Synergizing *Da'wah* for Moral Rejuvenation: Conceptual Analysis.

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ABSTRACT: *Moral decadence has become epidemic disease that endangers humanity globally. This work thereby theorizes da'wah as an Islamic instrument for moral rejuvenation. It defines, qualitatively analyzed and juxtaposed da'wah activism and its methodologies towards stemming the rising tide of moral decadence facing today's world. The work finally recommends steps to be taken for effective da'wah works.*

Keywords: Da'wah, moral rejuvenation.

I.   INTRODUCTION

Morality and religion are inseparable; the one flows from the other. Where religion goes, morality also goes. Nothing but moral confusion and decay can be expected when men lose their hold on religion (*Bull, 1973*) [1]. Admittedly, Omoregbe (1993) [2] agrees that among the important functions of religion in the society are teaching and encouraging morality. Islam takes an original view of the real inner motives of human actions and makes intent the criterion for value judgments. Every action has two aspects to be treated separately from the view point of good and evil. Evidently, many Muslims grow up with blind faith. They acquire very little or no knowledge of the faith as required by Islam. Such Muslims do not care about their actions and their effects on the society while many non-Muslims remain in their ignorance of the purpose and path in life as perceived by Islam. It is on this premise that God instructs Muslims to fashion out a group among themselves which will be educating, reminding, encouraging and inviting people to do good and shun evil. This is technically called *da'wah*. Allah says,

"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 *(Qur`an 3:104)"*.
Allah says again,
"Invite to the way of your Lord with wisdom and fair exhortation and argue with them with that which is the best, Lo! Your Lord is best aware of him who strays from His way, and He is best aware of those who go right *(Qur`an 16:125)"*.

The above quotations describe *da'wah*, as an instrument of curbing social vices worldwide and at all times achievable through the setting up a group of people that will be encouraging good deeds and discouraging evil deeds.

II.   CONCEPTUAL ANALYSIS OF *DA'WAH*

2.1. *Da'wah* Defined

According to Walker (1995) [3], the word *da'wah* and the verb *da'a* from which it is derived have a range of meanings both in the Qur'an and in ordinary speech. The classical and modern lexicographers such as Wehr (1960) [4] and Baalbaki (2004) [5] are unanimous in their translations of *da'wah* to encompass concepts of 'summoning', 'invitation', 'convocation', 'calling', 'supplication', 'appeal', 'invocation', 'missionary activity', 'request' etc. Each concept would be explained one after the other for a better understanding.

Etymologically, the most acceptable concept in the translation of *da'wah* in this work would include 'invitation', 'calling', 'appeal', and 'missionary activity'. *Da'wah* has been defined by Abu (2001) [6] as "to deliver the message of Allah to mankind and remind them of it by expatiating its rules and explaining its position in Islam with wisdom and beautiful admonition as exemplified by the Prophet (S.A.W)".
Semi'ullah (1993) [7] corroborates the above definition was by while defining *da'wah* as exerting ourselves to the utmost to disseminate the word of Allah and to make it Supreme, and to remove all the impediments in the way of its observance, be that through the tongue, pen or moral persuasion.

Gulush (1987) [8] opines that *da'wah* is practical or communicative efforts to divert people's attention to Islam. Yusuf (1993) [9] views it from multi-religious perspective and defines it as to embark on public enlightenment activities that will project Islam as it truly is and how it should be practiced.

Kareem (2007) [10] however defines it as 'a system of communication'. This may not be acceptable as definition of *da'wah* because it fails to narrow it down to the message of Allah thus; *da'wah* is a system of communicating the message of Allah to mankind.

Afolabi (2008) [11] views *da'wah* as 'efforts made to maintain faith in Allah and keep away from disbelief'. This definition does not cover the scope of *da'wah* in Islam because it gives no consideration to invitation of non-Muslims. The opposite side is the position of Oladimeji (2005) [12] that *da'wah* is any duty performed by any Muslim for the purpose of inviting others to the religion of Islam; because if *da'wah* is to invite non-Muslims to the fold of Islam, what other name could be given to efforts on maintaining faith of the Muslims?

The two opinions above need to come together as observed by El-Miskin (1993) [13] that *da'wah* has two major dimensions vis-à-vis demographic expansions and consolidating existing constituencies. Abu (2001) [14] shares the same opinion with El-Miskin and states that the two zones may be classified as internal and external *da'wah*. He further expatiates that external *da'wah* is for Muslims to invite non-Muslims while the internal *da'wah* is to remind and teach Muslims what they are expected to understand about Islam.

In the opinion of Racius (2004) [15] *da'wah* means explanations and practical action that lead to conversion. This definition is self assuming of result aimed at *da'wah*, whereas it is not in all cases that *da'wah* yield targeted result. Secondly, its aim at times may not be necessarily to convert but to eradicate certain misconducts in the society. By and large, Raji's (2007) [16] position that *da'wah* means propagation of the religion of Allah through which Muslims understand their religion better while the non-Muslims are exposed to the beauty of Islam recommends itself to the writers.

Based on the Qur'anic quotations, the three basic statements of *da'wah* as presented in the work of Ghulush (1987) [17] viz-a-viz faith, Islamic law and morals, and all other definitions of *da'wah* as discussed above, we submit to define *da'wah* as a systematic way of inviting to and educating people about Islamic moral values.

2.2. Qur'anic Concept of *Da'wah*

The Qur'an is a complete and comprehensive, theoretical and practical book that provides for all aspects of life, whether spiritual, intellectual, political, social or economic (*Qur'an 6:38*). It establishes, explains and approves Islamic acts, *da'wah* inclusive. This sub-section of this research work consequently focuses on the Qur'anic way of presenting *da'wah* to the Prophet Muhammad (S.A.W) in particular and Muslims in general. It also deals with views of some exegetes (*mufasirun*) on selected verses of *da'wah* in the Qur'an. Verses to examine include: Qur'an 2:221, 3:104, 3:110, 10:25 and 12:108. Efforts were made to reflect and comment on them for the purpose of understanding.

For instance,

"Those pagans invite you to the Fire, but Allah invites you to the paradise and to forgiveness, by His permission. And He makes clear His verses [i.e. ordinances] to the people that perhaps they may remember (*Qur'an 2:221*)".

Our discussion on the above verse shall be on the statement "those (pagans) invite you to the fire, but Allah invites you to paradise and forgiveness". From the statement one can understand two kinds of *da'wah* vis-a–vis satanic *da'wah* and Godly *da'wah*. Unbelievers are being invited by devils (*Satan*), pagans, idolators.etc while Allah himself, according to this verse, takes a leading role in inviting people to His path. As -Su'diyy (2003) [18] opines that Allah would guide His servants to follow His instructions by worshiping Him and engaging in doing well. Another verse that contains *da'wah* reads thus:

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidden what is wrong, and those will be". Successful (*Qur'an 3:104*).

According to Khan and Al-Hilahi (1996) [19], enjoining what is right *(al-ma'ruf)* means Islamic monotheism and the entire things Islam orders one to do and forbidding what is wrong *(al-munkar)* which means polytheism and disbelief and all that Islam has forbidden. At-Tabari (1978) [20] opines that *yad'una ilal khayr* denotes call toward Islamic monotheism and that a group within the Muslims should shoulder the responsibility of calling (*da'wah*).

In a related development, Qur'an chapter 3 verse110 also states thus:

"You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient (*Qur'an 3:110)*".

At-Tabari (1978) [21] in his commentary refers to the companions of the Prophet (S.A.W) who migrated from Makkah to Madinah for religious purpose as the best nation.

Qur'an chapter 7 verse 193 also contains the term *da'wah* thus:

"And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent".

This verse is foretelling some difficult situations a *da'iyah* (a Muslim who involves in one form of da'wah activity or the other) could find himself. That is to say, not every invitee would obey the inviter. Ali (1413H) [22], in his commentary on this verse says when the teacher of truth finds much to discourage him, he would be working but without yielding any effect. Yet what he needs to do is to be patient and continue his work. The word as viewed by Ibn 'Ashuri (1997) [23] is a call on the Muslims to call to the way of guidance in Islam. That is even if a *da'iyah* knows that some of the unbelievers will not accept the message.

Da'wah is also mentioned in another verse thus:

"And Allah invites to the Home of peace [i.e paradise] and guides whom He wills to a straight path *(Qur'an 10:25)*".

Commenting on the above verse, Ibn kathir (1996) [23] narrates a saying (*hadith*) that Prophet (S.A.W) came out one day and said to his companions thus:

"I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: Give an example for him. He said: listen, your ear may listen. And your heart may fathom. The parable of you and your community (*ummah)* is that of a king who has built a house on his land. He arranges a banquet in it. Then he sent a message to invite the people to his food. Some accepted the invitation and some did not. Allah is the king and the land is Islam, the house is paradise and you Muhammad is the messenger, whoever responds to your call enters Islam. And whoever enters Islam enters paradise. And whoever enters paradise eats from it".

A similar verse reads thus: "Say. "This is the way; I invite to Allah with certain knowledge, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him*" (Qur'an 12:108)"*.

In the commentary of Khan and Al-Hilahi (1996) [24], the followers of the prophet (S.A.W) must invite others to the oneness of Allah (Islamic Monotheism) with sure knowledge. Ibn kathir (1996) [25] adds that the followers mentioned consist of both human beings and demons. He opines that the Prophet (S.A.W) should command people to engage in *da'wah* activities as a tradition and philosophical way of life. Ali (1413H) [26] discusses *da'wah* here as to invite people to uncorrupted faith in Allah thus:

"Even if people profess a nominal faith in Allah, they corrupt it by believing in other things as if they were Allah's partners, or had some share in the shaping of the world's destinies: In some circles, it is idolatry, the worship of stocks and in others it is Christology and Mariolatry or the deification of heroes and men of renown. Islam calls us to worship Allah, the one true God, and Him only".

The above verse and views of the commentators on it shed light on divine instruction that the Prophet (S.A.W) should command his followers among the human beings and the demons to engage in *da'wah* activities, in order to direct and divert attention of both nominal Muslims and non-Muslims to behave in accordance with dictates of their creator.

From the above discussion, it is observed that there are a good number of passages in the Qur'an that contain the term *da'wah*, instructing and motivating Muslims to engage in *da'wah* activities. Therefore, Muslims see *da'wah* as a rewarding duty offered them by Allah to present, protect and promote crime-free Society.

2.3. Legal Status of *Da'wah* in Islam

Islamic legal system (*shari'ah*) according to Doi (1990) [27] presents a legal framework that divide all actions into five classes as follows:

1. *Fard* or *wajib:* a compulsory duty, the omission of which is punished.
2. *Mandub* or *Mustahab*: an action that is rewarded, but the omission is not punished.
3. *Jaiz* or *Mubah*: an action which is permitted but legally indifferent.
4. *Makrur*: an action which is disliked and disapproved by the *shari'ah* but it is not under any penalty.
5. *Haram*: an action which is forbidden. It is punishable by the law.

This framework serves as a guide for Muslims before they engage in any action, *da'wah* inclusive. However, *da'wah* has no straight jacket legal status as the early schools of thought in Islamic jurisprudence did not categorize it in a specific legal status. This led to divergent opinions among the scholars. Some perceived *da'wah* to be compulsory for every individual (*fard ayn*) while others see it as a collective duty (*fard kifayah*). Therefore, views of the exegists (*al-mufasirun*) would assist us in determining its right placement.

For instance Qur'an 3 verse 104, as viewed by Qurtubi (1994) [28], is specifying a group of people that should engage in *da'wah* to be learned ones *(al-'ulama')* and not just anybody. He further states that it is a collective duty (*fard kifayah*), that is an obligation which is performed by one person, suffices for the rest as it does not have to be performed essentially by all. However, some scholars regard it as an individual duty (*fard ayn*), i.e. an obligation essentially to be performed by each individual. In a contrary opinion, At-Tabari (1978) [29] opines that the verse is referring to the companions of Prophet as the best group of people (*ummah).*

This led to different opinions. Some Islamic Scholars perceive *da'wah* as compulsory for every individual (*fard 'ayn*) while others perceive it to be a collective duty (*fard kifayah*). Among the Muslim scholars of the classical times, Al-Ghazali maintains that "enjoining what is right and forbidding what is wrong" is *fard kifayah* and not *fard 'ayn (Racius 2004)* [30]. The former group sees *da'wah* as secondary assignment wherever one finds himself. The major reference here according to Doi (1983) [31] is the *hadith* of the Prophet (S.A.W) that says:

"The Messenger of Allah, may benediction and salutation of Allah be upon him, said: Verily, each of you is a shepherd, and all of you would be questioned on his or her flock. So, the leader who is placed over the people is a shepherd responsible for his flock-a man is placed over the members of his family and he is responsible for his flock; a woman is placed over the family of her husband and his children and she is responsible for them, a servant of a man is placed over the property of his master and he is responsible for it; undoubtedly, each one of you is responsible for your flock".

The Qur'an chapter 66 verse 6 also says:

"Save yourselves and your family from hell fire whose fuel is people and stones".

The hadith and the verse stated above allude to the fact that every member of the family should act well his part in making sure that he does good, enjoins righteousness and forbids wrong doings especially at one's family level.

Ibn Kathir (1996) [32] states that Qur'an 66:6 instructs Muslims to be righteous by following injunctions of Allah and run away from offending Allah, and enjoin their families to remember Allah always. He also quoted Mujahid that the verse means 'fear Allah and advise your families to fear Allah'. He also quoted Qatadah that the verse instructs Muslims to command people to follow straight path of Allah and restrict them from sin. He also recorded that Dihak comments on the verse and says "it is incumbent upon every Muslim to teach his families right from the closest ones, and others that are dear to him, and his servants what Allah commands and what He forbids them to do'. He supports his opinion with *hadith* related by Abu Dawud and Tirmidhi that the Prophet (S.A.W) said that: 'instructs your child to observe prayer (*salat*) when he attains seven years and beat him at age of ten if he refuses.

The above comments if anything, depict an individual's *da'wah* responsibilities on his families, friends, associates and servants. This serves as a reference to support those who hold the opinion that *da'wah* is an individual duty (*fard 'ayn*). Having gone through the two opinions, it can be safely concluded that *da'wah* is compulsory (*fard).* However, its being collective (*kifayah*) or individual (*'ayn*) depends on the situation one or a group finds himself or itself.

2.4. Scope of *Da'wah* in Islam

The scope of *Da'wah* according to Ghulush (1987) [33] covers three basic elements of Islam namely; faith (*'aqidah*), Islamic law (*shari'ah*) and morals (*akhlaq*). Islam, according to him comprises inner and outer actions. For instance, the first of the five pillars of Islam centres on faith (*iman*) which consists of six articles viz-a-viz belief in the existence and oneness of Allah (*tawhid*), Angels (*malaikah*), Holy books (*kutub*), Messengers (*rusul*), last day (*yawmul-akhirah*) and pre-ordainment (*qadar*). The articles of faith, as listed above serve as inner actions and foundation for Islamic principles and ideologies.

However, the other four principles of Islam namely, ritual prayers (*salat*) alms giving (*zakat*), fasting (*sawm*) and pilgrimage to Makkah and Madinah (*hajj*) are outer actions physically demonstrated. These inner and outer actions are being governed by certain rules and regulations known as *Shari'ah*. In other words, *Shari'ah* regulates the relationship between mankind and their creator and made it basis for any kind of relationship with other creatures, living and non-living things. It is this relationship that becomes the outcome and fruit of both inner and outer actions otherwise known as morals (*akhlaq*). This fact can be inferred from the Qur'an thus:

"By time: Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience". *(Qur'an 103:1-3)*

Our intention in this aspect of this research work is to establish what the focus of a *da'iyah* should be. What should he invite to? Thus, it must be borne in mind of all *du'at* that their efforts should be channeled towards the entrenchment of Islamic creed, implementation of Islamic law (*shari'ah*) and adoption of Islamic morals as ways of life. It also entails that *da'wah* must cater for the three basic elements in that hierarchical order.

2.5. *Da'wah* Methodology

This sub-section is very much important because wrong method can mar good message while appropriate method always assists in recording multiple successes. Methodology can simply be defined as principles used for doing a particular kind of work. It has synonyms like practice, procedure, policy, approach or

style. *Da'wah* methodology therefore can be defined as approach or style through which an inviter (*da'iyah*) presents the message of Allah. For this fact, in the commentary of Qur'an 16 verse 125, At- Tabari (1978) [34] recorded that Allah commanded the prophet (S.A.W) to call people to Allah's path with divine signs in a pleasant manner and that controversial issue should be clarified with good methodology. While commenting on the same verse, Ali (1413H) [35] sees the verse as a wonderful passage that laid down principles of *da'wah*, which are good for all time. According to him, these principles include wisdom, discretion, meeting people on their own ground and convincing them with illustrations within their vicinity. He also added that preaching must not be dogmatic, self regarding, offensive, but gentle, considerate and attractive. He also advises *du'at* to be sincerely expounding the faith in him, and his motive should be love for mankind and the love of Allah.

Raji (2007) [36] opines that *da'wah* methodologies include sermons, lectures, questions and answers, discussions, dialogues and debates. He suggests adequate study of each method, as one method differs from the other. He also includes that in the sequential methodology of *da'wah*, one has to invite oneself first, and then, one should invite one's family members and relatives. Such type of method will lead the inviter (*da'iyah*) to invite neighbours and the whole society at large. He (the *da'iyah*) should start with Muslims first and later with non-Muslims. He should encourage many Islamic movements to rise and focus on different aspects of *da'wah* projects, ranging from educational, social, economic and political to spiritual development of Muslims. He should establish the need to promote these methods as alterative to secular aggression on mankind.

Al-Ilori (1985) [37] opines that Friday sermon *(Khutbatul-Jum'at)* that takes place at central mosques is a weekly *da'wah* method where Imams discuss topical issues affecting Muslims for the purpose of reminding them of their duties towards Allah and other creatures. This method, according to him, solidifies faith of the Muslims, increases fear of Allah in their minds and as a result, reforms people morally. Saqr (1986) [38], gives a number of advice as methods of *da'wah* such as polite speech, soft but factual response to issues or questions, one-on-one dialogue, *da'wah* in public, *da'wah* through books, *da'wah* through character and common affairs. Experts also include; organization of workshops, conferences and trainings for missioners, Imams and other stakeholders in *da'wah* activities as the best methods to circulate error-free messages of Allah to His creatures.

A critical look at all the aforementioned methods leads the writers to categorizing them under the following four headings namely: moral persuasive method (MPM), communicative method (CM), spiritual method (SM) and infrastructural method (IM)

Moral persuasive method (MPM) can be described as a *da'wah* style whereby the *da'iyah* uses his good character such as kindness, patience, humility, sincerity, justice etc to attract people around him. With this approach, the *da'iyah* will receive acceptability, integrity and respect among his people. When such a *da'iyah* calls for moral development, there is tendency to have a large followership.

Communicative method (CM) is comprehensive in nature. It includes very many different ways of communication through different media. Majorly, print medium which includes publishing of Islamic books, tracts, fliers, handbills, posters, stickers and writing articles in both local and national dailies and magazines etc. Electronic medium involves presentation of Islamic messages on radio, television, internet, text message among others (*Azeez, 2007*) [39]. Teaching and public lectures are part and parcel of communicative method.

Spiritual method (SM) can be described as a style of *da'wah* whereby a *da'iyah* is being recognized as a powerful spiritualist. The sick, barren, poor, kings, politicians, Muslims and non-Muslims could come to him requesting for prayer assistance. For instance, special prayers are being offered for different purposes and situations which in turn give psychological balance, strong faith and hope for whoever is prayed for. It has been used to change the minds of many non-Muslims during the early days of Islam in many part of the world.

Infrastructural method (IM) connotes building of *da'wah* centres such as mosques, Islamic oriented schools, research centres, orphanages, functional offices, conference hall, purchase of buses and public address system for *da'wah* purpose, among others. This is a way through which wealthy Muslims and corporate organizations can contribute to the growth and development of Islamic moral values.

It should be noted however that at times *da'wah* methods overlap one another. Situation always demands for a particular method or mixed ones before a good result can be achieved.

III.   DA'WAH AND MORALITY

Morality in Islam centres on the theory of what is allowed and what is forbidden (*al-halal wal-haram*) in accordance with Islamic law *(shari'ah).* Bull (1973) [40] affirms the above statement, saying "moral laws are absolute, eternal and unchanging". They are given by God and laid down in the scripture, which thereby, become a moral manual. In Islam, Qur'an is the moral manual that contains all the dos and don'ts. Its moral instructions are believed to be universal without boundary of time or space. It is believed that religion especially Islam cannot be completely detached from morality. Religion claims to be mother of morality and that is why Islam claims to be a complete way of life. The basic beliefs and principles of morality in Islam are summarized thus:

"God is the creator and source of all goodness, truth and beauty. Man is a responsible, dignified and honorable agent of his creator. God has put everything in the heaven and earth in the service of mankind. By his mercy and wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. In the sight of God, it is the intention behind a certain action or behavior that makes it morally good or bad, and not its outcome. Moderation, practicality, and balance are the guarantees of high integrity and sound morality. All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided. Man's ultimate responsibility is to God and his highest goal is the pleasure of his creator: *('Abd al-'Ati 1999:41)* [41]

From the above quotation, Islamic code of conduct is of two facets, positive and negative. Positive codes of conduct are deeds expected of responsible gentle men. According to Lawal (2003) [42], they include truthfulness, goodness to parents, patience, generosity, forgiveness, loyalty, justice, good relationship with others, equality, cleanliness, orderliness, sincerity, punctuality, responsibility, time consciousness, decency, humility, kindness, obedience etc. The negative ones forbidden for Muslims are greediness, stubbornness, drinking intoxicants, theft, prostitution, fornication and adultery, rudeness, injustice, arrogance etc. All the aforementioned positive qualities can be achieved and all the vices avoided not only through theoretical approach but also through the practicability of the five cardinal points of Islam vis-a-vis faith (*iman*), ritual prayers (*salat*), alms giving (*zakat*), fasting (*sawm*) and pilgrimage (*hajj*).

Mosque, as an important institution in Islam plays a vital role in the shaping of moral and Islamic socio-cultural environment because the foundation of Islamic way of life started in the Prophet's mosque in Madinah. It has been observed that being a meeting place for all Muslims five times daily, besides special occasions, the mosque serves as a training ground where Islamic moral concept is achieved.

For instance, the doctrines of equality, unity, brotherhood, orderliness and good relationship among co-worshippers are brought into practice in the mosque five times daily. This is when all worshippers stand in rows before God, regardless of their color or rank and follow one man, the Imam. It can also be better explained during the month of Ramadan when all Muslims are enjoined to fast without any discrimination between poor and rich (Qur'an 2:183). During the pilgrimage also all pilgrims including head of nations, kings, ambassadors, philanthropists, and poor are camped under one tent at Minnah, all in white garments (*ihram*) facing the same direction (*arafah*), altering the same statements (*talbiyyah*), circumbulating the house of God at Makkah (*tawaf*) regardless of status or class.

In Islam, the significance of moral value in the society according to Asifatu (2001) [43] is to see to the smooth running of the well-being of the members. The Qur'an describes the best speech in life as to invite people to Allah and do righteousness.   (*Qur'an 41: 33*). Among what distinguishes a true believer from non-believer is morality. Among other moral values achievable through practicability of the five pillars of Islam are cleanliness, sincerity, kindness, punctuality, responsibility, decency, God's consciousness, obedience, mutual relationship, respect, generosity etc. For instance, before entering the mosque, cleanliness of the body and heart are required. Practically, Muslims perform ritual bath (*ghuslu*) or ablution (*wudu'*) in preparation to observe prayer (*salat*). This teaches cleanliness (*Qur'an 27:56, 56:79*). His body, clothes and place of worship are also expected to be neat (*Qur'an 74:4*). Allah is pure and He will never accept anything that is impure (*hadith*). When this is accustomed to, one will realize the hygienic and spiritual benefits of cleanliness as an Islamic moral philosophy. In fact, "Allah loves those who keep themselves pure and clean" (*Qur'an 2:222*). He must also practically purify his heart and mind before any act of worship (*'ibadah*) is done through intention (*niyyah*). It was reported in the work of Imam Al-Bukhari that,

"Umar bin khattab (R.A) said: I heard Allah's Messenger (S.A.W) saying; the reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for". *(Khan 1996:49)* [44].

This hadith teaches sincerity of purpose.

The major lesson learnt from the principle of alms giving (*zakat*) in Islam is generosity and kindness when a wealthy Muslim contributes to the economic growth of his brother for a better life. All these showcase good arrangement and strategic planning which could be achieved in practical sense of Islam. They also inculcate the ability to organize both spiritual and mundane life of Muslims. For instance, Qur'an 4:103, 49:13, 7:13, 107:4-5, 49:18 provide moral ground for faithful Muslims. These verses indicate that Muslims should be conscious of the time of worship, be decent in their dressings, be responsible before their creator, concentrate and humble in fear of Him with total submission and obedience. These acts have great influence and beneficial result on the moral development of a man, as they help to fulfill one's commitments, perform one's tasks well and develop a good sense of social consciousness and nourish a feeling of human responsiveness.

Balogun (2006) [45] while commenting on the spiritual and social benefits of prayer (*salah*) as laid down in the Qur'an above says:

"The observance of this duty emphasizes symbolically and practically the universal brotherhood of man and equality of all human beings, factors that can be fruitfully harnessed for the promotion of peaceful co-existence; there is no special place for the white or black, the rich or poor, the king or the servant. Artificial walls erected on the basis of pigmentation, wealth, power and influence cease to exist. A king or a millionaire who comes late to the mosque takes his place in the rear row, perhaps behind a servant or pauper who arrived earlier".

From the critical observations of the above subject matter, the comprehensiveness, universality, wisdom and great value of Islamic moral philosophy derivable from Islamic principles of worship become evident.

V. CONCLUSION AND RECOMMENDATION

5.1 Conclusion

From the foregoing, one can understand that what put man in the state of loss is immoral act, which *da'wah* can be used as an instrument to change. *Da'wah* therefore, in its concept sees immorality as epidemic disease that needs to be prevented, controlled and possibly curbed. The Qur'an confirms the above assertion by saying '*fi qulubihim maradun*' meaning 'in their hearts is a disease'. The "disease mentioned here, according to Al-Islami (2004) [46] includes doubts, hypocrisy, arrogance, and disbelief. These four diseases are epidemic and are mother of all other immoral acts. Stemming the rising tide of moral decadence as it is today, could be achieved through effective *da'wah* strategies that would put in place qualified and modeled callers *(du'at)* who can serve as specialists that prescribe antidotes. The Qur'an describes the best speech in life as to invite people to do righteousness. Muslims are regarded as the best group of people in life because they invite people to do righteousness (*Qur'an 3: 110*). In view of this, Allah has prepared a manual and as well appointed who are to utilize it. The manual is the Qur'an while the prophets are the operators. The two are purposely to guide mankind to the straight path. The aim is to utilize the manual effectively to curb moral decadence irrespective of social, political and cultural background of the people.

5.2 Recommendations

Undoubtedly, this work has dilated on how to invite humanity to godliness and righteousness. To this end, effective *da'wah* framework should be established through but not limited to the following recommendations:

1. Every individual Muslims should be encouraged to seek for knowledge as regard correct core concept of *da'wah* in Islam. Its correct meaning, legal status, scope, importance, and various methods together with their practical applications should be sought for, in order to avoid confusion instead of conversion.

2. Standard *da'wah* training institutions of international status should be established to train *du'at*. Faculty or department of *da'wah* should also be promoted in the world class universities where such has not been established.

3. Muslim organizations across the world should leave up to the expectation by organizing *da'wah* conferences, workshops, seminars etc that would promote cross fertilization of ideas on how Islamic moral values could be achieved world-wide. Such conferences should also serve as fora where all hindrances facing *da'wah* should be addressed.

4. Islamic moral education should be taught at all levels of education world-wide to test-run Islamic moral philosophy when almost all the theories to curb moral decadence fail in our society today.

5. Adequate awareness should be created to promote Islamic moral values through print and electronic media. More Islamic websites and channels should be established to achieve this goal.

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