

Through Knowledge towards Jannah

Islamic Online Madrasah – IOM



Bachelor in Da'wah and Islamic Studies

Research subject:

“Obstacles in the Path of Da'wah and Their Solutions”

Submitted to:

Maulana Ali Hasan.

Research Department.

Islamic Online Madrasah – IOM

Submitted by:

Sumaia Khondoker Reem

Student ID: 23090121671

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This report is an academic paper submitted as part of the Bachelor in Da’wah and Islamic Studies program at Islamic Online Madrasah

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Attestation

I hereby declare that this research report is my original work and has not been submitted anywhere else for any academic purpose.

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Acknowledgement

All praise is due to Allah, the Lord of the worlds. Without His mercy, guidance, and blessings, this thesis would never have been possible. I thank Allah سبحانه وتعالى for granting me the ability, strength, and opportunity to complete this work and for allowing me to reflect upon the noble duty of Da'wah — a responsibility that every Muslim carries.

I express my heartfelt gratitude to my all my ustaz and class representatives , whose encouragement and advice guided me throughout this journey. I am also thankful to my family for their constant support, patience, and prayers, which have always been a source of strength for me.

I sincerely appreciate every scholar, author, and da'i whose works and efforts have broadened my understanding of Islam and inspired parts of this research.

Finally, I pray that Allah accepts this humble effort, forgives any shortcomings, and makes it a means of benefit for myself and others. May He make us among those who spread His message with wisdom, sincerity, and steadfastness. آمين.

Declaration

I, the undersigned, hereby declare that the research titled “Obstacles in the Path of Da’wah and Their Solutions” has been conducted under the supervision and guidance of Maulana Ali Hasan, Research Department, Islamic Online Madrasah (IOM), for the Bachelor in Da’wah and Islamic Studies program.

No part of this research has been submitted to any other university or institution for any degree, diploma, or other academic award.

I further declare that this research work is my own original effort.

To the best of my knowledge, no part of it has been copied or reproduced from any previous work done by any other person.

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Date:

November 2025

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Chapter 1: Introduction

1.1 Background of the Study

Da‘wah is an Arabic word which means “calling” or “inviting.” In Islam, Da‘wah refers to inviting people towards Allah (SWT) — towards the truth and submission to Him alone. Da‘wah is the foundation of our dīn and a fundamental duty upon every Muslim. Allah (SWT) says in the Qur’an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. Revitalisation

[surah Al-imran ,3:104]

Thus, success in this world and the Hereafter lies in carrying the mission of Da‘wah. However, in the present time, many Muslims find it difficult to play their role effectively as dā‘īs (callers to Islam). There are many challenges and obstacles that stand in the way. This study aims to identify those barriers and

explore ways to overcome them so that the flag of tawḥīd continues to rise high with the message of Islam spreading to all corners of the world.

1.2 Importance of Da‘wah in Islam

Da‘wah is the very base of Islam. From Prophet Ibrāhīm (AS) to Prophet Muḥammad (ﷺ), every messenger of Allah began their mission by calling people to tawḥīd — inviting them from darkness into light.

The Prophet Muḥammad (ﷺ) said:

“Convey from me, even if it is one verse.”

(Sahih al-Bukhari, 3461)

This ḥadīth clearly shows that every Muslim, no matter their level of knowledge, has a duty to share the message of Islam with others, even if it is a small part.

After the final messenger (ﷺ), the responsibility of continuing this mission now rests upon the ummah. It is through Da‘wah that Islam spreads, hearts are guided, and the truth is established on earth. As Allah (SWT) reminds us:

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.”

(Surah Āl ‘Imrān, 3:110)

Therefore, the Da‘wah mission is not optional — it is essential to preserve, strengthen, and expand the message of Islam throughout generations.

1.3 Statement of the Problem

Although Da‘wah is one of the most important responsibilities in Islam, many obstacles hinder its proper execution. These obstacles may arise from external factors such as cultural norms, social values, political systems, and secular influences. In addition, there are internal challenges within the dā‘īs themselves — such as the lack of knowledge about comparative religion, poor communication skills, inability to understand people’s psychology, language barriers, and a weak connection with Allah.

The Prophet (ﷺ) said:

“Whoever guides someone to goodness will have a reward like one who did it.”

(Sahih Muslim, 1893)

This shows the great reward attached to Da‘wah, but to earn it effectively, Muslims must overcome these internal and external obstacles. Although it may seem difficult, with love for our dīn and tawakkul (trust) in Allah, these challenges can be faced and solved.

1.4 Objectives of the Study

The main objectives of this study are:

- To identify the major hindrances faced in Da‘wah work.
- To analyse the effects of these obstacles on the effectiveness of Da‘wah.
- To propose practical and Islamic solutions for overcoming these challenges.

- To encourage self-improvement among dā'īs in wisdom, patience, and communication.
- To inspire Muslims to actively participate in the mission of Da'wah and continue the prophetic legacy.

1.5 Research Questions

The study will seek to answer the following research questions:

- What are the most common challenges faced in Da'wah?
- What are the causes of these challenges?
- How can these obstacles be solved through practical and Islamic approaches?
- How can the ummah be made more active and united towards the goal of Da'wah?

1.6 Scope and Limitations

This study mainly focuses on identifying and analysing the obstacles that Muslims face in performing Da'wah and the

possible ways to overcome them. It aims to highlight both external barriers—such as social, cultural, and political influences—and internal challenges, including lack of knowledge, confidence, communication skills, and understanding of others' perspectives.

The research also seeks to propose Islamic and practical solutions that can strengthen the role of every Muslim as a dā'ī (caller to Islam).

However, the study has certain limitations. Due to time, resources, and accessibility, it does not include large-scale field research or interviews with professional dā'īs. Instead, it is based mainly on Qur'anic verses, authentic aḥādīth, and literature from Islamic scholars. Despite these limitations, this work aims to offer a sincere contribution to the understanding of Da'wah and inspire Muslims to take part in spreading the message of Islam with wisdom and patience (ḥikmah wa ṣabr).

As Allah (SWT) commands:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“Invite to the way of your Lord with wisdom and good instruction.”

(Surah An-Nahl, 16:125)

1.7 Methodology

This research is qualitative in nature and relies primarily on Islamic textual sources and analytical discussion. The main materials include:

- The Qur'an – as the ultimate source of guidance for Da'wah.
- Authentic ḥadīth collections – to support the principles and methods of Da'wah practiced by the Prophet (ﷺ).
- Books and articles by classical and contemporary scholars – to understand practical aspects of calling others to Islam in different societies.

- Observations and reflection – to connect Islamic teachings with present-day obstacles faced by Muslims in the field of Da‘wah.

The approach of this study is both descriptive and analytical:

- Descriptive – to explain the concept, importance, and challenges of Da‘wah.
- Analytical – to examine the causes behind the obstacles and explore possible solutions through an Islamic perspective.

The methodology is guided by the principle mentioned in the ḥadīth of the Prophet (ﷺ):

“The one who calls to guidance will have a reward like that of those who follow him, without it detracting from their reward in the slightest.” (Sahih Muslim, 2674)

Therefore, this study is not merely academic; it is a humble effort to fulfil a part of this blessed duty and motivate others to continue the work of the Prophets with sincerity and wisdom.

Chapter 2: Concept of Da‘wah in Islam

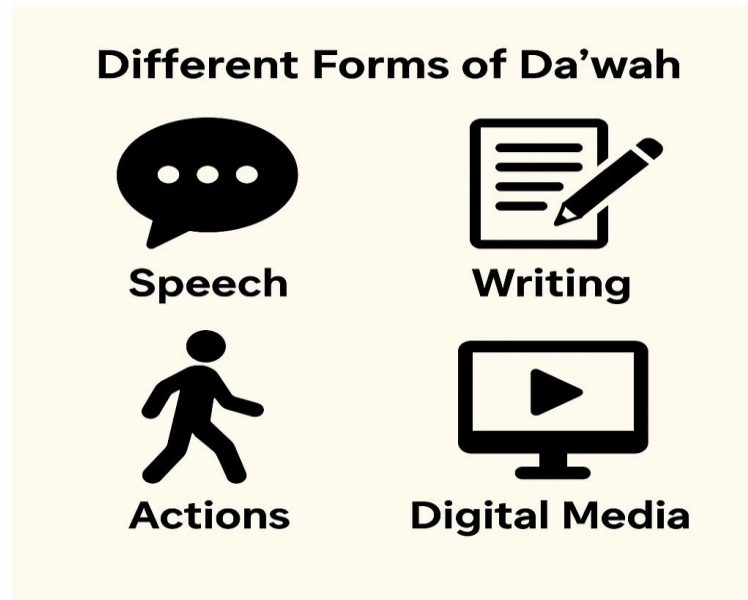
2.1 Definition of Da‘wah

Da‘wah is an Arabic word that literally means “calling” or “inviting.” In the Islamic perspective, Da‘wah refers to calling people towards Allah — to the truth, to worship Him alone, and to follow His guidance. It is a spiritual and moral invitation to live a righteous life according to Islam.

Da‘wah can take many forms — through spoken words, written works, social media content, or even through one’s behaviour and good manners. A sincere smile, honesty in trade, or kindness towards others can itself become a silent Da‘wah.

In the modern world, technology provides new opportunities for spreading the message of Islam globally. Online lectures, articles, books, video messages, and digital campaigns can all

enhance the reach of Da‘wah while keeping its essence rooted in sincerity and wisdom (ḥikmah).



Different Forms of Da‘wah — through Speech, Writing, Actions, and Digital Media.

2.2 Qur’anic Perspective on Da‘wah

The Qur’an itself is the greatest form of Da‘wah. It is the direct message of Allah to humanity, inviting people to faith, goodness, and justice. Allah (SWT) commands the believers to call others to His path with wisdom and gentleness.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

“Who is better in speech than one who calls to Allah,
does righteous deeds, and says: ‘Indeed, I am of the
Muslims.’”

(Surah Fussilat, 41:33)

This verse highlights that no speech is more honourable than the call to Allah. It shows the high status of those who dedicate themselves to this noble duty.

Allah also commands:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there arise out of you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones who will
be successful.”

(Surah Āl-‘Imrān, 3:104)

To guide Muslims on how to perform Da‘wah, Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ ۚ

“Invite to the way of your Lord with wisdom and beautiful preaching, and argue with them in the best manner.”

(Surah An-Nahl, 16:125)

Thus, Da‘wah must always be delivered with wisdom, patience, and compassion — never through harshness or force. The Qur’an teaches that Islam’s message is universal, meant not only for Muslims but for all mankind.

2.3 Sunnah and the Prophet’s ﷺ Method of Da‘wah

Da‘wah was the mission of all Prophets — from Adam (AS) to Nuh (AS), Ibrahim (AS), Musa (AS), and finally Muhammad ﷺ. Each of them was chosen by Allah to guide people from darkness into light.

The Prophet Muhammad ﷺ began his public Da‘wah by climbing Mount Şafā in Makkah and calling out to his people, warning them of the coming Day of Judgement. He ﷺ said:

“O people of Quraysh! Save yourselves from the Hellfire.”

That historic call was the first public declaration of Islam.

The first person to believe in him was his beloved wife Khadijah (RA), followed by Abu Bakr (RA), ‘Ali (RA), and Zayd ibn Harithah (RA). These early companions became the first Da‘is who spread Islam with immense courage.

The Prophet ﷺ faced rejection, mockery, and even physical harm. In Ṭā’if, people threw stones at him until he bled. Yet, instead of cursing them, he ﷺ prayed for their guidance — a lesson of mercy and patience for every Da‘ī.

“O Allah, guide my people, for they do not know.”
(Sahih al-Bukhari)

Later, a humble slave who offered him grapes embraced Islam simply by hearing the Prophet ﷺ say “Bismillah.” This shows

that Da‘wah can be effective even through small actions of sincerity.



An illustration of Jabal al-Safa in Makkah, where the Prophet ﷺ first called the people to Islam.

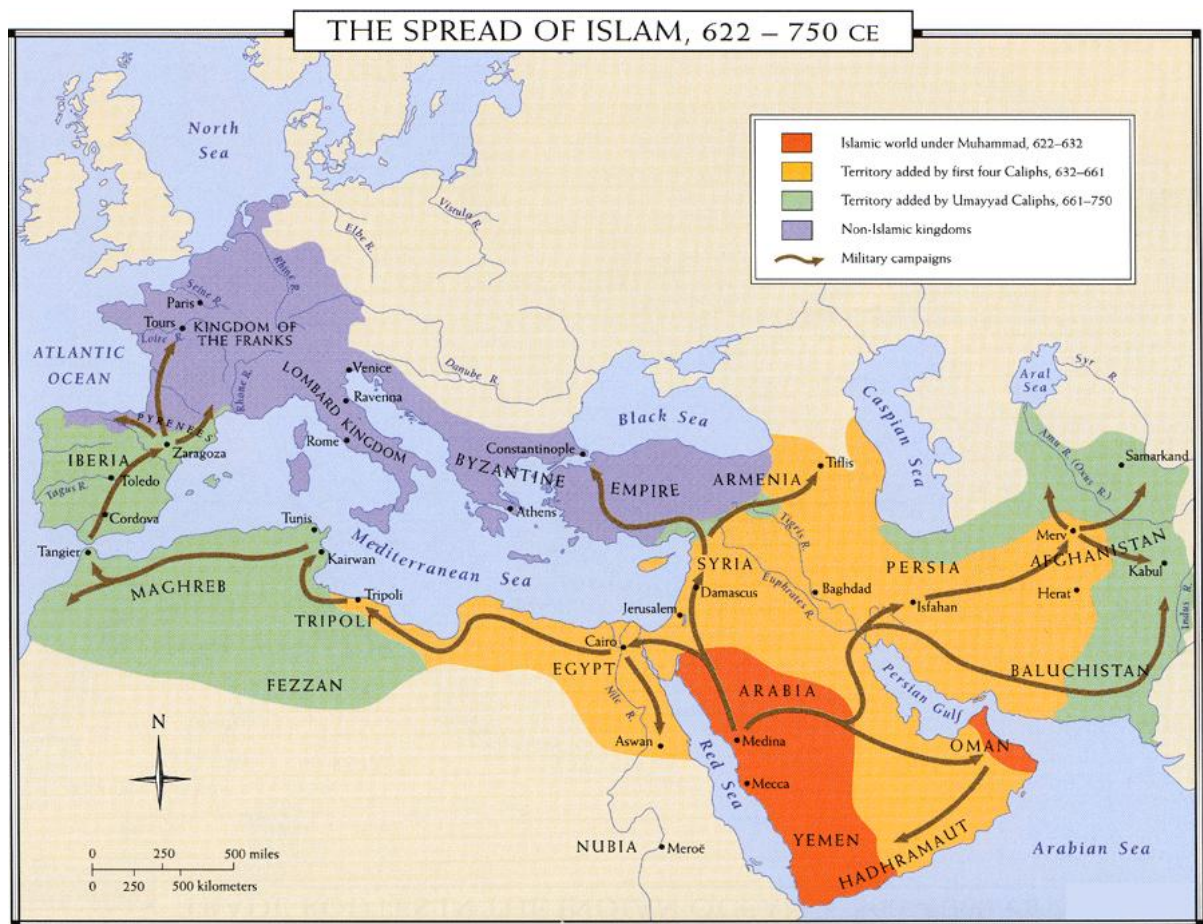
2.4 Historical Examples of Da‘wah

Throughout Islamic history, Da‘wah has been the driving force behind the spread of Islam — from the deserts of Arabia to the farthest lands of Asia, Africa, and Europe.

The companions (Sahabah) such as Abu Bakr (RA), Umar (RA), ‘Uthman (RA), and ‘Ali (RA) carried the Prophet’s ﷺ message far

and wide. Their sincerity and sacrifice changed the course of human history.

Islam spread peacefully through traders, scholars, and travellers — reaching regions like Indonesia, Malaysia, India, and Bangladesh through the kindness and character of Muslims.



A historical map showing how Islam spread during the first centuries.

2.5 Characteristics of an Effective Da‘ī

Being a Da‘ī (caller to Islam) is a nobler responsibility. The Prophet ﷺ said:

“By Allah, if Allah guides a single person through you, it is better for you than red camels (the most valuable wealth at that time).”

(Sahih al-Bukhari, 3701)

An effective Da‘ī should possess the following qualities:

- Sincerity (Ikhlaṣ): Calling others purely for Allah’s sake.
- Knowledge (‘Ilm): A Da‘ī must have a solid understanding of Islam to avoid misguiding others.
- Wisdom and Gentleness: As Allah commanded in Surah An-Nahl 16:125.
- Patience (Ṣabr): To face rejection, mockery, and difficulties without losing hope.

- Good Manners (Akhlaq): The Prophet ﷺ said:

“The most complete of believers in faith are those with the best character.” (Sunan Abu Dawud, 4682)

- Communication Skills: Ability to speak clearly and appropriately.
- Empathy and Understanding: Recognising people’s backgrounds and emotions.
- Control over Desires: A Da‘ī should lead by example and avoid worldly arrogance.



A simple chart showing “Qualities of an Effective Da‘ī” — sincerity, patience, knowledge, manners, wisdom.

Chapter 3 – Obstacles in Da’wah

3.1 Lack of Knowledge and Confidence

Knowledge (‘Ilm) is the foundation of Da’wah. Without proper understanding of Islam, no one can effectively invite others to

the path of Allah. A Da'ee must first acquire Ilm-e-Deen and act upon it, for knowledge without practice remains mere information (ma'lūmāt), not true 'Ilm. Only when knowledge is lived sincerely does it become a guiding light for others.

As Allah ﷻ says in the Qur'an:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”

(Surah Al-Mujādilah 58:11)

This verse highlights that faith combined with knowledge leads to spiritual elevation. A Da'ee must therefore pursue both learning and personal reform before calling others.

Additionally, understanding comparative religion is essential. To clarify misconceptions and present Islam convincingly, one must know the beliefs and values of others. Throughout history, many scholars such as Ibn Taymiyyah and Ahmad Deedat studied other faiths to establish the truth with wisdom.

Lack of confidence is another major hindrance. Many Muslims hesitate to speak about Islam fearing mockery, rejection, or hostility. Yet, Da'wah demands courage and trust in Allah. The Prophet ﷺ said:

“Convey from me, even if it is one verse.” (Sahih al-Bukhari)

This hadith encourages every believer, regardless of their level of knowledge, to share what they know.

In my personal observation, I have also faced this obstacle. There is a Hindu man in my neighbourhood whom I have seen collecting flowers every morning for his rituals over several years. Although I often wished to approach him and share the message of Islam, I hesitated due to lack of confidence and fear of rejection. This hesitation reflects a common struggle among Muslims — the fear that stops us from fulfilling our duty of Da'wah.

3.2 Fear of Rejection and Criticism

Fear of rejection and criticism is among the first barriers that appear when one intends to give Da'wah. In Bangladesh, where the majority of non-Muslims are Hindus, this challenge is especially strong. The beliefs of Hinduism differ vastly from Islam, which makes communication difficult.

Many Muslims fear that non-Muslims might ridicule or reject them. This fear is made worse by the weak image of Muslims in society — due to political, social, and media portrayals — which often make Da'wah appear suspicious or “extremist.”

However, Allah ﷻ reminds us that our duty is only to convey, not to control the results:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيِّرٍ

“So remind, [O Muhammad], you are only a reminder.

You are not over them a controller.” (Surah Al-

Ghashiyah 88:21-22)

A Da'ee must therefore overcome fear and rely on Allah. The rejection of the people does not harm the one who is sincere; rather, it increases their reward.



A calm Da'ee speaking to a small group, showing confidence despite differing reactions — some listening, some turning away.

3.3 Communication and Language Barriers

Da'wah is a global mission, and communication is its lifeline. A Da'ee is an ambassador of Islam, and effective speech is

essential. People are moved not just by the message, but also by how it is delivered.

Prophet Muhammad ﷺ was known for his eloquence and wisdom. He spoke clearly and to the point, choosing words that entered people's hearts. His mastery of Arabic and understanding of people's psychology made his message deeply impactful.

Learning new languages and improving communication skills are therefore vital for Da'wah today. Many opportunities are lost because Muslims are unable to express the message effectively in local or foreign tongues.



A world map showing languages of Da'wah around the globe

3.4 Cultural and Social Pressure

Bangladesh, like many countries, follows a secular system where religion is often confined to personal life. The concept of “tolerance” is widely celebrated, but it sometimes turns into religious compromise. Muslims begin to see all religions as equal and forget that Da’wah is an obligation.

In such an environment, those who take Da’wah seriously are often mocked or labelled as “extremists.” The Prophet ﷺ also faced ridicule in Makkah, yet he persevered with patience and wisdom.

Culture can be used as a tool by Shayṭān to keep people attached to un-Islamic traditions. In Bangladesh, certain rituals and festivals rooted in Hindu customs are promoted under the banner of “national culture.” This creates confusion and weakens Islamic identity.

A Da'ee working in such a society faces immense challenges. Even speaking against shirk or un-Islamic practices may invite criticism from authorities. Yet, a true believer must remember that success lies only in pleasing Allah, not society.



An illustration showing two paths — one labelled “Cultural Pressure” (crowded, colourful) and another labelled “Truth of Islam” (bright and clear).

3.5 Negative Media and Misconceptions about Islam

Modern media plays a powerful role in shaping minds — often against Islam. From news outlets to films, Islam is frequently portrayed as violent, oppressive, or outdated. These portrayals

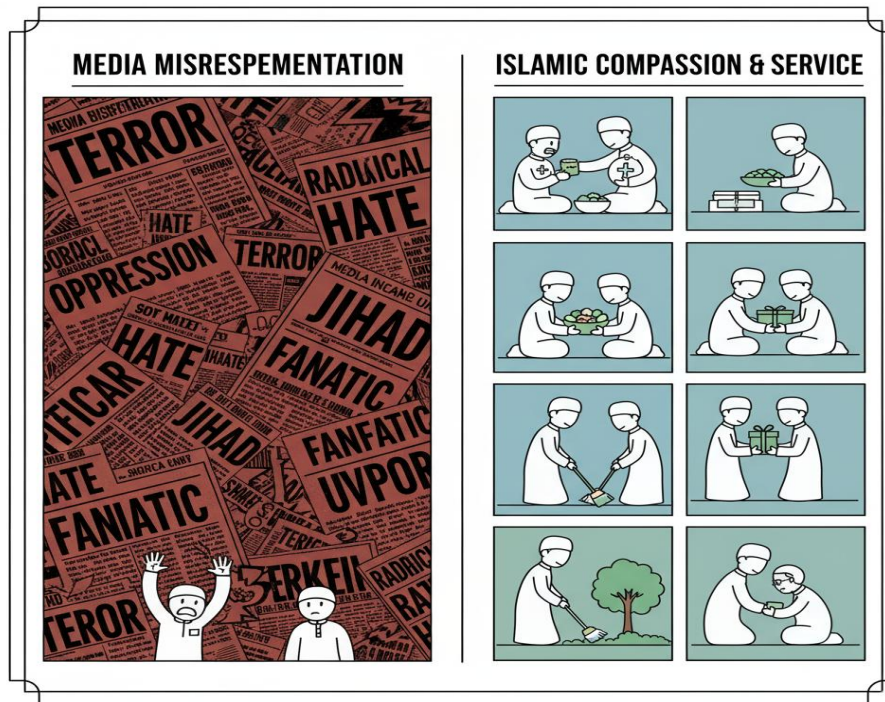
fuel Islamophobia worldwide, even influencing Muslim-majority societies.

In Bangladesh, the influence of Indian and Western media has deeply shaped people's mindset. Many Muslims have grown distant from their faith, adopting foreign cultural practices without realising it. The absence of Islamic representation in media has allowed misconceptions to spread unchecked.

The Prophet ﷺ said:

“There will come a time when holding onto your faith will be like holding onto hot coals.” (Tirmidhi)

This Hadith perfectly reflects today's struggle. Media propaganda has made Da'wah seem like a battle against false narratives. Therefore, Muslim communities must establish truthful, creative, and positive media platforms to spread the beauty of Islam.



A contrast image — on one side, distorted news headlines about Islam; on the other, peaceful imagery of Muslims helping others.

3.6 Lack of Patience and Perseverance

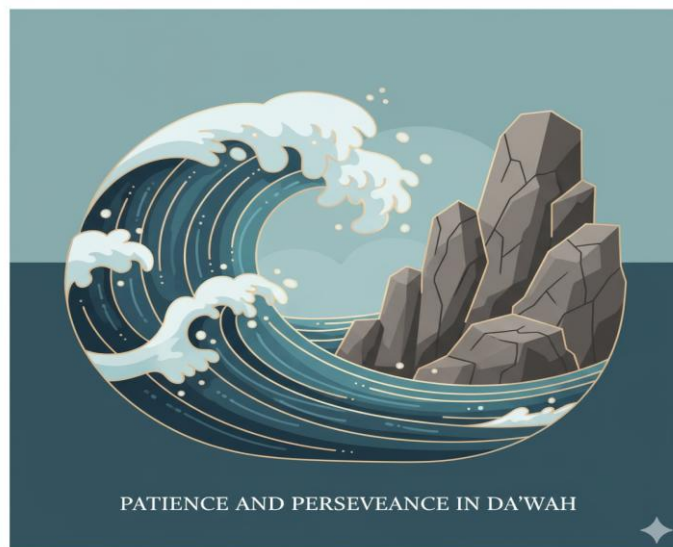
Patience (Sabr) is the soul of Da'wah. Without it, no Da'ee can succeed. Sometimes new learners of Islam become enthusiastic and start debating others without proper knowledge or manners. Instead of inviting wisely, they end up arguing harshly, which pushes people further away.

Allah ﷻ commands in the Qur'an:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

“And be patient, for your patience is only through Allah.” (Surah An-Nahl 16:127)

The Prophet ﷺ himself faced insults, rejection, and persecution, yet never lost patience. A Da’ee must remain steadfast, gentle, and hopeful — trusting that guidance comes only from Allah.



An image of waves hitting rocks resembling “Patience and perseverance in Da’wah.”

3.7 Contradiction Between Words and Actions

One of the greatest challenges in Da’wah is hypocrisy between words and deeds. When Muslims preach righteousness but act unjustly — cheating in business, neglecting prayers, engaging in

unlawful relationships, or following riba-based systems — non-Muslims become confused.

The Qur'an warns against this behaviour:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

“O you who believe! Why do you say what you do not do?” (Surah As-Saff 61:2)

True Da'wah begins with self-reform. Actions speak louder than words. The best Da'ee is the one whose character reflects Islam — honest in trade, kind to neighbours, and sincere in worship.

3.8 Political and Legal Restrictions

In many secular nations, Da'wah faces political and legal constraints. Governments that promote “religious equality” often restrict open Da'wah activities, considering them as “hate speech” or “extremism.”

In Bangladesh and other countries, several scholars and preachers have been imprisoned for merely spreading Islamic teachings. Internationally, cases such as that of Dr. Zakir Naik

(expelled from India) and Sheikh Saleh Al-Talib (imprisoned in Saudi Arabia) show how Da'wah is being suppressed globally.

Despite these challenges, the believer must not lose hope. The Qur'an promises:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, even though the disbelievers hate it.” (Surah At-Tawbah 9:32)

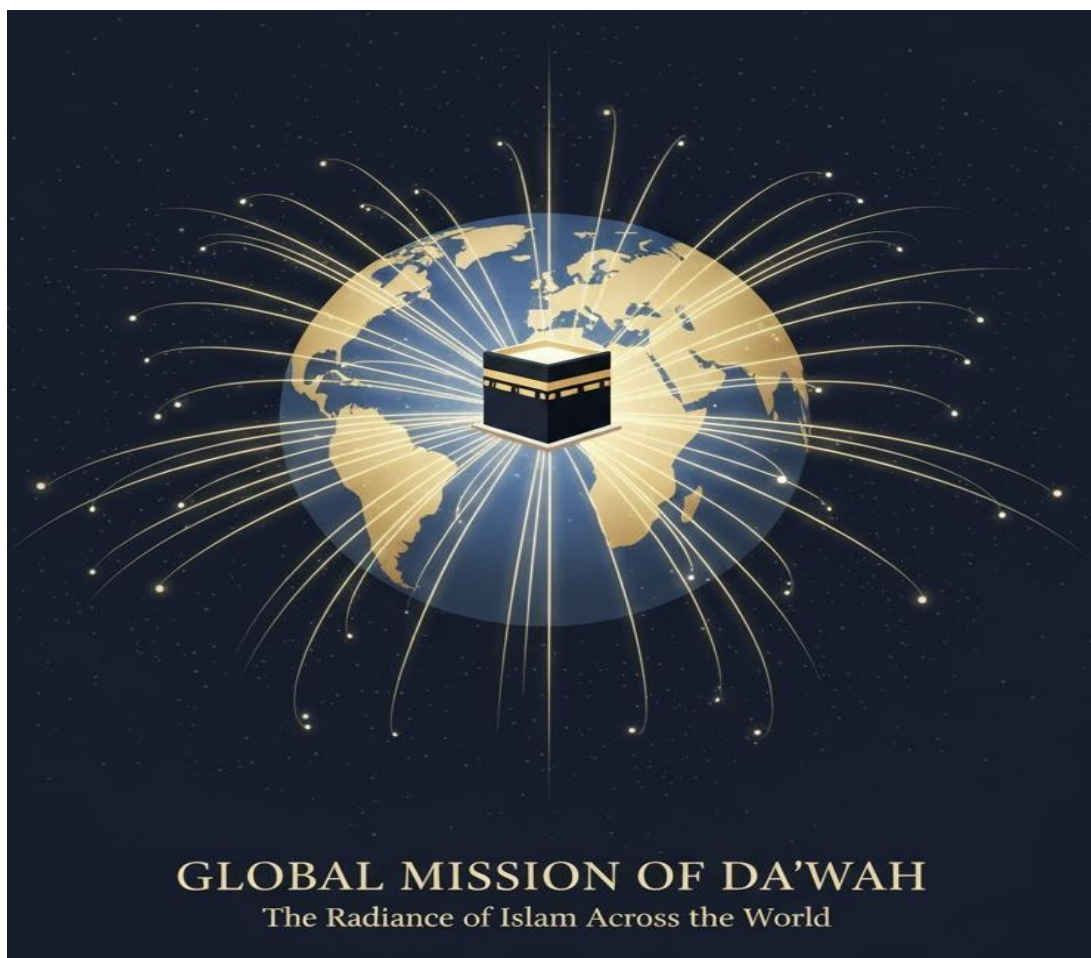
No matter how strong the worldly systems become, the light of Islam will prevail, for it is the light of truth.

Summary

The path of Da'wah is filled with trials — ignorance, fear, social pressure, misconceptions, and political opposition. Yet, each challenge strengthens the believer's resolve. With Ilm, Sabr, sincerity, and reliance on Allah, Da'wah continues — as it began with the prophets and will continue until the Day of Judgment.

“And who is better in speech than one who calls to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

(Surah Fussilat 41:33)



Global mission of da'wah the radiance of Islam across the world

Chapter 4: Solutions to Overcome Obstacles in Da‘wah

4.1 Acquiring Authentic Islamic Knowledge

As previously discussed, many obstacles in da‘wah arise from a lack of sound knowledge. Knowledge is what makes every path easier and transforms uncertainty into clarity. A dā‘ī cannot begin his mission without first grounding himself firmly in authentic Islamic knowledge. When truth is spoken with sincerity and knowledge, falsehood has no power to stand before it.

Allah ﷻ says:

“Allah will raise those who believe and those who were given knowledge in degrees.”

(Surah al-Mujādilah, 58:11)

The first revelation sent to the Prophet ﷺ was a command emphasising knowledge:

“Read in the Name of your Lord who created...”

(Surah al-‘Alaq, 96:1–5)

This shows that knowledge is the foundation upon which the mission of guidance stands.

Authentic knowledge also protects da‘wah from misguidance, emotional outbursts, and arguments based on opinions rather than revelation. A knowledgeable dā‘ī speaks with evidence, wisdom, and calm confidence — and such speech enters the hearts.

4.2 Strengthening Faith and Tawakkul (Reliance on Allah)

Every Muslim who stands for da‘wah must first strengthen his īmān. A dā‘ī needs a heart that bows only to Allah, not to worldly fears, wealth, or comfort. If the heart is firm, no obstacle can overpower him.

Allah ﷻ reminds:

“And whoever relies upon Allah — He is sufficient for him.”

(Surah at-Ṭalāq, 65:3)

Another verse emphasises the balance between action and reliance:

“When you have decided, then put your trust in Allah. Indeed, Allah loves those who rely upon Him.” (Surah Āl ‘Imrān, 3:159)

Tawakkul is not passive; it is active effort combined with sincere trust in Allah.

When a dā‘ī approaches someone with pure intention and reliance on Allah, Allah opens hearts for him, softens barriers, and allows the truth to reach places the tongue alone cannot.

The Prophet ﷺ said:

“If you rely on Allah with true reliance, He will provide for you as He provides for the birds — they leave hungry in the morning and return with full stomachs.”

(Tirmidhi)

Thus, strengthening faith, purifying the soul, maintaining sincerity, and deepening reliance upon Allah are essential steps for every dā'ī.

4.3 Developing Effective Communication Skills

Da'wah is built on communication. Whether through spoken words, writing, teaching, or dialogue — no method succeeds without interpersonal skill.

Communication is already embedded in Islamic practice. Muslims greet each other with “As-salāmu‘alaykum wa raḥmatullāhi wa barakātuh”, a greeting full of compassion and peace. The Prophet ﷺ said:

“You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you something that will increase love among you? Spread salām among yourselves.”

(Muslim)

Simple acts like greeting neighbours, talking to family members, showing concern, and engaging in small conversations help a dā'ī naturally develop confidence and the ability to read people's emotions.

A Muslim must be approachable, soft-spoken, and empathetic. These qualities allow the dā'ī to understand people's psychology, their needs, and their mindset — all of which help deliver the message with wisdom.

4.4 Building Bridges Through Common Values

People come from different religions, nations, and backgrounds, yet they all share universal values — kindness, justice, honesty, and compassion. Recognising these shared values helps build bridges rather than walls.

A dā'ī should first focus on similarities, not differences. Human connection is the bridge that allows truth to cross into someone's heart.

Examples include:

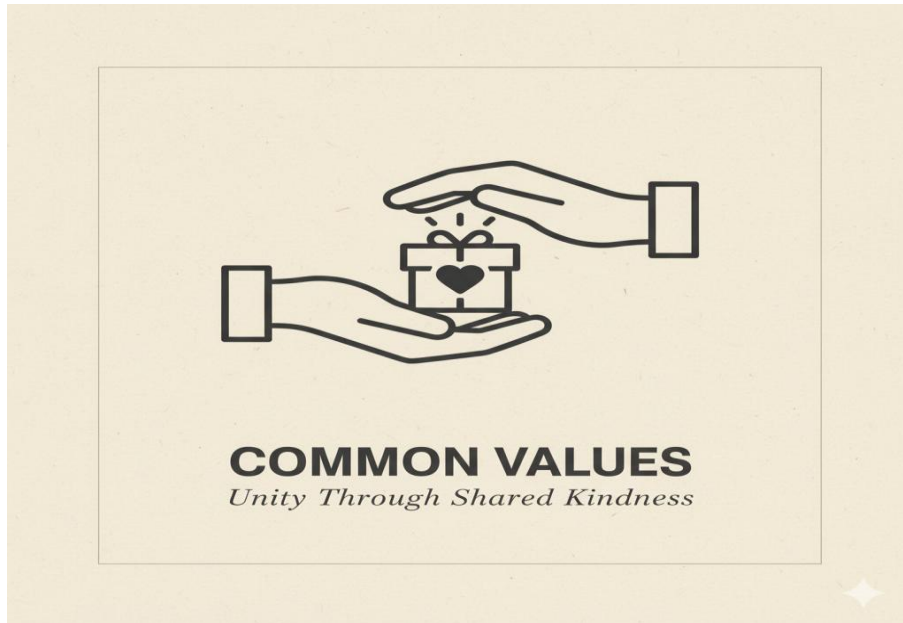
- showing kindness
- helping neighbours
- exchanging small gifts
- being fair and trustworthy
- showing honesty in dealings

The Prophet ﷺ said:

“Give gifts to one another, and you will love one another.”

(Bukhari in al-Adab al-Mufrad)

Softness and empathy attract hearts, while harsh arguments push people away. By showing good character, the dā'ī lets people witness the beauty of Islam even before hearing the message verbally.



symbolising common values.

4.5 Correcting Misconceptions with Wisdom and Patience

Media propaganda has created deep misconceptions about Islam. These false beliefs often become barriers preventing people from accepting the truth. Therefore, correcting these misunderstandings is a crucial responsibility of da‘wah.

Allah ﷻ commanded:

“Call to the way of your Lord with wisdom and good instruction, and argue with them in the best manner.”

(Surah an-Nahl, 16:125)

A dā'ī should not rush into arguments or become defensive. Instead, he should patiently explain the teachings of Islam with evidence, gentleness, and real examples.

Common misconceptions include:

- women's rights
- polygamy
- hijab
- punishments in Islamic law
- marriage customs

With patience and wisdom, a dā'ī can remove these misunderstandings and present Islam's true image. When minds are cleansed of falsehood, hearts naturally incline toward truth.

4.6 Emphasising Good Character and Practical Example

Actions speak louder than words. A dā'ī must live the message before preaching it. People believe what they see, not what they hear.

The Prophet ﷺ said:

“The best of you are those with the best character.”

(Bukhari)

He also warned:

“A man will be brought on the Day of Judgment whose tongue spoke wisdom, but whose actions contradicted it.”

(Authentic meaning from various narrations)

Good character — honesty, kindness, patience, helpfulness, smiling, and humility — is the most powerful form of da‘wah.

When Muslims embody the sunnah in their behaviour, all false propaganda collapses. The Prophet ﷺ was the greatest dā‘ī because he was the greatest example.

4.7 Using Modern Technology and Media for Da‘wah

Today, da‘wah has become easier than ever before. The scholars of the past travelled across seas and deserts to spread Islam, but now a single message can reach thousands within seconds.

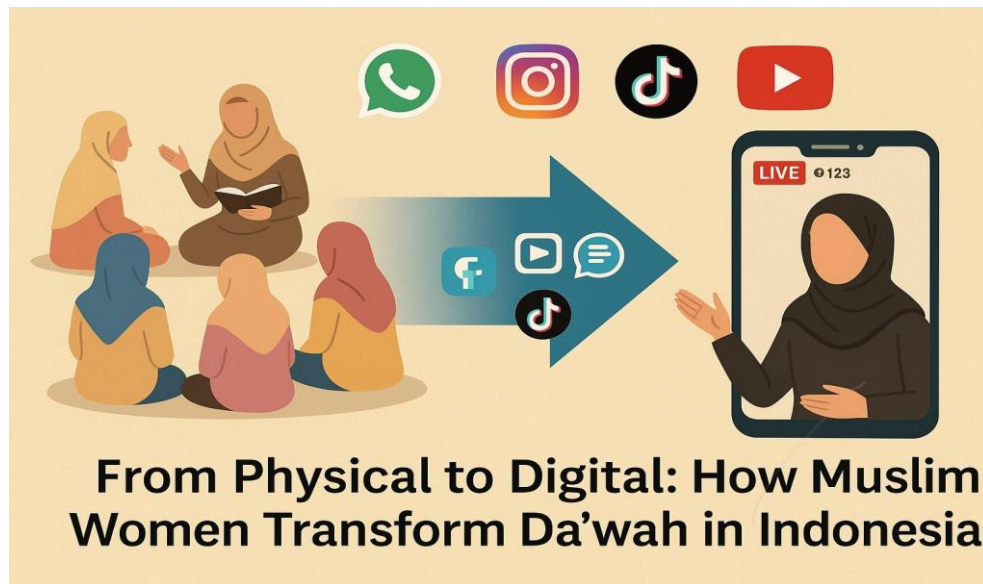
Islamic online platforms such as Islamic Online Madrasah (IOM), Islamic Open University (IOU), As-Sunnah Foundation, and many others have made knowledge accessible even from home.

This thesis itself is an example of how technology supports learning.

The Prophet ﷺ said:

“Convey from me even if it is one verse.” (Bukhari)

Broadcasting beneficial reminders, writing posts, producing short videos, or even sharing Qur’an verses online can become means of guidance for many. Technology has truly become a blessing for those who cherish knowledge.



Symbolising digital da'wah.

4.8 Adapting to Cultural Contexts Without Compromising Islam

Societies change over time, and cultures evolve, but Islam remains perfect and timeless. Many people assume Islamic practices are outdated — but in reality, Islam is the most advanced, balanced, and universal system.

A dā'ī must approach people with gentleness, respect, and cultural awareness, presenting Islam as a system that enhances societies rather than opposes them.

However, cultural adaptation must never compromise Islamic principles.

Allah ﷻ says:

“Hold firmly to what We have revealed to you.”

(Surah az-Zukhruf, 43:43)

A dā'ī should:

- understand the local culture
- communicate with tolerance
- recognise shared values
- avoid isolating himself
- participate in community life without violating Islamic teachings

Islam encourages community care and neighbourly support. Surah al-Mā'ūn emphasises caring for the needy and not turning away from social responsibilities.

Da'wah teams can promote Islamic culture by celebrating Ramadan, organising Eid events, and spreading awareness about

Islamic ethics in society. This strengthens Muslim identity while presenting Islam beautifully to others.

Chapter 5: Case Studies and Practical Examples

5.1 Prophets as Models in Da‘wah

The Prophets (‘alayhimus-salām) are the foundation of Da‘wah throughout human history. They were chosen by Allah to deliver His message with the highest level of wisdom, patience, and sincerity. Their lives represent the most authentic and effective methods of calling people to the truth.

Allah ﷻ says:

“They were those whom Allah guided, so follow their guidance.”

(Surah al-An‘ām, 6:90)

Across thousands of years, the Prophets brought revolutionary change, touching hearts and transforming societies through dedication, compassion, and unwavering commitment. Their

lives illustrate the essential pillars of Da‘wah: patience, clarity of message, sincerity, sacrifice, kindness, and consistency.

Below are some universal examples:

Prophet Nūḥ (AS): Perseverance for Centuries

He continuously called his people for more than 950 years (Qur’an 29:14). His dedication shows that a dā‘ī must remain patient regardless of people’s reactions.

Prophet Ibrāhīm (AS): Respectful Dialogue and Logical Reasoning

His debates with his father and his people were calm, logical, and respectful, reflecting the Qur’anic instruction to argue “in the best manner.”

Prophet Mūsā (AS): Bravery Against Oppression

He confronted one of the most oppressive rulers in history, yet Allah commanded him to speak gently:

“Speak to him mildly, that perhaps he may remember or fear.” (20:44)

Prophet ‘Īsā (AS): Gentleness and Compassion

His approach was rooted in mercy and healing, exemplifying emotional warmth in da‘wah.

Prophet Muhammad ﷺ: The Complete and Final Model

He combined all the qualities of previous Prophets—wisdom, mercy, courage, firmness upon truth, humility, and perfect character. Allah ﷻ declared:

“Indeed, you are upon an exalted standard of character.”

(Surah al-Qalam, 68:4)

The Prophets succeeded because they spoke to hearts, sacrificed comforts, endured hardships, and sought only Allah’s pleasure. Their methods remain the ultimate template for all da‘wah work.

5.2 The Da‘wah of the Sahabah

The Sahabah (RA) were the first generation to inherit the mission of da‘wah after the Prophet ﷺ. They learned directly from him—observing his behaviour daily, absorbing his

teachings, and embodying his character. Their understanding was pure, and their dedication unparalleled.

Through their sacrifices, Islam spread rapidly beyond Arabia. They left their homes, travelled across continents, participated in battles, and faced hardships with steadfastness—all for the sake of Allah and the mission of spreading truth.

The Khulafā' ar-Rāshidūn (the four rightly guided caliphs) demonstrated the highest leadership in da'wah:

Abu Bakr (RA): Softness, firmness, and humility

He preserved unity after the Prophet's death and fought false prophets to protect Tawḥīd.

Umar ibn al-Khaṭṭāb (RA): Justice and strength

Under his khilāfah, Islam spread to Persia, Egypt, and the Levant.

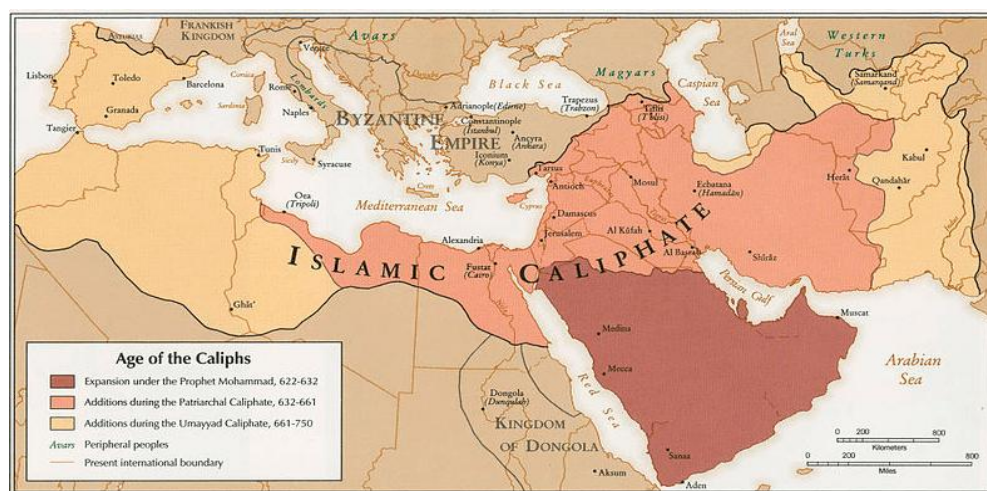
Uthmān ibn 'Affān (RA): Modesty and generosity

He expanded the Muslim empire peacefully and preserved the Qur'anic manuscript.

Ali ibn Abi Tālib (RA): Knowledge and wisdom

His intellectual and spiritual leadership inspired many generations.

With the efforts of all the Sahabah, Islam bloomed across the world. Their lives remain shining models of sacrifice, sincerity, and unwavering commitment.



A map of early Islamic expansion

5.3 Contemporary Da‘wah Efforts in Different Countries

In the modern world, Da‘wah continues across diverse cultures and societies, using methods tailored to local needs. While the message of Islam remains unchanged, the strategies adapt to different contexts.

Muslim-Majority Countries Da‘wah is often organised through:

- Islamic centres and masjids
- Qur’an and Hadith institutions
- National da‘wah organisations
- Public lectures and community programs
- Television channels and Islamic media

These efforts focus on educating Muslims, addressing misconceptions, and inviting non-Muslims with wisdom and good manners.

Non-Muslim Countries Da‘wah is mostly carried out by:

- local community groups
- university Islamic societies
- volunteers
- Islamic organisations

Their work includes interfaith dialogues, charity projects, distribution of literature, and correcting misconceptions

through peaceful interaction. They highlight Islam through good conduct and community service.

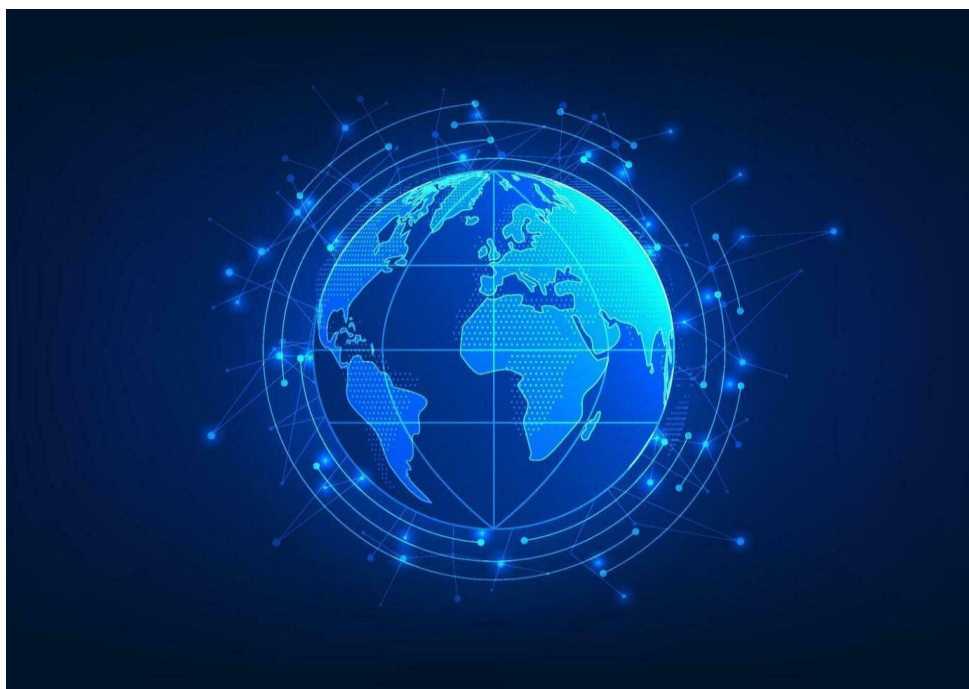
Digital Da‘wah Worldwide

Social media platforms—YouTube, Facebook, TikTok, Instagram—have become powerful tools, allowing da‘is to reach millions globally. Online lectures, short videos, articles, and digital classes have opened new doors for sharing knowledge.

Despite differences in method, the global da‘wah movement remains united by core principles:

- spreading Tawḥīd
- promoting good character
- removing misconceptions
- presenting Islam through positive behaviour

This variety proves Islam’s universality and its ability to reach all hearts.



world map with digital connection lines, representing global da'wah.

5.4 Success Stories of Overcoming Da'wah Obstacles

Throughout Islamic history, countless individuals and communities faced major challenges in da'wah—yet they succeeded through patience, courage, and sincerity. Modern Muslims today are the living results of those struggles.

5.4.1 The Success of Prophet Muhammad ﷺ in Makkah

In the early years of Islam, the Prophet ﷺ faced harsh persecution, economic boycott, insults, and rejection by his own tribe. Yet he remained patient and steadfast. His noble character

became the strongest form of da‘wah, eventually softening hearts, including that of ‘Umar ibn al-Khaṭṭāb (RA).

This teaches that truth, patience, and sincerity can overcome even the strongest resistance.

5.4.2 Mus‘ab ibn ‘Umair (RA): The First Ambassador of Islam

Once known for his luxurious lifestyle, Mus‘ab (RA) left everything for Allah. He travelled to Madinah alone and, through gentle teaching and excellent manners, guided influential leaders like Sa‘d ibn Mu‘ādh (RA) to Islam. His work prepared Madinah for the Hijrah and the establishment of the first Islamic state.

His story proves that da‘wah done with compassion can transform societies.

5.4.3 The Da‘wah of Early Scholars and Travelling Merchants

Muslim scholars and traders who travelled to Southeast Asia, East Africa, China, and beyond faced tremendous obstacles:

- language barriers
- long distances

- unfamiliar cultures

Yet Islam spread peacefully in these regions primarily through their honesty, kindness, and integrity in trade and daily behaviour.

5.4.4 Modern Community Initiatives

Today, many Islamic organisations overcome challenges like limited resources, media negativity, and lack of trained da'is by using:

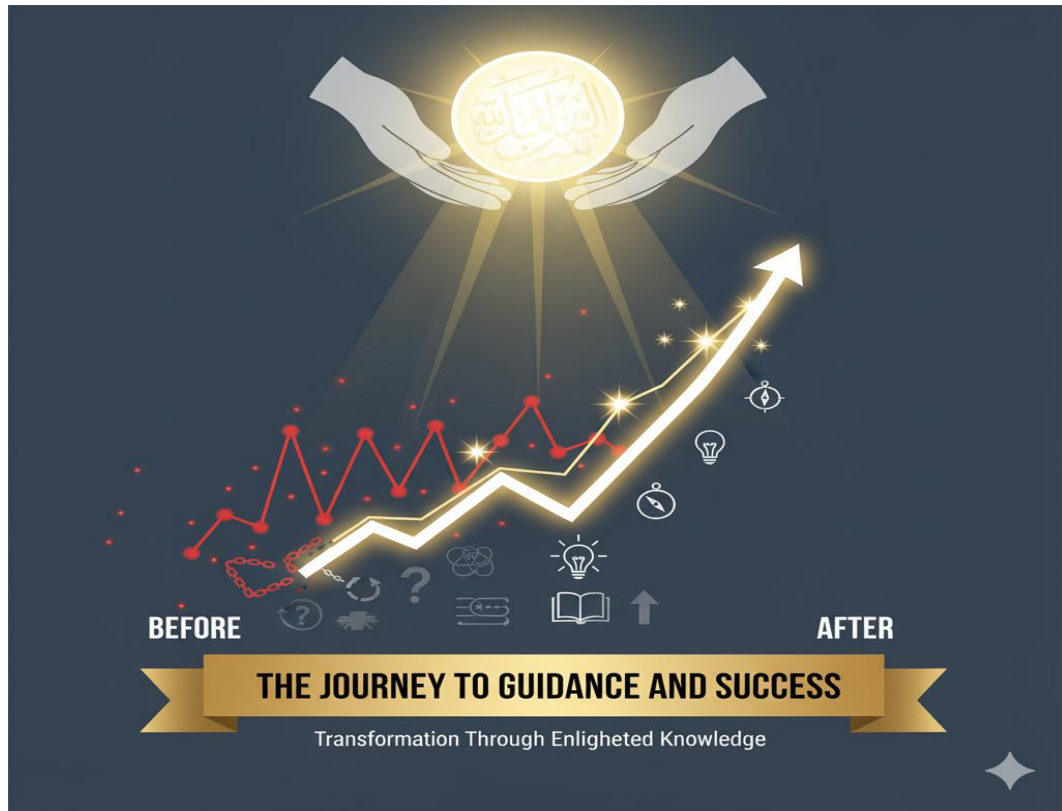
- social media
- community workshops
- interfaith discussions
- charity work
- youth programmes

These efforts build trust and reshape public perception.

5.4.5 Individual Success Stories

There are many cases of individuals who initially rejected or opposed Islam but eventually embraced it after meeting Muslims

who showed patience, kindness, fairness, and empathy. Such stories show that even small acts—smiling, helping, showing respect—can open hearts.



A graph, representing success in da'wah

Chapter 6: Findings and Discussion

6.1 Analysis of Key Obstacles

Understanding the key obstacles in Da'wah is essential for developing effective and sustainable strategies. These challenges are not merely individual limitations; they emerge from social,

cultural, psychological, and global conditions. A detailed analysis helps reveal how these issues hinder the process of conveying Islam and why they persist across different communities.

Lack of Authentic Islamic Knowledge

One of the most critical obstacles is insufficient or superficial knowledge of Islam. Although many Muslims are willing to participate in Da'wah, they often lack foundational understanding of the Qur'an, Sunnah, Islamic ethics, and the principles of dialogue. This makes it difficult for them to answer basic questions or communicate Islam clearly and confidently, leading to misunderstandings and reduced effectiveness.

Weak Communication Skills and Confidence

A significant number of potential da'is struggle with low confidence, fear of rejection, or difficulty expressing themselves. Cultural shyness, introversion, and limited experience in public speaking often discourage individuals from approaching others—even when they possess sincere intentions. Without developing

strong communication skills, many remain silent despite having meaningful knowledge to share.

Negative Stereotypes and Misconceptions About Islam

Due to global media narratives, political conflicts, and widespread misinformation, Islam is often misunderstood. As a result, da'is frequently find themselves clarifying misconceptions before presenting the actual message. This makes Da'wah emotionally challenging and mentally exhausting.

Cultural and Religious Sensitivities

Differences in cultural norms, social behaviour, and religious traditions can create hesitation during Da'wah interactions. Many da'is fear offending others or being perceived as disrespectful. Engaging with people from different faiths, ethnicities, and lifestyles requires sensitivity and adaptability, which not everyone is prepared for.

Social Pressure and Fear of Criticism

In some societies, speaking about religion is seen as intrusive or inappropriate. Da'is may fear mockery, judgment, or social

isolation. This pressure is especially strong in environments where religious discussions are discouraged or Islam is mistrusted, causing individuals to delay or abandon Da‘wah efforts.

Lack of Organisational Support and Resources

Effective Da‘wah often requires structured programmes, trained volunteers, financial resources, and educational materials. Many communities lack organised Da‘wah centres or leadership support. Without these resources, individuals can feel overwhelmed and unable to sustain their efforts consistently.

Internal Spiritual Struggles

Internal challenges such as weak faith, inconsistency in worship, or personal doubts can significantly reduce motivation. Since sincerity is a core requirement of Da‘wah, spiritual weakness can become a major obstacle. Although these struggles are less visible, they are among the most powerful barriers faced by da‘is.

6.2 Practical Effectiveness of Solutions

The solutions proposed in earlier chapters have demonstrated strong practical benefits when applied with sincerity and consistency. Strengthening authentic Islamic knowledge enables da'is to present Islam confidently and accurately, reducing misunderstandings and confusion. Training in communication skills—through workshops, role-play, and gradual practice—greatly improves confidence and approachability.

Community-based support systems such as Da'wah groups, study circles, and online learning platforms help individuals overcome isolation and provide essential materials for outreach. Addressing misconceptions through respectful dialogue and demonstrating good character have proven highly effective in reshaping public perceptions of Islam.

Ultimately, the impact of these solutions depends on continuous effort, patience, and adaptability. When da'is tailor their methods to the cultural and social context of their audience, Da'wah becomes more meaningful and transformative.

6.3 Role of Da'wah in Contemporary Society

In today's rapidly changing world, the role of Da'wah is more significant than ever. Modern societies face moral confusion, identity crises, and widespread misinformation about Islam. Through Da'wah, Muslims have the opportunity to present Islam's true message—grounded in peace, justice, and compassion—while addressing misunderstandings created by global conflicts and biased media narratives.

Da'wah also strengthens the faith of Muslims themselves. By engaging in outreach, individuals deepen their own knowledge, refine their character, and develop a stronger sense of responsibility toward the Ummah. In multicultural environments, Da'wah promotes mutual respect, communication, and peaceful coexistence.

With the rise of digital media, Da'wah can now reach global audiences instantly. Online lectures, social media platforms, community webinars, and digital articles allow Islamic teachings to spread widely and effectively. Thus, Da'wah has become not only a religious duty but also a powerful tool for positive social change in contemporary society.

6.4 Challenges for the Future

As society continues to evolve, future Da‘wah efforts will face new and complex challenges. Rapid technological advancement may increase the speed at which misinformation spreads, making it difficult to distinguish authentic teachings from distorted narratives. Growing political tensions and rising Islamophobia may further complicate dialogue and increase public suspicion toward religious messages.

Cultural diversity will require da‘is to adopt more sensitive, informed, and flexible approaches. Reaching younger generations—who are heavily influenced by digital culture, shifting values, and shortened attention spans—will demand creativity and mastery of modern communication tools.

Furthermore, maintaining sincerity, spiritual strength, and unity within the Muslim community will remain essential. However, worldly distractions, materialism, and lack of community bonding may challenge this stability.

Overall, the future of Da‘wah will require continuous learning, innovation, and steadfastness while remaining anchored in the timeless principles of Islam.

Chapter 7: Conclusion and Recommendations

7.1 Summary of the Study

This study explored the concept of Da‘wah, its importance in Islam, and the various obstacles that prevent Muslims from fulfilling this essential responsibility. The research examined both internal and external challenges faced by da‘is, including lack of knowledge, weak communication skills, social pressures, misconceptions about Islam, and limited organisational support. The study also highlighted the timeless examples of prophets, the Sahabah, early scholars, and contemporary da‘wah efforts around the world.

Through analysis and discussion, it became clear that Da‘wah is not only a religious duty but also a powerful means of guiding society, strengthening the Muslim identity, and spreading the message of tawḥīd across different cultures and environments.

7.2 Main Conclusions

From the findings of this study, several key conclusions can be drawn:

1. Da‘wah is the foundation of the Muslim Ummah.

It connects believers directly to their responsibility towards Allah and humanity. Without Da‘wah, the message of Islam cannot continue to reach hearts and minds.

2. Most obstacles arise from within individuals themselves.

Lack of knowledge, fear, low confidence, and weak communication skills are the most common barriers. These can be improved through consistent effort, learning, and practice.

3. External challenges are increasing in the modern world.

Misconceptions, media propaganda, Islamophobia, cultural differences, and social pressure significantly affect Da‘wah work. However, these challenges are not impossible to overcome.

4. Good character remains the strongest tool in Da‘wah.

From the Prophet ﷺ to the Sahabah and early travellers, character, patience, wisdom, and sincerity changed nations. These qualities are still the heart of successful Da‘wah today.

5. Digital and global platforms have opened new opportunities.

Social media, online lectures, and digital Da‘wah allow the message of Islam to reach millions instantly, showing that Da‘wah continues to evolve with time.

Overall, Da‘wah remains a timeless duty that requires continuous effort, knowledge, patience, and reliance on Allah.

7.3 Recommendations for Da‘wah Workers

Based on the findings of this research, the following recommendations are proposed for da‘wah workers, students, and anyone who wishes to serve Islam:

1. Strengthen Knowledge of Islam:

Study Qur’an, Hadith, Islamic ethics, and the methods of the Prophets. A da‘i should always speak from authentic knowledge.

2. Develop Communication Skills:

Practice speaking with kindness and clarity. Learn how to engage different personalities and how to present ideas gently.

3. Start With Good Character:

People accept what they see before what they hear.

Politeness, honesty, humility, and respect have a powerful impact.

4. Use Wisdom and Sensitivity:

Understand people's backgrounds, beliefs, and emotions.

Da'wah should never be harsh or judgmental.

5. Make Use of Modern Tools:

Use social media, short videos, infographics, articles, and online discussions to reach people effectively.

6. Join Da‘wah Groups or Organisations:

Teamwork provides strength, motivation, and resources. It also reduces fear and builds confidence.

7. Be Patient and Consistent:

Guidance belongs to Allah alone. A da‘i’s duty is to convey the message with sincerity, not to force results.

8. Focus on personal spiritual development:

A da‘i should maintain sincerity through prayer, dhikr, and self-reflection. Strong iman strengthens the impact of Da‘wah.

7.4 Suggestions for Future Research

This study provides a foundation for understanding the obstacles and solutions in Da‘wah, but further research can explore deeper aspects. Suggested areas include:

1. The impact of digital media on global Da‘wah—both its benefits and its risks.
2. Comparative study of Da‘wah approaches in Muslim-majority vs. non-Muslim countries.
3. Psychological barriers in Da‘wah—how fear, anxiety, and social pressure affect da‘is.
4. The role of women in Da‘wah in contemporary Muslim societies.
5. Case studies of successful Da‘wah organisations and what methods made them effective.
6. Youth Da‘wah strategies—addressing short attention spans and modern challenges.

7. Measuring the long-term impact of character-based Da‘wah on communities.

These topics will help future researchers contribute to the development of more effective Da‘wah methods suitable for different environments and generations.

7.5 Closing Statement

Dā‘wah is not only a religious duty but a lifelong responsibility that shapes the identity and mission of every Muslim. As this study has shown, despite the obstacles faced across different times and contexts, the message of Islam continues to reach hearts through sincerity, knowledge, and steadfast effort. The challenges of the modern world require wisdom, patience, and renewal of intention, yet they also open new doors for transformative work. Ultimately, the success of Dā‘wah lies in placing full trust in Allah, striving with pure intention, and embodying the noble character taught by our beloved Prophet ﷺ. May Allah grant us the strength to uphold this mission and

make us among those who carry His light to humanity with truth and compassion.

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“Let there arise out of you a community inviting to good...”

2. Surah Āl 'Imrān (3:110)

“You are the best nation produced for mankind...”

3. Surah An-Naḥl (16:125)

“Invite to the way of your Lord with wisdom and good instruction...”

4. Surah Al-Mujādilah (58:11)

“Allah will raise those who believe and those given knowledge by degrees.”

5. Surah Al-'Alaq (96:1-5)

“Read in the Name of your Lord who created...”

6. Surah At-Ṭalāq (65:3)

“Whoever relies upon Allah—He is sufficient for him.”

7. Surah Āl ‘Imrān (3:159)

“When you have decided, then put your trust in Allah...”

8. Surah Fussilat (41:33)

“Who is better in speech than one who calls to Allah...”

9. Surah Al-Ghashiyah (88:21–22)

“So remind, you are only a reminder. You are not a controller over them.”

10. Surah An-Nahl (16:127)

“Be patient, and your patience is only through Allah.”

11. Surah As-Şaff (61:2)

“Why do you say what you do not do?”

12. Surah At-Tawbah (9:32)

“They want to extinguish the light of Allah with their mouths...”

13. Surah An-Nūr (29:14) (regarding Nūḥ a.s. – lifespan in da‘wah)

“He stayed among his people for a thousand years minus fifty.”

14. Surah Ṭā Hā (20:44)

“Speak to him gently that he may take heed or fear.”

15. Surah Al-An‘ām (6:90)

“These are the ones whom Allah has guided—so follow their guidance.”

16. Surah Al-Qalam (68:4)

“Indeed, you are upon an exalted standard of character.”

17. Surah Az-Zukhruf (43:43)

“Hold firmly to what We have revealed to you.”

18. Surah Al-Mā‘ūn (107:1–7) (if you referenced caring for needy)

“Have you seen the one who denies the religion...”

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“Convey from me even if it is one verse.”

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3. Sahih Muslim, Hadith 2674

“The one who calls to guidance will have a reward equal to those who follow him.”

4. Sahih al-Bukhari, Hadith 3701

(Better for you than red camels.)

5. Sahih al-Bukhari (incident of Ṭā'if)

“O Allah, guide my people, for they do not know.”

6. Sunan Abu Dawud, Hadith 4682

“The most complete of believers in faith are those with the best character.”

7. Tirmidhi (Hadith of tawakkul)

“If you rely on Allah truly, He will provide for you like He provides for birds.”

8. Tirmidhi (Hadith of holding onto faith being like hot coals)

“A time will come when holding onto your faith is like holding onto hot coals.”

9. Muslim (Hadith of spreading salam)

“You will not enter Paradise until you believe... Spread salam among yourselves.”

10. Al-Adab al-Mufrad (Bukhari) “Give gifts to one another and you will love one another.”

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