Exploring the Roles of Muslim Youths in Propagation of Islam (Da'wah) in Contemporary World

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ABSTRACT

The role of Muslim youths in propagation of Islam is a very important topic to cover in Islam. As many people has observed, the youth are the future of Islam. Youth groups are very helpful in coming closer to Islam especially the age of youth. This paper therefore, intends to explore the role of Muslim youths in propagations of Islam. The paper explores the roles models of Muslim youths in the early days of Islam, the importance of youths in Islam and looks at a general procedure to produce an effective da'wah method to cater for the unique features of a particular audience/community. This study is a theoretical and content analysis, hence, it will review exixting theories on the subject matter. It will also make use of library materialsand. The paper revealed that, during the time of the Holy Prophet Muhammad (SAW) young people were always at the forefront in Da'wah activities and even during jihad. It also, shows that, the Muslim Youth in the early days of Islam has laid Role Models for the contemporary youths in the area of propagation of Islam. It observes that, contemporary Muslim youth preachers face great challenges to systematize and to apply the practical methodology within the new era of modern context. Its concludes that, as a result of the complex nature of human beings and their communities, it is logical that there can be no single most effective method of da'wah for all people of all times and places. Its recommends some steps that can lead to effective Islamic propagations.

Key Words: Globalization, Muslim Youths, Da'wah, Islam, preachers, propagation

INTRODUCTION

Ever since, youth have been playing a pivotal role in the propagation and spreading of Islam all over the world. Thus the role of youths in Islam cannot be over emphasised. It is said that during the time of the Holy Prophet Muhammad (SAW) young people were always at the forefront even during *jihad*. They made a lot of selfless sacrifices to see to it that Islam grew speedily and defeat its enemies. It was also said that Muslim youths at the time always gave up their lives for the sake of the religion. For instance, those who were the follower of Prophet Isa and Musa, were young people who decided to stand in front of the cruelty of Pharaon. The Ashab-e-Qahf, the group of young people who refused to accept the supremacy of the Roman emperor Decius. They believed that there is no God accept Allah. We equally have example of Ibrahim, as a teenager, he stood up against all his tribe and told them that they are worshipping idols that cannot speak or eat. He destroyed all of their idols (Abd Al-Ati, 1963). The majority of people

who accepted Islam during the early years of Mecca were young people. For example, the age of Hazrat Ali when he accepted Islam was 10 years, Abdullah bin Umar and Abu Ubayda were 13 years, Jabir bin Abdullah and Zayd bin Harisa was 15 years, Abdullah bin Mas'ud and Zubayr bin Awwam were 16 years, Talha bin Ubaydullah, Abdurrahman bin Auf, Sa'd bin Abi Waqqas and Asma bint Abu Bakr were 17 years, Muaz bin Jabal and Musab bin Umayr were 18 years, Abu Musa al-Ash'ari was 19, Jafer bin Abu Talib was 22, Osman bin Affan, Abu Hurayra and Hazrat Umar were between 25-31 years of age when they accepted Islam.

What is Youth?

The word "youth" is defined by Chambers Dictionary, 1999 "as the state of being youth, early life, the period immediately following childhood" Hornby, 1974 sees youths as "the time when a person is young, especially the time before a child becomes an adult, the youth is seen as young people considered as a group." Also, a youth is elastic in its definition but it can be described as the state of being young. Also, according to psychologists, 'youth' is a middle stage of life between infancy and middle age. According to some educational psychologists, youth is an age between about thirteen (13) and forty (40). It must be stated that definition of 'youth' in terms of number of year might not be so easy considering, among other things, affinities and peculiar nature of different definitions from one society to another; and, in fact within a country, from one environment to another (Dawood 2017).

The Glorious Qur'an is specific about the age parameter of youth. It says: "When your child attains the age dreaming" i.e. to say that when a boy begins to dream of having intercourse with his opposite sex that results to wet-dream. In another excerpt, the Qur'an 40: 15 says: "...till when he attains full strength and reaches forty years...." The combined effects of the two verses, according to the majority view of Islamic scholars are that once a child grows to the stage of having wet-dreams he becomes a 'Mukalaf', that is to say the age of puberty or the age of legal responsibility. And, in case of a female child, once she begins to have her menstrual period, she thus, attains the age of puberty. This point is supported by Hadith of the Prophet (SAW) where he said: "Three people are forgiven (in recording bad deeds against them). They include, an insane person, who is mentally deranged until he is cured of his mental ailment, the sleeping person, until he wakes up; and young person until he begins to have wet-dream".
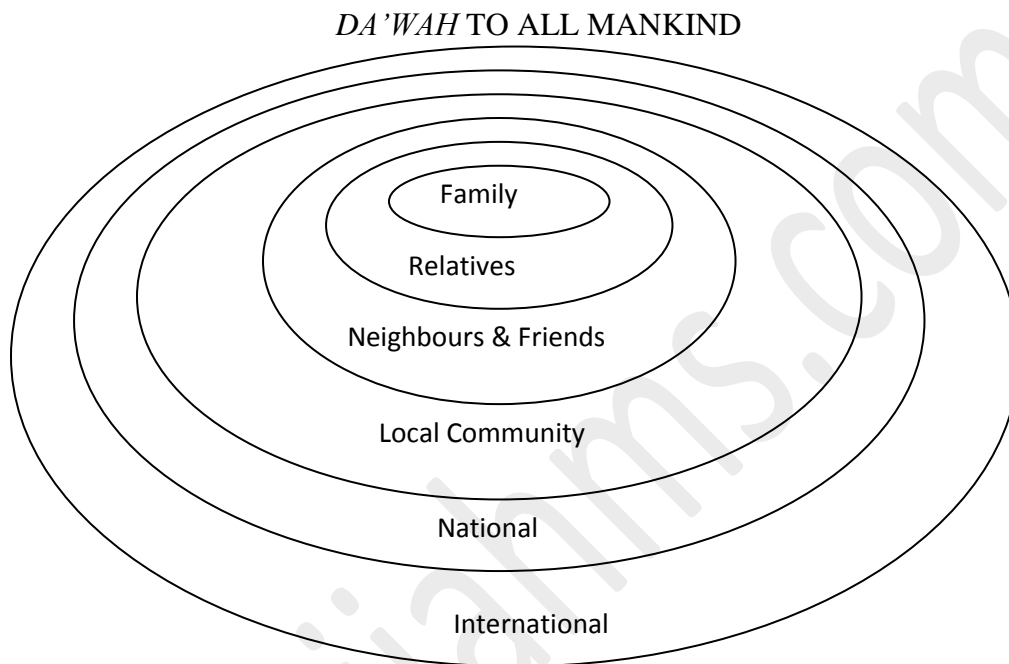
It could be summed up from the above that youthful age falls within the age-bracket of thirty (30) and forty (40) when the muscles and other biological organs, as well as psychological, physiological and mental composures of a child have become fully developed. That is a stage when a man or woman is capable of taking decision on issues or initiating actions on his or her own.

The Concept of *Da'wah*

Da'wah usually denotes proselytizing of Islam. The Arabic word '*da'wah*' means literally "issuing a summons" or "extending an invitation", (Cowan, 2004) being the active participle of a verb meaning variously "to summon, to invite" (Hughes,1885). It is applied to the call for the dead to rise from their tomb on the Day of Judgement[3] *Da'wah* also implies exerting oneself (individually or collectively) to the utmost in an effort to disseminate the word of *Allah* and to make it supreme. *Da'wah* can be carried out by the use pen, tongue, or moral persuasion and social services. It is considered to be a form of *jihad* (Mandara,2004). It is also defined as

seeking favour (or hoping) in *Allah* by enjoining a divine or spiritual call on others, by leading others in prayer or converging for a purpose, like coming together on a spiritual cause (Fayruzabadi, nd). It is also seen as "the act of veering, directing or commanding or enjoining something either by voice or word (statement) (Albayanuni, 1995).

The command to engage in *da'wah* activities is a collective responsibility. According to Dindang, (1997) *da'wah* is classified into the followings as represented in the diagram below:

DA'WAH TO ALL MANKIND

A Muslim who practices *da'wah,* either as a religious worker or in a volunteer community effort, is called a *da'i* (plural *du'at*, often rendered as "*da'ee"*). (Fayruzabadi, nd). Therefore, the call of Islam is not confined to one nation or a group of men. It is neither for a particular time or place. It is a responsibility to be shared by every Muslim, each according to his capacity and potential. *Allah* commands the believers to do whatever they can in order to spread *Allah'*s message. He has made the *Muslim Ummah* (community), both individuals and groups responsible for this noble cause *(Qur'an 3:110 and Qur'an 3:104)*

Da'wah is therefore, the most favorite act to *Allah*. It is also the practice of His Prophets who struggled in order to convey *Allah*'s message to people despite afflictions, hardships, humiliation, insult and abuse they suffered. But they demonstrated patience and steadfastness. Whenever they faced hostile reaction from their people, they followed divine methodology in their *da'wah* effort and repelled the evil in the best possible manner. They showed highest moral character (Albayanuni, 1995).

Da'wah is also the *Sunnah* (practice) of Prophet *Muhammad* (SAW\). *Allah* recognized him as *Da'ee Ila-Allah* ("*Daa'ee"* or "*Daa'iah*"), as evident in *(Qur'an, 33:45-46)*

Page 3

From the foregoing, one can deduce that *da'wah* has two aspects or branches:

i   To enjoin that which is the right and forbid that which is wrong among the Muslims.
ii To convey the message of *Islam* to non-*Muslims*.

The Holy *Qur'an* and the *Ahaadith* of Holy prophet *Muhammed (S.A.W)* in different passages warns people that their well being lies in earnest exertions in the cause of faith: *(Q, 61:10-12)*

Individuals, Islamic organizations, Muslim societies and all people are called upon to meet their responsibilities and fulfill their duties towards their religion by preaching and propagating the universal teachings of *Islam* in every nook and cranny of the world in accordance with Almighty *Allah's* injunctions in *(Q16:125).*

History of Muslim Youth in Propagation of Islam in the early Days of Islam

Youths played significant roles in the propagation and spread of Islam across the globe. The Holy Qur'an, Sunnah and Islamic literatures attest to this fact. The Prophet, himself, was a youth when he was divinely called to the mission of Islam at an age little above forty. Likewise, his Noble Companions that were with him at that critical early period of Islam. It may not be possible to delve extensively into the roles played by those youths in this paper. Suffice to mention view of them for elucidation. When Prophet Muhammad (SAW) was instructed to proclaim the Oneness of Allah against the worship of idols, the powerful figures in Makkah vehemently opposed him. The crops of followers that listened and accepted his teachings were the youths. The tribe of Quraysh, to which the Prophet belonged, was reluctant to leave the religion of its forefathers, and the unbelievers spared no effort in trying to eliminate the religion from existence. They resorted to every conceivable means and method of torture and persecution. They ridiculed the new converts and subjected them to all kinds of hardships in order to force them to renounce their faith. But the ill-treatment only made them more determined and firm. Among the early converts who suffered most were the Yassir family, Bilal and Khubab. The latter was in fact publicly executed to deter others from embracing Islam; but nothing could turn the Muslims away from their faith (Haykal, 1976). This situation continued for thirteen years in Makkah, while the Muslims were still weak. Then Allah instructed His Prophet to migrate from Makkah to Madinah, then known as Yathrib. This migration marked a turning point in Islamic history as the Muslims found support in Madinah. Within a few years, their situation changed from weakness to strength (Hitti, 1937 and Imam Amin Ahsan Islahi, 2017).

However, the Hijrah itself was overshadowed by all kinds of dangers. The Quraysh conspired to kill the Prophet before he left Makkah, and they contrived a master plan to assassinate him. They agreed that each clan should select a warrior to represent it, whereby the warriors would jointly stab the Prophet. The idea behind this plan was to escape the onus of blood compensation and tribal feuds. In this manner, all the clans would share the compensation, and at the same time, the Prophet's clan could not engage in war against the allied tribes (The Muslim Voice, 2019). But Allah protected His Prophet from their conspiracy. As the group selected to carry out the plot gathered outside the Prophet's home, he asked his cousin, Ali ibn Abi Talib, to sleep in his bed. Then the Prophet left silently under the cover of darkness, as he recited these verses of the Qur'an: "And We have put in front of them a barrier, and We have covered them so that they cannot see." (Qur'an 36:9). The Prophet went to his close companion, Abu Bakr, and they left

Makkah secretly, accompanied by Abu Bakr's servant, Amir ibn Fuhayrah, and a guide who had good knowledge of the way. The group left in a direction other than the one usually taken to Madinah so as to escape the pursuit of their adversaries. The Prophet and Abu Bakr hid in the cave of Thawr, near Makkah, to wait for the frantic search of the unbelievers to subside. In fact, The Quarysh placed a reward of a hundred camels for whoever would capture the Prophet before he reached Madinah (Nadwi, 1981 and Ibn Kathir, Abul Fidai, 1420AH).

It is worth noting here the role played by Muslim youth in this crucial journey, which required much planning, secrecy and courage. Four young people who stood up to this task were Ali ibn Abi Talib, Amir ibn Fuhayrah, Abdullah ibn Abi Bakr and Asma' bint Abi Bakr. The role of Ali on the night of the Prophet's escape from assassination has already been mentioned. Abdullah sneaked out each night to inform his father and the Prophet of what was transpiring in Makkah among the unbelievers, and of the relentless search they were undertaking. Amir, on the other hand, drove his sheep to graze over and wipe out any footprints leading to the cave where the Prophet and Abu Bakr were hiding. Asma' took food and water to them. She stood firm in the face of close scrutiny by the leaders of Quraysh, such that one of them even hit her hard to extract from her information of the whereabouts of the Prophet and Abu Bakr. One day, Asma' could not carry the food and water with her bare hands, so she tore her waist band into two sashes and used them to tie and carry the provisions on her shoulders. When she reached the cave and the Prophet saw what she had done, he said to her, "Surely, Allah has exchanged your two sashes with two sashes in Paradise" (Bukhari: 3461, Musnad Imam Ahmad: 4686 and Sunan Timithi: 2669).

Indeed, the story of the circumstances surrounding the Prophet's migration serves as an inspiration for Muslim youth in all generations. These young individuals realised the significance of the Message of the Prophet and importance of his personal safety for the survival of Islam. They therefore made the decision to contribute to the success of the Islamic message with all the means at their disposal. The sacrifice each one of them made reveals the love and loyalty that they had for the Prophet. They also serve as role models for all Muslims youth to emulate. Youth is the most vigorous and dynamic stage in an individual's life. Therefore, Muslim youth of today should realize their role in propagation of Islam, and they should contribute selflessly to the in propagation of Islam.

Muslim Youths and the methods of Propagation of Islam in Contemporary World

In recent times, Islamic preachers are facing great challenges to systematize and to apply the practical methodology within the new era of modern context. However, considering the complex nature of human beings and their communities, it is logical that there can be no single most effective method of da'wah for all people of all times and places. However, a general procedure may be recommended to produce an effective da'wah method to cater for the unique features of a particular audience/community. These steps may be divided into following steps:

Strengthening Da'wah with Technology

There seems to be a consensus on the need for preachers of Islam to utilise modern tools to carry out the task of da'wah. Today's society is very much technocentric. Technology has broken down physical, geographical and political barriers that once may have stood in the way of getting things done efficiently and effectively (Muhammad Etubi, 2009). Therefore there exists a valid

need for the formation of a new breed of Muslim preachers. This new breed of techno-da'ie is an important aspect of modern Islam. Without them, it would be difficult to present the true Islam in this post-modern world that we now live in. The new generations in particular are becoming more techno savvy. So what better way to approach the post-modern generation than to apply that which they are most comfortable with? Why not use technology to narrow the gap between the da'ie and the community? ICT, for instance, could be utilised to the maximum by the techno-da'ie to disseminate information on Islam (Oladimeji, 2009). Multimedia, to take an example, could be used to teach young children how to read the Qur'an correctly (Ismail and Aleem, 2001). Multimedia is interactive and combines the usage of most senses. This would make learning the Qur'an more interesting, especially to today's children. ICT also presents an endless possibility to the techno-da'ie. Say, for instance, a techno-da'ie was to deliver a lecture in a Mosque. He could make use of web-based presentation tools to make his talk more interesting. The audience would also be able to remember more effectively if multimedia is used.

Also, if classical works of Islam such as the voluminous Imam Syafii's Kitab al-Umm or Ibn Khaldun's Muqaddimah are produced in the form of CD-ROM, this would help the techno-da'ie carry these references anywhere. The techno-da'ie would just need to carry a couple of CD-ROMs as opposed to several volumes of very thick books around. All the techno-da'ie would need is of course a laptop, which is becoming lighter and much easier to carry as technology progresses. The contents are already there; the Quran, prophetic traditions, history of Islam, stories of the prophets, texts on Islamic jurisprudence, scholarly works of Muslim ulama and many more. These materials need to be creatively repackaged using the latest technology so that they can be used in facilitating the task of da'wah. Therefore, a link between Muslim preachers and technologies must be established in order for da'wah in the 21st century to be successful. Neither of these two groups can afford to conduct da'wah on their own. One lacks the state-of-the- art technical knowledge of disseminating information but has plenty of materials for da'wah, while the other has the technology but lacks the content. Logically these two groups should collaborate so that a win-win situation can be created. In the long run, Islam will benefit.

It must be noted that the techno-daie is not going to replace traditional and conventional methods of da'wah. This new breed of preachers should be seen as complementing and strengthening the da'wah movement. Tools such as the palmtop and the personal digital assistant (PDA) should be used by audience of a religious lecture to take down notes. Listening alone is not sufficient. Research has shown that to fully understand what is being taught, one must listen and jot down what one hears. This, unfortunately, is rarely done by Muslims when it comes to learning.

Using Communication Media and Conducting Seminars and Workshops

The method of preacher should be applied in a kind of academic seminar on a large scale where Preacher can freely present and argue with other religions. This approach can achieve its objective because Islam puts in man's rational power to discriminate between the truths and false. On the other hand, his approach may differ from Ahmad Deedat who eludes a charismatic and saintly appearance and his wit and charm temper what might otherwise be considered an acid tongue. He, moreover, regards Christianity as his chief enemy, and this creates tension between faiths rather than peaceful method required by Islam (Ismail and Sarif , 2007).

Page **6**

Rapport-Building

The Rapport-building stage is one where efforts are made to be known to others as honest, trustworthy and helpful, just as the Prophet was known as "Al-Amin" (the Trustworthy one) even before he began his mission. (Sulaiman, 2015) Such efforts must be done sincerely and developed as good habits for one's own personal development, not just as public relations gimmicks. Sincerity and good repute result in a high level of credibility when entering into discussions about matters of faith and reason. However, it should be emphasised again that pretentious displays of goodwill should not be made for da'wah purposes. Hypocrisy is usually detected sooner or later and it will be the name of Islam that is tarnished in the end, with no good in it for anyone. In Islam the means and the ends both have to be good. Thus, everything done in rapport-building should be in conformity with Islamic guidelines, as it is itself a form of da'wah through behaviour. Some General Suggestions for Rapport-building include:

introduce yourself warmly and be genuinely interested in others, without prejudice or making immediate judgments.

Be a humble learner of local/indigenous ways, knowledge and religion(s).

Have respect for the unique elements of the culture, heritage and customs of people, e.g. language, food, dress, etc. Allah says in the Qur'an that He "made you into nations and tribes …" (Q.49:13) "…the variations in your languages and your colours; verily, in that are signs for those who know" (Q.30:22) "…Who taught mankind by the pen, taught man what he knew not." (Q.96:4-5)

Don't compromise any Islamic values or injunctions in one's behaviour.

Pay special consideration to appropriate customs of social exchange, courtesy, respect and greetings.

Learn to remember people by their names and titles. A person's name is said to be the sweetest sounding word in any language!

Show neighbourliness, and be involved in festivities, important ceremonies, and public occasions and gatherings.

Be concerned about welfare and community problems without discrimination.

Exercise consultation in decision-making or planning for matters that involve the community or others in a place of work.

Try to use your skills and energy towards being useful to the community, since the Prophet said, "The best among mankind are those most useful to others" (Al qudai, Muhammad, 1986: 223 and Sahih al jamiu sager no:3289)

Remember that cordial visits, outings, sending of cards and casual phone calls can be significant customs that help with social bonding. The giving of gifts which may be useful to a person or his/her relations, as well as hosting dinners, cement ties, increase your generosity, and may encourage others to get to know you better. This is especially useful with leaders, opinion-makers and other influential persons who appreciate attention and may otherwise not have any incentive to receive you as a guest for discussion.

Avoid negative mannerisms, defamation, sarcasms, direct insults, or anything that would hurt others. The Prophet said that "The heart has been fashioned such that it loves whoever shows goodness towards it, and dislikes whoever hurts it" (Alasbahani, 1405: 141, Musnad Shihab 390 and Sahih al jamiu sager no:3289) The Qur'an also states, "Do not revile those whom others invoke instead of Allah, lest they in retaliation revile Allah out of ignorance" (Q.6:108).

Be open to scrutiny of your ideas and practices as an individual and as a member of society, and stand clearly for Islamic ideals of justice, truth, honesty, peace and mercy, "even if it be against yourselves, or your parents…" (Q.4:135)

Attempt to correct misbehaving Muslims constructively.

Be well-informed on current knowledge of human relations, and make acquiring such interpersonal skills regular habits.

Ensure that you are familiar and recognized by the local authorities, or gain their consent to be among their community.

Be approachable and available for others to interact with you and learn from and observe you, and ask you questions and permit them to express their problems and issues of interest to you without reservation.

Keep away from whatever may lend suspicions towards one, and be honest and open in one's dealings with people.

Diagnosis (Inquiry and Learning)

Da'wah entails helping others to understand Islam and practice it better and thereby helping them to come closer to Allah. Da'wah also involves correcting misconceptions about Islam and helping others to find and embrace Truth. In order to perform da'wah effectively, one needs to discover what a person already believes, whether any misconceptions exist, what these are, and whether there may be any stumbling blocks that impede him/her from finding and accepting Truth or understanding and applying certain aspects of Islam. Such a process of observation, learning, inquiry, analysis and discovery is termed "Diagnosis". Appropriate Diagnosis involves serious examination of all overt and subtle "symptoms" of misunderstanding, ignorance or difficulty – in order to deliver an appropriate "Prescription". Da'wah usually fails when an inappropriate "Prescription" has been applied, due to faulty Diagnosis or an absence of it altogether (Wishart, 1999 and Olajuni, 2005). Some general tips to aid in effective diagnosis are as follows:

Taking care not to violate customary rules of dignity, privacy, and respect.

Concentrate on asking questions to probe into the person's views and ideology as well as the strength of these views and his/her interest in Truth as well as intellectual capacity. Examples of such questions include: "What do you believe/think about …?", "Where do you get your information from?", "How can you be sure that it's true?", "Why do you say that?", What do you mean by …", etc. Questions could also be used to expose misconceptions and wrong assumptions as well as priority areas for "diagnosis". Diagnosis requires active listening and genuine interest in understanding the other person's views and reasons for such views. Active listening implies willingness to listen and understand before being listened to and understood, giving verbal and non-verbal signs of genuine interest and understanding. Questions should be

asked and what one understands should be confirmed by one's partner in dialogue so as not to make a flawed or hasty conclusion.

Be prepared for frustrating responses and react calmly when confronted with them. Unless doubt is created/identified in the person about his/her existing belief(s), dogmatic reactions and assertions are to be expected. Diagnosis may reveal the need for improved Rapport-building. Both Rapport-building and Diagnosis in a community are usually best done by an indigene or convert of the area. Prophets were usually chosen from their own people. Diagnosis should aim to comprehend what needs addressing or clarification, what method to utilize, as well as how much time and resources (e.g. certain books, opinions of more authoritative people etc.) may be necessary to be expended in the effort. In summary, Diagnosis helps in deciding the best form of wisdom in calling to the way of Allah i.e. deciding what to say, who should say it, whom it should be said to, how to say it, when to say it, where to say it, and whether to say it or not!

Prescription

Once misconceptions and difficulties in understanding and practicing Islam have become known, and once reasons of deficiency in knowledge of a subject matter, defective reasoning, or other factors have been deduced as the source of such misconceptions, an effective "Prescription" to solve the problem may be decided upon. It must be noted again that da'wah does not always have a 100% success-rate – nobody is, or becomes, perfect. Some may be convinced of Truth once it is presented to them; others may not be immediately convinced but may be so later on through more knowledge and/or life experiences, while others may never be convinced. There is also a difference between helping someone to understand, and helping someone to believe (Umer Farooq, 2019 and Akanni 2003). An argument that is understood may not always means the person is convinced of it. One's role as a preacher is only to convey the Message, not to compel anyone to accept it. Allah says, "Let there be no compulsion in religion; Truth stands distinct from error…" (Q.2:256) and to never cease to "Reason with them in the best and most goodly manner, for indeed your Lord knows best who strays from His path and who is guided." (Q.16:125). Unknown to one, a seed of faith may be planted but which may take many years yet to bear fruit, while a person may continue to appear an unbeliever or reluctant Muslim. The method of prescription is very important to facilitating the Message being internalized. An analogy is that a nice meal, if poorly presented or thrown at one, may easily be rejected even if the recipient is hungry. Some general tips for effective "Prescription" include:

It is preferable to engage in dialogue to eradicate misconceptions, if at all possible, only when rapport has been effectively established. Sustain a dialogue and do not allow it to evolve into a heated debate, in order to adequately address priority issues.

Be subtle, inoffensive and apply Prescription in the appropriate "dose" (not addressing too many matters at once, with consideration for sensitive issues, and without consuming too much of a person's time). There is a limit to what can be digested at a time, and few conversions happens instantaneously no overdose. Handle priority and more serious problems (or "pains") first.

Prescriptions could be delivered through questions to the conscience/fitrah/common sense which would help the person to find his/her own agreement with one's views without directly perceiving them as 'Islamic'. E.g. "Do you really believe that …?" "What is your personal view on women taking the initiative to wear what promotes their spiritual commitment in public?"

Page **9**

"Don't you think that the impact of interest rates on Third World debt has resulted in severe injustices?" "What is your opinion of those who say that the time over which changes in life forms have appeared on Earth is too short for a Divine force not to have guided it?" "Do you feel comfortable with the belief/view that all children inherit the sin of their ancestors which prevent them from God's acceptance?" "How do you reconcile that verse with the example of the Prophet" "What would you respond to those who say…?", etc.

The Qur'an encourages people to think, and this is the most effective way of attaining conviction. Therefore, avoid using the words, "why" and "how" to begin questions as they tend to elicit justifications and uni-directional (usually defensive) responses, and inhibit broader consideration of alternatives. e.g. "Why do you want to be a Christian?" tends to make the respondent think of reasons for being Christian, rather than considering what issues may be involved in a choice of religion to follow. A better question may be "What criteria are important to you in choosing a faith?"

Following the Qur'anic technique, it is best to allow and, indeed, encourage others to think and arrive at truth for themselves.

Give food for thought, and be thought-provoking without being provocative.

Ensure that rapport is maintained throughout and that a meeting/dialogue session does not jeopardise willingness on either side to meet again.

Dialogue does not necessarily have to start with "religious"/doctrinal topics the focus could start with issues of social welfare, sports, current affairs/news, justice, family relations, social problems, environmental degradation, 'developmental' issues and other common topics of discussions (ensuring that one presents the solutions or positions posited by Islam to each). Once trust in the intellectual and moral integrity of the preacher is established, the handling of more personal/sensitive issues may become easier. Prescription may also be by general conversations, lending books or cassettes, invitations to attend other people's presentations, etc. This implies the need for, and availability of, good quality literature and articles through the print media, as well as quality multi-media programs on diverse topics addressing issues of concern to Non-Muslims. -explain all Arabic terms used, or avoid using them excessively so as not to confuse or break the attention of the listener. A preacher should take great care with his/her language and choice of words, always remembering what certain expressions mean in the usage of the people, so as not to be misunderstood

Follow-Up

One should try to ensure that the prescription does not undermine rapport-building or continuous opportunities for interaction. If the previous encounter was positive, there is need to follow up and to build upon what was previously established. If the previous encounter was not positive, there is need to follow up both to re-establish some rapport, and to see if there are any other thoughts that have occurred or any rethinking in the minds or hearts of the individual concerned. If one has promised to return or to find answers to questions, then it is important to keep those promises, as breaking promises is itself a form of negative da'wah. Never give up hope even when things appear to have ended on a low note or a person appears unconvinced. He or she may have had greater reflection or time to obtain more information after being stimulated by the

discussions. In a less emotive atmosphere, previous antagonists have been known to change the weight which they attach to their own arguments (Adeniyi 2001and Sulaiman, 2013).

Different aspects of da'wah requires the use of different skills intellectual, sometimes emotional, etc. These numerous resources are not necessarily in the possession of the most knowledgeable. A continuous relationship should be built so that one becomes a facilitator for any further assistance towards the Truth, in order to sustain da'wah even if one is not the primary giver of information or assistance. This facilitator role is very valuable. Follow-up also entails personal growth. Live up to the impression so that the confidence and trust established in one is maintained. A Muslim's own personal, educational and spiritual development should be a continuous exercise as Allah says, "O you who believe, why do you say that which you do not do yourself?" (Q.61:2).

Finally, be aware of the significance of good company and do not lose contact with or neglect a person with whom one has engaged in da'wah successfully. A supportive social network is vital to maintaining faith. Da'wah methodology depends on many factors and this procedure is only a guide among many others. An important principle is that the order of these steps should be appreciated. However, sustaining the three steps simultaneously and on an on-going basis is usually necessary for best results. In other words, "Diagnosis", "Prescription" and "Follow-up" should always be done in a way that does not threaten but actually enhances continued Rapport-building.

Performing Da'wah through a Worldwide Islamic Movement

The Qur'an has obviously directed the preacher to work within group:"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." {3: 104}. The method of da'wah through collective work or systematic organization was started when Dar al-Da'wah wal-Irsyad was founded by Shaykh Rashid Rida in the early 19th century. His ambition was to train Muslim Du'at within an established da'wah college and to send them into Christian lands for propagating the message of Islam. They were also sent into those Muslim countries in which attempts had been made to induce the Muslims to abandon their faith. This approach is quite similar to the idea of al-Maududi and Hassan al-Banna that da'wah and politics are inseparable and the mass movement should struggle to create an Islamic order within the society (Saba, 2007).

Displaying the Real Islamic Lifestyle

The above discussion is thoroughly concerned with the method of direct da'wah or preaching activities which is directed to the non-Muslim. In fact, da'wah should also be directed toward the Muslim. It is called as indirect da'wah or Islamic lifestyle (Da'wah bil-Hal). It is to take Islam to non-Muslim, not by pulpit preaching and mailing Islamic literature but by doing what Muslim ought to do, living, drinking, eating, sleeping and behaving as Muslims are enjoined to do (Sulaiman, 2014 and Adebayo 2005). This method is more attractive because people can practically see the beauty of Islam within the ummah. Da'wah through humanitarian causes should be pondered thoughtfully in order to prove the fruit of Islam. Without such as this credibility, the whole effort of da'wah will be rhetorical and devoid of meaning. Unfortunately, it has been left to Christian missionaries to work on such lines. Showing the fruit of the teaching is more effective than calling to something abstract and theoretical which is written on papers

(Oloyede, 2004 and Abubakar 2009). For this purpose, Muslims should improve their achievement in every aspect of life. Problems such as poverty and illiteracy within the Muslim ummah should be overcome.

CONCLUSION

This paper explored the roles of Muslim youths in propagations of Islam in the contemporary world. It also examined the roles played by Muslim youths in the early days of Islam, and looked at a general procedures to produce an effective da'wah methods to cater for the unique features of a particular audience/community. The paper revealed that, the youth consstitute a major part of any population. The quality of freshness, vitality, vigour, and the general characteristics of youths make them important to any community. Therefore, the roles of youths is a very important topic to cover in Islam. Youth groups are very helpful in coming closer to Islam especially the age of youth. The paper also shown that, during the time of the Holy Prophet Muhammad (SAW) young people were always at the forefront in da'wah activities and even during *jihad*. It also, showed that, the Muslim Youth in the early days of Islam has laid Role Models for the contemporary youths in the area of propagation of Islam. It was observed that, contemporary Muslim youth preachers face great challenges to systematize and to apply the practical methodology within the new era of modern context. Its concluded that, as a result of the complex nature of human beings and their communities, it is logical that there can be no single most effective method of da'wah for all people of all times and places. It's therefore, recommended some steps that can lead to effective Islamic propagations.

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