DIGITAL *DA'WAH*: CONTEMPORARY APPROACH OF MUSLIM SCHOLARS IN THE AGE OF TECHNOLOGY

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Abstract
Da'wah plays an important role in the spread of the teachings of Islam. The early *Da'wah* by the Prophet in Makkah began secretly among his family and close friends. After migration, *Da'wah* effort was solidified with the building of the Muslim *Ummah* and an Islamic State. *Da'wah* through mass media has evolved as essential tools for spreading the messages of Islam to large audiences. It is against this backdrop that this paper examines the approaches of the Islamic Scholars to Digital *Da'wah* which represent a modern evolution of the traditional Islamic *Da'wah* activities. Descriptive and analytical methods was employed in this paper. The descriptive method documented the platforms, content types, languages, and frequency of online preaching by selected Muslim *scholars* while the analytical method assessed the effectiveness of digital *da'wah* strategies. The paper reveals that digital *Da'wah* represents a modern evolution of the traditional Islamic *Da'wah* activities harnessing technology to make *Da'wah* activities more effective and as well reach broader audience. Therefore, it is recommended that it is important to make relevant use of Digital *Da'wah* by understanding the audience and context for a balanced approach that combines traditional Islamic values with modern facilities and strategies for effective *Da'wah* in the digital era.

Keywords: Digital *Da'wah*; Muslim Scholars; Approaches; Role; Technology.

Introduction

The advent of the digital age has precipitated a paradigm shift in nearly every facet of human endeavors and the realm of religious Propagation is no exception. The traditional methods of Da'wah through mosque, Sermon open air lectures, itinerant preachers moving from one village to another among others are now re-calibrated Within the dynamic and expansion digital ecosystem. The emergence of social media platforms has created an unprecedented virtual space for religious discourse, transcending geographical, linguistic and cultural boundaries. The digital transformation offers a great Opportunity to disseminate Islamic teachings to a global audience. However, it came with challenges such as the rise of unqualified preachers, trivialization of complex theological issues and lack of censorship among others. Although, Electronic and print media are vulnerable to censorship.

Digital Da'wah represents a modern evolution of the traditional Islamic missionary activities enhancing technologies to fulfill the call to invite people to Islam more effectively and within the reach that wasn't possible before. Within this complex landscape, Muslim scholars are navigating a critical juncture compelled to adopt new tools of what Da'wah entails in the 21st century from

mosque sermons to the use of social media platforms for the dissemination of Islamic teachings. This phenomenon, termed Digital Da'wah represent a significant contemporary issue that warrants rigorous academic attention. Therefore, this paper examines the contemporary approaches employed by Muslim scholars and Digital Da'wah activities and also presents the challenges related to Digital Da'wah in the contemporary age of technology such as the lack of qualified teachers, lack of digital knowledge and abuse of the use of social media amongst others.

To achieve this, the paper has been divided into seven parts abstract, introduction, conceptual analysis, conclusions and findings.

Da'wah: A conceptual Analysis

Da'wah is an Arabic word which literally means an invitation or substantiating a call that is used to describe the act of inviting mankind regardless of whether they are Muslims or non-Muslims to the oneness of Allah and understanding how the worship of Allah is discussed in the Qur'an and sunnah (Rahman, 2022, p. 1). Da'wah is an instrument of Islamic Proselytization and reformation of the society (Modibbo, 2017, p. 83).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا.

> O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner, and a caller to ˹the Way of˺ Allah by His command, and a beacon of light.

The obligation to convey the message of Allah is contained in the verse cited above and other Qur'anic verses related to it. Prophet Muhammad also buttressed this obligation in one of his sayings thus:

> By the one in whose hand is in my soul: Either you command good and forbid evil or Allah will send upon you a punishment from Him, then You will call upon Him, but He will not respond to You".

The reprimanding punishment for neglecting Da'wah is the substratum to its inevitability in Islam. Da'wah is not only limited to the calling of people to Islam but also a means of rendering social and humanitarian Service to people (Paramole & Folami, 2020, p. 11). The Da'wah activities of the prophets of Allah are preeminent by their steadfastness and determination which have served as a role model to Dai in the Islamic history. The prophet's call to Islam in the earliest period in Makkah ignite/posture a great challenge for him (Al-Yasiri & Alkafaje, 2025). The prophets were divinely chosen for their sincerity, patience, perseverance and dedication to their mission. Their methodologies are similar and unique which laid emphasis on Tawhid (Islamic monotheism) (Handeni & Abdul Hamid, 2024, p. 2). Da'wah in Islam is an obligatory duty of inviting people to Islam and calling the Muslims to good deeds. It is an individual duty (Fard al-Ayn) and a collective duty (Fard al Kifayah), depending on the circumstance (Badmus, 2022, pp. 2-22). The Glorious Qur'an chapter 3: 110 buttressed this:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

> 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.

Allah also command the enjoining of good and Forbidding of the evils on the Muslims in (Q3.104) while the former enjoined the call or invitation to Tawhid on the Muslims and non-Muslims from the verses cited above, it can be deduced that Muslims are the best declared by Allah as the best of People for Da'wah purpose. The methodology of Da'wah is germane to the message of Islam and as such Allah gives directive on how to convey the message of Islam to the people in Qur'an 16:125 thus.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

> Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided.

In the verse cited above, Allah commanded the prophet to adopt the use of wisdom and fair Preaching in spreading the message of Islam at a time the Muslims were persecuted and there was justification to be hard on the people (Alawaye, 1980, p. 28). Therefore, Prophet Muhammad called people to Islam with methods and tools grounded in the teachings of the Qur'an. This methodology serves as the model for Islamic propagators in spreading the message of Islam. Before the digital age, Da'wah was conducted through direct, personal and community-oriented methods such as Mosque sermons, open air lectures, educational and scholarly institutions, manuscript production, activities of the Sufi orders and itinerant Muslims moving from one village to another among others spreading the message of Islam. Furthermore, digital technology and ICT have become indispensable in modern Da'wah increasing outreach while also confronted with the challenges of misinformation and cultural sensitivity.

Digital Technology and Da'wah in the Age of ICT

Communication is a crucial and important life skill; a human being must communicate to function in daily life and serious communication is meaningful if it involves full comprehension of the message from the sender and the recipient (Bouker et al., 2013, pp. 71-83). Allah communicates with humans in different modes and also endowed man with ability to communicate. The emergence of modern means of communication have changed the approaches to Da'wah. Before the advent of digital technology, media was defined in a broader sense as mass communication. However, there are divergences of opinion of scholars on the concept of mass media and mass communication as a result of the interconnectivity of the two concepts. In mass communication, the message is addressed by professionals to a large audience. The medium through which mass communication performs these tasks could be oral/electronic media such as radio, television, film and music. The medium could be in the form of written/print media which includes newspapers, magazines, journals, books and pamphlets. Both oral and written based information could also be disseminated through social media. The above means of mass communication is collectively known as mass media (Yusuf & Boletbekova, 2022, p. 6). Sullivanet et al. (1983, p. 130) explain that mass communication includes newspapers, magazines, cinemas, television, radio and advertising book publishing (especially popular fiction) and music. According to them, mass communication should be conceived as a connotation rather than a descriptive term because the audience is considered as a large socially alienated, unskilled and wandering workforce.

Mass communication could be defined as the practice of providing leisure entertainment and information to an unknown audience by means of corporately financed, industrially produced, state regulated, high technology, privately consumed commodity in the modern print, screen, audio and broadcast media (Sulivanet et al., 1983, p. 130). Another scholar defined mass communication as the

process of designing and delivering cultural messages and stories to diverse audiences through media channels as old as the book and as new as the Internet (Lorimer & Scannel, 1994, p. 21). However, in the 1990s and early 2000s, with the emergence of the Internet, the definition of media continues to increase and expand in scope by including social media which provides opportunities to engage and educate the audience for a balanced approach that combines traditional Islamic values and strategies for effective Da'wah by making use of digital platforms (Schulz et al., n.d., p. 4059).

Furthermore, the emergence of digital technology in the age of ICT which has reduced the world to a global village and gave birth to new sets of media on the digital landscape and its tools which are: Social Media Platforms such as Instagram and TikTok for short form, visually appealing content; Facebook and Twitter/X for theological debates and Fatwas; YouTube for lengthy lectures and documentaries; Podcasts and Audio apps for on-the-go learning and discussions; Educational Apps and websites such as structured online courses, Qur'an apps, and digital libraries (e.g., Bayyinah, Seekers Guidance). Technological tools for engagement include live streaming (Q&A sessions, Friday Sermons, chatbots for basic Islamic questions among others) (Nambisan et al., 2019, p. 103773).

Digital Da'wah is the use of online technologies and digital media to disseminate Islamic ethics and values and promote Islamic Scholasticism (Wahid, 2024, p. 4). Unlike the older models that were face-to-face approach, digital Da'wah creates an interactive session between the preachers and the listeners. In this way, traditional methods of Da'wah are now evolving and adapting in the digital age.

Unlike the traditional methods of Da'wah, which involve open air lectures, Friday sermons and printed documents/materials for the dissemination of Islamic knowledge among others, contemporary digital Da'wah approach is multifaceted. There are formal online institutions offering certified curricula like the Islamic Open University also known as the International Open University (IOU) founded by Dr. Bilal Philips (International Open University, n.d.), and scholars maintaining a formal online presence to complement their traditional institutional roles like Sheikh Imran Eleha of the Darun Naim institute.

Some leading institutions like As-Sunnah Academy, Darun-Naim, and Maktab among others organize both local and international conferences, open seminars and workshops that go viral via social media on a local and global scale, to educate people about Islam and its ethical values. Yoruba Muslim preachers also use social media platforms to raise funds for the poor and the sick people who are financially handicapped to take care of themselves (Arikewuyo & Jimoh, 2025).

Social Media as a medium of Da'wah activities gives Muslims opportunity to build relationships among people and enhance the gathering of information about Islam because it has become one of the most used communication channels in recent times (Shukla, n.d.). Social media also created a medium of Islamic propagation for the young generation of Muslims who are now assuming an authority that was usually assigned to Muslim scholars and this makes propagation of Islam easy and accessible to Muslims and non-Muslims around the world.

Unlike the early days of Islam, where the companions traveled from one place to another, the world of information and communication technology devises another means (Muhammad & Muhammad, n.d.). In addition, some satellites were mounted for proper coverage of Islamic activities, such as Hajj rites at Makkah and Madinah, calling of Adhan at the time of Salah, the performance of Salah and listening to the reciters of the Qur'an with melodious voices.

Software programmes like Al-alim, Al-Qamusun-Natiq 7900 Super (speaking dictionary), digital Qur'an, Turath Arabic software, Islamic Library, Hisbul-Mawarith and Makhtabat-ash-shamilah, to name a few, aid the dissemination of the knowledge of Islam among the tech-savvy generation (Muhammad & Muhammad, n.d.). Despite the fact that digital Da'wah has come to represent a modern evolution of the traditional Da'wah method by harnessing technology to fulfil the call to Islam more effectively and with broader reach than was possible before, some scholars condemned it on the ground of abuse of its use. Scholars like Isaam Abdul Haleem Hashish, a Professor in the Department of Information Technology Media for Islamic Propagation at the University of Cairo, who supported the use of social media, declared that: "For this purpose, we have the internet today, a miraculously effective means. The world will know about Islam only with what we upload on the Internet. As a result, our religion shall remain intact against the disinformation and the malicious propaganda being done by the media on a worldwide scale. In fact, the right kind of information about Islam has to be offered to the world through the net so that the people may get benefit from it to the maximum" (Al-Jazeerah TV, 2004). In the view of Omar Eldeeb, as quoted by El-Nawaway and Khamis, "Islam is being attacked through the internet, Muslims should use the same weapon to defend themselves by developing the skills that would allow them to use the Internet" (Oladimeji, 2022, p. 7).

Al-Qardawi remarked that: "Certain Muslims in the past had a negative view of technology. They considered some of them, like the telephone and other devices, to be the work of Satan. There are verses from the Qur'an to prove that inventions are discussed in Islam: 'And (He has created) horses, mules and donkeys for you to ride and use for show; and He has created (other) things of which you have no knowledge' (Qur'an 16:8). The phrase 'of which you have no knowledge' includes cars, trains, aircraft and spaceships" (Rusli, 2013). It is pertinent to mention that the importance of social media platforms cannot be swept under the carpet in the globalized world of information and communication technology where it has become a way of life which should be explored for the propagation of Islam and dissemination of the messages of Islam (Husian, n.d.). Islamic ethics plays a vital role in guiding communication via the use of social media across a diverse range of activities like the preaching of Islamic values (Da'wah). The principle of honesty and avoiding falsehood to foster trust and the principle of managing positive information without manipulating perceptions are commanded in the Glorious Qur'an 49:6 thus:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." In Qur'an chapter 24:19 Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"Indeed, those who like that immorality should be spread or publicized among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know." In contrast to Islamic media ethics which is based on the Qur'an and Sunnah, the Western art of media is controlled by human precepts (Mull, 2020).

Contemporary Muslim Scholars and their Approach in Digital Da'wah

The advent of the digital era has fundamentally transformed the propagation of Islam, shifting the pulpit from the physical mosque to the boundless, interconnected realm of cyberspace (Bunt, 2018,

p. 45). The new wave of Da'wah is more than a one-way preaching, it now includes use of storytelling, dialogues and multiple platforms which makes Da'wah inclusive and accessible to everyone. This era of Muslim scholars like Dr. Zakir Naik, Dr. Mufti Menk, Dr. Omar Suleiman, Zainab Alwani and Sheikh Imran Eleha uses evidence-based theories, spiritually infused intellectualism, emotional storytelling and others to navigate the complexities of modern Da'wah. Their mission extends beyond mere translation of classical texts; it involves a dynamic re-articulation of faith to address contemporary challenges, from Islamophobia and religious extremism to the crises of identity and spirituality in a modern world (Bunt, 2018, p. 45).

Contemporary scholars represent a spectrum:

- The Motivators: Examples are Mufti Menk, Fatima Barkatulla whose Da'wah style are emotional, accessible, spiritually uplifting.
- The Rationalists: these scholars make use of intellectual, debate-based, appealing to reason and evidence-based preaching for their Da'wah. Examples are Abdur Raheem Green and Dr. Zakir Naik.
- The Academics – Zaid Shakir, Zainab Alwani, who uses deep, structured, institutionalized digital education as an approach to Da'wah.
- The Visionary Reformers, employs visual storytelling and rebranding Islam for digital natives. These styles are noticeable in the Da'wah approach of Ammar Nakshawani and Daisy al-Ateeqi.

Dr Zakir Naik

Dr. Zakir Naik is an Islamic preacher and comparative-religion orator. He founded the Islamic Research Foundation (IRF) and the satellite channel Peace TV (and its variants) through which he spreads lectures and debates (Wikipedia, 2025a).

His Da'wah style and approach focuses on comparative religion, logic and evidence where he uses scriptural references (Qur'an, previous scriptures) and logical argumentation in addressing non-Muslims and other faiths. For example, his "13 most common questions asked by Christian missionaries to prove divinity of Jesus" is part of his training materials (Mustapha & Mahmud, 2019). A research article comments on his technique: "His lectures are always attended by thousands… YouTube channel listened by millions" (Mustapha & Mahmud, 2019). He has published a study of his own: "Zakir Naik's Techniques in Comparative Theological Discourse" (Mustapha & Mahmud, 2019). He also employs the use of persuasive communication techniques and urges that training is important for Da'wah but also that one should begin with what one knows correctly: "even if you know one verse … propagate" (Deenlife, n.d.-b).

According to one study, younger audiences appreciate his content for being "easy to understand and accompanied by transparent sources and arguments" (Mustapha & Mahmud, 2019). Due to his extensive use of social media and satellite media, he is able to cater to different target groups: non-Muslims, people of other faiths, Muslims needing Da'wah or engagement, etc. (Media Kita, 2022).

Another strategy used in his Da'wah efforts is the removal of financial barriers by being opposed to charging fees for attending Da'wah conferences (Deenlife, n.d.-a). While his strategy and approach has proven impactful, some challenges of this Da'wah technique include risk of oversimplification and potential misunderstandings when using comparative religion and logical debates; digital

Da'wah requires consistent adaptation which can pose as a potential hassle for any Da'wah speaker; some audiences may also prefer more local, relational, community-based, slower models of Da'wah rather than high-volume digital lectures (Mustapha & Mahmud, 2019; Deenlife, n.d.-a).

Dr. Mufti Menk

Mufti Ismail Menk is a prominent global Islamic scholar, and serves as Grand Mufti of Zimbabwe and head of the fatwa department for the Council of Islamic Scholars of Zimbabwe. He studied Islamic scholarship in Madinah and holds an honorary doctorate in social guidance. His online presence is large; he has millions of followers across his social media and is recognized among "The Top 500 Most Influential Muslims in the World" (Wikipedia, 2025b).

His approach to Da'wah leans more on the use of relatable, motivational, friendly and accessible preaching style, ensuring to avoid the use of heavy academic jargon. His preaching tone is usually encouraging and warm, rather than the common fear-based ones. The theme of his lectures emphasizes on good character, helping others, preparing for the Hereafter, strengthening one's faith, dealing with family problems, finding peace, and being a better person as key messages (The Digital Mufti, 2021).

Mufti Menk has leveraged digital media heavily, with the use of official website, podcasts, YouTube, Instagram, Twitter etc. He also travels globally to deliver lectures at international venues, addressing modern issues for Muslims living in diverse societies, stressing on peaceful coexistence, justice, and practical guidance for everyday life (Swindon Times, 2025). Research indicates he uses English on social media and pays attention to "politeness maxims" in his language when reaching broad audiences which helps build connection with both Muslims and non-Muslims (The Role of English Language, n.d.).

A key characteristic of his Da'wah style is the use of short-form content, where he addresses modern life issues, multi-ethnic, multi-religious contexts, making his Da'wah relevant in many settings. His short video clips, quotes, and reminders are perfectly optimized for Instagram, Twitter, and Facebook, making them highly shareable. His approachable and gentle demeanor, combined with consistent, bite-sized content, has made him one of the most influential digital Da'i (caller to Islam) in the world, especially among youth and non-Arabic speakers (Aswar et al., 2023, pp. 48-54).

Some of the critique to his style of Da'wah includes whether his broad motivational messages engage sufficiently with deeper structural issues rather than only personal-ethical ones, non-satisfactory to those seeking detailed scholarly discourse, lacking depth in advanced jurisprudential or theological debate (Reddit user comments, 2022). As with many large-scale Da'wah figures, balancing the commercial/branding aspects with authentic scholarship and avoiding misperception is an ongoing challenge.

Dr. Zainab Alwani

Dr. Zainab Alwani stands as a pioneering figure in contemporary Islamic scholarship, particularly in the North American context. As a professor of Islamic Studies, a recognized Shari'ah expert, and one of the first female jurists to serve on the board of the Fiqh Council of North America, her digital Da'wah is an extension of her academic and community work. Her approach is characterized by its

scholarly depth, focus on family and community wellness, and a calm, methodical presentation of Islamic sciences, making complex topics accessible to a modern audience (Alwani, 2021, p. 22). Dr. Alwani's methodology is rooted in the principles of Maqasid al-Shari'ah (the higher objectives of Islamic law). She consistently frames her teachings around the goals of preserving faith, life, intellect, lineage, and wealth, demonstrating how Islamic law is a system of mercy and benefit for humanity (ISNA, 2022).

A central theme of her digital Da'wah is the Muslim family. She addresses topics such as marital harmony, parenting in the digital age, the spiritual and emotional development of children, rights of women in Islam and importance of women education in Islam, positioning a healthy family unit as the cornerstone of a vibrant Muslim community (Alwani, 2023).

Dr. Alwani's digital presence is more inclined to sustained, educational engagement rather than viral content which she does by frequently appearing as a guest expert in webinars and online conferences hosted by institutions like the Islamic Society of North America (ISNA), the Fiqh Council, and other Islamic centers (ISNA, 2022). These long-form discussions are archived on YouTube and also posted on Facebook, serving as a valuable resource for those seeking in-depth knowledge (Alwani, 2023).

Her specialization in Usul al-Fiqh (principles of Islamic jurisprudence) allows her to deconstruct contemporary issues from financial ethics to family dynamics and present reasoned, evidence-based guidance that is both traditional and contextually aware. Her contributions to online platforms like IslamiCity and Sapelo Square involve publishing scholarly articles that tackle modern dilemmas through the lens of Islamic jurisprudence (Alwani, 2024). This written content provides a permanent, citable resource for students and community leaders.

Furthermore, as a female scholar, she brings an essential perspective to discussions on the role and rights of women in Islam, often re-centering the conversation on female scholarship and authority within the Islamic tradition, which has historically been marginalized in public discourse.

Audience feedback highlights Dr. Alwani's role as a trusted authority, particularly for educated Muslims and families. Comments on her lectures often express gratitude for her clarity and depth (Comment by "Mindful Muslimah," 2023). Many women, in particular, express feeling seen and empowered by her scholarship. A common sentiment in online forums is that her presence validates their own pursuit of knowledge. A comment on a panel about women in Islam stated, "Seeing Dr. Alwani on stage with other scholars, not as a guest but as an equal authority, changes everything. It shows our daughters that Islamic scholarship is their domain too" (Comment by "Daughter Of Hawa," 2024).

A common critique to her style of Da'wah is that it can be too boring for recent reverts and the newer generation with shorter attention span due to the duration of the lectures. Discourse on whether it is acceptable for a woman to preach or not is still a prevalent issue concerning the Muslim world.

Shaykh Imran AbdulMajeed Eleha

Shaykh Imran AbdulMajeed Eleha serves as the Chief Imam of Daaru Na'im Central Mosque, Lagos. His background and academic credentials establish him as a scholar-preacher active in Nigerian Muslim communities. His model of digital Da'wah is centered on making foundational Islamic knowledge readily accessible to the everyday Muslim. As an Imam and lecturer, his approach is practical, and deeply connected to the needs of his local and online congregation (The Muslim Voice, 2025).

While the sheikh himself doesn't have a strong online presence, his lectures are usually cited among Yoruba Muslim scholars who utilize social media platforms (Facebook, WhatsApp, YouTube, Instagram) for spreading Islamic teachings (Oladimeji et al., 2024). His public lectures are reported in online news and digital media captures, indicating active use of modern channels (Oladimeji et al., 2024). He addresses social, ethical and economic issues in his sermons and lectures: e.g., he warned zakat beneficiaries not to become perpetual recipients but to aim for empowerment (Muslim News Nigeria, 2024a). He reminded traders to maintain honest measures and weights, emphasizing Islamic ethics in everyday business life (Security Monitor, 2024). These show his Da'wah connects religious teaching with real-life concerns of the community.

In one of his conferences (the 14th Daaru Na'im Conference, theme "Understanding & Managing Differences in the Field of Islamic Dāwah"), Eleha explained that inviting scholars of different ideologies (Tijaniyyah, Qadiriyyah, Salafiyyah, Ahl al-Sunnah etc.) is permissible in Islam provided it is based on public interest (maslahah) (Muslim News Nigeria, 2023). This indicates his openness to cross-ideological dialogue within the Muslim community. Although detailed analytics are scarce, his method shows a combination of traditional pulpit preaching (halqahs, conferences) and modern dissemination.

He is a scholar who offers systematic explanations of core Islamic beliefs and practices, by combining deep academic grounding, ethical and social relevance, and modern media outreach in his Da'wah. His model shows how Islamic scholarship in Africa adapts to digital-age demands while staying rooted in community work.

Many local news reports portray him positively: for instance his awarding of PhD was celebrated in Nigerian Muslim media, with commendation of his commitment to scholarship (The Muslim Voice, 2025). His engagement on ethical and community matters (zakat, honesty in trade) was also covered positively in local media, indicating relevance to everyday Muslims (Muslim News Nigeria, 2024a).

Challenges to his style of Da'wah is the fact that due to his low online presence, assessing the impact of his Da'wah is difficult scientifically; due to his strong academic focus, simplifying Da'wah for a mass digital audience without losing nuance might be difficult; there is also the risk of being perceived as rigid or exclusive due to Nigeria's multi-ethnic, multi-religious and literacy settings which could limit reach (Oladimeji et al., 2024).

Dr. Omar Suleiman

Dr. Omar Suleiman has emerged as one of the most influential Muslim scholars in the digital space, masterfully leveraging technology to make Islamic scholarship accessible, relevant, and spiritually nourishing for contemporary audiences, particularly Western Muslims. His approach represents a significant evolution in Islamic propagation, characterized by its synthesis of traditional scholarship with modern social consciousness and sophisticated digital engagement.

Dr. Suleiman's digital Da'wah is built on several key pillars. First is his foundation in traditional Islamic scholarship. As a professor of Islamic Studies at Southern Methodist University and the founder of the Yaqeen Institute for Islamic Research, his work is firmly grounded in classical Islamic sciences, ensuring theological and juristic accuracy. This scholarly rigor provides a trusted foundation for his wider digital outreach (Chouhoud, 2022, p. 58).

The second pillar is his focus on spiritual revivalism and social justice. Dr. Suleiman's content consistently connects Islamic teachings to contemporary moral and social issues. He addresses topics such as racial justice, poverty, mental health, and political engagement from an Islamic perspective, framing them not as external political concerns but as intrinsic to faith and piety (Suleiman, 2023). This approach resonates deeply with younger Muslims seeking a faith that speaks to their lived realities.

His third pillar is emotional and spiritual intelligence. Unlike more detached academic or confrontational approaches, Dr. Suleiman's style is characterized by its emotional resonance. He frequently discusses themes of hope, mercy, forgiveness, and spiritual resilience, particularly in videos released during Ramadan and other significant periods, offering solace and practical spiritual guidance (Yaqeen Institute, 2023).

Dr. Suleiman employs a multi-platform strategy optimized for different content formats and audience segments. On Twitter (now X) and Instagram, he shares brief, impactful reflections, Qur'anic verses, and prophetic traditions, often tying them to current events. This provides his followers with daily spiritual nourishment in an easily consumable format (Omar Suleiman, 2024).

YouTube serves as a primary platform for longer-form content, including full sermons, lecture series, and interviews. His YouTube channel functions as a digital archive of his teachings, allowing for deep dives into complex subjects. Perhaps his most impactful digital initiative is the Yaqeen Institute, which he founded and leads as President. Yaqeen produces high-quality, research-based articles, podcasts, and animated videos that address doubts about Islam, present scientific and philosophical arguments for faith, and explore Islamic ethics. This institutional approach provides the intellectual backbone for his more personal, social media-based Da'wah, creating a powerful synergy between scholarly research and public outreach (Yaqeen Institute, n.d.).

Audience feedback, as reflected in comments, social media engagement, and testimonials, highlights several key impacts of Dr. Suleiman's work. A recurring theme is his relatability and relevance. Many viewers, particularly young Muslims in the West, express that his teachings help them navigate their dual identities. One commenter on a video about faith and anxiety noted, "He puts into words what I feel in my heart. He makes Islam feel like it was made for my life today, not just for a time long ago" (Comment by "SeekingSerenity22," 2024).

His emphasis on social justice has also galvanized a segment of the community, through his lectures and activism on issues like the Black Lives Matter movement and the Palestinian cause; supporters often describe his work as a "breath of fresh air," praising him for "not avoiding the difficult topics" and for providing a religious framework for civic engagement and speaking out against oppression (Comment by "Justice For All," 2020).

In conclusion, Dr. Omar Suleiman's digital Da'wah represents a highly effective model for contemporary Islamic propagation. By seamlessly blending traditional scholarship with emotional intelligence, social awareness, and strategic use of digital media, he has succeeded in making Islamic teachings a guide for millions.

Conclusion and Recommendation

It is conclusive to state that contemporary muslim scholars irrespective of gender or location in the age of information and communication technology which has reduced the world to a global village are making use of digital Da'wah in disseminating the teaching of Islam to reach broader and more diverse audiences, especially young people and women. Digital Da'wah represents a modern evolution of the traditional Da'wah, thereby harnessing technology to make Da'wah activities more

effective and as well reach wider audience contemporary Islamic scholars into digital across the globe make learning more accessible and stress free by increasing relevant messaging, interactive multimedia and local languages to make Islamic teachings moreaccessible to the Muslims and non-Muslim.

However, challenges of trividiazing theological issues, the spread of misinformation, and gender criticism among others are some of the challenges confronting digital Da'wah among the contemporary Islamic scholars.

Therefore, the study recommends that:

1. Nigerian Muslim scholars should adhere digital skills and be ICT compliance so that complete taworably with other scholars in the developed world.
2. Islamic censorship Board should be put in place to monitor and supervise the credibility and reliability of digital Da'wah and as well impose sanction on scholars who derailed from the stipulated rules and regulations guiding online Da'wah.
3. Collaborations between contemporary Islamic scholars in digital Da'wah across the world should be encouraged for the universality of issues and ideals.
4. Islamic institutions of learning such as the madrasas, Islamic Studies departments in tertiary institutions of learning and Da'wah workers should be trained to be ICT compliance so that they can be relevant in the digital age for impactful Da'wah.
5. The need for the Muslim community (Ummah) to encourage Muslim girl-child education to produce female Islamic scholars who will contribute to the promotion of Da'wah in the digital age.

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