

The Role Of Media In Islamic Da'wah In A Plural Society: Significance, Prerequisites And Techniques

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Abstract

The paper aims to highlight the role of media in promoting the noble cause of Islamic da'wah and preaching of Islamic philosophy in the plural society and multiracial community. The excellence of Muslim Ummah (nation) predominantly lies in presenting and propagating the real message of Islam to human beings worldwide. In order to retain the title of the best Ummah, Muslims are responsible for delivering and conveying the Islamic teachings with their real essence and true spirit to the entire humanity. For achieving this sacred purpose, Muslims need to utilize all possible means in the contemporary world, including modern media and modern ways of communication. Nowadays, the media industry has brought an outstanding revolution in broadcasting any messages and news. Therefore, media can be of great importance for Islamic preachers to perform da'wah's responsibility in the plural and multiracial society. The modern media tools highlight its necessity for an Islamic da'i and da'wah tasks. Undoubtedly, application of modern media tools for da'wah activity can play a key role in spreading the message of the Qur'an and Sunnah, which ultimately will portray a real picture of Islam. This article investigates the significance, pre-requisites and various modes and principles of communication, which can ultimately support da'wah activities in a multicultural society and multiracial culture worldwide. The article uses qualitative research methodology employing content analysis for examining the relevant data. It is hoped that the current study would be imperative in providing a theoretical framework for practice for Islamic da'is and da'wah.

Keywords: Role, Media, Islamic da'wah, Plural society.

A. Introduction

Basically, Muslims believe that da'wah is an obligatory religious responsibility for all

without gender differences. Muslim da'is (preachers) continued to eschew modern trends (new media) of da'wah for its Western roots in the late twentieth century.¹ Plural society refers to "a society that is composed of diverse ethnic, cultural, and religious groups".² Social media are online modes and interactive platforms for linking and joining people around the globe.³ It contains several attributes, communication formats, and sociability functions.⁴ In recent decades, the internet source has totally changed the way of communication through posts and contents by sharing and uploading data.⁵ Necessarily, social media provides an avenue for obtaining and conveying information relating to various aspects of life.⁶ Social media serves as the mediation for preaching religious teachings.⁷ During recent years, the proliferation of media has been seen in da'wah activities in the Muslim and Western World. In the global context, the Missionaries of religion identified the significant role of media in preaching and teaching theology. Generally, Muslim preachers have been using tools of social media for da'wah purposes aiming at fruitful religious discussions with other religions, interreligious dialogue between Muslims and other people, and promoting social cohesion among the individuals of a diverse society.

In human history, the Prophets had delivered the message of Allah's Oneness [Islamic Monotheism] and the worship of the Lord to their adherents and other people through direct verbal communication. For instance, in spreading God's message, the Prophet Noah had continuously performed

his duty of preaching to his nation for about 950 years. Lastly, the Prophet (peace be upon him) of Islam had completed the mission and message of prophets of spreading Islamic monotheism and worshipping only One God Almighty. The Prophet (peace be upon him) declared that "the learned (scholars) are the heirs of the Prophets".⁸ Further, he (peace be upon him) ordered Muslims to convey his teachings, even a single sentence, to other people.⁹

In Arabia, the Prophet (peace be upon him) used the approach of the heart, mind, and soul to deliver monotheistic-centric (Tawhidi centric) da'wah among people.¹⁰ Nevertheless, Islam promotes positive thinking and action for doing da'wah activities underpinning from the core principle and essential features of the Prophetic tradition to win over the minds and hearts of people.¹¹ Islamic perspective encourages positive thinking towards God (Allah), the universe, and human beings and abstains from negative thinking and actions that could increase the disorders, divisions, and conflicts among people.¹² To summarize, Muslim Ummah is assigned the formidable task and magnificent mission of giving da'wah to people for the sake of Allah Almighty, which can be facilitated by employing the positive techniques and supportive methodologies of social media in the contemporary era. Consequently, Islamic da'wah can be performed by exhibiting positive thinking and attitude towards other religions in a plural and diverse society.

B. Conceptual Clarification of the Terminologies

In Arabic, the term “*iblāgh*” is used for “media”.¹³ The Qur’anic term “*al-Suhaf* or *Suhafan*” means book or scripture¹⁴ plural of “*Sahifah*” that is the origin of the Urdu term “*Sahifah*” used for journalism i.e., communication of information.¹⁵ The Qur’anic term “*balāgh* or *al-blāgh*” means conveyance¹⁶ is the origin of the Urdu term “*iblāgh*” used for media. The above words are used to deliver the message, which resembles social media in the contemporary world. The word media is derived from the Latin word medium, “which means in the middle”.¹⁷ Generally, media refers to “the means of communication, including radio/ television, newspaper, magazines, etc., which reach out or influence people widely”.¹⁸

In media entrepreneurship, the media means “traditional mass communication system and content generators as well as other technologies for mediated human speech, which would include traditional publishing (newspapers, periodicals, or books), traditional electronic media (broadcasting, broadband, cable, or satellite), motion pictures, video gaming, recorded music, advertising, and adaptations of the Internet for any of these media”.¹⁹ The term media and communication used to “mainstream journalism and broadcasting”.²⁰ Curiosity is the natural tendency found in all humankind. Human life cannot run without talking, conversation, and expressing feelings and emotions to others. In daily

routine, the human message can be conveyed to others through communication. From the inception of this worldly life, humankind has been engaged in the process of communicating his feelings and thoughts to others.²¹ With the advent of satellite technologies, media accessibility has increased considerably, which affected developing societies.²²

Literally, in Arabic, the word *al-da’wah* means *al-talab* call or invitation.²³ Technically, the term *da’wah* refers to “inciting people to do good things and hold right guidance; to command the right thing and forbid the wrong one”.²⁴ Shaykh al-Islam, Ibn Taymiyyah (d.728H) defined *da’wah* as: “Calling towards Allah is indeed calling towards belief in him, believing in that what his messengers brought, testifying them [Prophets] what they informed their nations and obeying them [Prophets] what they commanded”.²⁵ Muhammad Al-Bayānoui summarized the term *da’wah* as: “A preaching of Islam to people, its teachings to them, and its application in practical life”.²⁶ An Islamic *da’i* (preacher) is defined as: “A qualified person who invites/calls people to Islam and urges them to adhere to legitimate means/sources”.²⁷ Muhammad Al-Bayānoui states that the definition establishes three *da’wah* stages, which include its propagation, development, and implementation.²⁸ Indeed, the theme of *da’wah* is Islam that consists of faith, Sharia, ethics, and dealings.²⁹

C. Significance of Islamic Da'wah in a Plural Society

Allah Almighty has sent all the Prophets and Messengers (May peace and blessings be upon them) for conveying the message of Islam (Oneness and worship of Allah Almighty). Lastly, the Prophet Muhammad (peace be upon him) was sent to introduce Islam to the entire humanity, which is considered a complete code for all domains of human life. Therefore, it was the mission of the Prophet (peace be upon him) to spread Islamic teachings and Sharia injunctions to people of Arabia in the beginning; so that they may adopt a revolutionary ideology by abandoning the ignorant customs and traditions of their ancestors and tribes. Undoubtedly, the Prophet (peace be upon him) tirelessly and continuously preached God's message to his people.³⁰ Ultimately, the Prophet (peace be upon him) used different mediums of conveying and ways of communicating the message of Islam to his Companions (Sahābah and Sahābiyyah, who embraced Islam at first) and other people of Arabia like polytheists and unbelievers.

Indeed, the Prophets (May peace and blessings be upon them) had spent their whole life in the invitation, instruction, correction, and communication with people. The Prophet Muhammad (peace be upon him) had introduced the preaching and communicating mechanisms through his practical examples and demonstrations. Through these principles, he not only communicated to people of the Quraish, Hijaz, Yemen, Arab, and Madinah but also conveyed the da'wah efficiently. After the emigration to Madinah, he founded the Islamic welfare state for humankind, which

laid the foundations for the propagation of da'wah activities.

It is evident from the Qur'an that Allah Almighty has assigned the vital responsibility of da'wah on the shoulders of the Prophet (peace be upon him), which he successfully completed. For example, Allah says in the Qur'an: "O Messenger, announce that which has been revealed to you from your Lord."³¹ The Qur'an overwhelmingly highlights the Prophet's (peace be upon him) responsibility of conveying the message of Allah Almighty, as cited: "Your duty is only to convey the Message; and Allah is All-Seer of (His) slaves".³² The Qur'an reflects on the mission statement of the entire Muslim nation (Ummah) that is da'wah, as quoted: "You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah".³³ The Muslim nation (Ummah) is made responsible for commanding whatever good/ right and forbidding whatever bad/ wrong, as cited in the Qur'an: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful".³⁴

The Qur'an admires the believer for inviting people towards Allah Almighty and doing good deeds, as mentioned: "And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims'?"³⁵ In addition, the Qur'an admires a believer who does good, as stated: "And who is better in religion than one who submits himself to Allah while being a doer of good".³⁶ The verses mentioned above demonstrate the importance and significance of conveying and delivering the message of Islam, which

can more effectively be done by using modern media. Likewise, the significance of da'wah duty can be best understood from the traditions of the Prophet (peace be upon him) stated below: "He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect".³⁷ In addition, the Messenger of Allah (peace be upon him) highlighted the importance of da'wah towards Islam by saying: "I swear on Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels".³⁸

Muslim nation (Ummah) has been assigned the significant and formidable task of commanding whatever good/ virtuous and forbidding whatever bad/ evil globally. Therefore, it is pertinent to adopt media sources to convey and promote the Islamic message to human beings globally. Eventually, media has a key and pivotal role in the promotion of communication in the community. Niazi writes that "the correspondence was an essential requirement for the continuation of Qur'anic communications in the regime of the Prophet (peace be upon him)".³⁹ To conclude, there was no TV or radio or electronic media during the Prophetic regime, it was a great miracle of the Prophet (peace be upon him) to transform and reform an ignorant nation of Arabia in a short period of time.

d. Prerequisites of a Da'i (preacher) for Da'wah (preaching) in a Plural Society

A preacher is a person who calls, guides, and teaches a religion or a thought. In other words, a preacher is a qualified person who motivates people towards Islam and urges them for its commitment using Shariah sources.⁴⁰ In order to do da'wah responsibility actively and efficiently, a da'i needs prerequisite attributes to be adorned with, which include the following:

1. Sincere Intention towards Da'wah Responsibility

The role of a da'i (preacher) depends on the sincerity of intention in doing da'wah activities. Necessarily, the keys to appropriate da'wah responsibility and work include self-determination, self-motivation, and vigor. "They were commanded only to worship God, offering Him sincere devotion, to be sincere in their faith, to pray regularly; and to give alms, for that is the right religion".⁴¹ In Islam, every individual is responsible for his charges. Therefore, everyone needs to be sincere in all matters of life particularly in da'wah. The Qur'an clearly states: "Say: Allah (it is Whom) I serve, being sincere to Him in my obedience".⁴² Likewise, the Prophet (peace be upon him) clarified in a tradition: "Surely, every one of you is a guardian and is responsible for his charges".⁴³ The Prophet (peace be upon him) also highlighted the significance of intention in all actions and said: "Indeed, the actions depend upon the intentions".⁴⁴

For achieving the da'wah tasks, a da'i needs to purify one's intention fully by

doing them for the sake and pleasure of Allah Almighty, so that one can make oneself free from fame, pride, publicity, and other material incentives. To summarize, a da'i (preacher) approaches mad'u (invited) to convey the message of Islam rather than discussion or dialogue for the sake of debate or argumentation. Moreover, one explicitly has to concentrate on da'wah's task rather than winning the argument and embracing the invited people.

2. Seeking the Beneficial and Authentic Islamic Knowledge for Practical Ways of Da'wah

A da'i is obliged to acquire the knowledge of the Qur'an and its exegeses as well as the Hadith books and their interpretations. Significantly, the thoughtful study of the books of comparative religion and world religions would be of great advantage in da'wah work. An Islamic da'i must be aware of the legal rulings of permissible and forbidden things within the Sharia context. Necessarily, to become a successful da'i, one must learn Islamic teachings and rulings deeply to make oneself a firm believer, expert in inter-religious dialogue with people of other religions, convince them with appropriate arguments, evidences and proofs, and refute others arguments with logic and evidence. The verses mentioned below reflect on the importance of obtaining Islamic knowledge for da'wah purposes: "Then, We set you on a clear path [of religion]: so follow it, and do not yield to the desires of those who have no knowledge".⁴⁵ "And shall devote themselves [instead] to acquiring a deeper knowledge of the Faith".⁴⁶ "Say, 'O Prophet,

"This is my way. I invite to Allah with insight—I and those who follow me".⁴⁷

3. Exhibition of a Practical Role Model Personality

The Prophet (peace be upon him) of Islam presented his perfect model to follow for all walks of life and for da'wah in particular. The Qur'an declares the Prophet (peace be upon him) exalted model, as stated: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often".⁴⁸ Viewing the exalted model of the Prophet (peace be upon him), a da'i must exhibit a living role model and an inspiring example in all aspects of life, characterizing with honesty, justice, courage, contentment, and other good morals and avoiding bad morals and character deteriorating behaviors. The Qur'an states: "And say to My servants (that) they speak that which is best".⁴⁹ A da'i should maintain the condition of excellence in Islam by avoiding what does not concerned him: "Surely, of the excellence of a person's Islam is that he leaves what does not concern him".⁵⁰ The Qur'an mentioned saying by doing practice, as cited: "O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do".⁵¹

4. Attaining Moderate and Balance Approach in Da'wah Activities

Islam promotes moderation in all religious matters and worldly affairs. For instance, the Prophet Muhammad (peace be upon him) frequently stressed observing moderation and balanced approach in all activities of life, as stated in a tradition: "O people, you should

observe moderation, [said] three times".⁵² Likewise, the Prophet (peace be upon him) mentioned the reward of being moderate, as stated a tradition: "And always adopt the middle, moderate, regular course whereby you will reach your target (Paradise)".⁵³ Therefore, to be an effective Islamic da'i, one can adopt a moderate way while delivering the message of Islam in a multicultural community and plural society.

5. Developing an Environment of Patience and Easiness, not of Compulsion for Successful Da'wah

Indeed, da'wah work needs to be done with easiness and not with compulsion and pressure. Therefore, a da'i needs to avoid forcible conversion and presents da'wah in a polite and kind way. The Qur'an clearly states: "There is no compulsion in religion; the right direction is henceforth distinct from error".⁵⁴ The Prophet (peace be upon him) of Islam highlighted the significance of adopting a sensible easy way in the promotion of religious practices, as cited in a tradition: "Indeed, religion is easy, and whoever overburdens himself in his religion will not be able to continue in that way, So, you should not be extremists, but try to be near to perfection and receive the good tidings".⁵⁵ To conclude, the message of Islam requires to be delivered with easiness in a multicultural community and plural society for an effective Islamic da'i, one can adopt a moderate way while delivering the message of Islam in such a society.

6. Achieving Lenience and Kindness to be Enthusiastic in Da'wah

A da'i must possess lenient and kind attitude towards da'wah tasks and activities. These attributes considered key to be enthusiastic and successful in da'wah. The Qur'an mentioned the attribute of lenient of the Prophet (peace be upon him) and declared it motivational factor for da'wah, as stated: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you".⁵⁶ The Prophet (peace be upon him) described the prominence of lenience as: "Allah is kind and lenient and likes that one should be kind and lenient in all matters".⁵⁷ The Prophet (peace be upon him) mentioned that kindness adds beauty and its absence makes anything defective, as stated: "Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective".⁵⁸ The Prophet (peace be upon him) also highlighted the reward compassion in a tradition: "Whoever has been given his portion of compassion has been given his portion of good. Whoever is denied given his portion of compassion has been denied his portion of good. Good character will be the weightiest thing in the believer's balance on the Day of Rising. Allah hates a coarse, foul-mouthed person".⁵⁹ Allah Almighty ordered Moses and Haroon to talk to Pharaoh in lenient manner, as cited in the Qur'an: "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]".⁶⁰ Conclusively, Islamic da'i needs to be adorned with lenience and kindness for to be exited person in da'wah. It is wonderful method for delivering the

message of Islam and its positive propagation in a society worldwide.

7. Showing Forbearance, Tolerance, Truthfulness and Honesty in Da'wah

Forbearance and tolerance play a key role in life of a believer. Likewise, it is a well-known fact that truthfulness and honesty are significant elements for becoming a successful person in society. The da'wah demands these four qualities to be the traits of an Islamic da'i in all circumstances and activities. The Prophet (peace be upon him) of Islam was prominent with the titles of Sādiq (truthful) and Amīn (honest) even before announcing messenger-hood in Arabic society. The Prophet (peace be upon him) described the significance of the forbearance and tolerance in a tradition: "Ibn Abbas narrated that the Prophet (ﷺ) said to Ashajj Abdul-Qais: Indeed there are two traits in you that Allah loves: Forbearance and tolerance".⁶¹ The Prophet (peace be upon him) highlighted the benefits of being truthful and penalty of being liar in a tradition: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and wickedness leads to the (Hell) Fire and a man may keep on telling lies till he is written before Allah a liar".⁶² Moreover, the Prophet (peace be upon him) mentioned the reward of truth and lie in a tradition: "Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt".⁶³

8. Undertaking Da'wah for the Sake of Allah Almighty and Reward in the Hereafter

The main focus of da'wah for an ideal da'i reflects from his undertaking it for the sake of Allah Almighty and reward in the Hereafter. The Qur'an states: "Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter".⁶⁴ The Prophet (peace be upon him) mentioned the importance of guiding others for goodness and said: "One who guides to something good, has a reward similar to that of its doer".⁶⁵ The Prophet (peace be upon him) mentioned the reward of inviting people towards Islam and said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest".⁶⁶

9. Tackling Da'wah Hardships and Difficulties with Patience and Tolerance

The preacher may face difficulties during da'wah activities, as people may reject his/her call and fight him/her in ideology and religion. Ultimately, the preacher must be patient and tolerant exhibiting softness and calmness in attitude and behavior keeping in view the Prophetic example as da'i and stay away from anger and coercion using proofs and evidences appropriately to the situation in da'wah. The Qur'an clearly states: "Surely with difficulty is ease, with difficulty is

surely ease”.⁶⁷ The Qur’an mentioned seeking assistance with patience and prayer, as cited: “You who believe, seek help through patience and prayer; surely, God is with the steadfast”.⁶⁸ The Qur’an stated the reward of being patient in a verse as: “Only the patient will be paid back their reward in full without measure”.⁶⁹ The Qur’an provides a strategy for dealing with calamity situation and states: “Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return.”⁷⁰ The Qur’an gives ignoring techniques from hurtful talk and stated: “Ignore their hurtful talk. Put your trust in God; God is your all sufficient guardian”.⁷¹ The Qur’an highlights the importance of adopting patience during da’wah duty: “O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination”.⁷² The Prophet (peace be upon him) mentioned that tackling discomfort, hardship, illness, grief and mental worry will expiate the sins: “Never a believer is stricken with a discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him”.⁷³

10. Supplication for Invited People (Mad’u)

A da’i should never underestimate the power of supplication (dua) and used to supplicate for the invited people. The Prophet (peace be upon him) of Islam had supplicated for his people by saying: “O Allah! Forgive my

nation, for they have no knowledge”.⁷⁴ The above supplication of the Prophet (peace be upon him) provides evidence for supplicating for the invited people towards Islam. Hence, a da’i can apply this Prophetic methodology while inviting people and delivering message of Islam in a plural and multicultural society.

Media Techniques and Da’wah in a Plural Society

Modern communication technology has immense cultural impacts and altered human relations.⁷⁵ The teachings of religion have become a commodity to be offered in the advertisement market.⁷⁶ Media is a medium that engages people in discussions and dialogues for clarification, expansion, and autonomy.⁷⁷ Media and communication are essential means of da’wah.⁷⁸ For doing da’wah activities on social media, Muslims needs to consider the Prophetic model, which is declared an exalted standard of character in the Qur’an: “Indeed, in the Messenger of Allah you have an excellent example”.⁷⁹ In addition to that, the Qur’an declares that the Prophet (peace be upon him) is mercy for humankind, as quoted: “We have sent you ‘O Prophet’ only as a mercy for the whole world”.⁸⁰ Furthermore, the Qur’an declares the Prophet (peace be upon him) a great moral character, as stated: “And verily, you (O Muhammad (peace be upon him) are on an exalted standard of character”.⁸¹ Hazrat Aishah (R.A.) described the character of the Prophet (peace be upon him), and said: “He said: O Mother of the Believers, tell me about the character of the Messenger of Allah

(peace be upon him). She said: Don't you read the Qur'an? I said: Yes. She said: The character of the Messenger of Allah (peace be upon him) was the Qur'an".⁸²

Consequently, Muslim preachers can perform their da'wah responsibility by looking into the standard character of the Prophet (peace be upon him) while showing magnificent patience and tolerance in da'wah activities. Another principle to be followed for da'wah work is avoiding mischief and disruption on the surface of the earth, as stated: "Do not spread corruption in the land after it has been set in order".⁸³ The Qur'an advocates of being truthful in speech and recommends believers to be steadfast, as cited: "O you who believe! Fear Allah and speak the truth, He will direct you to do righteous good deeds and forgive you your sins".⁸⁴ Furthermore, the Qur'an recommends authenticating received information/ reports, which is the key to traditional da'wah in a diverse society: "O you who believe! If a liar comes to you with any news, verify it".⁸⁵

During the Prophet's (peace be upon him) regime, Islamic da'wah was carried out using verbal/oral communication and written sources. In the contemporary world, the Prophetic modes of media and communication can be used effectively for Islamic da'wah in a Plural Society. Social media can be used in social relationships and meet virtually family, friends, colleagues, and interaction. The following modes of media frequently can be used to deliver Islamic da'wah in any plural community and society:

1. Traditional Da'wah and Media

The electric technology seems to be supportive of the comprehensive spoken word over the specialist written word.⁸⁶ Islam is a responsive deen (religion) to all changes and circumstances through traditional da'wah, which refers to preaching with the use of oral/ verbal media (da'wah bil lisan).⁸⁷ Necessarily, verbal media and communication are sophisticated tools for Islamic da'wah and spread Islam's message in a diverse culture and plural society. From the very first day of the Messenger-hood/ Prophet-hood, the Prophet (peace be upon him) used the medium of verbal communication to invite people of Makkah and Madinah towards Islam. Therefore, oral communication and verbal media are significant for da'wah related activities. The Prophet (peace be upon him) stressed conveying the message of Islamic teachings and ordered the believers: "Convey (my teachings) to the people even if it were a single sentence".⁸⁸

Likewise, the Prophet (peace be upon him) ordered to his Companions on the occasion of the last sermon: "Convey it (this information) to those who are absent".⁸⁹ For Islamic da'wah, the Prophet (peace be upon him) is given the principles of wisdom, good instruction, and the best way. Therefore, Muslim preachers are advised to follow this golden principle: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best".⁹⁰ Consequently, Islamic principles are vibrant for Islamic da'wah. Muslim preachers (da'i's) use oral transmission to deliver da'wah to people of different ethnicities

through direct communication, television, mobile phones, and telephones. It is a useful tool to perform da'wah at the Islamic centers, multi-faith centers, cultural weeks, street da'wah, cultural exhibitions, and Eid festivals.

2. Written Da'wah and Print Media

In recent times, newspapers, pamphlets, brochures, magazines, and books are written and print media.⁹¹ Therefore, the preachers can use printed Qur'anic translations to spread the Qur'anic teachings effectively and efficiently. For inviting rulers towards Islam, the Prophet (peace be upon him) has sent letters to rulers and leaders of different nations, which begins with the statement: "In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's slave and His Apostle to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! to proceed".⁹² The letters of the Prophet (peace be upon him) were sent to the deputation of Abyssinia (Ethiopia), the Vicegerent of Egypt (Muqawqas), Chosroes (Emperor of Persia), the Envoy to Caesar (King of Rome), Mundhir bin Sawa (Governor of Bahrain), Haudha bin Ali (Governor of Yamama), Harith Al-Ghassani (King of Damascus), and the King of Oman (Jaifer and his Brother).⁹³ The message of the Qur'an has been promoted from generation to generation using written transmission, which effectively provides grounds for da'wah towards Islam. Therefore, any written form through correspondence can be used for Islamic da'wah. Liaqat Naizi (1995) writes, "The correspondence is an essential requirement

for the continuation of the Qur'anic communications".⁹⁴

3. Social Media for E-Da'wah

Common tools of social media include Facebook, YouTube, MySpace, Flickr, Wechat, Bebo, Badoo, and Google+.⁹⁵ Social media include blogs (political), wikis (website), audio sharing (Podcast), videos sharing (YouTube), photo sharing (Flicker), mobile sites (2go, etc.), networks (Facebook, Twitter, etc.), and virtual platforms, which can facilitate conversation, connection, textual and audio-visual participation.⁹⁶ Social media can deliver information, education, and entertainment to the audience.⁹⁷ The technology facilitates social interaction, makes possible collaboration, and enables deliberation across stakeholders.⁹⁸ Da'wah activities can be done efficiently using internet sources, including website, Twitter, Facebook, Youtube, e-mail, and e-books, including, Tafsir, Hadith, Seerah, History, Fiqah, and other books. E-Da'wah is a useful tool for the preachers for which the audiences can freely access without any limits of time and space. The preachers can empower their Islamic da'wah through the internet, as its users increasing day by day. It can help to spread the Islamic message to more audience geographically, showing the real face of Islam, improving the image of Islam, and performing da'wah efficiently. Generally, the preachers use Facebook for da'wah messages, including motivation about life, performing prayer, being grateful, and respecting others.⁹⁹ Facebook is used in promoting the teachings of Islam in western society.¹⁰⁰

Similarly, Twitter is a popular, reliable, steady, and influential source to touch its followers' hearts. The mobile phone is also used as a da'wah medium using different Islamic software and sending messages containing normative Islamic values. With e-mails, the preachers can deliver messages directly and efficiently to develop Islamic da'wah.¹⁰¹ Islamic websites have played vital roles in epistemological bridges and connections between Muslim minorities and the world.¹⁰²

Conclusion

The present paper demonstrates the role of media sources in propagating Islamic da'wah in a plural society and multicultural community. The study reflects on the significance, prerequisites and techniques to be successful in daw'ah activities globally. Necessarily, an Islamic da'i requires expertise in performing da'wah responsibility and can consider modern media techniques in accomplishing one's task. Certainly, a da'i's role is of great importance and can facilitate one's duties with modern skills of media. Significantly, media is an essential tool of communication between people without the restriction of time and space. Its different forms and types are vital elements in preaching Islam in the Muslim and non-Muslim communities.

Indeed, Islamic da'wah can be carried out actively and effectively by adhering to the Prophetic principles and media strategies in a multicultural and diverse plural society. Therefore, media in general and social media in particular provide a platform for the dynamic role in da'wah activities and propagate positive image of Islam in diverse cultures and plural societies.

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