

REFORMATION OF *DA'WAH* IN CONTEMPORARY YORUBALAND THROUGH THE LENS OF AL-QARAḌĀWĪ'S *THAQĀFATU D-DĀ'IYAH*

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Abstract

The research paper delves into the *Da'wah* activities in Yorubaland examining its channels, effects and challenges and examining Al-Qaraḍāwī's view in *Thaqāfatu d-Dā'iyyah* to assess its relevance to *Da'wah* operation in the region. The research work employs historical, analytical and phenomenological methods while observations and interviews are employed for data collection. The study concludes that revitalisation of *Da'wah* activity in contemporary Yorubaland is achievable considering principles such as sincere intention (*niyyatun khāliṣah*), in-depth Islamic knowledge, mutual tolerance and intellectual inclusiveness, prioritising the Muslim unity over disunity among others enumerated in *Thaqāfatu d-Dā'iyyah* of Al-Qaraḍāwī. The study, hence recommends that every *Dā'iyyah* let the ethics of *Da'wah* prevail, there should be accredited institutions for *Da'wah* certification, the Muslim *Ummah* should work for unity collectively while the government should give the freedom of religion priority to allow the Muslims to practice rites of Islam as ought to and contribute purposively to the national development.

Keywords: *Da'wah*; Yorubaland; Reformation; *Thaqāfatu d-Dā'iyyah*; Al-Qaraḍāwī.

Introduction

Da'wah is a sacrosanct communal obligation (*Farḍ Kifāyah*) enjoined by Allah to sustain and explicate *ʿAqā'id* (doctrines), *Ibādāt* (acts of worship) and *muʿāmalāt* (social interactions). It is a major mechanism designed by Allah for the sustainability of *Tawḥīdic* quality of a man, reminding him as viceroy of Allah, shedding light on peaceful cohesion of mankind, and exploration and management of the natural phenomena. It is an avenue of inviting non-Muslims to the fold of Islam. There are principles of who, where, how, why and when the *Da'wah* should be carried out while the preacher (*Dā'i*), audience (*Maḍ'uw*), method (*Ṭarīqah*), topic (*Mawḍūʿ*) and channel (*Wasīlah*) serve as components whereby each plays cogent role in the prospect of the *Da'wah* activities. (Muhammad Talhah Ajmain @ Jima'ain, 2023: 1). As a preacher who intends to discharge *Da'wah* efficiently, a number of qualities must be possessed vis-à-vis knowledge, communication skill, psychological wellness, financial capability, wisdom and sincerity. (Badmus, 1443H./2022:4). In order to realise the set goals, preaching must be void of self-centeredness, self-aggrandisement, extremism, sectarianism, reproachment, chauvinism, provocation and threatening approaches and illegalising what is legal or legalising what is illegal and all sorts of equivocal strategies as explained in Q.16:125, Q.3:104-105 among others.

In the contemporary life, *Da'wah* activities have become business of every individual as anyone can claim being a preacher and scholar with assistance of tech-device and digital channels under the shield of modernisation. The worst is when some acolytes and quack-*mu'allim* give “verdicts” on issues. Aside the fact



that most *du'āt* explore various social media to disseminate the Islamic messages which are accessed beyond where they could not imagine yet their ideas are prone to obstruction, adulteration and nullification or fortification with the use of various tech-apps (see Lafagi, 1443H./2022, 71) even among the Yoruba preachers in Yorubaland.

Yorubaland, like many other regions is where worship of celestial bodies, heroes and natural objects are rampant. (Muhammad-Busayri, 2021). This was the religion of Yoruba people till Islam was introduced as early as eleventh century through various factors, *Da'wah* activities inclusive. According to (Abubakre, 2019:60-61, the early *du'āt* employed every possible approach and strategy to spread and solidify the Islamic religion in the region to convince the inhabitants of the region gradually. They could use Yoruba traditional charms, battling, barefooted migration from one place to another and others. *Du'āt* employed but not restricted to confrontational (*muwājahah*), reciprocal (*mutabādil*), eulogy and praise (*rithā' wa madh*), expository and enlightenment (*tawdīhi wa tanwīr*), dialogue (*muḥāwarah*), orientation (*tawjīh*) and others. With all these, they successfully introduced the religion of Islam to and let its impact reflect on every nook and cranny of Yorubaland through *Da'wah* work. Against this backdrop, this research work appraises *Thaqāfatu d-Dā'iyah* of Al-Qaraḍāwī as catalyst for pinpointing and proffering solutions to some challenges *Da'wah* activities which the contemporary *Du'āt* in Yorubaland of Nigeria might encountered.

Shaykh Yusuf bin Abdillāh bin Ali Al-Qaraḍāwī was born on 9th September 1926 in Ṣaḥl Turāb, Egypt and died on Monday, 26th September 2022 in Doha, Qatar at the age of 96. He is referred to as a most influential Sunni scholar. (<https://islamonline.net/125585>). He earned such religious scholarly reputation due to his intellectual prowess, religious dedication, socio-religious advocacy and Islamic modernity which reflect in his numerous publications and speeches. (<https://kitaabun.com/shopping3/shaykh-yusuf-qaradawi-m-64.htm>). *Thaqāfatu d-Dā'iyah* is an Arabic language book first published in 1396AH./1977 and 10th edition which the present research examines was published in 1416A.H./1996C.E. In the book, Shaykh Yusuf Al-Qaraḍāwī exclusively discusses his thought on *Da'wah* discourse using the Qur'an, Hadith and other Islamic sources to support his arguments.

Necessarily, the current research deems it fit to assess Al-Qaraḍāwī's thought in *Thaqāfatu d-Dā'iyah* and makes relevance recommendations the *Da'wah* discourse for the Yoruba *Du'āt* in order to prioritise effective cum efficient *Da'wah* activities whereby the Muslims would see each other as one, correct each other sensibly and be adorable mirrors for the mankind (Q.3:110).

***Da'wah*: A Conceptual Discourse**

Da'wah as a term has been over flogged by scholars of various background. Its etymology is made from three Arabic letters i.e. د, ع, and ا = دعا ($d + \bar{a} = da\bar{a}$). In the glorious Qur'an, Allah (swt) uses the word more than forty (40) times in different forms giving various contextual meanings. In Sūrah Al-Baqarah, Q.2:186, Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ تُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
أَعْلَهُمْ يَرْشُدُونَ.

In the Qur'anic verse alone, Allah uses the word in three forms connoting supplication (دَعْوَة), the one who makes supplication (الدَّاع) and action of making supplication (دَعَان). See also Q.10:12, Q.7:37, Q.40:50, Q.40:26 and Q.29:42. The same word is implored to invite people as witnesses of incidents, Q.2:23, Q.28:64. In some other verses, the word is utilised meaning preaching, propagating, dialoguing, reminding and inviting people to the fold of Islam as new converts and/or correcting misuse or misconception about certain Islamic tenants. (see Q.3:104, Q.3:110, Q.22:41, Q.41:33, Q.12:108). Similarly, in the Q.35:6, the same word is used to be a means through which Shayṭān explores to invite people to his devilish path and makes them go astray.

According to As-Salmān, *Da'wah* literally has numerous meanings but technically, it connotes propagating Islam and every deed carried out for the sake of Allah. (As-Salmān, 1431H./2010, 8). In the same vein, Jamiu (1445H./2024), 38) views the ultimate goal of it *Da'wah* as to enjoin what is good and forbid evil, replace evil with good and reform the individuals, family and society, both the leaders and citizens. Stressing the significance of *Da'wah* activities, Ayinde opines that all Messengers were not but executors of the same



mandate which was also assigned to Prophet Muhammad as the seal of all. Nonetheless, the Prophets employed different means to carry out their assignment as prompted by character of their people and reactions towards their mission. Prophet Muhammad initially engaged in secret *Da'wah* inviting his immediate family members and friends to the Islamic religion. This lasted for about three years before switching to public mode in Makkah and Madinah till he died in 632CE at the age of 63. (Muslim World League, 2009, 21 & 54).

Prophet Muhammad would teach his companions the religion in eloquent cum friendly voice. He would correct their errors on socio-personal and religious matters by substitution without defaming their dignity. As a preacher per excellent, Prophet Muhammad could employ question-and-answer approach to acquaint the companions with some Islamic teachings on various issues as replete in numerous '*Aḥādīth* (pl. *Ḥadīth*). Purposely, to enliven the legacy and maintain the success of the Prophet, Allah emphatically commands the Muslims to venture into the mission as a matter of necessity even though it is certain categories of Muslim faithful that were addressed. By virtue of essential characteristics which will enhance success of the mission, True consciousness of Allah, knowledgeability on matter to be discussed, soft skills such as integrity, mannerism, and being crowd-puller in the course of *Da'wah* missionary are required. (Ayinde, 2018, p. 83). Additionally, exemplary, being trained in the course of *Da'wah*, tolerant and open-minded are also essential qualities which could be instrumental towards effective *Da'wah* sojourn. These among others negate undesirable qualities which could hinder success of a *Dā'iyah* such as selfishness, exaggeration, hypocrisy, wavering, saboteur, pseudo-Islamism and other anti-Islamic behaviours. (<https://thekashmirhorizon.com>).

A Glimpse of the *Da'wah* Activities in the Contemporary Yorubaland

There is no gain saying in the fact that *Da'wah* activities has been in existence in Yorubaland centuries back moreover the inhabitants of the land were originally idol worshippers. Since inception of Islam in Yorubaland through some major factors such as traders, *Sufis*, teachers, *Jihādists* and others. (see Imam, 2018). Thousands of books and academic papers have been published discussing the efforts of past Yoruba Muslims in preaching the religion and making it a major not only in Yorubaland but also Nigeria as a whole based on the then employable approaches and means. In the contemporary life, the development of Islam has taken incremental dimensions even in Yorubaland. The surfacing of modernity has also affected *Da'wah* activities negatively and positively including derailment of *Du'āt* from the set standard.

... In a globalised world, *da'wah* is becoming more challenging because people of diverse historical background, different beliefs and values, varying religious or ideological inclinations are increasingly being brought to interact and coexist. This development poses more challenges to *da'wah* workers who have to be well-equipped with skills that will prepare them for success in preaching to non-Muslims who do not have the same belief, value system and world view and already have distorted view about Islam. (Adebayo, 2018, 269.)

The complexity, universality and dynamism of *Da'wah* have enhanced the *Du'āt* to institutionalise it and exhibit much efforts at various capacities introducing Islam, acquainting Muslims with the right Islamic teachings, catering for their welfare, producing those who would take up the flag of Islam at various localities and establishing Muslim organisations necessarily. For instance, in Ojo Area of Lagos state, the early Muslim scholars and clerics were referred to of having reasonable strategies and chronological missionary activities towards Islamising the town. They involved in preparing herbal cum medicinal charms for afflicted people, itinerant preaching, founding of Arabic and Islamic learning centres among others. Nonetheless, the approach was appraised due to historic effects which was achieved in the Area. (Kareem, 2020). Folorunsho (2020) in "Yoruba 'Ulamā' as Peace-Makers: Fostering Peaceful Coexistence Through the *Minbar* and Beyond" researched on the essentiality of *minbar* (sermon on the pulpit) on promotion of peaceful relationship beyond the Muslim community. The author recognised the fact that *Da'wah* is a multifaceted Islamic activity yet a well-coordinated preaching on the pulpit especially on Fridays has enormous strength in building the bridge of religious harmony, provision of spiritual guidance to the rulers, avoidance of hate speech, eradication of inter and intra religious barriers etc. in view of that, the author argued that *minbar* as a



mode of Islamic preaching cum positive attitudinal of ‘*Ulamā*’ (scholars / knowledgeable) can foster serene atmosphere for every citizenry. Additionally, Yoruba *Du‘āt* devised several means to carry out the *Da‘wah* activities such as establishment of *Madāris* (Arabic and Islamic schools), founding Islamic organisations and movements organising lectures, seminars, workshops, conferences, interfaith and intra-faith dialogue, Islamic humanitarian services, print and digital publications, creation of propagation centres (Adeyemo, 2014), social media presentations (Abdulsalam, 2024) among others. It is here obvious that the contemporary channels of *Da‘wah* in the Yorubaland have developed beyond traditional means such as mosque-based. Hence, it is worth noting that the modern communication as devised for the *Da‘wah* activity especially in Yorubaland is highly commendable as it would ease disseminating the teachings of Islam beyond the venue/channel and reaching unimaginable number of audiences. (See Abdulsalam and Suraju, 2024).

Further still, in spite of the immense development recorded in the channels for the *Da‘wah* activity especially in Yorubaland, yet certain challenges hinder the prospect successes of it. Apparently, a major challenge is sectarianism (*Aṭ-Ṭā’ifiyyah*). It refers to intra-religious denominationalism and Pentecostalism. Really, “Muslim” is the general term which conglomerates every adherent of Islam without exception. Nevertheless, theo-philosophical tendency has submitted them to different denominations such as *Salafi/Sunni*, *Sufi*, *Ahmadiyyah*, *Shī‘ah*, *Tabligh* and others. Intra-Muslim sect divergence has, over several secondary Islamic cultures resulted to defacing disputes to the extent of undermining their primary rites and cultures which connect them as brothers. (see Muhammad-Busayri, 2021). In the course of *Da‘wah*, Muslim organisations and movements are fond of exchanging vulgar utterances on numerous *Furū‘* practices such as *Subḥah* (use of rosary for prayers), *Liḥyah* (beard), *Niṣfu Sākayn* (half calf-length) (see Arikewuyo, 2025), *Inḥinā* (bowing while greeting), *Tawassul* (seeking nearness to Allah), consumption of Christian festival meals, *Ḥaḡflatu Al-Mawlid* (celebration/marketing birthday of Prophet Muhammad) among others. A scholar views this as a result of *Taqlīdu ‘A‘mā* (blind imitation). (Bilal, 2025). Partisanism (*At-Taḥazzub*) is another form of sectarianism which reflects in how members and acolytes of particular groups register their loyalty unconditionally. A good of example of this when members of *Markaziyyah* and *Adabiyyah* groups could not view themselves as brothers in the course of Islam but “cultists” antagonising views of another cursedly and annoyingly. (Danjuma, 2025).

Another challenge of *Da‘wah* in the Yorubaland is inadequate scholarship. It is factual that *Da‘wah*, in every form is a knowledge required activity. As it may, *Dā‘iyah* should be an embodiment of relevant knowledge especially on the matter at hand. In many cases, he might needed sourcing and referring to classical and contemporary opinions and submitting his personal view politely to tackle the reality of time in line with Islamic teachings. Unfortunately, as observed by Adebayo (2022), the development and expansion of *Da‘wah* in the contemporary world including Yorubaland has experienced proliferation of half-baked preachers utilising different channels such as traditional circles, social media, informal learning centres etc. to make Islamic proselytisation.

In the same vein, harsh preaching has also posed disheartening challenges to the *Da‘wah* activity in the Yorubaland. A number of Yoruba *Du‘āt* are fond of harsh utterances, either reacting to another's submission, defending oneself against public notions and/or defending his group/sect's position on a particular issue. Many are not limited to *Takfīr* (excommunication) as they could curse another Muslims on secondary Muslim practices. (An interview with Dr. Nurudeen Tayyib Imran on 9th June, 2026). The exchange of harsh statement among the Yoruba *Du‘āt* is also observed transpiring between scholars of different geopolitical zones i.e. southwest and northcentral. The social media archives videos when Shaykh Ali Jabata (Ilorin) and Shaykh Sulayman Amubieya (Ibadan), Shaykh Ali Jabata (Ilorin) and Dr. Sharafudeen (Ogbomosho) among others who exchange foul and defaming statements against each other. Some famous Yoruba *Du‘āt* in the same state could even allege each other of “spiritual attack”, pledge of suing each other to the court of law and defaming each other's predecessors and mullahs. All these in course of *Da‘wah* activities. (An interview conducted with Shaykh Mahmud Yusuf Akomonikewu, 3rd June, 2026)

Da‘wah in the contemporary Yorubaland further experiences weak intellectual preparation by Yoruba *Du‘āt*. The Yorubaland is a heterogenous region whose inhabitants are not only exposed to various religious practices but as well enjoy sociality whereby many prefer social life to religious. Hence, they are prone to comparing their materialistic experience with religious as a determinant. In such an environment, as



maintained by Oloyede (2023, p. 88–104) prospective Yoruba *Du'āt* ought to consider the sensitive nature of the region and audience hence prepare in a manner of spiritual cum socio-religious stuff in order to deliver worthwhile. In an otherwise situation, the essence of the *Da'wah* activity could be futile even misleading the audience where they supposed to be guided convincingly on the real modern challenges that affect the Muslim youth in Yorubaland. Of course, this might be outcome of limited access to resources, improper training programmes, lack of formal education and others. (An interview with Dr. Nurudeen Tayyib Imran on 9th June, 2026)

Porosity of social media also poses challenge on *Da'wah* activity. The social media in real sense lacks coordination and regulation. The effects of this have been observed on every human endeavours negatively and positively even on religious practices. Its porosity has paved way for proliferation of the Islamic propagation by many individual unqualified individuals inclusive. In other words, the exploitation of social media has made *Da'wah* activity every body's business. Whereas, the Islamic law considers it *Fard Al-Kifāyah* (Collective Obligation). (see Lafiagi, 1443H./2022). Hence, it requires special skills in considering the *Da'wah* worker, message to deliver, means to employ, needs of audience and method to employ. (Badmus, 1443H./2022). These are essential in disseminating the Islamic messages worthwhile rather than causing harm to the fragile unity of Muslims in Yorubaland.

In the same vein, Islamophobia and political marginalisation are existential threat to *Da'wah* activity in Yorubaland. Islamophobia is a special mission programmed by non-Muslims to disrupt the essence of Islam at all costs as manifests in discriminating and prejudicing the efforts of the Muslims globally. In Yorubaland, Oladosu (2021) also observes that Islamophobia is felt in almost every aspect of Muslim affairs i.e. education, politics, business, media etc. portraying Islam and Muslims to be irrelevant, barbaric and inhumane. This is observed in using Muslim names in textbooks and movies for negative and deteriorative manners. The Islamophobia is tailored to security challenges of Nigeria that Muslims even Yorubas in the southwest are not free but alleged of being terrorists.

Political marginalisation is a twin problem of islamophobia to the *Da'wah* work in the southwestern Nigeria where the Muslims are viewed and treated as minor-citizens relegating and excluding them from major political realm. The situation hinders the Muslims gaining significant “access to elective offices and public appointments”. (Abdul-Rasheed, 2019). Several cases of *Hijāb* (Veil which female Muslims use to cover themselves) in schools and workplaces are replete on the social media showing they are disgraced. Shar'ah law implementation in the region remains “tug-of-war” issue between the Muslim community and government. (An interview conducted with Shaykh Abdul-Fatah Edun on 3rd & 9th June, 2026). Similarly, it has become customs though abnormal that the Muslims must agitate for public holidays on certain Islamic dates and tagging their occasions accordingly nonetheless, their counterpart enjoy public holiday during the similar dates in the conventional/Gregorian calendar. (<https://citymirrornews.com/news/2026/14/hijrah-1448-osun-muslim-leaders-see-national-recognition-for-hijrah-holiday-call-for-peace-ahead-of-governorship-election/>). Unfortunately, the *Da'wah* work in such environment encounters setback in such a manner that Yoruba *Du'āt* would always have to correct misinformation prior to presenting the teachings of Islam which could enhance spiritual progression of the Muslim *Ummah*.

Furthermore, factors responsible for these could be summed in two (2) major categories, i.e. internal and external. Under the internal factor exists lack of sincerity was considered a major trait of the past Yoruba *Du'āt*, little knowledge, lack of exposure and excessive argument among the Yoruba *Du'āt*. (shared by Shaykh Mahmud Yusuf Akomonikewu). These are within the *Du'āt* capacity could be curbed through mentorship and self-discipline. The external factor encompasses detrimental government policy, religious intolerance and obstructionism among the audience. These are from other bodies as it involves audiences, people of authority and non-Muslims who could design any machinery to place significant obstacle against the effectiveness of *Da'wah*. Interestingly, the following subheading will see the prospect of *Al-Qaraḍāwī's Thaḳāfatū d-Dā'iyah* towards fostering the *Da'wah* work in Yorubaland.

Al-Qaraḍāwī's Thaḳāfatū d-Dā'iyah: A Guide for the Yoruba Du'āt

Thaḳāfatū d-Dā'iyah was authored by Shaykh Yūsuf Al-Qaraḍāwī and the 10th edition which the present research examines was published by Wahbah Publishing House, Cairo in 1416AH./1996CE. The book



contains one hundred and twenty-seven (127) pages with captivating approaches, forms and scopes with *Muqaddimah* (Introduction) from pages 3 to 5 (3 pages). The Arabic book is an essential manual towards preparing and acquainting prospective ideal *Du'at* with necessary qualities and qualifications. In the book, the author propounds *Da'wah* methodology with desirable qualities that a *Dā'iyah* ought to possess such as comprehensive knowledge, awareness and practical engagement.

Al-Qaraḍāwī's philosophy and zeal for moderation (*Wasāṭiyyah*) reflect in his logical presentation of ideas in *Thaqāfatuh d-Dā'iyah* which can guide the *Du'at* in the Yorubaland. In the book, he asserts feasibility and naturalness of *'Ikhtilāfu Fiqhi* (Juristic Divergence) among scholars yet should neither escalate to *Ta'aṣṣub madhhabi* (Sectarian Fanaticism) nor *Shiqāq Madhhabi* (Sectarian Discord). To him, juristic evidence and justification of scholars might be genuine than another for reasons yet individual Muslim should be allowed to exercise his freedom of followership prompted by conviction rather than confusion, cohesion, or blind-imitation. Likewise, he acknowledges the existence of non-Muslim animosity against the progress of Islam and Muslims. Based on his discussion in *Thaqāfatuh d-Dā'iyah*, Al-Qaraḍāwī the following are considered relevant towards controlling and curbing the challenges of *Da'wah* in Yorubaland.

Sincere intention (*Niyyatun Khālīṣah*)

Al-Qaraḍāwī views sincerity in intention as an essential quality which as potentials of guiding a *Dā'iyah* in thought, speech and action. It metamorphoses custom to worship, it interweaves obedience and closeness to Allah, it lets the possessor earn divine rewards significantly and guides its possessor against sins and prohibitions. He believes that sincerity in intention assists *Dā'iyah* in disseminating authentic traditions of the Prophet rather than unauthentic ones which may mislead or cause *Fitnah* (chaos) among the *Ummah*. Of course, some other desirable qualities such as 'Akhlaq (morality) and *Thaqāfah* (culture) would be normalised. (Al-Qaraḍāwī, 51-54). Similarly, a body of scholars observes thus:

Faithfulness and sincerity were as intrinsic and essential to the Prophets as air and water are to the lives of those who communicate the Prophets' message to others in every age. In addition, they were the Prophets' most important sources of power. The Prophets were convinced that they could not take one step forward without sincerity, and the representatives of the cause of Prophethood must believe that they will be able to achieve nothing without it. Faithfulness and sincerity are two wings or two deep oceans extending from Divine Favor and Grace to an individual's heart. One who can sail in these oceans or fly with these wings will reach the destination, for they are under God's protection. God values that which is done to please Him, regardless of its apparent size or importance, not the quantity of deeds. Therefore, He values a small deed done with sincerity over many deeds without sincerity. (<https://islamiccenter.org/ikhlas-sincere-intention>)

In-depth Islamic Knowledge

Al-Qaraḍāwī's understanding of Islamic knowledge is broad beyond studying Qur'an and *Tafsīr* (Exegesis), Sunnah and Science of Ḥadīth, *Fiqh*, '*Uṣūlu Al-Fiqh*, *Maqāṣid* (Objectives of the Islamic Law), *Taṣawwuf* and *Aqīdah* since he sees any beneficial courses that align with the Islamic philosophy of education compulsory for any prospective *Dā'iyah*. He advocates this not only believing that such would make him an embodiment of knowledge but relevantly worthy ambassador of Islam in the *Da'wah* capacity and beyond. To him, studying should include Historical Culture (*Ath-Thaqāfatuh At-Tārikhiyyah*), Literary and Linguistic Culture (*Ath-Thaqāfatuh Al-'Adabiyyah wal-Laghawīyyah*), Humanities Culture (*Ath-Thaqāfatuh Al-'Insāniyyah*); Human Sciences, Psychology, Sociology, Philosophy, Science of Ethics and Education. It is also necessary that a *Dā'iyah* is current with happenings and understands the customs and culture of terrain of his locality and the Muslim world. Knowing the countries that cause insecurity in the Muslim world, political parties and instability, interreligious intolerance, xenophobia, Muslim defense groups/organisations among others. Al-Qaraḍāwī's perception in relation to Yoruba *Du'at* is crucial since the qualities would enhance the



Dā'iyah to acknowledge almost every Yoruba culture and media landscape and address issues that affect them individually or collectively to prove the dynamism of the Islamic law. (see Al-Qaraḍāwī, 8-124).

Mutual Tolerance and Intellectual Inclusiveness

In addition to the above, Al-Qaraḍāwī in *Thaqāfatu d-Dā'iyah* through several pages emphasises mutual tolerance among the scholars, Muslims and non-Muslims as well as intellectual inclusion. Having maintained the reality of divergence of scholars' opinions on various matters, a qualified *Dā'iyah* must prove his capability through conspicuous presentation of ideas. To him, it would amount to incompetence cum fanaticism when a *Dā'iyah* only present a valid opinion on a matter condemning others outrightly. He recommends that a *Dā'iyah* should be moderate and neither soft-minded rather than hard-hearted even though has liberty of supporting a scholar on a particular matter. (Al-Qaraḍāwī, 78-79). Similarly, freedom of religion should be respected towards non-Muslims especially in the course of *Da'wah* administration. Al-Qaraḍāwī's submission could be related to Q.3:158 which means:

It is part of Mercy of Allah that you were gentle with them. If you had been severe or harsh-hearted, they would have dispersed from around you. So, pardon them, and ask forgiveness for them, and consult them in affairs. Then when you have taken a decision, put your trust in Allah. Surely, Allah loves those who trust in Him.

Prioritising the Muslim Unity over Disunity

In *Thaqāfatu d-Dā'iyah*, Al-Qaraḍāwī stresses the necessity of the Muslim unity and approaches to achieving it. In each section, he relates *Īthār al-Waḥdah 'alā at-Tafrīq* meaning "prioritising unity over disunity" as a balance mode which every *Dā'iyah*'s should vision. Through several tones he maintains the fact that subsidiary disagreement should not result to fundamental dispute. It is in order to actualise this, he emphasises on *Dā'iyah*'s morals, *Dā'iyah*'s *Fiqh* culture, *Dā'iyah*'s culture of reality and others. (See Al-Qaraḍāwī, 124. Even though, his position on the point is embedded in every section of his discussion in the book). Sulaiman (<https://iwf.com.ng>) also subscribes to the idea when he, having observed the existence and factors of disunity among the Nigerian Muslims enumerates about eight (8) ways to prioritise unity vis-à-vis negation of racism, Muslim unity has no option, reflection on *Hajj*..., learn tolerance towards other points of view, learn to criticize without hurting, avoid taking a strong position on smaller points, reaching out across ethnic boundaries and heed the advice found in *Surah Hujurat*. In this view, Adeyemo advocates (2026) the Muslim unity should transcend tribal, sectional and blood identities but as strong basis of all that can foster harmonious community life.

Conclusion

Thaqāfatu d-Dā'iyah of Shaykh Al-Qaraḍāwī is a comprehensive guide which could foster an effective cum efficient *Da'wah* administration in the recent time. The scholar painstakingly and pinpointedly addresses the major requirements cum qualities which could enhance the prospects of *Da'wah* even in the recent Yorubaland. In the research work, having identified the challenges of *Da'wah* administration in the current Yorubaland with factors, the relevance of *Thaqāfatu d-Dā'iyah* of Shaykh Al-Qaraḍāwī is brought forth to serve as a worthy manual for Yoruba *Du'āt*. It is here necessary to recommend as goes thus:

1. It is obvious that *Da'wah* activity is an essentially challenging administration, hence there should be formally accredited institutions for certification of *Du'āt* in Yorubaland with coordinating officials.
2. The awarding institutions should schedule field study/excursions to expose and acquaint their students with basic customs of Yorubaland.
3. Yoruba *Du'āt* should view the *Da'wah* administration beyond personal discretionary affairs but accountable to Allah and carry it out with utmost required traits.
4. Muslim community should see unity as indispensable and be collectively advocate for its achievability.
5. The Nigeria government should acknowledge the heterogeneousness of the nation and justice cum freedom of religion should be given priority. This will foster serene community where the Muslims would learn Islam without the fear of Islamophobia or religious animosity.



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