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THE CONCEPT OF REVERTEES MANAGEMENT IN ISLAMIC DA'AWAH

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Abstract

A lot of works has been written on Islamic Da'awah with various peculiarities that distinguish one from another. Some gave emphasis on methodologies while some on the etiquette of Daa'i., and a tremendous success was recorded in different Da'awah groups in conversion of non - Muslim to Islam, however, managing these converts remain a gap within Muslim community. This paper focused on Islamic Da'awah with special emphasis on managing the revertree, explaining the concept and position of revertrees management in Islam, objectives and significance of revertrees management as well its requirements. The paper aimed at stimulating the Muslim community on this kind of Da'awah so as to team up and bring positive changes. The piece relies chiefly on qualitative methodology i.e. using written materials and all other library books, academic thesis and journals. The paper reveals that, this kind of Da'awah is among the act of worship that pleases Allah the Almighty and great reward was reserved for operators, however the works needs fundamental requirements. In the conclusion, the researcher suggests that a central body should be made to formalize the activities and monitor the progress and area of corrections

Keywords: Islam, Da'awah, revertrees

INTRODUCTION

In the name of Allah. the Beneficent, the Merciful. May peace and blessings of Allah be upon his last Messenger Muhammad (S.A.W). his households, companions and all those who follow the straight path up to the Day of judgment. The concept of Da'awah literally means to call or invite someone for one reason or the other¹. Technically, it refers to calling and inviting non- Muslims

to Islam as well as inviting Muslims to its correct practice. It is to call people to know Allah and to render obligation toward Him.

This concept of Da'awah is depicted in many places in the Qur'an implying calling to the path of Allah. In addition, Muslim Scholars have defined Da'awah in different ways: According to Ilori:

"Da'awah means the effort to change the peoples' thinking and rational to a sound creed, or to goodness

¹ Lewis B., Peklat C., Shact J. (ed) Encyclopedea of Islam, Vol 2 (New edition) E.J Brills, London, P168

beneficial to them. It serves as the means of rescuing people from an astray that they fall into.”²

Lawal Yusuf Malumfashi defined Da’awah as:

“Any attempt by words or deeds in inviting people to Allah, such as preaching, lectures, seminars, essay writings (article journals and dissertation) delivered or written in the name of Allah and any other political, economic or social service with that purpose can be termed as Da’awah.”³

The term Da’awah therefore, involves invitation, calling, summoning, and communication to people on Islam and its correct practice. On this, its meaning is not limited to the calling of Non-Muslims to Islam: it extends to the promotion of Islamic interest and the striving in every possible manner for the Improvement of Islamic practice by Muslims individually and collectively.

With this, Da’awah means propagating the message of Islam in a way by which Muslims are made to practice the religion in a better way.

This research is divided into four sections:

Section 1: The concept of reverttees management in Islamic Da’awah

Section 2: Position of reverttees management in Islam

Section 3: The Objectives and Significance of reverttees management

Section 4: Requirements for reverttees management

1. The concept of reverttees management in Islamic Da’awah

Reverttee is an adjective, literally means a person who return to the original owner again, to start doing something again that you used to do in the past⁴. While management is a noun, means the act of running and controlling a business or similar organization.⁵

Technically, (i.e. in Islamic Da’awah contex): reverttee refers to a person who return to Islam from Christianity or Judaism for example, is called reverttee. As the messenger of Allah (S.A.W.) said:

عن أبي هريرة رضي الله عنه قال: قال النبي ﷺ: "كل مولود يولد على الفطرة فأبواه يهودانه، أو يمجسانه، أو يمجسانه، كثر البهيمية تنتج البهيمية..."

Narrated Abu Hurairah (R.B.) Allah's Apostle (S.A.W) said "Every child is born with a true faith of Islam (i.e. to worship none but Allah alone), but his parents convert him to Judaisn, Christianity or maganism, as an Animal delivers a perfect baby Animal.”⁶

The central term of Da’awah is directed to both Muslims and non-Muslims, that is to say, the target population of Da’awah

encompasses all Mankind in accordance with the need of each. Man of any category is, therefore, the target audience since Islam is the message of Allah sent to the whole Mankind through Prophet Muhammad (P.B.U.H.).

The Universality of the Message of Islam is therefore directed to the whole Mankind as the target audience for Da’awah. This fact is clearly attested in a number of verses of the glorious Qur’an Allah say⁷

“Say (0 Muhammad S.A.W): "O Mankind! Verily I am sent to you all as the messenger of Allah to whom belongs the dominion of the heavens and the earth, none has the right to be worshipped but He, is he who gives life and causes death. So, believe in Allah and his messenger (Muhammad S.A.W), the Prophet who can neither read nor write (i.e. Muhammad S.A. W) who believes in Allah and his words (this Our an), and also Allah's word i.e. Isa (Jesus) son of Maryam (Mary) (A.) and follow him so that you may be guided.”⁸

"And we have not sent you (0 Muhammad S.A.W) except as a giver of glad tidings and a warner to all Mankind, but most of men know not”⁹

These verses indicate that Da’awah is to be directed to the generality of humanity not to a particular location. It is a duty upon the Da’i to invite all relatives and others according to his ability to his path of Allah S.A. W. Allah said:

"And warn your tribe (0 Muhammad S.A.W) of near kindred”¹⁰

Thus, it is imperative to note that the success of Da’awah relies mostly or how the preacher (Da’i) understands that target population among whom he is working. The knowledge of audience culture, opinions and problems is very important for Da’awah activities. Allah says:

"Say (0 Muhammad S.A.W); "This is my way: I invite to Allah (i.e. to the oneness of Allah- Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the oneness of Allah Islamic- Monotheism with sure knowledge). And Glorified and exalted is Allah (above all that they associate as partners with him). And I am not of the Mushrikun (Plythesis, pagans, idolatersand disbelievers in the oneness of Allah”¹¹

In his commentary to this verse, Ibnu Katheer said: Allah orders His messenger to say to mankind and jinn that this is my way (method), path and sunnah.... the messenger (SAW) called to this testimony with sure knowledge, certainty and firm evidence; either with logical or religious evidences.”¹²

Allah says:

⁷ Q7: 158

⁸ Q7:158

⁹ Q 34: 28

¹⁰ Q 26: 214

¹¹ Q 12: 108

¹² Ibn Katheer, (2000), Tafseer Ibn Katheer (English Translation) vol 5, Riyadh, Dar al salam, P220

² Ilori, A.A (1998), Tarikh al Da’awah ila Allah bain al ams waly aum (Third edition) Alqahirah, Dar al tadamin, P17

³ Malumfashi, L.Y (2010), Da’awah activities and the problems of new converts to Islam in Malumfashi and Kafur local government areas of Katsina state, M.A Dissertation submitted to Department of Islamic studies, Bayero University, Kano. P22

⁴ Oxford advance learners Dictionary International Student edition P.1267

⁵ Oxford Advance Ibid P.902

⁶ Bukhari, Book of Jana’iz, 92/1385

*"And by the Mercey of Allah, you dealt with them gently. And had you (Muhammad S.A. W) been severe and harsh - hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) forgiveness for them; and consult them in the affairs, then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in him)."*¹³

Allah S.W.T says:

*"And it is not (Proper) for the believers to go out to fight (Jihad) all together. of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)"*¹⁴:

Based on the above verses, it becomes the responsibility of the preachers (Du' at) (those who invite or call people to Islam) to present the divine message in such a favorable and acceptable manner that every new Muslim gets attracted to it. That is by fostering strong brotherly relations with the new reverttees, is a sign of good faith. Allah S. W.T. says:

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Consequent upon this, the preachers (Du'at) should treat the non - Muslims in the most agreeable way and do not make things difficult for them. They should give them glad tidings, and let them not have a version, they have to explain the meaning and beauty of Islam: its rationality, completeness and practicality in the most logical and simple way, they should always stress that indeed, Islam is easy for everything.

2. POSITION OF REVERTEES MANAGEMENT IN ISLAM

Muslims are obliged to make effort in conveying the teaching of Islam to their fellow Muslims for its correct practice as well as propagating its message to non- Muslims through preaching (Da'awah) at various capacities. The call to Islam is not restricted to a particular nation or group of people and it is not for a particular time, but rather it is shared by every Muslims in accordance with the ability and potential of each. Allah S.W.T says:

*"Allah burdens not a person beyond his scope"*¹⁶

Allah stated clearly that:

*"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining A-Ma'ruf (ie. Islamic monotheism and all that Islam orders one to do) and forbidding Al-Munkar (Polytheism and disbelief and all that Islam has forbidden). And it is they who are the Successful"*¹⁷

Based on the above verse some of the scholars are with the opinion that, Da'awah and reverttees management are within the scope of fard- ainin (i.e. obligatory upon every Muslim). While some of them are with the opinion that, they are within the scope of fard-kifayah (i.e. compulsory on some of the Muslims): If some of the Muslims carryout the duty of Da'awah activities, the rest of them should not be asked to account for it. In commenting on the above verse, Ibn Kathir asserted that:

*It is necessary to have a permanent group of people among the Muslims responsible for the work of Da'awah, it is also compulsory on individual Muslims according to their abilities and requirements of the time and situations."*¹⁸

Those who hold the opinion that Da'awah activities is within the scope of fard-ainin substantiate this fact with a verse from the glorious Qur' an and Hadith of the Prophet S.A.W part of which are:

*"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (S. A. W)are the best of peoples ever raised up for mankind; you enjoin A-ma'ruf (ie Islamic Monotheism and all that Islam has ordained) and forbid Al-munkar (polytheism ,disbelief and all that Islam has forbidden), and you believe in Allah..."*¹⁹

عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان" رواد ابن ماجه ومسلم والنسائي.

Narrated Abu Sa 'id Al-khudri R.A. he said: I heard the Messenger of Allah saying that "Who amongst you sees something abominable should modify it with his hand; and if he does not have strength to do it, then he should do it with his tongue, and if he does not have the strength to do (even) then he should (abhor) with his heart, and that is weakest faith"²⁰

عن عبد الرحمن بن أبي بكر عن أبيه قال رسول الله صلى الله عليه وسلم: "...ليبلغ الشاهد الغائب." رواد البخاري

Narrated Abdurahman bin Abi Bakar, narrated his father that the prophet S.A.W said". ... the one who is present

¹⁶ Q 2: 286

¹⁷ Q 3: 104

¹⁸ Abul Fathi M.B (1999) Al-Madkhal Ila iima Al-Da'awah Beirut Ar-Risalah Publishers P.31

¹⁹ Q 3: 110

²⁰ Ibn Majah, Book of Fitna 20/4013

¹³ Q 3: 159

¹⁴ Q 9: 122

¹⁵ Q 9: 122

should convey (my teachings) to the one that is not present..."²¹

And those who hold the opinion that Da'awah activities and reverttees management are within the scope of fard-Kifaya substantiated this fact with a verse from the glorious Qur'an, Allah says:

كَذَٰلِكَ أَجْمَعُوا لِمَا لَمْ يَكُن لَّهُمْ بَأْسٌ مِنْهُ فَأَنشَرُوا وَابْتَغُوا الْغَلَبَ وَأَنقَضُوا الْأَمْرَ إِلَىٰ يَدِ إِلَٰهِهِمْ هُمْ يَرْجِعُونَ ١٢٢

"And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evils)"²²

They elucidated that, enjoining Al-ma'aruf (i.e Islamic Monotheism and forbidding Al-munkar (polytheism and disbelief) is a duty that needs knowledge and wisdom, and the work should be guided by the Qur'an and the sunnah, consequent upon this, if some of the Muslims take the responsibility for the work of Da'awah and reverttees management. that they who are let behind should not be asked for it.

Therefore, whoever has the abilities and requirements of time and situations, is good for him to engage himself in the Da'awah activities and providing social welfare support for the reverttees, this is because everyone will be accountable for his obligation towards Allah to the best of his abilities. Allah S.W.T says:

"And that, man can have nothing but what he does (good or bad). And that his deeds will be seen"²³

عن أبي هريرة أن رسول الله ﷺ قال: "إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة: إلا من صدقة جارية، أو علم ينتفع به أو ولد صالح يدعو له"

Narrated Abu Hurairah (R.A) Allah's messengers (S. A. W) said: when a person is dead, his dead cease (are stopped) except from three"

1. Deeds of continuous (act of charity): e.g an orphan home (orphanage) or a well for giving water to drink, or center for rehabilitation of reverttees, etc.)
2. Knowledge with which mankind get benefits.
3. A righteous, pious son (or daughter) who begs Allah to forgive his (or her) parents.²⁴

To this end, the Muslim community is collectively responsible for Da'awah and reverttees management as well as individuals at their respective levels.

3. THE OBJECTIVES AND SIGNIFICANCE OF REVERTEES MANAGEMENT

It is very important to acknowledge that the objectives of reverttees management include the following:

- a. To administer introductory and enrichment courses of Islamic knowledge as well as coordinate and conduct necessary classes regularly.
- b. To plan and develop the course contents to suitably cater for English speakers to enable them to understand the Islamic faith as new Muslims.
- c. To provide social welfare support for the reverttees, and encourage them to foster healthy support for the new Muslims.²⁵
- d. To aim at preparing and transforming such faith into a living reality: this indicates that the objective of the continuous Da'awah and management of reverttees are to make Muslims to fulfill their responsibilities and develop into Islamic voluntary workers in order to serve as torch bears that will illuminate the world from darkness of disbelief and uproot all social vices and traits of ignorance (Jahiliyya) practices.²⁶

4. REQUIREMENTS FOR REVERTEES MANAGEMENT

In order to achieved the above-mentioned objectives; some required must to be acquired:

1. The operator must possess:
 - a. Spiritual requirements; which include deep rooted faith and sincerity to Allah, these are the secret of success and acceptance as well as Allah's assistance.
 - b. Personal requirements; Managing reverttees needs special personality, an operator must be trustworthy, lenient, mild, tolerant and merciful to reverttees, talk gently and tenderly since individuals are different in nature. He must also have forbearance that will make him to take appropriate decision during contradictions.
 - c. Organizational requirements: The operator must be well organized, planned and equipped with basic skill that will assist him in the effectiveness of his job. Knowledge of different field is recommended e.g: language for interactions, their historical background and their societies need to be studied as well as their areas of weakness in creed, their attachment to customs and tradition, etc. And most importantly gradual and progressive teaching putting into consideration order of priority; Tawhid first then practical rituals and routine acts of worship in very simple and precise words, emphasis should not be put on either minor issues or controversial, but on fundamentals.²⁷

Thus, every Da'awah worker is expected to make himself a good personality by putting the Prophet and his Companions his role models, thereby equipping himself with practical knowledge of the Qur'an, becoming humble and dedicated, so that his Da'awah will make positive impact just like that of companions and the tabi'un.

A Da'i needs a sound methodology to effectively achieved his aims, practical application of wisdom and knowledge are the

²¹ Bukhari, Book of Knowledge 9/67

²² Q 9: 122

²³ Abul Fathi M.B Al-Madkhal ila Ilm Al-Da'awah, Op cit pp. 32-33

²⁴ Q: 53: 39 – 41.

²⁵ [www.Islamic da'awah.com](http://www.Islamic-da'awah.com)

²⁶ Ali. B Muslim and Da'awah Ibid P.66

²⁷ Malumfashi, opcit, P.39-46

شينا، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه
لا ينقص من آثامهم شينا" رواه مسلم

Abu Huraira (R.A) narrated that Allah 's messenger (S.A. W.) said, "He who called people to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards of being diminished in any respect. And he who called (People) to error, he shall have to carry (the burden of its sin, like those who committed it, without their sins being diminished in any respect."³³

Da'awah and reverttees management provides the knowledge of the religion that will lead to a change in the spiritual and social - awareness of the individual Muslim as well as to the generality of the Muslims. It is through Da'awah and reverttees management that individuals begin to understand their responsibilities and roles to the creator and the society alike.

CONCLUSION

The research titled Reverttees Management in Islamic Da'awah made a number of significant findings. Study reveals that the work of managing the reverttees is among the most act of worship that pleases Allah the Almighty, and Allah reserved great reward for operators. The study also reveals that this type of Da'awah needs fundamental requirement that make it effective and acceptable in the sight of Allah and beneficial for the reverttees, as it shows that this management of reverttees ia a collective responsibility upon the Muslim Ummah, everyone depending on his situation and ability.

RECOMMENDATIONS:

This paper observed that the managing of reverttees needs

1. A central body of this work should be established to formalize the activities, and monitor the progress and areas of corrections.
2. Wealthy individual should double their efforts and supports the new converts as well as the preachers shouldering this managing.
3. Zakkah and Waqf commission should concentrate on assisting these converts financially to cover their financial problems.

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³³ Muslim Book of Knowledge 14/2674

general guideline of Da'awah and managing the reverttees, thus any knowledge that will help the preacher to enhance his call needs to be acquired to complement that of Qur'an and Sunnah and the exemplary life of the early Muslims. In addition to that, the preacher needs to study his environment and target audience in order to choose the appropriate methodology.²⁸

SIGNIFICANCE OF REVERTEES MANAGEMENT

There are many verses of the Qur'an explaining the significance of Da'awah and management of reverttees. Such verses clearly portray the determination and qualities of those who engage in Da'awah and management of the new-Muslims and the position of excellence they will attain. It is in this Allah (S.W.T) says:

"And who is better in speech than he who invites (Men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."²⁹

Calling on people to believe in God's oneness, is the best word that may be said on earth. It is at the forefront of good words that are raised to God in heaven, provided it is endorsed by good action and confirmed with self-surrender to Him. Thus, such advocacy becomes pure and sincere, free of self-interest. The advocates aim is merely to discharge his duty, by presenting the divine message. Once he has discharged his duty, he should not care whether his words are rejected or whether people are rude or boastful in their denials. He is merely presenting what is good. which puts him in higher position. Anyone who opposes him entertains evil, and as such, is far below an advocate of God, good and evil cannot be equal, Advocates of the Divine message cannot return evil, with its like. A good deed cannot be equal in its impact or value to a bad one.³⁰

It is the work and duty of all messengers to their respected nations at different times calling to the unity and uniqueness of Allah. Likewise, the companions may Allah be pleased with them strived hard to this Da'awah

If a Muslim join the ranks of those who call people to Islam preachers (Du' at), he will be among the successfull believers. Allah not only assures the preachers (Du'at) as the ones to attain felicity, but also promises unlimited rewards to them.³¹ Our creator inspires us:

"And he (Muhammad S. A.W) who has brought the truth (this Qur'an and a Islamic Monotheism) and (those who) believed there in (i.e. the true believers of Islamic monotheism), those are Al-muttaqun pious. They shall have all that they will desire with their Lord, that is the reward of the muhsinun (good-doers.)."³²

The Prophet of Allah (S.A. W.) said:

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص من أجورهم

²⁸ Ibid, P26

²⁹ Q 41:33

³⁰ Sayyid Qutb in the shade of the Qur'an translation M. Adhil Sala, Ashur A. Shamis. MWH London Publishers P. 115.

³¹ Dindan. M.N (1998) Da'awah in the Qur'an and the Sunnah. Darussalam Riyadh Saudi P.17

³² Q39:33-34