highlights the dichotomy between Generation Z and the past generations of Cape Town in the following statement: “Earlier generations people of the Western Cape venerated scholars and took their word as authority.” The majority of the participants agreed with this statement. Today, however, the word of scholars and preachers is often disregarded. The issues experienced by the public stem from realities reflected in another statement included in the survey: “Today most scholars are so self-absorbed, and they look down on others hence people don’t take their advice as they feel judged.”

5.1.4. *Maqāṣid al-Sharī’ah* Approach

Maqāṣid al-sharī’ah is a system of values that has the potential to contribute to a desirable and sound application of the *sharī’ah*. These are the purposes, objectives, and principles behind Islamic Law.⁵⁴ *Sharī’ah* is the *ḥikmah* (wisdom) underlying revelation.⁵⁵

Traditionally, *maqāṣid* is classified into three levels of necessity: necessities (*ḍarūriyyāt*), needs (*ḥājīyyāt*) and luxuries (*taḥṣīniyyāt*). These are then further classified according to what coincides with the preservation of faith, soul, wealth, mind, and progeny. Jasser Auda states, “Modern scholarship introduced new conceptions and classifications of *Maqāṣid* by considering new dimensions”:

1. General *maqāṣid*: when observed throughout the entire body of Islamic law, such as the necessities and needs.
2. Specific *maqāṣid*: when observed throughout a certain division of Islamic law, such as welfare in family law, prevention in criminal law, and prevention of monopoly in financial transactions law.
3. Partial *maqāṣid*: the intent behind specific text or judgements, such as the intent of alleviating difficulty in allowing ill persons who are fasting to break their fast, and the intent of feeding the poor by banning Muslims from storing meat during *ʿīd* (Auda, 2011).

Maqāṣid is a way of life and entrenched within it is the *maṣāliḥ al-ʿāmmah* (public interest). Statements such as, “True scholars and guides

54 Ibn ʿĀshūr, 1997, pg. 183.

55 Al-Āmidī, 1404 AH, vol. 5, pg. 391.

are not tapping into the larger communities (general public), they are merely confined to their private circles,” and, “People are too preoccupied with their daily lives to devote time to listening to preachers; therefore, podcasts and other online platforms cater to their demands”, garnered 112 responses in agreement with these claims. Where is the *maṣlahah* and why are the scholars not accessible?

Regarding another statement, “Current day *da'wah* does not contribute to the noble aims of *sharī'ah*”, 35 agreed, 39 disagreed, and 63 remained neutral. It is a clear indication that people are not entirely aware of the aims of the *sharī'ah*. This situation raises the level of urgency for the *dā'ī* (one who engages in *da'wah*) to create a society conducive to learning, teaching, and dialogue about that which is *fard* (incumbent) upon each person as the *ḥadīth* states, “*seeking knowledge is compulsory upon each Muslim and Muslimah.*”⁵⁶

If we critically assess the reality of the South African context, it is important to ask: are South African Islamic scholars adequately equipped to deal with today's evolution? A bad culture has arisen where students of *dīn* sent to study this precious subject were not always the “cream of the crop” or the brightest children within their households, but “problematic” young men whom their families hoped would benefit from the rigid and strict environment.

5.1.5. Language and Style of *Khiṭābah*

Rasūl-Allāh ﷺ epitomised perfection. There were no discrepancies in his behaviour, be it in his private or public life. We derive from his ﷺ way of life invaluable lessons that are a source for societal development. He ﷺ always directed himself to the individual or people he ﷺ was addressing by turning his face and chest towards them as narrated, “*When he would turn, he would turn entirely.*”⁵⁷ His manner of speech was concise while retaining its meaning.⁵⁸ He ﷺ articulated his words carefully and everyone present was able to hear and understand him.⁵⁹ He ﷺ would repeat important words, phrases or information thrice.⁶⁰ He ﷺ spoke the

56 *Ḥadīth* narrated by Ibn Mājah, 224. And Al-Bazzār, *Ḥadīth* 6746. طلب العلم فريضة على كل مسلم.

57 *Ḥadīth* in Dalā-il al-Nubuwwah 1/298 جميعا التفت جميعا.

58 *Ḥadīth* in Takhrīj al-Musnad, Pg 7403 وأوتيت جوامع الكلم، وجعلت لى الأرض مسجداً وطهوراً.

59 Ṣaḥīḥ al-Timidhī, *Ḥadīth* 3639 كان يتكلم بكلام بينه فصل يحفظه من جلس إليه.

60 Ibid, 3640 كان رسول الله صلى الله عليه وسلم يعيد الكلمة ثلاثاً لتعقل عنه.

dialect of the people using language they could comprehend and he ﷺ was never extravagant in his usage of words.

The survey included the statement, “A *khutbah* does not have the same effect on people as a class” to which 61 disagreed and 58 agreed. The responsibility is shared here. Firstly, the *khaṭīb* (speaker, or preacher) should properly assess the audience and speak to them at their level of intellect with clarity, whilst providing them with information diligently and within their capacity. One participant commented,

With language barriers, *khutbah* will not wave positive feedback thus trying to accommodate all languages is key, and also teaching the Arabic language to all Muslims from a young age should become compulsory.

This comment reiterates the importance of knowledge, education, and integration. Secondly, the distributors of information should be truthful and strive to avoid any potential bias. There should not be extravagance or exaggeration in inclination; rather listening to the words of the *khaṭīb* should be prioritised above the interest of the speaker. What is apparent to the masses is interpreted by each individual as they see it. Transparency in speech is a step to combat misconceptions from *khutabā'* (preachers) in their *khutab* (sermons). To test this theory, listeners should be asked to reiterate what they have taken from the message conveyed. Most often, the feedback would prove that many people misinterpret what has been conveyed. People love stories, and so if the information is connected to stories, the receptivity is greater. One anomaly, however, is that not everyone gathers the intended lesson therein. Thus, clarity and sincerity from the speaker are vital.

5.1.6. Technology-Enhanced Methods of *Da'wah*

Allāh ﷻ has blessed humanity with amazing technological modes of communication, so it is humankind's responsibility to utilise this *ni'mah* (blessing). Communication opportunities should be utilised for the development and empowerment of younger generations. If this fails, the *ummah*, especially the youth, will continue to be indoctrinated and misled. Their screens have become an additional lens to their eyes. Thus, technology can also be a virtue in addressing the issue of *da'wah* by eradicating misconceptions and spreading the messages of love, respect, tolerance, and unity for humanity.

Ninety-six participants disagreed with the statement, “Cyberspace is a safe space for our youth”. People acknowledge the harm of cyberspace; the disadvantages seem to outweigh the advantages. The “cyber world” has significant authority. This sentiment is mirrored in the response to another statement included in the survey, “Google has more authority than the local *Imām* or scholar,” with which 80 agreed, 22 were neutral, and 35 disagreed. “Social media has the most effective outcomes on society” elicited a response of 78 persons in agreement, while only 27 disagreed. What permeated throughout this research was that these statements and questions resonated with so many.

The role of Muslim scholars and their responsibility toward the *‘ummah* is inseparable from *da'wah* (Thaib, 2019a). Sulthan al-Umari stated in his paper:⁶¹

The first and most important step is to [have the] correct intentions for using cyberspace. *Da'wah* will be pleasant on the internet if it is centred on good intentions; alternatively, it is not meant to dredge the content or dissolve in a school of thought (*madhāhib*) arguments for instance. Secondly, by developing a *da'wah* digital vision and mission. It is critical to understand in this context that the core of *da'wah* is to empower others.

Da'wah leads to the virtues of kindness and positivity. According to Abū Hurayrah’s narration, “*Whosoever invites the guidance of goodness receives the same reward as the person concerned.*”

Thirdly, demonstrate to the world the splendour of its noble principles. Fourthly, select a quality content supervisor or regulator who is well-versed and knowledgeable about the laws contained in the *Shari'ah* and has a broad range of experience. This will aid in the avoidance of content conflicts and inconsistencies. Fifthly, information is always modified to meet the demands of the present and contemporary societal trends. Finally, if one creates a specific *da'wah* site, one should not forget to supplement it with better applications such as forums, live talking (chat) and electronic mail capabilities (e-mail).

61 Sulthan al-Umari stated in his paper, *Istikhdam al-Internet fi ad-Da'wah*, that there are some important considerations to make when preaching in cyberspace, 262. See also: Thaib, (2019:104).

The internet is a powerful tool and one of the most influential means to propagate what younger generations are required to know. Yet, many remain slow and apprehensive towards its usage. Many Islamic scholars are resistant to expelling the “old school mentality”. They choose not to indulge in platforms polluted by the ills of humankind’s lower caprice. However, scholars should be occupying these spaces to reduce the possibility of laypeople falling into the traps of *shaytān*.

5.2. Conclusion and Recommendations

Before the turn of the millennium, Muslims in the Cape walked proudly in the footsteps of our predecessors who settled in the Cape of Good Hope nearly 400 years ago. Today, it seems as if some Muslims are ashamed of their culture and are easily compromised by immoral, new-age Western customs and trends. Muslims were once a cohesive unit living in conformity with traditional values, but this has largely shifted to pride, individuality, and egocentricity.

The entire community was in the past instrumental in the *tarbiyah* (nurturing/upbringing) of its youth. Every elder was well-respected and had a degree of right to nurture and, in some cases, discipline a child of their neighbourhood in the absence of their parents. While physical disciplinary measures are no longer condoned, the reality is that there was more order, etiquette, unity, love, and respect within society in the past. This lifestyle was that of the Prophetic way, as Rasūl-Allāh ﷺ said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَعَاطُفِهِمْ، وَتَرَاحُمِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

The likes of the believers in their love, compassion, and mercy are that of one body. If a limb should hurt, then the entire body is affected.

At the advent of the millennium, people became increasingly more self-centred, communal support faded, and unacceptable behaviour gradually became acceptable. The overprotective nature of parents has barred anyone from commenting on their children’s behaviour. Today, parents no longer possess the power to discipline their children with light physical admonishment due to the threat of abuse charges potentially being laid against them, as specified in the South African Constitution.

Before the 2000s, in the Muslim community, a juvenile smoking a cigarette in public in the presence of older persons was widely considered a disgrace. The objective of such an act being regarded as disrespectful was to moderate the ills of society, but the elders rarely led by example. Thus, the youth mimicked their bad habits. Such behaviour defeated the purpose of maintaining morality within society. If an adult witnessed something troubling, he or she would take the offending youth to their parents who would then discipline the child. Today's generations of parents would rather agree with the child and completely disregard accusations of misbehaviour, rather than communally correct the ills within society. These ills stem from attitudes of self-interest that have caused Muslims to digress further away from an Islamic ethos and from the good character demonstrated by the best of all creation, Muḥammad ﷺ. As smoking in the presence of elders became normalised, the level of respect also declined, and more alien customs were soon adopted. Nowadays, smoking is the least of concerns as the Muslim community is threatened with much greater problems. What caused this spiral into such a degenerate state?

One of the major challenges Muslims in South Africa face today as an *ummah* is the usage and conceptualisation of the term *wasatīyyah*. Scholars at a 2017 *Khair ummah* conference in Kuala Lumpur discussed the concept of *wasatīyyah* beyond the typical understanding of the middle road, concluding that this concept has a lot of grey areas since not every middle path is the correct one. The concept denotes moderation and balance, not one of the two extremes. Ibn Qayyim al-Jawzī expresses that people exist like the two wings of a bird, one being hope, and the other being fear. Those of hope, like the *Marjī'īyyah*,⁶² are extreme in the sense that hope in Allāh's ﷻ mercy overrules any accountability; they do as they please. Those of fear, like the *Khaṭwārīj*,⁶³ believe that every sin takes a believer out of the fold of Islam. *Wasatīyyah* strikes a balance between the two extremes. Why is this concept still one of the greatest contributors to the seemingly unresolvable differences in opinion? One possible cause could be the fulfillment of people's lower caprice, especially those scholars whose hearts are tainted by the adornments of this world. As time progresses, these types of scholars are looking for ways to ultimately assimilate into "appealing" Western societies by selling out the ethical values of this clear *dīn*.

62 This is a sect in Islam with their own concept of belief, known as the *Marjī'īyyah*.

63 Extremists with a totally misconstrued ideology of Islam, this sect was cursed by Rasūl-Allāh ﷺ.

The misinterpretation of Islamic texts by some scholars has made Islam become a major contributor to the non-receptivity of people to the discourse of *da'wah*. Under the guise of Islamic integration of the *wasatiyyah*, mechanisms are used to water down the perfected principles of this *dīn*. What was once alien has evolved into the new norm and, upon this, Islam may become just another practice.

The da'wah of today in comparison to the past has significantly changed. When the message of Islam spread after the demise of Rasūl-Allah ﷺ, Muslims were introduced to various ideologies, as people embraced the *dīn* from different religions, races, and cultures. This invigorated the need to initiate new approaches to *da'wah*.

Allāh ﷻ has created this creation to form a fellowship. He ﷻ says,

O mankind We have created you in two forms, that of male and the other female, and We have made for you clans and tribes to get to know each other. Indeed, the best among you will be those most conscious of God, God is truly The Knower and All-Informed.⁶⁴

Da'wah demands tremendous sacrifice and persistence. These days, people are enthralled by interesting stories but often lack the quality of introspection to exhume the pearls of wisdom within them.

The way forward entails more facilitation of the dissemination of sound Islamic knowledge. Current scholars need to use the mediums most appealing to youth and genuinely establish a relationship with them. After the fundamentals of the *dīn*, the knowledge that should be prioritised is understanding the vastness and etiquette of different opinions.

This research underlines the acute dilemma regarding *da'wah* and its receptivity to Muslim youth. Contemporary *da'wah* is not as effective as it could be, despite the denial of scholars. *Da'wah* has reached so many corners of South Africa and the world, but its outcomes that ought to have been reached have not yet been met. Support structures to provide adequate assistance to reverts and those who are seeking solace are insufficient. Back in the 80s, scholars and other authorities set a *manhaj*

64 (Q. 49:13), يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {

(path) that preoccupied the community with this *dīn*, rather than leaving them susceptible to *shayṭān*. Imām Ibn Qayyim said,

نفسك إن لم تشغلها بالحق شغلتك بالباطل

*Your soul if it is not busied with good/truth, will then busy you with bad/false (that which displeases Allāh).*⁶⁵

The *da'wah* does not “speak to the people”. One of two extreme perceptions of Islam, have alternately been propagated, usually leaving people perplexed. Scholars should be more considerate of people and have the necessary support structures in place. They should also become better acquainted with the cyber world. As digital entertainment continues to gain traction, cyber *da'wah* needs to be more appealing to Muslim youth. The harms inflicted by digital platforms are rife, especially those which provide an income stream for influencers, such as OnlyFans, Omegle, Instagram, Pornhub, and YouTube, among others. It is thus imperative to protect our youth, which, in turn, preserves the sanctity of the *dīn* of Islam.

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