

DA'WAH VIA KHIDMAH: NEED FOR MASS ORIENTED PROJECTS TO ENTRENCH THE LOVE FOR THE HARAKAH.

According to Shamim A. Siddiqi in his book, *Da'wah ilallah*, Da'wah has been seen as an organize priority one and continuous call effort made by determined Du'at (callers) to the people of the land to submit to Allah, the creator and sustainer and the conviction to establish Islam as a way of life (Deen) in the body politics of the country with the sole goal of attaining the pleasure of Allah. Da'wah is considered obligatory especially when the will or worship of Allah, the only essence of human existence is no longer reckoned with in human society.

Analytically, the Islamic Movement is the principle, process and practice of organizing conscious muslim Du'at (callers) who engage in conscious efforts of spiritual, intellectual, political, social, moral, emotional, cultural and physical status, through established institutions in which all the activities are carried out, under competent and accordance with Allah's dictates and the prophetic methodology, manifesting as pre-constructive, constructive and post-constructive stages of governance with the ultimate goal of attaining Allah's pleasure.

It follows that Da'watu ilallah (call to Allah) is primarily the duty of members of the Islamic Movement. Da'wah of other muslims outside the Islamic Movement is merely supportive to that of members of the Islamic Movement.

MEANS OF CARRYING OUT DA'WAH

The several ways of carrying out Da'wah include: Messages delivered through individual contacts, lectures in public, publications and distributions of literatures, mass media, community work activities and so on and so forth.

The main focus of this paper is Khidmah (service) as Da'wah carried out to benefit communities of people. This approach to Da'wah does not involve talking or lectures to convince people to the will of Allah but by rendering services that benefit the communities, people of the community tend to appreciate those behind such services. The people's contact with the organizers of such services, serves to open door to closer interaction with the Du'at (the callers) who are members of the Islamic Movement. This interaction further enhances people's understanding of the call of The Islamic Movement and this often leads to the integration of members of the community into the fold of The Islamic Movement and hence promotion of its cause.

KHIDMAH OUTLETS OF THE ISLAMIC MOVEMENT

Towards the attainment of the Khidmah (services approach to Da'wah), civilized Muslim communities and organizations have founded among many others; council of community centres & Masaajid (Mosques), Muslim Welfare Society/Association, Children Relief Fund, Committees for protection of Muslim's Rights, Muslim Cemetery Trust & Muslim Burial Home/Councils, Islamic Relief Foundation/Agencies, Halal Consumers Ltd, Muslim Professionals Association, Institute of Islamic Banking, International Forum for Islamic Dialogue, Islamic foundation for

Ecology & Environmental Science, etc., to render respective and related services to Local, Regional, National and International communities.

Cemetery Trust or Muslim Burial Home/Council as a case study have been set up in some communities to procure ambulances, bathing, shrouding, and burial supplies to cater for dead Muslims. Aside from the fact that at such burial homes, burial arrangements and services are rendered at reduced costs, bereaved families are accorded relief and convenience with regards to the burial rites of their dead loved ones during their morning moments.

Similarly, Islamic Foundation for Ecology & Environmental Science can be very relevant and helpful to communities that have almost become cut-off from other settlements owing to erosion or other environmental degradation agencies. Du'at (Callers) who engage in this sort of community development services are endeared to the community settlers and it is a means of winning their love.

Health, legal, financial, welfare, Halal (lawful) options and a host of other humanitarian services all have the same effect of endearing the Du'at (the community services providers) before their community beholders.

The Prophet of Islam (a.s) has taught that goodness towards people is a source of love for the good doers. The Qur'an has also established that there is no reward for doers of goodness except goodness.

“Could the reward of goodness be anything but goodness” (Ar-Rahman, Qur'an chapter 55 Verse 60).

“As for him who believes and does good deeds, he will have a good reward...” (Al-Kahf, Qur'an chapter 18 Verse 88).

It is against this background that individuals who sink bore holes for public use are usually loved by their beneficiaries. The concept and practice of charitable acts which community services form parts of, generally guarantee love and security for the service providers. Given this reality, community or mass oriented projects do not merely entrench the love for The Islamic Movement, they also serve as natural means of furthering the cause of The Islamic Movement.

ASSESSMENT OF MASS ORIENTED SERVICES VIZ-A-VIZ THE ISLAMIC MOVEMENT DA'WAH PROCESS

It is not automatic to successfully mobilize the masses in the beneficiary communities of The Islamic Movement community services for The Islamic Movement Da'wah for two major reasons. These are the inability of the masses to comprehend the message of the Du'at (Callers) and lack of the right Da'wah focus of the Du'at (Callers). These two major factors are responsible for the failure of Ikhwanul-Muslimun (Muslim Brotherhood) of Egypt.

The group was unique in its community/mass oriented services as it engages its members and recorded historic events in this regard. But instead of their effort being turned into strong support for their cause during the Egypt Uprisings, the leaders and a good number of Ikhwanul-Muslimun suffered heavy defeat and serious persecutions from the Shaytanic (devilish) forces.

The masses could not come to the aid of the Ikhwan because they didn't seem to have understood the cause Ikhwanul-Muslimuun was calling them to. On their own part, Ikhwanul-Muslimuun failed to wholly adopt the prophetic methodology in their call. They thought it was proper to adopt the secular approach to attain the Islamic Da'wah end.

It is therefore important to appreciate that the Islamic Da'wah (Caller) must be embarked upon within the Islamic confines as elucidated in the definition of Da'wah and the introductory passages of this paper. When this is done, it is very likely that community/masses oriented projects will lend credible support to the Da'wah efforts of the Islamic Movement towards an eventual victory.